

New organist
has big plans

Student travels
to West Bank



Refugees find
home in Canada

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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Margaret McCain (right) donates a cheque for \$75,000 to FaithWorks outside All Saints, Sherbourne Street in Toronto on Dec. 17. Joining her are (from left) Sue Hau, Bishop Philip Poole, Daniel Snihur, Susan McCulloch, Hayden and John Szimedli. All Saints receives funding from FaithWorks to help some of the city's most disadvantaged people. PHOTO BY MICHAEL HUDSON

Video recruits future priests

BY STUART MANN

THE diocese has created a video to recruit people for the priesthood, and it's proving to be popular.

Is God calling you to be an Anglican priest?, posted on the diocese's YouTube channel, has been viewed more than 1,600 times, making it the most watched video ever created by the diocese.

"We wanted to go out and tap people on the shoulder who have never thought about being a priest and say, 'You know what? I think you might have the gifts to be a priest of the future,'" says the Rev. Jenny Andison, a member of the diocese's Postulancy Committee and the video's executive producer.

The video is aimed primarily at a young and ethnically diverse audience, and those interested in re-imagining church. It includes interviews of young priests, postulants and youth workers in the diocese talking about their spiritual journeys. "We're hoping to connect with people in youth groups, young adults, and those in university and college," says Ms. Andison. "We want to grab the attention of people like that and plant a seed in their hearts and see what God does with it."

Viewers who want to learn more about becoming a priest are encouraged to talk to their parish priest or to email recruitment@toronto.anglican.ca. The diocese has clergy who will act as mentors to anyone who expresses an interest at this early stage in the recruitment process.

In addition to the video, the Postulancy Committee is planning to hold "vocation days" for people of all ages in 2013 and 2014, to hear about what it will mean to be a priest in the future. Archbishop Colin Johnson sent a pastoral letter to all clergy in early Advent, asking them to be on the

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Donors rise to challenge

Parishes, individual donors and the corporate community rose to the challenge presented by Margaret McCain, a long-time FaithWorks supporter.

As of Dec. 20, 80 donors had contributed \$115,273 in response to the \$75,000 McCain FaithWorks Challenge. Together, they raised a total of \$378,145 to benefit FaithWorks' partners, who are serving people in need throughout the diocese and around the world.

"I would like to thank every FaithWorks donor because your support truly shows that 'we who are many are one body,'" said Mrs. McCain. Her remarks reflected the 2012 FaithWorks campaign theme, taken from 1 Corinthians 10:17.

Bishop Philip Poole, co-chair of the FaithWorks Corporate appeal, said, "Margaret McCain has been one of our most generous contributors

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Letter helps stop casino proposal

Clergy should speak up, says priest

BY STUART MANN

A letter from a priest to his city councillor played a small but important role in turning the tide against the establishment of a casino in Mississauga last year.

When the Rev. Philip Der, the incumbent of St. Elizabeth, Mississauga, read in his local newspaper that city council was mulling over the possibility of a casino, he wrote to his Ward 6 councillor, Ron Starr, to express his concerns.

"I greatly oppose having a casino in our city," he wrote. "I have seen families broken because of having a gambler at home. The city should not simply look at the revenue the casino can generate and ignore the problems it will create."

The letter urged Mr. Starr to

consult widely with his constituents and to vote against the proposal.

The letter made an impact on Mr. Starr, in part because it was written on behalf of a large group of people—Mr. Der's parishioners. "When you hear concerns from the clergy, they're passing on a message from their people, so it's not just one person writing," he said. "Rev. Der speaks for a lot of people, and to me that's important."

He praised Mr. Der for putting forth his concerns in a balanced and non-confrontational way, saying that is the most effective way to influence a politician's decision. "People sometimes think that their politicians or community leaders don't listen, but they do. When their opinions are voiced in a reasonable and con-

cise way, we listen."

Mr. Starr ended up deciding against a casino, as did the rest of city council, early in 2012.

Mr. Der encouraged other clergy to contact their elected officials if their city or town is considering a casino. "Christians cannot be indifferent to society's problems. Our role is to uphold what is good and healthy. Whether it's a casino or other things that are against Christian ethics, we have to make our voice heard."

He said he knows of people who are addicted to gambling, and how it can destroy a family. "The children constantly hear their parents arguing, mainly over finances. They live in fear and often have low self esteem. Some of them go on to become troublemakers at school and then in the

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Organist has big plans for cathedral

Choir, concerts, organ to attract music lovers

BY CAROLYN PURDEN

AS the newly arrived artist-in-residence at St. James Cathedral, organist David Briggs has a broad mandate that he finds very exciting.

An internationally renowned musician, Mr. Briggs was approached by Dean Douglas Stoute almost two years ago to consider the possibility of moving to Toronto. The dean was looking for someone to craft a broad vision for the development of music at St. James'.

At that point, Mr. Briggs had been freelancing in New York and Massachusetts for nine years. "I was very intrigued," he says. Last May, he came to Toronto for an interview, and on Sept. 1 he took up the post.

The appointment is for three years and Mr. Briggs has a sweeping vision for St. James' music program. "I'd like to make Toronto a centre for excellence in organ music and choral music, based at the cathedral," he says. "It's such a glorious building and a fantastic location. There is fantastic sup-



Organist and composer David Briggs stands on the roof deck of the new Cathedral Centre with St. James Cathedral and Toronto in the background. PHOTO BY MICHAEL HUDSON

port from the congregation and the clergy—it really is very exciting."

He would like to develop the profile of the choir, which he praises for its high standard of choral music, and says this can be done through recordings and touring. He wants to introduce regular organ concerts at the cathedral. He cites Cologne Cathedral in Germany, which holds a free organ concert series every Tuesday night from May to September that draws thousands of people. "With a world-class organ, St. James could bring in 600 to 800 people," he says.

He would also like to initiate a weekly concert series featuring the music of J.S. Bach, as is done at Trinity, Wall Street in New York, and bring in various Toron-

to musicians to play.

A major concern for the cathedral and Mr. Briggs is the state of the cathedral's organ. Most of the mechanism dates from 1936, and it last received major maintenance in 1968. Mr. Briggs is the consultant on the organ from a technical point of view, and he says it needs significant work.

A committee has been struck, he adds, and one item on its agenda is a major fundraising campaign that will benefit all aspects of music at the cathedral—the acoustics, a choral endowment and a complete restoration and enhancement of the organ.

Mr. Briggs was born in Birmingham, England, where he was a choirboy at the cathedral. After attending music school, he became the Organ Scholar at King's College, Cambridge in 1981 and stayed there for three years while he took his degree in music. He also played in the famous Festival of Nine Lessons and Carols for his last two years there.

"There's no better training ground than King's," Mr. Briggs says. "They have very high expec-

tations of what you will provide day in, day out, not just the big services."

After that, he studied in Paris and then worked for four years as assistant organist at Hereford Cathedral, and six years as director of music at Truro Cathedral in Cornwall. After a further eight years as director of music, this time at Gloucester Cathedral, Mr. Briggs decided to freelance and was in the United States for 10 years.

"I'm very happy to be here," he says of the Toronto move. "The potential of the cathedral is absolutely enormous for world-class music-making."

Mr. Briggs will actually be at the cathedral for half the year; for the other half, he will be giving as many as 60 concerts across North America and in Europe.

He has an extensive repertoire that includes Mahler, Ravel and Schubert, and he also often performs improvisations to silent films, such as *Phantom of the Opera*. A composer as well, Mr. Briggs has recorded 30 CDs and one DVD.

Future priests recruited

Continued from Page 1

lookout for those who might feel called to ordained ministry.

Ms. Anderson said the Postulancy Committee wanted to create the video to expand the pool of candidates to choose from. Until now, candidates for ordination have presented themselves to the committee. With the video, the

committee hopes to now start recruiting people as well. "The Holy Spirit is active in people approaching us, but we also want to be proactive in approaching people," she said.

The video is posted on the diocese's YouTube channel, www.youtube.com/tordio135.

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

Barrister & Solicitor (Ontario)
Attorney & Counselor-at-Law (New York)

Business Law, Wills, Trusts & Estates

www.maclarenorlett.com

Maclaren, Corlett LLP
175 Bloor Street East,
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Deanery hires biblical scholar

Experiment a first for churches

BY CAROLYN PURDEN

THE Deanery of Victoria-Haliburton has embarked on an experiment that it has never tried before. It is also likely a first for the diocese. The deanery has its own biblical scholar-in-residence who will deliver high-quality adult Christian education to Anglicans and other church-goers.

The new scholar, Dr. Sylvia Keesmaat, started in January. She lives in the parish of St. James, Fenelon Falls, and is an adjunct faculty member in the department of biblical studies at Trinity College in Toronto.

In addition to providing education, she will create opportunities for people to know the biblical story and live in it, and for them to invite friends and neighbours outside the church to hear the story.

Dr. Keesmaat will deliver programs in Lent, Pentecost and leading up to Advent, and also meet quarterly with area clergy to discuss the lectionary. In addition, she will preach at various churches in the deanery.

She is enthusiastic about the opportunity the new position opens up. "It's always very exciting to teach lay people because there's a strong hunger for more biblical knowledge in our church-



Dr. Sylvia Keesmaat, seen here speaking at the Shalom Justice Camp in Peterborough last summer, will be teaching the biblical story to Anglicans in the deanery of Victoria-Haliburton. PHOTO BY MICHAEL HUDSON

es," she says. "To do courses that build upon previous courses and give people a vision of the depth and breadth of what we have in the biblical story and the way that it actually speaks to our lives is very exciting."

She points out that many people do not know what is actually in the biblical story. They have had negative experiences with the

Bible, either as a text that has been used in oppressive ways or as a text that has depicted God very negatively, and as a result have assumptions that do not match the biblical vision.

She will address these misconceptions in the programs, which she has designed. For example, a Pentecost program examines the perceived tensions between the

Old Testament God and Jesus Christ by looking at the work of the Holy Spirit throughout the entire story.

The programs will be delivered

in different churches across the deanery and range from a single night to one night a week for up to six weeks.

"My hope is that, as the year goes on, we will not just become more biblically literate in the deanery but will have a stronger sense of our vision and our Christian engagement with the places we find ourselves," she says. "I would like to see this kind of teaching become more widespread, not just in this deanery but throughout the diocese."

The proposal for a biblical scholar-in-residence came from the Rev. Susan Spicer, who is dean-in-charge of the Parish of Fenelon Falls, a four-point parish. She gives credit for the idea to one of her churchwardens, who thought that since Ms. Keesmaat lived in the parish, it would be great to use her skills in adult Christian education courses.

At a Re-imagine Church meeting in the deanery soon afterwards, Ms. Spicer mentioned the idea to her colleagues, and that immediately sparked interest. "This was something everyone would be interested in having access to," she says.

The part-time position is being funded by an Area Ministry Grant from the Trent-Durham episcopal area and a Reach Grant.

Contest open to young artists

THE popular FaithWorks Christmas cards will have a new design next year, created by a young artist in the diocese.

In addition to its traditional and contemporary Christmas card scenes, FaithWorks will introduce a new card that will portray a child's vision of Christmas.

Children and young people up to the age of 17 are being invited to submit their art, which will be judged by Stephen Boake, principal of Smith-Boake Designwerke Inc. He will make a recommendation to Archbishop Colin Johnson,

who will announce the winner.

