

Friends rally
around patient

Students walk in
Jesus' footsteps



Church rocks
on Sunday night

The Anglican

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MARCH 2013



Andrea Lagios will be talking to teachers and students in Toronto schools about domestic human trafficking. Both the Toronto District School Board and the Toronto Catholic District School Board have expressed interest in the pilot project. PHOTO BY MICHAEL HUDSON

Church works with schools

Students to learn dangers of human trafficking in Canada

BY CAROLYN PURDEN

ALL Saints, Sherbourne Street, is reaching out into the community to try to prevent students from falling prey to sex traffickers.

In March, the church is launching a pilot program for teachers and students, warning about the dangers of domestic human trafficking. The program has developed two curricula that will be implemented in schools in the Toronto District School Board and will also be available to schools in the Toronto Catholic District School Board.

The initiative arose from the church's weekly drop-in for female sex trade workers, which opened two years ago. Carly Kalish, the social worker who runs the drop-in, identified the need after listening to the experiences of the women.

"What we discovered was that

there were people who had a history of having been trafficked by someone else, and that includes both men and women," says the Rev. David Opheim, incumbent.

The church investigated further and decided to develop a program to draw the attention of young students to the dangers of human trafficking. To do this, it received a Safe and Vital Communities grant from the province's Ministry of Community Safety and Correctional Services.

"What we're trying to do is point out that trafficking does not have to do with bringing people in from other countries, but it is happening right here, in school yards and neighbourhoods," says Mr. Opheim.

Andrea Lagios, the coordinator of the school initiative, says the project has unfolded through a number of steps. First was the development of the curricula.

"We've engaged youth with lived experience, often of commercial sexual exploitation, to design a series of curricula, one for teachers and school administrators and one for Grade 8 students," she explains.

The curricula include a video documentary featuring interviews with four people, male and female, who have been trafficked for sexual purposes.

Next, the program organizers had to get the curricula into teachers' and students' hands. They asked the Toronto Police Service to facilitate a meeting for them with the two school boards. The organizers presented the project to the board superintendents and asked if they could take it into the schools.

The Toronto District School Board agreed. The Toronto Catholic District School Board invited the organizers to give train-

ing to its social workers and guidance counsellors, who will take the documentary and information into their classrooms.

To date, the organizers have given training to the Catholic board's social workers and counsellors, and, starting in March, they will be taking the program to the teachers and Grade 8 students of 26 schools of the Toronto District School Board that are in the priority neighbourhoods of the city.

Groups of teachers from a particular school will receive curriculum kits and take part in a 90-minute workshop facilitated by Ms. Lagios and Wendy Lever, a retired police officer and the founder of the police service's Special Victims Unit. Ms. Lagios and Ms. Lever will also make presentations to the students in their classrooms.

Continued on Page 12

Election info on website

BY STUART MANN

SYNOD members will be meeting at St. James Cathedral in Toronto on April 6 at 9:30 a.m. to elect a new suffragan bishop for the Diocese of Toronto. A list of the nominees and their biographical information will be posted on the diocese's website, www.toronto.anglican.ca, on March 15. The Convening Circular will also be posted on that date. Nominations must be received by the Secretary of Synod by March 1.

Several documents have already been posted on the website to help Synod members understand the nomination process and the role of a bishop. The documents include the Notice of Meeting, Episcopal Gifts of Ministry and Nomination Instructions.

The election on April 6 is necessary because Bishop George Eliott, the area bishop of York-Simcoe, is retiring in April. The diocese is made up of four episcopal areas—Trent-Durham, York-Credit Valley, York-Scarborough and York-Simcoe—each with its own area bishop, who is also a suffragan bishop. Archbishop Colin Johnson is the diocesan bishop and has oversight of the whole diocese.

At a Diocesan Council meeting last November, Archbishop Johnson said Synod would be electing a suffragan bishop for the whole diocese, not just for York-Simcoe. "While it might be likely that the new bishop will go to York-Simcoe, it will depend on the gifts and skills of that person." Archbishop Johnson will make the final decision on where the new suffragan bishop will serve.