Susan McCulloch, the FaithWorks campaign manager, says many people had requested the additional design. The artist must be a member of a church or Sunday school in the diocese, or the child, grandchild or ward of an Anglican who is a member of an Anglican parish in the diocese.

The winning artist will receive a \$100 RESP savings bond and his or her Sunday school will receive \$100 towards the purchase of arts and crafts supplies. In addition, the artist's Sunday school will en-

joy a pizza party with Archbishop Johnson, sponsored by Smith-Boake Designwerke Inc.

The contest will be promoted through the diocese's Sunday school network. The deadline for submissions is April 15.

Sales of the cards, which sell for \$15 for a pack of 10, have been very good, Ms. McCulloch says. Proceeds benefit FaithWorks Ministry Partners. For more information, contact Ms. McCulloch at smcculloch@toronto.anglican.ca.

Donors rise to challenge

Continued from Page 1

since FaithWorks was created in 1996. Through this challenge grant, she has helped others to give from a sense of abundance. The reason that FaithWorks is able to support so many important ministries is because so many donors support FaithWorks. I would add my thanks to everyone who contributed to last year's appeal. With your help, Faith-

Works will be able to provide more than \$1 million to support the ministries of our 16 partner agencies."

For more information about FaithWorks, contact Susan McCulloch, the FaithWorks campaign manager, at 416-363-6021, ext. 244 or 1-800-668-8932. To make a secure online donation, visit www.faithworks.ca.

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former columnist for
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Salvation

is from the Jews

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Questions help us dig deeper



A now retired area bishop was having trouble with Canada's tax department about claiming certain clergy deductions. The Canada Revenue Agency wanted proof of the legitimacy of the organization and asked for the articles of incorporation. He sent them a copy of the Apostles' Creed! (I'm not sure they were amused.)

The Apostles' Creed has always been the profession of faith at baptism—our foundational, sacramental incorporation into Christ. While Lent has become identified as a time of study, prayer, fasting and almsgiving, it was in ancient times (and has been revived again recently) a time for preparation of candidates for baptism at Easter. It is a time of discernment and formation of the catechumens—those whom God is calling to a vocation as disciples of Christ, marked by baptism.

Over the next couple of months, we are also in a period of discernment for the election of a new area bishop in the diocese. This is also a matter of vocation—who is being called by God to this ministry and who will the church, gathered in Synod under the guidance of the Holy Spirit, affirm by election in this work.

Lent is very early this year, coming in mid-February, with Easter Day falling on the

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

last day of March. (For information on the obscurities of why the dates of Easter fall when they do, and how they are often different in the Eastern and Western rite churches, look up the references in Wikipedia.) The election for a bishop will take place on Saturday in Easter Week.

This conjunction makes it especially appropriate as part of our Lenten discipline this year to consider our own vocation as baptized Christians. The Baptismal Covenant is found in the Book of Alternative Services at pages 158-159. After affirming the Apostles' Creed, five further questions are asked that frame our faith in concrete practices:

"Will you continue in the apostles' teaching and fellowship, in the breaking of bread and in the prayers?"

"Will you persevere in resisting evil and whenever you fall into sin, repent and return to the Lord?"

"Will you proclaim by word and example the good news of God in Christ?"

"Will you seek and serve Christ in all persons, loving your neighbour as yourself?"

"Will you strive for justice and peace among all people, and respect the dignity of every human being?"

The repeated aspiration is, "I will with God's help!"

Each of the questions has biblical warrant, some even using phrasing from the scriptures themselves. It would be a useful exercise to consider where you find these intentions in scripture.

The Rev. John H. Westerhoff, III, an American priest and educator, proposed a method of using the five baptismal questions to examine our life. He suggested that we consider each by asking a further series of questions:

- How have you acted on this over the past year? (What has gone well and not so well? Where is there struggle? What is easy? What are you learning?)
- What will you resolve to do about this over the next year?
- How can the church help you do that?

This Lent, I suggest taking one of the baptismal questions each of the first five weeks of Lent, and thinking about your own life of faith and that of your parish using Mr. Westerhoff's questions. Then spend some time during Holy Week to consider the sentences of the Apostles' Creed. What is it we believe and how do we affirm that in our daily life?

You can do this on your own, of course, but it would be even more fruitful if you could find someone else to share your discussion with at least once a week.

Have a blessed Lent!



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Stuart Mann: Editor

Address all editorial material to:
The Anglican
135 Adelaide Street East
Toronto, Ontario M5C 1L8
Tel: (416) 363-6021, ext. 247
Toll free: 1-800-668-8932
Fax: (416) 363-7678
E-mail: editor@toronto.anglican.ca

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The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE1 7JU.

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I have a guide for the days ahead



One of the realities of life is change. From the moment we are born until we die, we and all that is around us are in a constant state of flux, some for the good, some for the bad. In a few short

months, I will be making a significant change in my life as I move into retirement. After 34 years of ministry in the Diocese of Toronto, I will be entering into a new chapter of life. As I look back, I find myself thinking about what a wonderful opportunity I was given as a deacon, priest, and bishop to serve God and all of you in what our Primate calls "our beloved church."

In deciding to retire, I thought about my sense of vocation. Was I turning my back on God's call? Would there be opportunities to continue to exercise the ministry to which God has called me? All this got me thinking about the nature of ministry. For the past 12 years, my ministry has been framed within the boundaries of being an area suffragan bishop. God and the church family in this diocese set me aside to the office and ministry of a bishop.

I will miss the ongoing engagement with the women and men, ordained and lay, with whom I have shared ministry in this diocese and beyond. The highlights of my episcopal ministry have been twofold. The first has

BISHOP'S OPINION

BY BISHOP GEORGE ELLIOTT

been the Sunday morning visits. Each Sunday, I have been in a different place, worshipping together with my sisters and brothers in Christ. We prayed and sang together, we heard God's word together, we gathered for the eucharist together, and we ate and talked together. Could one ask for more? From day one, your love and support have upheld and encouraged me. I will take with me and cherish many fond memories of our ministry together.

The other highlight is the privilege I have had as a bishop to ordain priests and deacons, and to confirm those whose desire it is to follow Jesus Christ as their Saviour and Redeemer. In a society that has pushed religion to the margins, I am greatly encouraged to support young and old in their faith journeys. It is a reminder to me, and I hope to you, that we believe in a God who acts. These outward and visible signs in ordination and confirmation are all about God's unseen activity. We are a people of faith, a people who believe that God is active in the world today, in fact inviting us to catch up.

Although I will always be a bishop, in some ways what lies ahead has the potential of being quite liberating. My vocation will no longer be defined by a job description and

the responsibilities that go along with it. I suspect it will be more like the ministry shared by the majority of Christians who are not ordained and yet live out their faith, their baptismal calling, in their vocations and avocations day in and day out. I like the sound of that, and I find myself quite excited about what might lie ahead.

So what plans does God have for me? I don't know, but I do have a guide. My call in all three of my ordinations was to be a servant of God. I anticipate that the future ahead will provide opportunities that will continue to allow me to support others in their walk with Christ, just as I have been supported by others in my faith journey for over six decades. When I read the Baptismal Covenant (BAS p. 158-159), I am struck every time by its simplicity and its overwhelming challenges. It calls you and me to believe in the Holy Trinity, one in three and three in one; to life in a worshipping, caring and nurturing community; to a pattern of repentance and forgiveness; to proclaiming by word and deed the Good News; to loving your neighbour as yourself; and to striving for justice and peace. It captures in a nutshell the wonderful life into which we are called as followers of Jesus Christ. It is what I hope God has in store for me in the years ahead as new doors open, leading to the continuation of this servant ministry to which I have been called.



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Moving to Main Street



BY JOHN BOWEN

Can evangelism ever move out of the red light district of the church and onto Main Street? I remember once talking about this with Archbishop Michael Peers, then Primate of the Anglican Church of Canada. He said, “Well, I remember when social justice was just the concern of a few radicals on the left wing of the church. But then, little by little, it found its way into the heart of the church, such that today nobody regards social justice as an optional extra. Maybe the same can happen with evangelism.”

The trouble has often been that evangelism has been associated with evangelicals. It’s hardly surprising: the name is a dead give-away. But, to quote Archbishop Peers again, “Evangelism is too important to be left to evangelicals.”

Has thinking about evangelism and (even more importantly) the practice of evangelism moved outside the world of evangelicals in recent years? I am encouraged to think it has. Certainly friends of different theological persuasions from my own now speak of evangelism quite freely, and see it as a significant part of their ministries.

But there is another word, closely identified with evangelism, which also causes some of us to hiccup: discipleship. Certainly the word “disciple” itself is innocent enough—or should be. It is actually the most frequent term for what we now call “Christians” in the New Testament. Luke, for example, uses the term “disciples” some 25 times in the Book of Acts, and in almost every case we could substitute the word “church” without changing the sense. For Luke, disciples are the church, and the church is disciples.

Perhaps the problem is that the term has been closely identified with evangeli-

cal churches. It could be this guilt by association that caused an irate parishioner to complain recently to a bishop who had the temerity to preach about discipleship, “I am *not* a disciple: I am a *member*.”

Some people are more comfortable with the term “spiritual formation” than with “discipleship.” Personally, I believe both images are helpful. “Formation” is a reminder that the work of shaping us for the service of the Kingdom is the responsibility of the Holy Spirit. It is not a do-it-yourself project: it is something done to us by Another. Our responsibility is to make ourselves available to the shaping hands of the Spirit through spiritual disciplines such as regular prayer and reading of scripture, attendance at the Eucharist, retreats, and perhaps seeing a spiritual director.

The irony is that discipleship has a lot of the same emphases as spiritual formation. It, too, emphasizes the place of scripture and prayer, and attendance at corporate worship. There is perhaps less emphasis on the centrality of the Eucharist and practices that have traditionally been seen as more Catholic. At the same time, those who have talked about “discipleship” have often given more emphasis to the personal nature of the relationship between disciple and Teacher, to the discipline of seeking to obey the Gospel in everyday life, and to the responsibility of Christians to help “disciple” one another.

Each image has its strengths and its limitations. The two taken together, however, create a pretty rounded picture of the spiritual life. Can we not embrace both? It is fascinating to see that Tyndale University College and Seminary, Canada’s largest evangelical seminary, which (predictably) teaches courses on discipleship also (less predictably) offers a spiritual formation option within its Master of Divinity! Some are obviously finding a way to draw on the wisdom of both approach-

es.

But what has all this to do with evangelism? The quick answer is: Everything! Jesus’ last command, according to Matthew at least, is that his disciples should “go, make disciples” (Matt 28:18). Why make disciples? Why not “preach the Gospel,” or even “remember to love your enemies” or “care for the poor?”

The reason making disciples is so prominent is, I believe, inseparable from the nature of the Gospel. If the Gospel is that the Creator, in love, is renewing all things (people, relationships, cultures, structures, and ultimately creation itself) through Jesus Christ, this has implications for those who hear it. The Gospel is not just an interesting theory. It has practical implications for the whole world. This is why any responsible statement of the Gospel will include the words “repent and believe” (or the equivalent thereof). In other words, the Gospel invites us to give up our petty self-directed ambitions (repent) and get with the program (believe)—God’s program for the cosmos.

And what happens once we do that? We become disciples of Jesus—apprentices learning from him the skills of Kingdom life. Or, to put it another way, we begin to be spiritually formed by the Holy Spirit for the service of God. Unless our understanding and practice of evangelism include this dimension—however we express it—we are only sharing half the message.

So whither discipleship? Like evangelism, it is time that it emerged onto the Main Street of the church’s life. It’s too important to be left to evangelicals.

**I wish I had coined this image but I didn’t. I have been unable to track down the author—J.B.*

This is the third of a three-part series on evangelism by John Bowen, professor of evangelism and director of Wycliffe College’s Institute of Evangelism.

LETTERS

Dying well

Bishop Poole articulates hope for the appropriate care of elderly persons—all very well and full of Christian, loving concern (December). What I miss, however, is the grasping of the nettle of allowing or enabling or assisting persons with totally debilitating conditions to die with some scrap of dignity, rather than waiting for an inevitable, demeaning and painful end.

A friend of Sir Dirk Bogarde, the British film star and author, was similarly totally disabled, and Mr. Bogarde employed nurses full-time to assist in caring for him. Mr. Bogarde wrote in his autobiography that the friend, who could speak but nothing else, said as he was being turned, “If you did this to a dog they’d have you up in court,” meaning that he would be prosecuted for cruelty.

Some time ago, I mentioned this matter to a devout Christian, after a work colleague of ours died of one of those conditions. He replied that assisting a person to die was not possible, as every life is sacred and God loves us. Many—most?—Christians agree with him, as do the Canadian courts. To assist a person to die is illegal. Meanwhile, the person is fed and breathed through tubes, with a catheter into the bladder and lying in one’s own faeces until a staff person arrives to do the necessary.

Most people believe that “euthanasia” means mercy killing; in fact, the Greek from which the word derives means “dying well.” And isn’t dying well what we would wish for ourselves and for others? *The Rev. Canon Colin Proudman Toronto*

Anglicans receive Jubilee Medal

The following Anglicans in the Diocese of Toronto have received the Diamond Jubilee Medal.

Robert Churchill

St. David, Lawrence Avenue, Toronto
Mr. Churchill was recognized for his past half-century of volunteerism in the community of York South-Weston. He served on the Bishop’s Council of York-Credit Valley and, as a devoted parishioner, dedicated countless hours in service to St. David’s as churchwarden, property advisor, head of sidespersons and as president of the St. David’s Club. Mr. Churchill sits on the board of directors of The Learning Enrichment Foundation and also volunteers at West Park Hospital. He was a Scout Leader with Scouts Canada. He has also spent many hours campaigning for local political candidates during municipal, provincial and federal elections. He served as a public school board trustee in North York.

The Rev. Canon Derwyn Shea

St. Hilda, Fairbank, Toronto
Canon Shea was recognized for his service to seniors, particularly the innovative programs he initiated at St. Hilda’s Towers with the University Health Network. He was also recognized for his leadership of the Ontario Association of Former Parliamentarians, especially his international inter-parliamentarian initiatives, and for his contribution to a number of local and provincial agencies, boards and commissions. Canon Shea is the incumbent of the parish of St. Hilda, Fairbank, in Toronto.

The Anglican will publish the names of more recipients as they are sent in. Send names, contact information, and a brief description to editor@toronto.anglican.ca.

Stepping into the unknown



BY JENNY SEEMAN

Moving from Toronto to St. John’s, Newfoundland, was a big step into the unknown.

The decision to go was motivated by a job opportunity and the chance to eliminate a 70-minute commute twice daily. With a new baby, who wouldn’t take the chance to have more hours of the day for family time instead of travel time?

It seemed like an easy decision, but after spending the first five years of marriage establishing a life in Ontario—making friends, joining a church, finding favourite places—moving somewhere new was a little daunting.

One of the first things we had to do to feel a sense of being at home in St. John’s was to find a church community to join. So began the hunt for a parish that suited our needs. Our church in Toronto had what I would consider a unique style of worship. There was an eclectic mix of people week to week, a quirky priest, and a tiny but vociferous choir. We all melded

together to create a joyful expression of liturgy, yet with due reverence for Anglican tradition.

I knew better than to expect that same experience in St. John’s, but I wanted somewhere that gave me that same joy I felt to be in an Anglican church.

Looking for a church is hard. You find yourself picking apart every aspect of the service, questioning your own faith needs and motives, and wondering the same about the people around you. If I had to generalize, I would say that church-goers in Toronto are motivated by a strong connection to their faith, where the church community provides an anchor in an otherwise rapidly changeable lifestyle. The same connection to faith exists in St. John’s, except the pace of life is slower, with people more firmly rooted in their community. People in St. John’s are always seeking connections and more often than not, it is based on family (of which you don’t have to be a part): “Oh, you’re a Wicks? Do you know X? She’s married to Y, who is the cousin of my grandfather’s neighbour and he has a huge garden this year, which is why I have all this rhubarb

I am trying to use. Here, eat more pie.” It’s lovely, and something that I never experienced to any extent in Toronto. In a big city, your anonymity is assumed until you choose to become known to those around you. Joining a church is about stepping out and becoming known, and knowing others.

The community aspect of church is vital, but it isn’t everything. The liturgy is also a large part of what it means to be Anglican. We eventually chose our parish because of the special Saturday service for children. It was perfectly tuned to fidgety toddlers, curious primary-schoolers, and harried parents looking for a moment of peace in a busy week. There’s nothing more joyful than happy children playing together and being allowed to be their noisy selves in church. And when you can build a church service around that, while still finding space for tradition, that satisfies me.

Jenny Seeman moved to Newfoundland five years ago and is a member of St. Michael and All Angels, St. John’s.

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Days reflect journey out of darkness



BY THE REV. RACHEL KESSLER

In my previous professional life, I spent more time than is probably healthy reading Old English proverbs. One of my favourites goes simply: “Winter is coldest, summer is hottest, Lent is longest.”

I like to think that even across a span of 1,000 years, we can recognize some familiar sentiments by our brothers and sisters in Christ. I’m sure we all have times when we wish Lent would go by just a little faster—especially when we find ourselves craving chocolate, a glass of wine, or whatever addictive Internet game we might have given up. Lent can indeed seem like the longest season in our Christian year.

But there’s more to this saying than just a desire to get past Lenten fasting and on to Easter feasting. The word “Lent” here actually refers not just to the liturgical season leading up to Holy Week,

but also to the season of spring. In fact, our term “Lent” refers to the *lengthening* of the days at this time of year. Through the months of February and March, our days, which reached their shortest span during Christmas, start growing gradually longer. We are moving out of the darkness of winter towards the light of summer. In a more optimistic twist on the motto from *Game of Thrones*, we might say: “Summer is coming.”

And it is no coincidence that the liturgical season of Lent and the season of spring at one point shared the same name. That sense of forward movement and lengthening of days has a definite spiritual significance for us. In the short, dark December days, we celebrate the coming of the light of Christ into the darkness of our broken world. Likewise, in Lent, these gradually lengthening days reflect our journey out of darkness into the new life offered to us through Christ’s resurrection.

This sense of Lent as a spiritual journey offers us a positive take on Lent as a

season of repentance and spiritual renewal. Lent represents a definite shift in our liturgical perspective. We have been in the season of Epiphany, when our orientation has been directed back to Christmas. Beginning with Ash Wednesday, however, we are now looking ahead—counting down the days until Holy Week and the great celebration of Easter. The journey of Lent is precisely the journey towards new life in Christ.

As such, Lent is not simply about penitence and fasting for their own sake, but about drawing closer to Christ. When we fast, for example, our goal is not simply self-denial. We fast in order to free up more of our time and energy for more edifying objectives. Time spent obsessively checking Twitter and Facebook can be given over to practicing a new form of contemplative prayer. Money usually spent on an afternoon coffee could be given to those in need. Such simple Lenten disciplines bring us into deeper communion with God and make us aware of how easily we can give of ourselves to others.

Obviously, none of us are miraculously made into perfected images of Christ when we reach the end of our annual Lenten journey. Instead, the season of Lent is a metaphor for the spiritual journey towards Christ which we are walking throughout our whole lives. We are all on a spiritual pilgrimage. None of us are ever “done.” And, ideally, we are never simply standing still. We are called always to be “looking ahead,” orienting ourselves towards perfect communion with Christ.

Fortunately, just as the cycle of seasons waxes and wanes with each year, so the cycle of the church year realistically acknowledges that we move through periods of light and darkness in our spiritual lives. Lent reminds us of what our lives should be—always moving, always letting in a little less night, and a little more day.

The Rev. Rachel Kessler is the assistant curate at Grace Church on-the-Hill, Toronto.

We are all necessary



BY SEÁN J. MADSEN

For much of my life, I have been tempted to feel somewhat ambivalent about descriptions of healing in the scriptures. Being blind, each time I heard the story of the healing of the man born blind in the ninth chapter of John’s Gospel, I have wanted to ask: If Jesus could heal him, why have I, a faithful Christian, not been similarly cured?

I believe that miracles have and still do take place, but I have personally never seen one. What does this all mean?

It has taken a lifetime to learn that each of us serves God where we are. John Henry Newman’s famous meditation on how God has specific jobs, even little ones, for each of us that no one else

can do, resonates more and more as I grow older.

For people who experience illness or disability as an ongoing part of their lives, faith has to take on a dynamic that embraces mystery. If we are all members of the body of Christ, as Paul describes, then each of us, no matter how small or insignificant we may at times see ourselves, has a role in Christ’s continuing redemptive work in a fallen world.

What exactly could Paul mean when he said, “In my flesh I am completing what is lacking in Christ’s afflictions?” Indeed, he even speaks of carrying on his body the marks of Jesus. What could be lacking in Christ’s sufferings and how would Paul, or any of us, carry on our own bodies the marks of Jesus?

Are we being asked to realize that if the church has suffered in its head—Christ—then it must, of necessity, experience suffer-

ing in its members as well? Is this a part of the mystery of the redemption which we all experience in different ways? Do we then each understand that we have a cross to bear, some heavier, some lighter, for the sake of the kingdom, just as Jesus teaches in Matthew’s Gospel?

To be faithful doesn’t mean we are then given all the answers, certainly not in this present life. “Faith is the assurance of things hoped for” (Heb. 11:1), not things fully comprehended. Here in this life, we see only dimly through a mirror (1 Cor. 13:12).

A professional systematic theologian might find lapses or inconsistencies in my logic in trying to explain how living with a disability can be seen as consistent with God’s good provision, but this understanding is framed in highly personal ways that I have only come to realize after many years. It is not intended to be theologically complete. I am relating only one person’s struggle to understand what it means to be a Christian with a disability and how that still serves God’s purposes. Some may recall John Milton’s sonnet, “On His Blindness,” in which the poet wrestles with the same dilemmas.

Perhaps only with the perspective of many years can one finally accept Milton’s contention that, “They also serve who only stand and wait.” This does not mean complete lack of activity, at least to me; what I have come to see it as meaning is that if one can’t always do everything one wants for God, this should not stop one from doing what one can. To do this is also to live out the “Little Way” of St. Thérèse of Lisieux, who taught that anything, no matter how small, done with love for God, becomes a great act in His kingdom.

Loving everyone a challenge



BY HELEN ROBINSON

Last summer, I read *The Wisdom of Jesus* by Cynthia

Bourgeault. I did not always understand what she wrote, but every so often something in her book caught my attention, such as this: “We flow into God—and God into us—because it is the nature of love to flow.” She writes that we are asked to love our neighbour as ourselves, as a continuation of our very own being—two cells of one great life.