The new bishop-elect will be consecrated at St. James Cathedral on June 22.

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Vigil links aboriginal, Earth concerns

Bishop says environmentalists, aboriginals are natural allies

BY BOB BETTSON

WITH the haunting beat of a drum as accompaniment, more than 130 people took part in a vigil for the Earth on Jan. 16 at Holy Trinity, Trinity Square, Toronto.

They prayed in the four directions and sang songs of thanksgiving to God for the gift of water. Instead of receiving communion, they joined indigenous Bishop Mark MacDonald in a ceremony of thanksgiving for water, followed by an invitation for all to come forward and drink a cup of water from a font.

After the ceremony, participants were invited to take small samples of the water back to their own faith communities, as a sacred sign of the need to reclaim bodies of water threatened by pollution, acidification and exploitation.

Bishop MacDonald, the Anglican Church of Canada's first national indigenous bishop, said the gathering, and many like it across Canada, is evidence of a growing concern about two areas of public policy that have been neglected

by the current federal government—aboriginal affairs and the environment.

The vigil was sponsored by Holy Trinity, the diocese's Creation Matters group, and Anglican members of JustEarth, an environmental group.

Bishop MacDonald paid tribute to Idle No More, which has spread beyond the indigenous community to the broader community. In an interview at the vigil, he said the Idle No More movement has succeeded because it has forcefully communicated indigenous issues to the general population with a "minimum of mayhem."

He has ambiguous feelings about the blockades and disruptions of transportation services. But he acknowledges the "tremendous frustration" felt for years as indigenous people have watched unresponsive federal governments ignore problems.

The environmental and indigenous movements are natural allies, he said, but there is a danger when environmentalists impose their agenda, without listen-



Deacon Elizabeth Nelson of St. Augustine of Canterbury, Toronto, pours water into a font for a thanksgiving ceremony at the Vigil for Planet Earth at Holy Trinity, Trinity Square, Toronto. PHOTO BY MICHAEL HUDSON

ing. The listening process will be necessary when dealing with natural resource development issues and the proposed Keystone pipeline in northern B.C., he added.

He said environmentalists and indigenous people can agree that the recent passage of the omnibus bill that removes environmental protection standards from many of Canada's waterways is "just plain wrong." He notes that for indigenous people, this is a matter of life and death.

Alanna Mitchell, the former environmental writer for the *Globe and Mail*, and author of *Sea Sick, the Global Ocean in Crisis*, gave an address as part of the liturgy. She said people don't generally think much about water, yet fresh water is less than one per cent of the earth's water supply, and with the oceans deteriorating due to excess carbon emissions, humanity faces the same fate as the dinosaurs if it doesn't change its ways. "We can make it stop. We just aren't doing it," she said.

Murray MacAdam, the diocese's Social Justice and Advocacy consultant, outlined some possible responses for participants concerned with environmental issues: talk to MPs, become active in groups working on environmental issues, and raise these issues in church congregations. "It is easy to feel despair," he said. "Yet we can see hope. We can be part of a huge awakening, a worldwide environmental movement. We've come a long way, but we have a long way to go."

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Parishioners go extra mile

Friends help transplant patient

BY CAROLYN PURDEN

THE Anglican community is stronger than most people think, and members of that community are eager to help out if they know there is a need. Just ask Brenda Armashow. When she needed help from her fellow parishioners at St. Dunstan of Canterbury, they not only rallied to her cause, but have made a year-long commitment to be there for her.

Ms. Armashow, who lives in Pickering, has been a member of the Scarborough parish for seven years. She moved to Pickering after her husband died, and looked around locally for a church, but could not find one where she felt comfortable.

A neighbour invited her to a play at St. Dunstan's, then to a worship service the next Sunday. Ms. Armashow said she was immediately welcomed. "I just fitted in," she recalls.

Since then, St. Dunstan's has been part of her life. She is the rector's warden and a member of the altar guild. She helps with fundraising and is generally known as "the ticket lady," because she sells tickets to parish events.