This presents a challenge for me. I belong to St. Andrew-by-the-Lake, Toronto Islands, and Contemplative Fire. I am involved in both communities. At the same time, I am an introvert and private. I do not give my email address to everyone and I avoid social media. I have a sense of personal boundaries. How can I love all people as a continuation of myself?

The reality is that I can’t love all people. The people who I meet each day are those who I walk past on the street, the young woman from whom I buy a coffee at Tim Hortons, the grocery clerk at No Frills, as well as the members of St. Andrew-by-the-Lake and Contemplative Fire. Unlike email and the Internet, these are flesh and blood encounters.

I can be so deep in my own thoughts that I will walk past close friends on the street without noticing them. For me, however, seeing is more than being aware of the person on the pavement in front of me. The next step is to wonder who is the

young woman who pours my coffee each day, what is the story of the clerk ringing up my bill at the grocery store, what are the dreams of the people with whom I worship? Maybe this is the beginning of discovering the uniqueness of the people around me.

In his first letter to the Corinthians, the Apostle Paul compares the Body of Christ to the human body. The body, he writes, is made up of many parts or members, all dependent on each other. “The eye cannot say to the hand, ‘I have no need of you,’ nor again the head to the feet, ‘I have no need of you’” (1 Corinthians. 2:21). My eye needs my hand to pick up my pen to write this article. My head needs my feet to take it across the room. I need the young woman in Tim Hortons, the grocery clerk in No Frills, and the members of the communities through whom I meet God.

Jesus says, “I am the vine, you are the branches” (John 15). The church I belong to is a close-knit community. The people of St. Andrew-by-the-Lake are very involved in the lives of those who live around them. Members of Contemplative Fire are dispersed. We meet together for worship gatherings and in local small groups, but communicate on a larger scale through the Internet. All of us are members of the Body of Christ. We are all branches attached to the vine and nourished by the sap that flows through it. If I can remember that, it will transform the way I look at everyone with whom I come in contact. However self-contained I may think I am, I cannot live and bear fruit without this connection.

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LOFT
Community Services



Continued on Page 10

'I wake up grateful each day'

Sonya Dykstra is completing a Master of Theological Studies in Development degree at Wycliffe College in Toronto. She moved to Ramallah in the West Bank to complete her Experiential Learning Module with the Arab Evangelical Episcopal School, acting in the capacity of a school chaplain. The Anglican interviewed her while she was in Ramallah. She returned to Toronto in December.

Located in Ramallah, the Arab Evangelical Episcopal School is co-ed from kindergarten through Grade 12. Ramallah is located about 15 kilometres north of Jerusalem, situated on a crest of the Judean Hills. The name Ramallah can be translated from Arabic as the hill of God. The school caters to both Muslim and Christian students. As a Christian private school, the school serves the Palestinian community in all its diversity, regardless of religion, gender, race, abilities and socio-economic status of the students. Currently, the school has an enrollment of approximately 645 students from Ramallah and the surrounding villages.

Ramallah needs to be experienced to be understood. From a faith perspective, the Christians are in the minority, so their faith is all the more important to them and they do not take it for granted. An interesting tidbit of information is that the mayor of Ramallah must be Christian by law.

The city itself is growing rapidly—there is construction and new buildings going up everywhere. I am told this is because banks established themselves in the West Bank within the last 10 years and everyone is taking out loans to buy apartments and even cars. In fact, I have never seen more BMWs and Mercedes Benz than I have in this town. Someone once jokingly told me that if there's another Intifada, the banks will own Ramallah. It is interesting how seamlessly words like Intifada and incursion make it into daily conversations. People here are living a reality of which I have only touched the surface.

Unfortunately, the media have given an inaccurate description of the West Bank. It is completely safe. For the most part, it's like living in any other city in the world—there are grocery stores, cafes, restaurants. There is a lack of movie theatres, but I resort to the various cultural centres for film screenings.

Living in Ramallah has made me more aware of the situation here and I have a greater understanding of the culture. I have been touched deeply by so many amazing individuals that it's hard to know the full extent to which I have changed. I have no doubt that God brought me here for a purpose and continues to transform me by the experiences with which He blesses me.

Being surrounded by so many



Clockwise from above: Sonya Dykstra shares a happy moment with two students of the Arab Evangelical Episcopal School in Ramallah; young men in downtown Ramallah proudly show off their Christian tattoos; students in the school's senior religion class hold up Anglican rosaries made by the Sisterhood of St. John the Divine in Toronto; the wall separates Palestinians and Israelis.



vibrant Christians who are actively living out their faith and bearing witness to God's love has affirmed my faith. I also have a deeper understanding of how culture can appropriate and misappropriate Christianity, and it has made me re-examine how I live out my own faith in the context of Canada.

The highlight of my stay has been the people—such incredible, warm people. I feel as though I have known many of the teachers at the school for much longer than I have been with

them. There is a very welcoming atmosphere here. The lowest point is seeing the hardships they face under occupation. Many of the people who live here must have a permit to visit Jerusalem. They must endure checkpoints, an often long and tedious experience. Flying anywhere is an ordeal, as most Palestinians do not have access to the Israeli airport—they must fly out of Jordan, which adds an extra day of travel. And then there's the wall. Sigh.

I have had the opportunity to take many day trips during my

time here. I visited Taybeh, the last remaining all-Christian community in the West Bank, as well as Jericho, Bethlehem, the Dead Sea, Nablus, Beit Sahour (where the Shepherd's Fields are believed to be located), Emmaus, Jaffa, Haifa and Jerusalem.

I had the privilege of being an observer at the annual Synod of the Diocese of Jerusalem. Having been a lay delegate at the Diocese of Toronto's Synod, I found this experience especially rewarding, as it allowed me to see how a North American Synod compares to a Middle Eastern one. I also

had the chance to mingle with many of the priests of the Diocese of Jerusalem and fellow Canadian delegates, including Ottawa Bishop John Chapman, and Canon John Organ, the current chaplain to the Bishop of Jerusalem.

My time here is for an academic semester. I arrived in late August and will return back to Canada in time for Christmas. I truly missed experiencing autumn in Canada, my favourite season. And I miss my family and friends back home.

At the time of trying to discern whether to return to school, I saw an ad in *The Anglican* for the "Women at a Crossroads" program offered by the Sisterhood of St. John the Divine. I attended the program, and afterwards enrolled in the Master of Theological Studies in Development program at Wycliffe College. I continued living at the convent while completing my degree. The master's program appealed to me because of the internship component, which could be completed abroad. As I have had a strong interest in the Middle East, I was able to include Arabic language courses as part of my program and it gave me the opportunity to come to Ramallah for my internship.

When I first reached out to the priest in Ramallah about undertaking an internship, he connected me with the school. Knowing intuitively that my future work will not involve kids, I considered backing out of the internship twice. But through prayer and discernment, I continued to pursue it. And since arriving, all my apprehensions have vanished. I thank God for bringing me to Ramallah. It has been an experience far beyond what words can properly capture, and I wake up grateful for each day that I have here.

Bishop steps down from Compass Rose

Society expands in Canada

BY CAROLYN PURDEN

BISHOP Philip Poole, the area bishop of York-Credit Valley, has stepped down as president of the international Compass Rose Society after 10 years at the helm.

Founded in the mid-1990s, the Compass Rose Society is an international group of Anglicans who support the Archbishop of Canterbury's ministry in the Anglican Communion. Its 280 members comprise individuals, parishes, chapters, dioceses and institutions in 11 countries.

At the society's annual meeting with the former Archbishop of Canterbury, Rowan Williams, the society's board of directors presented Bishop Poole with a magnificent gift: a blue cope and stole emblazoned with a gold compass rose on both front and back.

"They had it specially made for me in England," says Bishop Poole. "It was presented and dedicated by the Archbishop of Canterbury, which made it quite special."

During his term of office, Bishop Poole saw the Compass Rose Society increase its presence in Canada, with 33 members across the country. It has raised awareness of the Anglican Communion and established important international contacts for the Canadian church, he says.

an church, he says.

Part of the society's mandate is to visit various parts of the world and enter into a relationship—sometimes financial—with them. For example, it established micro-finance groups in the Diocese of the Highveld in South Africa, enabling women to gain economic control of their lives.

When visiting a country, the society's members met not only with religious leaders but also political leaders, often engaging in dialogue with them. He says these visits took society members to some very poor parts of the world—slums where people have no visible material goods and yet welcomed them warmly.

"There was this extraordinary sense of Christian hospitality," he says. "They would feed us these incredible meals, and I always felt badly because I knew where my next meal was coming from and I wasn't sure they did. Never did they ask for money, and always they said, 'Thank you for visiting us, you've made us now feel part of our worldwide church.'"

The Compass Rose Society is also charged with assisting the communication between the international Anglican Communion and the independent provinces. As part of that work, the society has been raising funds to improve



Bishop Philip Poole wears the new cope given to him by the Compass Rose Society. It was made in England and presented to him by the former Archbishop of Canterbury, Rowan Williams. PHOTO BY MICHAEL HUDSON

the website of the Anglican Communion Office. In addition, the society provides educational scholarships and helps support schools in the dioceses of Malawi and Jerusalem.

Bishop Poole says his time with the Compass Rose Society made him proud to be an Anglican and

a part of such an international church. "It's been something that's made my heart sing over the last few years," he says. "I'll certainly miss it." Bishop Poole's successor is the Rev. Canon John Peterson, former secretary general of the Anglican Communion, who helped found the society.

BRIEFLY

AIDS network seeks members

The Diocesan HIV/AIDS Network is looking to expand its membership to include more parishes.

The committee was formed in 2008 to identify and promote collaborative partnerships with AIDS service organizations in the diocese.

"AIDS seems to be falling off everyone's radar, so the Network certainly has its work cut out for it to make parishes realize that HIV/AIDS is still a very real and serious problem in Canada and in our diocese," says Doug Willoughby, the group's co-chair and the pastoral assistant at St. Paul on-the-Hill, Pickering. "The problem is very evident among youth and heterosexual adults above the age of 50."

Parishes interested in learning more are invited to attend a half-day seminar on Feb. 9 at St. Paul on-the-Hill, Pickering. Parishes will share how they are creating "communities of hope and compassion" for those who live with and are affected by HIV/AIDS. Participants will also learn about the work of the Network and identify opportunities for collaborative action in the future.

For more information, contact the Rev. Canon Douglas Graydon, the diocese's co-ordinator of Chaplaincy Services, 416-363-6021, ext. 236 or email dgraydon@toronto.anglican.ca.

Black heritage service turns 18

The diocese's 18th annual black heritage service, Our Faith, Our Hope: Moving forward in Christ,

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Budget cuts threaten Ontario Multifaith Council

Dialogue between faiths at risk

BY STUART MANN

THE diocese's coordinator of Chaplaincy Services says the provincial government's decision to stop funding the Ontario Multifaith Council (OMC) in March will end an important piece of infrastructure that supports cooperation and understanding between faith groups.

"The OMC is one of those organizations that contributes to making Ontario a relatively calm and peaceful diverse province," says the Rev. Canon Douglas Graydon. "It provides us with a structure that allows conversations to happen. If those underpinnings are slowly taken away, then the dialogue falters and we run the risk of becoming more strangers to each other than good neighbours."

The OMC was created almost 40 years ago to provide the government with expert and balanced advice on spiritual and re-

ligious care in publicly funded prisons, hospitals, mental health institutions and long-term care facilities. The OMC, which is made up of representatives of 30 faith groups, including the Anglican Church, also provides practical support for chaplains.

As the government got out of the business of running all of these institutions except prisons, questions were raised about the need for the OMC, says Canon Graydon, who is the Anglican Church's representative on the council's board. "About two years ago, it was obvious that the government was funding the OMC for almost \$500,000 a year and was getting almost nothing back in return because it wasn't providing direct services anymore," he says. "The question was raised, 'What are we getting for the dollar?'"

The OMC argues that it is promoting religious tolerance and a sense of harmony amongst faith

communities and in society in general. It is the only body of its kind in Canada and has published a resource booklet that is widely used across the country.

The OMC also has a network of grassroots committees across the province that promote multifaith dialogue and action and advocate for chaplains in local facilities. "The OMC's structure brings faith communities together," says Canon Graydon. "On a regular basis, you're in dialogue with each other and know each other and know who to reach out to if there is an issue."

He says the grassroots network will be in jeopardy if the government withdraws its funding. The OMC has an annual budget of about \$750,000, of which nearly \$500,000 comes from the government. The faith groups say they cannot make up the shortfall if the government pulls its funding.

"It's not a good step forward for multifaith diversity and initia-

tives in Ontario," says Canon Graydon. "In many respects, it's a step backwards."

The government's decision comes at a time when the federal government plans to eliminate funding to all but full-time Christian chaplains in penitentiaries. In addition, hospitals are also phasing out funding for chaplaincy positions.

Canon Graydon says the trend is due to governments and hospitals trying to balance their budgets at a time of fiscal restraint. "They're throwing the gauntlet back at the faith communities and saying, 'Look, if you're serious about this, then you provide the resources for your community.'"

He says it's understandable that governments and hospitals are doing this. "I believe what they're saying is legitimate. If it's a priority of faith communities to make sure that their faithful members are looked after when they're in health care or long-

term care facilities or prisons—if that's really part of their calling—then maybe part of the challenge is for them to respond to that."

One of the dangers of the government's attitude, however, is that minority faith communities will have a much harder time looking after their people in institutions, he says. "The mainstream denominations will be increasingly challenged to provide the dollars to support chaplaincy initiatives. But when you're talking about the minority faith communities, they haven't got any resources at all. They won't be able to respond."

He says chaplains will be increasingly called upon to provide care and assistance to members of religious minorities who are not part of their faith group. Without the OMC to provide support, chaplains could feel isolated and uncertain of where to turn for help.

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Sponsors give refugees new life

Newcomers often traumatized

BY HENRIETA PAUKOV

Jacqueline Nunez wants to talk to me about the work of St. John, Ida's refugee sponsorship committee, which she chairs, but it will have to wait. First, she needs to take a call from Loona, the young Iraqi woman the committee sponsored, who has called for Ms. Nunez's advice about a family matter. "We sorted everything out, so it's all good," says Ms. Nunez when she is free to talk.

The committee's formal commitment to Loona, her husband Janan, and their toddler daughter, Lamita, ended in July 2012, but informally, Ms. Nunez and other church members are still helping the family—Christians who fled sectarian violence in Iraq—find their bearings in Canada. They have learned, as many Anglicans do, that refugee sponsorship can be a complex and challenging, and yet immensely rewarding way of helping others.

"For me, it's a part of my Christian life," says Anthony Grange, a parishioner of St. John, Norway, and a member of the East End Refugee Committee, a group of individuals from eight East Toronto churches. "The other thing that motivates me is that this work is hands-on work. These people, you see them, you help them, you get the feedback when they realize that they are safe for the first time in a long while."

Millions of people around the world are displaced because of war, persecution, and serious human rights abuses. Many can never return to their home country and may languish in refugee camps for years. Refugees who qualify to come to Canada can be resettled either through the government-assisted program or the privately sponsored program. The latter is where churches can get involved, by committing to provide social and financial support for a refugee family after their arrival in Canada.

Canada is the only country in the world that has a private program, says Alexandra Kotyk, acting executive officer for the Anglican United Refugee Alliance (AURA), an organization that helps churches with refugee sponsorship. The privately sponsored program allows Canada to bring in an additional 3,000-4,500 people every year, on top of the about 7,000 sponsored by the government, she explains.

The refugee sponsorship committee at St. John, Ida, started the process three years ago, initially applying to sponsor a



Janan Goryal, Loona Shekro and their daughter Lamita, Christian refugees from Iraq, enjoy a walk near Cavan, Ontario, last Thanksgiving. PHOTO BY TONY BUELL

family from Colombia. The first family was not able to come because of paperwork problems in Colombia; the second family arrived in Canada but chose to be supported by family members. "We were released from any undertaking," explains Ms. Nunez. "That was a difficult time for us. We met as a group and we prayed and decided that we'd like to continue."

They asked for a small family. "We are a small rural parish so our capacity to take care of a family is not that large," she says. Nevertheless, they raised significant support in the church. "I think there was a sense among most people that if someone was displaced and had no home and was in an unsafe situation from day to day, then it's just part of being a Christian to want to help," says Ms. Nunez.

Eventually, they were matched with Janan, Loona and Lamita. The first month was a period of adjustment for the newcomers, who were dealing with a completely different environment, culture and language. "It really did take a lot of work on behalf of our committee, and one member in particular, who spent a lot of time with them, just talking to them and helping to defuse that anxiety, getting them to relax with us, to trust us and understand that we are the sponsors and we are here to help them with everything," says Ms. Nunez.

The committee and other church members helped with practical matters, from finding housing to getting the phone line set up to filling out government forms. When the couple needed daycare so they

could go to school, people volunteered to watch Lamita. They also drove the family to church every Sunday until Janan got his driver's licence and a church member gave them a car.

Being in a small community had its advantages. "I think we benefit from being in a small community in that we are close-knit," says Ms. Nunez. "We don't only have the church supporting them, but we also have the community." She says one challenge was finding translation services. Luckily, they connected with a business owner who had come to Peterborough from Iraq years ago and had been sponsored by a church. "He was so grateful for what had been done for him, that he quite readily and openly gave himself to us to help us with translation and to get them to feel comfortable."

For their part, Janan and Loona are very industrious and determined to get ahead, says Ms. Nunez. They started English classes in September and Janan has been working part-time. Lamita is learning English from her daycare provider. Ms. Nunez says the committee might consider doing another sponsorship in the future, though not right away. "As a parish, we are in the middle of quite a few things," she says. "We are trying to become a single-point parish and that involves acquiring more funds, and that's a bit of a priority right now."

By comparison, churches in Toronto have an easier time because they can band together to raise support. The East End Refugee Committee is an example of

such a collaboration. Renna Grange, Mr. Grange's wife, explains that while each church may have only four or five parishioners who are interested and supportive, when you multiply that by eight, it is sufficient. The decision about whether to take on a particular case comes down to "how much work is it going to be, how many people are not too busy right now, how much money have we got," she says.

Since 1995, the committee has worked on 14 sponsorships, the latest family having arrived in November. It's a young Colombian family with three sons; the father is paraplegic and needs medical treatment that he could not get in their home country. Mrs. Grange explains that sponsors don't always get exact details of the hardships refugees have been through. "When people are recently arrived, they don't speak English and they are traumatized," she explains. "We don't hire a translator to pummel them for exact details. And sometimes years have gone by, and we don't know the exact details."

Because this latest family has special needs, the government provides financial support, and the East End Refugee Committee is helping with the social and emotional aspects of integration. "I have been told that because we have been doing this for so long, we are considered one of the most experienced groups," says Mrs. Grange. "For new groups, it's too overwhelming."

She encounters people who question whether Canada should be accepting refugees who need extensive medical treatment. Her answer is simple: "You put yourself in that situation," she says. "You are in endless pain. You are young. There is no hope for your life whatsoever. Would you want someone to help you?"

For their part, the newcomers are busy getting used to their new country and, according to Mrs. Grange, "overjoyed." The parents are both learning English, the two older boys are in school and the youngest goes to daycare. "They are extremely bright, they are going to an excellent school, they are soaking up English every day because they are so young," says Mrs. Grange. "They are going to be bilingual in Spanish and English, which is going to be a big plus for any career they are going to have."

In December, AURA held a Christmas party. Mrs. Grange was there, as was the newly arrived family. "I wish you had been there," she says. "You would have seen the joy. Sometimes we are exhausted from the amount of work we are doing. But the joy, when you see the happiness on the face of someone who was suffering—it's the best."

Faith communities unable to make up shortfall

Continued from Page 8

Although faith communities have said they do not have the money to make up the \$500,000 shortfall, they might be able to carry on the work of the OMC if they get more engaged in the sort of work that the OMC does, he says. "The challenge for the faith

communities that make up the OMC is to convince their people to pick up the work and to advocate for it." He says the faith groups need to be more intentional about recruiting volunteers for chaplaincy work and advocacy.

Canon Graydon says the Diocese of Toronto will carry on its chaplaincy efforts despite the OMC's loss of funding. "The diocese has held its ground financially over the years. The diocese's chaplaincy department is one of the few departments to

have no significant cutbacks. As for the future—it's unknown at this point. I think the diocese would always be open to new chaplaincies, but at present there are no plans for additional paid chaplains."

The diocese currently funds

three full-time chaplaincies—at Mount Sinai Hospital, the Hospital for Sick Children, and Sunnybrook Hospital—and has about 20 Anglican chaplains who are paid by the institutions where they work.

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Camp property to be mothballed ①

The Diocese of British Columbia's Diocesan Council has decided to mothball the Camp Columbia property on Thetis Island. In use for more than 50 years for a camping ministry, the property had reached "a state where it was no longer fit for human habitation because, structurally and service-wise, it was not up to today's codes," said the Rev. Ian Powell. Upgrading or rebuilding the property was not financially feasible, with costs estimated to be between \$5 million and \$7 million. Council also approved a plan for a study to determine the viability of camping or other potential uses of the site.

The Diocesan Post

Richmond parish opens drop-in centre ②

St. Alban's in Richmond, B.C. has opened a drop-in centre as a part of the church's commitment to serve the homeless and marginalized. The centre will offer its visitors access to computers and the Internet, counseling services and a variety of health care services. Visitors will also be able to use the location as a mailing address, and, once a week, there will be a hairdresser on site. St. Alban's had already been serving as an extreme weather shelter and offering a weekly community meal.

Topic

City's faith community recognized ③

Edmonton has been declared the first Canadian member of the Parliament of the World's Religions Partner Cities Network. "Edmonton is a world class city that has done a great job of recognizing that each faith has its own set of deeply held values, while calling together as many voices as it can, always asking: who else needs to be at this table?" said Helen Spector, a member of the board of trustees for the parliament's council. Held every five years, the parliament is the world's largest convener of religious leaders to address issues of peace, social justice and community sustainability.

The Messenger

Saskatoon parish loses centenarian ④

Isabella Rhodes, a lifetime member and one of the most beloved parishioners of the congregation



of the Cathedral Parish of St. John the Evangelist, Sask., has passed away. Last September, Ms. Rhodes took part in celebrations of the centennial of the cathedral and celebrated her 100th birthday in the same month. After meeting her at the cathedral's celebration, Archbishop Fred Hiltz, the Primate, entitled one of his monthly columns in the *Anglican Journal*, "Isabella," noting how she inspired both young and old around her.

The Saskatchewan Anglican

Moosonee to become mission area ⑤

When Bishop Tom Corston of the Diocese of Moosonee retires, the diocese will become a mission area of the Ecclesiastical Province of Ontario. The decision of the diocese was announced at the provincial synod last October. Delegates from Moosonee gave a heartfelt presentation on their ministry and on challenges such as distance, the cost of living, clergy isolation and low pay. As they discerned the best way forward, one elder summed up the feeling in the diocese that they wanted to stay together as a family. Canon VII, drawn up to make the change, was unanimously approved by the provincial synod.

Algoma Anglican

Ottawa congregation celebrates rebirth ⑥

The Rev. Mark Whittall was appointed as the incumbent at St. Alban's, Ottawa, in April, 2011, but he was not inducted until Oct. 28, 2012. During the 20-month delay, the congregation was rebuilt after the previous clergy resigned three years ago to join the Anglican Network in Canada. But what began as a congregation of one has now grown to more than 100 worshippers, with an average Sunday attendance of more than 60. The congregation also celebrated the return of Centre 454, a ministry that serves the homeless and others in need. The centre was based at St. Alban's from 1976 to 2000. The basement has now been gutted and rebuilt to serve the needs of the centre.

Crosstalk

Montreal church closes ⑦

Bishop Barry Clarke of Montreal presided over a service last November marking the end of a 139-year ministry at St. Paul's in Lachine, Que. Bishop Clarke—parish priest of St. Paul's from 1993 to 2004—asked a near-capacity congregation of more than 300 parishioners and well-wishers not to waste energy trying to assign blame for the closing of the church. "For us to

move forward in God's mission, we have to do things differently," he said. "I give thanks for your diligence, perseverance, courage and risk. God is calling us into something fresh and new."

The parish reported 154 people on parish rolls last year, with average attendance at 53. The physical building is now in the hands of the diocese. None of the community groups now renting the church or hall, including a Seventh-Day Adventist congregation (which worships on Saturdays) have been given notice, and no date has been set for de-consecration.

Montreal Anglican

More deacons needed, bishop says ⑧

Recovering a diaconal ministry that will reach out to people on the fringes of society must be one of the church's top priorities, the Anglican Church of Canada's national indigenous bishop said in Montreal.

Bishop Mark MacDonald said most aboriginal people in Canada identify themselves as Christian even if few are churchgoers. The people to bridge the gap are vocational deacons, lay readers and other "diaconal ministers" who are already making an impact on people's lives. Tapping those people—and getting them to read the Gospel in church on Sunday—is more to the point

than creating more indigenous ordained ministers, "although that doesn't hurt," he said.

The move in the Anglican Church of Canada to encourage more indigenous priests was a good thing in large part but had a downside, he said, as emphasis on indigenous deacons and lay readers was reduced. "As we reduced the number of diaconal ministers, we stopped growing. It was right that we increased the number of indigenous priests but what was wrong was that we began to end diaconal ministry."

Montreal Anglican

Diocese condemns new refugee law ⑨

Challenging the federal government's changes to Canada's refugee policy, the Diocese of Quebec has unanimously adopted a motion calling on Ottawa to repeal sections of Bill C-31, "which puts at risk the security of those seeking refuge in our country." Among other things, the legislation gives the federal immigration minister unilateral power to declare countries as "safe," resulting in accelerated deportation to such countries, regardless of particular circumstances with no possibility to appeal. Synod members also unanimously condemned Ottawa's recent decision to cancel the contracts of all part-time federal prison chaplains.

Gazette

Book expands to TV ⑩

Gary Cox felt called to expand his lay ministry beyond the walls of St. Andrew's in Cole Harbour, Nova Scotia, where he had worshipped for more than 30 years. With financial support from the Diocese of Nova Scotia and PEI and the Anglican Foundation of Canada, Mr. Cox was able to publish his book LEAP for faith and launch an interactive website (www.leapforfaith.org), and create a six-week spiritual development program to aid seekers and those who wish to grow in their faith. Now, a LEAP for faith television series will begin airing in January on Eastlink Community TV. Each week, Mr. Cox and co-host Nicki Hetherington have casual conversations with guests from a variety of denominations about faith development.

The Diocesan Times

Letter makes impact

Continued from Page 1

community."

He adds, "As a church and community leader, I don't want to see more problems in our city. I'm really concerned about that. That's why I wrote to Ron."

He says he was pleased with the result. "Ron took my concerns to heart. He assured me that there would be no casino for Mis-

sisauga, and I praised the Lord for that. I thought that politicians didn't listen, but Ron did, and I really appreciated that. I also learned that, as community leaders, clergy also need to have good listening skills. We should listen more to find out what is best for our community."

All needed

Continued from Page 6

Let us rejoice and rejoice again that the Lord we worship has conquered the world and that his marriage feast has already come.

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

BRIEFLY

Continued from Page 8

will be held Feb. 24 at St. Paul, Bloor Street, Toronto, beginning with a hymn sing at 4 p.m. followed by worship at 4:30 p.m. The Ven. Peter Fenty, archdeacon of York and executive officer to the Bishop of Toronto, will preach. All are invited.

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Audrey Wilson and Margaret Learn, who have been teaching Sunday school together at St. Clement, Eglinton, for 25 years, look at an award certificate Mrs. Wilson has received for more than seven decades of service as a Sunday school teacher. PHOTO BY LINDSAY BRADFORD-EWART

Sunday school teacher honoured

Audrey Wilson, a Sunday school teacher at St. Clement, Eglinton, is the inaugural recipient of the Sladen Award of Excellence in Children's Ministry, awarded by the Centre for Excellence in Christian Education (CECE). Mrs. Wilson was honoured for more than seven decades of service in children's ministry at St. Clement's.

Mrs. Wilson's parents lived across the street from St. Clement's when she was born, and she was baptized, confirmed and married there. After confirmation, she was asked by Canon Nicholson, who was the vicar at the time, how she would like to serve in the church. She told him, "I want to work with the children, the little ones, four and five-year-olds, in the Beginner's Department." She was 17 years old when she started teaching that class, and she's still teaching it today, 73 years later.

Children's ministry looks very different from what it looked like when Mrs. Wilson first started teaching. "Children in the 1940s and 1950s, they were shy, they were quiet, sort of reserved," she says. "In those days, there were about four teachers, a teacher for every six children. We would have classes with about 30 children on a Sunday morning."

Mrs. Wilson recruited her current teaching partner, Margaret Learn, when Ms. Learn's daughter was in her class. "She stayed a couple of Sundays with her daughter and I said, 'Well, if you're staying, how would you like to help us? Work with us?' And she and I have been doing this together for about 25 years now."

These days, the children in the Kindergarten Sunday school class are invited one at a time to tell or show something to the rest of the class and place their collection coins into an old wooden church tower. They explore Old Testament Bible stories in the fall and move into the New Testament at the beginning of Advent. The class ends with the church school closing prayer, which many people have committed to heart from their time in Mrs. Wilson's class: "Church school is over, for another day. Hear us now, dear Jesus, as to you we pray. Through the week be with us, in our work and in our play. Make us kind and loving and help us to obey. Amen."

Mrs. Wilson's husband, Jim



Lillian Tucker, a member of St. Peter, Scarborough, turned 100 on Jan. 7. PHOTO BY DAVID FINNAMORE

Wilson, has been a constant supporter of the Sunday school by driving Mrs. Wilson to church whenever necessary. "That's one thing my husband promised when we were first married," she says. "Jim promised me that it didn't matter where I lived in the city, that he'd see I get to church in the morning."

Mrs. Wilson has taught generations of children about God, showing them Christ's love through her warm manner and caring spirit. The CECE's Sladen Award acknowledges her incredible service to God.

The Centre for Excellence in Christian Education (CECE) is a group of laypeople and clergy in the Diocese of Toronto who seek to support those who minister to children. The organization offers a resource library, a website, an annual children's ministry conference and the Sladen Award, named after Kathleen Sladen, a children's ministry pioneer from St. John, York Mills, where CECE is located. Next year, there will be an award for each area of Toronto. For more information and to nominate candidates, visit thecece.org.
By Lindsay Bradford-Ewart

Three churches hold fundraising dinner

After a very successful initial fundraising dinner for Moorelands in 2011, a second outreach dinner in 2012 was organized and sponsored by the outreach committees of St. Cuthbert, Leaside, St. Augustine of Canterbury and Church of the Transfiguration, Toronto. More than \$2,900 was raised and donated to L'Arche Toronto to support their mission



ANGELS

The cast of St. Peter, Churchill's Christmas pageant relax after their final performance on Dec. 9. The play was written, directed and produced by Deb Williamson, with the help of many volunteers. PHOTO BY SUSANNE THOMPSON



Kathy Ariss made this Easter banner for St. Barnabas, Peterborough.

to "create a world where everyone belongs." Mr. Joe Egan from L'Arche Canada spoke to the dinner guests about L'Arche, which is a worldwide community with its roots in Jean Vanier's inspiration and dedication to uphold the dignity of all people who have developmental disabilities. Dinner guests enjoyed a delicious roast beef dinner with all the trimmings and apple crisp with ice cream for dessert. An inspiring and humorous performance by Sol Express, the performing arts group for L'Arche community members, delighted everyone. Another dinner is planned for Nov. 2.

Centenarian saw historic flight

On Jan. 6, more than 100 people filled St. Peter, Scarborough, to honour long-time parishioner Lillian Tucker as she turned 100. Ms. Tucker, whose birthday was on Jan. 7, has been a major contributor to parish bake sales and still bakes the bread used at the Easter Communion services. "One of her oldest memories is of being at Lester's Field in St. John's, Newfoundland, in June, 1919, to see John Alcock and Arthur (Teddie) Brown take off on what would be the first flight across the Atlantic," writes parishioner David Finnamore. Ms. Tucker's birthday celebration took place in the parish hall after the 10:30 a.m. service.



SNUG

From left, Julie Davis, Sharon Watters and Daisy Higgins hold a hand-sewn quilt made at St. George, Grafton. The quilt took a year to produce and was an outreach activity of the church.



Men enjoy the fundraising dinner for L'Arche Toronto. The dinner was put on by three churches.



IN THE BOX

Sunday school children at All Saints, Whitby, help pile up shoe boxes for Operation Christmas Child, on Dec. 18. The boxes contain gifts for children in need in South America. It was the first time All Saints participated, with parishioner Joyce Marshall leading the ministry. PHOTO BY GRAHAM LENNARD

Parish News

Continued from Page 11

Daughter thanks mother with banners

Kathy Ariss wanted to thank her mother, Anne Graham, for all the love and support she has received, and for the love and dedication that Anne has given to her church. After much soul searching and prayer, she decided to make banners for St. Barnabas, Peterborough.

Kathy started working on the banners in December 2011 and they were presented to St. Barnabas on Dec. 9, 2012. She became interested in embroidery while watching her mother, and she went on to develop her skill in the Home Economics class in high school. Kathy has had a five-year struggle with a heart condition and her daughter, Courtenay, has also had serious health issues. "Making the banners was very therapeutic," said Kathy.

Courtenay, who has an eye for colour and design, helped with the choosing of the colours and placing the crystals, but Kathy did the original design and sewing. Each design is hand-embroidered on Irish linen, incorporating Japan Gold thread and Swarovski Crystals, then sewn onto a background of Dupioni silk.

There are four banners: Christmas, Easter, Pentecost and the fourth representing the choir. Kathy's mother, Anne, has been a member of St. Barnabas for 52 years, assisting in the Altar Guild for 30 years and singing in the choir. Anne embroidered the altar frontal that is used for Advent and Lent.

By Pat Plow



DELIGHTFUL

Choristers and musicians from St. Paul, L'Amoreaux's junior choir and music school perform at a Christmas concert at the Scarborough church on Dec. 16. The young people perform four concerts a year, half at the church and half at places in the community such as senior citizens' residences. Each March, they travel to a different city. Last year, they performed at President Obama's home church in Chicago. They've also performed in Washington, Boston, New York, Montreal and Quebec City. They sing and play in the church's youth choir, string and wind ensembles and a steel pan band. The concert at the church on Dec. 16 also featured the Red Brass Quintet from the Scarborough Philharmonic Orchestra and soloists Jocelyn Belfer and Melissa Morgan. PHOTOS BY MICHAEL HUDSON



Interfaith group helps refugee family

People inspired to give

BY MARY LOU HARRISON

CAN people from different faith backgrounds work together on issues of social justice and equity? The successful work of the “Hands Across the Sands” committee to sponsor a family of refugees from Iraq answers this question with a resounding, “Yes.”

Comprised of members of St. Mary Magdalene and The First Narayever Congregation, a traditional-egalitarian synagogue, the committee’s name reflects not only a reaching out across the sands of the Middle East to embrace a family seeking safety and a new beginning in Canada, but also reaching out across the “sands” of Healey Willan Park in Toronto, located directly behind St. Mary Magdalene’s, to the home of a member of First Narayever who was instrumental in developing the partnership between the two congregations.

The inspiration for working together on a refugee sponsorship project came from Dalia Margalit-Faircloth, another member of First Narayever, whose loss of family members in the Holocaust motivated her desire to assist a family fleeing religious persecution. Sponsoring a refugee family also speaks to the Jewish concept

of Tikkun olam, the idea of repairing the world, of addressing social imbalance. The sharing of this concept was just one of the many ways in which members of the committee learned about each other’s religion while working toward a common goal of giving a family a new start in Canada.

According to the Rev. Paul MacLean, co-chair of the Hands Across the Sands committee and honorary assistant at St. Mary Magdalene’s, the process of refugee sponsorship, from exploratory conversations to the arrival of the family, took a year. The committee worked through a federal government program in which 5,000 Iraqi citizens, many of them persecuted Christians, were pre-approved as refugees eligible for sponsorship. They also benefited from the involvement of the Anglican United Refugee Alliance (AURA), which is a FaithWorks ministry partner.

In order to determine if sufficient funds could be raised to undertake the refugee sponsorship, parishioners at St. Mary Magdalene were asked to make pledges to support the project, and they were enthusiastic in their responses. “I think people were inspired by the idea of a partnership with members of a synagogue,” says Mr. MacLean, noting that



The Shaia family (seated in front row) are joined by representatives of the First Narayever Congregation and St. Mary Magdalene, Toronto. Front row from left: Madlin Iaroho, Manirva Kushaba, Mnhai Shaia. Back row from left: translator Jessica Radin, the Rev. David Harrison, Rachel Melzer, Kalil Melzer Robinson, Shayne Robinson, Richard Woolrich, Micky Fraterman, the Rev. Paul MacLean, Sally-Beth MacLean. Stivan Shaia is absent from the photo.

members of both congregations were very generous with donations of household items, expertise, and volunteer time. The initiative was also supported by a \$4,400 grant from the Primate’s World Relief and Development Fund.

Micky Fraterman, a committee member from First Narayever, says that the long lead-up period to the refugee family’s arrival allowed the interfaith team members to get to know each other better and to create a strong partnership based on trust. “It is an exciting process to learn about how each member of the team approaches the challenges that come before us,” she says, “and it requires respectful collaboration.”

The Hands Across the Sands committee faced a number of challenges, before and after the

arrival of the Shaia family, Mnhai, Madlin, and their adult children Stivan and Manirva. These included changes in the federal government’s healthcare program for refugees, finding appropriate and affordable accommodation for a family, vast amounts of paperwork, and the actual arrival of the family from the Middle East, given the political situation in war-torn Syria. While the committee was ready to receive the family in January of 2012, they did not arrive until May.

The Shaia family was officially introduced to the parish of St. Mary Magdalene’s on All Saints’ Day at a potluck supper at which members of the First Narayever Congregation were also honoured guests. The Rev. David Harrison, incumbent of St. Mary Magda-

lene’s, called the evening “a special event in the life of our parish” and invited Shayne Robinson, Hands Across the Sands co-chair and member of First Narayever, to bless God for the meal. This he did eloquently, comparing the journey of the Shaia family to that of Abraham and Sarah in the Old Testament.

The Rev. Paul MacLean is delighted with the community that has been formed as a result of interfaith partnership and, of course, with the safe arrival of Mnhai, Madlin, Stivan, and Manirva. Addressing the family at the supper, he said, “We are so glad you are here. You help make us complete.”

Mary Lou Harrison is a member of St. Mary Magdalene, Toronto.

Urban Remixed provides room at the table

BY BRIAN WALSH

AS some 90 people from various walks of life, churches, urban ministries and universities walked into the Church of the Redeemer, Toronto, on the evening of Nov. 26, they were greeted by a table of beautifully displayed fruit, vegetables and samosas and the sound of a four-piece band playing from the front of the sanctuary. The Rev. Jamie Howison from St. Benedict’s Table in Winnipeg was in town and Urban Remixed had invited folks to an evening of conversation, food, music and prayer.

The theme of the evening was “Room at the Table.” Lawrence, a participant in Redeemer’s lunch program, took charge of food preparation, and it was clear that

he was intent on making everyone who came to the table feel special, welcomed and even pampered. The band came from the Wine Before Breakfast community at the University of Toronto, where they are used to performing around a table set with bread and wine that is open to all who are deeply hungry. The guest for the evening, the Rev. Jamie Howison, came to us from a thriving church plant in Winnipeg where the table is at the very heart of its pastoral, community-building and evangelistic ministry.

There was also room at the front of the church for another band to share its music with us. “Just ‘Cause” is a trio that emerged out of Redeemer’s lunch program. Through original music



The band Just ‘Cause plays at Church of the Redeemer while guests help themselves to food.

and a powerful cover of Sue Medley’s “Dangerous Times,” the trio lived up to its name by singing songs of justice.

Perhaps songs of justice were at the heart of the evening. There can be no justice without an imagination set free. The Rev. Jamie Howison shared the story of St. Benedict’s Table, not as a template for other urban church plants, but as a story that might spark our own imaginations, set

in very different contexts.

Where is it that we talk about the imagination almost every week? Where is it that we dare to speak of something that goes beyond “all that we can ask or imagine,” but in the context of liturgy? So this event on Nov. 26, with its table, its music, its teaching and discussion, was all set in the context of liturgy. It opened and closed with responsive litanies and was framed by a reading of



Isaiah’s vision of the New Jerusalem, a city of delight. The community was invited into this vision through prayer.

Urban Remixed is an educational initiative in partnership with CRC Campus Ministries at the University of Toronto, the Church of the Redeemer, the Salvation Army Gateway and Trinity College Faculty of Divinity. Support-

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. 13 – 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 Jesus Prayer with the Rev. David Burrows at 7 p.m. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

FEB. 17 – Choral Evensong at St. Olave, Swansea, 360 Windermere Ave., Toronto, for First Sunday in Lent at 4 p.m., with St. Olave's Choir and organist Tim Showalter, followed by refreshments and a sequence of classical, contemporary and popular flutes pieces, played by Toronto's City Flutes, founded and directed by Lana Chou Hoyt. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

FEB. 20 – Evensong for Lent at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m., with light supper at 6:30 p.m. and an informal discussion from 7 to 7:45 p.m., with the Rev. David Burrows exploring the psychology of the Jesus Prayer. Second of six Wednesdays, continues to March 20. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

Lectures

FEB. 3 – The 15th series of the Forty Minute Forum concludes at St. Clement's Church, 70 St. Clements Ave., Toronto. AGO curator Sasha Suda will introduce the upcoming exhibit, "Revealing the Renaissance: An Exhibition of Revolutionary Art at the AGO." Forums are held on Sundays from 10:10 to 10:50 a.m. (between the major morning services) in the Canon Nicholson Hall. The series will return for a five-week spring series on April 7. All events in this series are free and everyone is welcome. Call 416-483-6664 or visit www.stclements-church.org.

FEB. 20, 27, MARCH 6, 13 – St. Paul, Bloor Street, 227 Bloor St. E., Toronto, presents a Lenten program conducted by the Rev. Canon Dr. Reginald Stackhouse, Wednesdays Feb. 20 and 27, March 6 and 13, 12-1:30 p.m. Theme: "Enabling Disabilities." Lunch available (\$5) on request. For further information, contact Shelley Tidy at 416-961-8116 or stidy@stpaulsbloor.org.

Social

FEB. 12 – Pancake and Samosa Supper at Christ Church, Scarborough Village, 155 Markham Rd., Scarborough, from 5 to 7 p.m. Call 416-261-4169.

Fundraisers

FEB. 9 – The Outreach Committee of St. Clement, Eglinton, presents a concert and silent auction with proceeds to be shared by Reaching Out Through Music, Moorelands Camp and Terrier Rouge School in Haiti. The concert will be hosted by Anne-Marie Mediwake and performers will include Mary Lou Fallis, soprano comedienne, with Peter Tiefenbach, piano; Teng Li, viola; Patricia Parr, piano; Jean Stilwell, mezzo-soprano; and Tom Fitches, organ. Silent auction viewing begins at 6:45 p.m.; concert at 7:30 p.m. Tickets are \$40 (adult), \$30 (senior), \$10 (student) and \$100 (patron-includes tax receipt). For further details or to order tickets, call 416-923-8714, ext. 205, email jamierotm@hotmail.com or visit www.reachingoutthroughmusic.org.

Film/Music

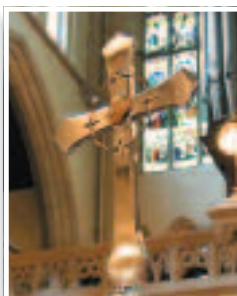
FEB. 2 – St. John, York Mills, 19 Don Ridge Dr., continues its Silent Film Series with "The General," (75 min, 1926), at 7:30 p.m. The film is set during the American Civil War and features Buster Keaton. Live organ music by internationally renowned accompanist Bill O'Meara. Admission free, donations appreciated for charity. Visit www.sjym.ca or call 416-225-6611.

FEB. 7 – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Admission free; donations welcome. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.

JOIN US THIS CHRISTMAS



Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life" (John 8:12).



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



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CHRISTMAS TRADITION

The diocese published its annual Christmas ad in *The Toronto Star* and *Metro* on Dec. 20, reaching about 600,000 readers. The ad shows young people at St. Margaret-in-the-Pines, West Hill, Scarborough lighting the last candle on the Advent Wreath, plus pictures of St. James Cathedral and a cross from St. Paul, Bloor Street. The diocese publishes ads in the papers at Christmas and Easter.

GEN WHY

BY REBECCA WILLIAMS

Try this for Lent

With Lent fast approaching, I can't help but recall past disciplines I've taken on. As a kid, they always involved giving up some sort of sweet. A year that was particularly challenging was when I decided to give up peanut butter, which made up about 50 per cent of my diet.

To me, a Lenten discipline is about discovering the difference between want and need. Your body needs food, but it doesn't need chocolate, cake or even peanut butter to do its job. My family got this wake-up call some years ago during Lent. With a group of families and individuals, we decided to live off Ontario Works for the month. This gave us a whole new idea of what necessity is.

After researching the minimum amount of rent in our area for the five of us, we were left with around \$500 for the month. We calculated how much to spend on bus tickets, since living on government funding wouldn't allow my father to travel to the city and back every day to work.

No matter how we budgeted our money, we knew that we would have to go to a food bank to get help for the rest of the month. We also bought items that are typically found in deacon's cupboards, like beans, pasta and other canned goods.

Two weeks in, my then 13-year-old brother fainted while in the shower. When we told the doctor about the challenge, she said that the combination of the temperature of the shower and my brother's lack of nutrition undoubtedly led to his fainting. She also questioned our reasons for starting the challenge. "Why would you want to put your family through that?" she asked.

That's my point exactly. If Lent is about discovering the difference between want and need, then what better way to challenge yourself than to live on what the government deems is enough to cover a family's needs?

There's at least a couple weeks left until Lent begins. I challenge you to try to live on an Ontario Works budget, not only to see how difficult it is to live on, but also to truly discover the difference between wanting and needing. Yes, giving up chocolate may help you realize that you don't need cake, but how about discovering that the government doesn't allow parents to give their children what they need?

Rebecca Williams is a member of Christ Church, Scarborough.

BLUE EARTH

Members of the Lake & Land Panel gather for a photo near St. George, Sibbald Point, on Sept. 16. The panel, organized by the incumbent, the Rev. Susanne McKim, and parishioners, addressed the role of the church in nature conservation and environmental protection. About 30 people from the parish and the community attended. Left to right: Paul Harpley, incumbent's warden, president of the South Lake Simcoe Naturalists and director of the Zephyr Society of Lake Simcoe; Murray MacAdam, social justice and advocacy consultant for the Diocese of Toronto; Daisy Radigan, spiritual leader for the day; Stephen Scharper, associate professor at the School of the Environment at the University of Toronto; and Ken McClure, lay theologian.



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| <ol style="list-style-type: none"> 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 | <ol style="list-style-type: none"> 17. St. Mark, Warsaw 18. Bishop George Elliott, Area Bishop of York-Simcoe 19. All Saints, Collingwood 21. Christ Church, Batteau 22. Good Shepherd, Stayner 23. Prince of Peace, Wasaga Beach 24. Palm Sunday 25. Monday in Holy Week 26. Tuesday in Holy Week 27. Wednesday in Holy Week 28. Maundy Thursday 29. Good Friday 30. Holy Saturday 31. Easter Day |
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IN MOTION

Appointments

- The Rev. Gary van der Meer, Incumbent, St. Anne, Toronto, Dec. 1.
- The Rev. Canon Greg Physick, Honorary Assistant, St. Paul, Lindsay, Dec. 11.
- The Rev. Stephen Shaw, Honorary Assistant, St. Paul, Bloor Street, Toronto, Jan. 1.
- The Rev. Michael Clarke, Interim Priest-in-Charge, Trinity, Campbell's Cross, Jan. 1.
- The Rev. William Craven, Interim Priest-in-Charge, St. James, Caledon East, Jan. 1.
- The Rev. Jo-Anne Billinger, Assistant Curate, St. Mary, Richmond Hill, Jan. 2.
- The Rev. Jonathan Eayrs, Incumbent, St. Barnabas, Chester, Toronto, Feb. 1.
- The Ven. Randy Murray (Quebec), Incumbent, Church of the Advent, Feb. 1.

- The Rev. Dr. Alison Falby, Incumbent, St. Martin, Bay Ridges, July 8.

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):
- All Saints, Peterborough
 - Parish of Bobcaygeon, Dunsford & Burnt River
 - St. John the Evangelist, Port Hope
 - Holy Spirit, Dixie North, Mississauga
 - St. James, Caledon East
 - Holy Family, Heart Lake
 - Parish of Roche's Point
 - Nativity, Malvern
 - Parish of North Essa

Second Phase - Parish Selection Committee Receiving Names (via Area Bishop):

- St. Christopher, Richmond Hill (York-Scarborough)
- Parish of Elmvale (York-Simcoe)
- Parish of Penetanguishene & Waubausene (York-Simcoe)
- St. Thomas, Shanty Bay (York-Simcoe)
- All Saints, Collingwood (York-Simcoe)
- St. James, Sharon (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- St. Luke, Dixie South, Mississauga

Death

- The Rev. Dr. David Bruce Williams died on Dec. 31. Ordained a Vocational Deacon in 2000, he served at the Parish of St. John, York Mills. The funeral took place on Jan. 8 at St. John, York Mills.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Israelites flee for their lives

When we left Moses and the Israelites last month, they were fleeing from bondage in Egypt. The Pharaoh had released them after the angel of death had slain the first-born of each Egyptian family but had passed over the families of the Hebrews. The Pharaoh was anxious to be rid of these people, and he allowed them to go and worship Yahweh on the sacred mountain.

Soon afterwards, the Pharaoh changed his mind and sent his army in pursuit of the runaway slaves. The army caught up to the Israelites on the edge of the Sea of Reeds. (Our English translation has this as the "Red Sea," but that is not what the Hebrew language indicates. The "Red Sea" probably came from an incorrect translation in the Greek Bible. In the third century BCE, many Israelites moved from Palestine into other parts of the Roman Empire and no longer understood the Hebrew writings. A group of scholars were commissioned to translate the Hebrew Bible into the Greek language. This book is called the Septuagint, from the 70 scholars who were supposed to have translated the work. The Septuagint was the Bible used by those in the early church. These scholars translated "reed" into the Greek for "red." The Red Sea was too far south; the more likely place would be the Bitter Lakes area.)

The Sea of Reeds would suggest a marshy area, and the Israelites, being on foot, would pass through the marsh with relative ease. An eastern wind (Exodus 14:21) would cause the water level to fall significantly and make the land more passable. The Egyptian army, on horseback and in chariots, would get bogged down; in the confusion, some may have been killed. It is unlikely the whole army would have died in that place.

The Tanakh suggests in Exodus 12:27 that the number of Israelites was 600,000 men, plus the women and children—possibly more than two million people. This was greater than the population of Egypt in the late Bronze Age. These numbers are probably exaggerated. In Exodus 1:17-21, only two midwives are listed. It would have been impossible for two midwives to look after such a large number of child-bearing women. Most scholars believe the number of escaping Israelites would be about 2,000, plus some

animals and a few possessions. The Israelites were fleeing for their lives. The Bible said they were led by a cloud representing God's presence, and that they eventually made their way to Mount Sinai (sometimes called Mount Horeb). This is the same mountain on which Moses had encountered Yahweh in the burning bush some years before. The Egyptian army had decided it wasn't worth the chase.

Mount Sinai was very important in the lives of the Israelites, and they remained there for a full year—probably the most important year in the long history of these ancient people. It was here that they received the Decalogue (the Ten Commandments) and made a new covenant with Yahweh. This was the first conditional covenant: if the people obeyed Yahweh, He would continue to bless them. They also received their ritual, legal and moral laws, including instructions for building the Ark of the Covenant and the tabernacle (the tent of meeting).

These laws were similar in nature to the laws governing the surrounding tribes, but with some major differences. With the other tribes, it was the king who gave the laws. For the Hebrew people, the laws are recorded as being given directly by God through the voice of Moses. The other major difference was with the laws governing their relationship with each other. The Hebrew laws were much more humane. The people were obliged to provide for the widows, orphans and the strangers in their midst.

Some of their laws may seem rather brutal today. We no longer stone a woman to death for committing adultery, or cut off an ear or a hand. And we no longer accept slavery as a norm. But the Hebrew law was far more humane than those of the other Near Eastern tribes.

We will deal with Deuteronomy in the next column, as it records the death of our hero, Moses. It is fascinating to discover how these people lived in that era and how they developed an absolute trust in their God.

After leaving the sacred mountain, the Hebrews wandered for another 39 years before they arrived at the Promised Land. During this time, God turned this ragtag group of slaves into a holy nation. This renewal of the Hebrew people began at Mount Sinai.

The Diocese is on Facebook, Twitter and YouTube.



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NEW YEAR'S CHEER

Anglicans rang in the New Year at the Archbishop's Levee, held at St. James Cathedral, Toronto, on Jan. 1. The annual afternoon event included the traditional receiving line, the ringing of the Bells of Old York and a choral evensong. Clockwise from top right: Christina Helvadjian, a visitor on a spiritual journey after a serious injury, greets Ellen Johnson as Archbishop Colin Johnson looks on; Allissa Cavanaugh-Clark shakes hands with Dean Douglas Stoute; guests enjoy refreshments, always a popular feature at the levee; the Rev. Canon Prue Chambers (right) and Elizabeth Loweth offer greetings; Bishop Linda Nicholls and the Rev. Joan Cavanaugh-Clark, incumbent of the Parish of Minden-Kinmount, share greetings. PHOTOS BY MICHAEL HUDSON



METANOIA

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+ Sundays in Lent +
February 17 - March 17, 2013
at 4:30pm

In Lent, the Church prepares for the Paschal feast through a time of prayer and penance, reminding us that the Christian life is a life of *metanoia*, turning away from sin, and towards the Lord.

Join the Cathedral for a weekly evensong sermon series on the Biblical call to repentance, from the Old Testament prophets to the New Testament epistles.

With guest preachers: Brother Randy Greve, OHC, The Reverend Rachel Kessler, The Reverend Ryan Sim, The Reverend Anna Spray, and The Reverend David Turner.

Grant guidelines on website

THE grant application guidelines for the Our Faith-Our Hope grants are now posted on the diocese's website. Go to www.toronto.anglican.ca and click on "Grants & Funding."

As reported in the December issue of *The Anglican*, grants will be given for work in two areas: "Building the Church for Tomorrow" and "Revitalizing Our Inheritance." The first includes leadership development, pioneering ministry and communicating in a digital world. The second includes adaptive reuse of parish facilities and enabling parishes to become multi-staffed.

The Allocations Committee, which will oversee the disbursement of the grants, will start accepting grant proposals in the spring.

Music, food offered

Continued from Page 13

ed by the Anglican Foundation of Canada, Urban Remixed is committed to engendering, encouraging, stimulating and offering an ongoing educational ministry for urban ministry. In the coming months, Urban Remixed will host other educational events in the areas of restorative justice, the the-

ology of the city, renewal, sustainability and justice.

Brian Walsh is the director of Urban Remixed and serves as the Christian Reformed campus minister to the University of Toronto. He also teaches at Trinity and Wycliffe colleges.

MUSIC DIRECTOR POSITION

The Church of the Holy Trinity, an Anglican Parish in downtown Toronto, seeks a new music director to head the development of its Music Ministry. Details about the Parish and the position, including a job description can be found at www.holytrinitytoronto.org.

Applications may be sent to:
hr@holytrinitytoronto.org.

The deadline for applications is February 28th, 2013.



Send your parish news to
editor@toronto.anglican.ca



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