However, Ms. Armashow was also suffering a major health crisis. Her lungs had been deteriorating over the past few years and last May, she was told she had to have a lung transplant or she would die.

There was one caveat from the surgeon: she had to have a strong support system in place if she was



Brenda Armashow, seated centre, is surrounded by some of the parishioners of St. Dunstan of Canterbury, Scarborough, who helped her before and after her lung transplant surgery. PHOTO BY MICHAEL HUDSON

to have the surgery. She lived alone and had no family nearby. And so she asked for help from her parish.

In August, the incumbent of St. Dunstan's, the Rev. Richard Newland, made an announcement to the congregation: Ms. Armashow needed people who would drive her to and from her surgery at Toronto General Hospital, and then to and from medical appointments, and she would need them for a year.

By the time the service ended, more than 60 people had signed up to drive her and help her at the hospital. "I was surrounded by love and prayers," she says. "Those who couldn't drive or couldn't come with me gave mon-

ey toward parking or they brought me food—scones, pies or lasagna.

"I couldn't have done it without my church. It's true outreach in every sense of the word and in the true sense of community. People are giving of themselves with no reward other than giving of themselves."

Transplant recipients do not know when an organ will become available—they just get a phone call. For Ms. Armashow, it was a long wait. She has a rare blood type, and she has small lungs—a difficult combination.

But at 1:13 a.m. on Dec. 5, she got a phone call saying there was a lung ready for her. She phoned her support people and they de-

livered her to the downtown hospital and waited while she underwent a nearly six-hour surgery.

Later, she was told by the surgeon that if the lung had not become available, she likely would have died before Christmas. As it

was, at 2:45 p.m. on Christmas Eve, she walked in the front door of her home. "I had a nap and went to the 11:30 service at church because I felt that the church needed to share in my joy at getting home because they had been so supportive of me," she says.

Her volunteers have made an extraordinary commitment. For three months after her surgery, Ms. Armashow will have to be driven to physiotherapy appointments three times a week, to a clinic every Wednesday and other tests and appointments. And, she points out, most of her support team live in Scarborough.

"It just boggles my mind when I think what everyone has done for me and how they've all rallied around me," she says.

She draws two conclusions from her experience. "The power of prayer is amazing," she says. "I've had prayers from around the world. It goes to show there are still miracles that happen today and I'm one of them."

Her other conclusion is that the Anglican Church is a stronger community than most give it credit for. If you need help, she says, swallow your pride and ask for it. "If you don't expect and don't ask, people don't know how to give back to you even if they might want to."

Youth group's Christmas card makes its way to the top

BY CAROLYN PURDEN

WHEN the youth of St. Saviour, Orono, decided to send an electronic Christmas card to members of the congregation, they received a response from an unexpected source—the new Archbishop of Canterbury, Justin Welby.

The card was a YouTube video of a song entitled *Where's the Line to See Baby Jesus*, which laments the commercialization of Christmas. The accompanying message from the youth asked congregation members to share it with all the people in their address books.

One of those who received the card was rector's warden Stan Squires, who began to distribute the electronic greeting and video to those he knew, such as clergy and other youth leaders.



Archbishop-elect Justin Welby

Then he thought of Bishop Justin Welby of Durham, the recently appointed Archbishop of Canterbury. He talked to the peo-

ple's warden, and they decided to send him the video as well.

In their message to Archbishop-elect Welby, the wardens said the youth group sent him best wishes and congratulations. They added, "The attached is an initiative of our youth to reach out beyond the church walls. We hope that you will enjoy it also."

Archbishop-elect Welby e-mailed back: "Thank you very much for your e-mail. Best wishes and every blessing for Christmas and knowing the peace of Christ."

The young people were overwhelmed by the bishop's message, and by the enthusiastic response they got from the congregation, says Mr. Squires. In fact, they have already started planning this year's electronic card—a video that they are going to make themselves.



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Disciplines help with change



There is a classic “lightbulb” joke that asks, “How many Anglicans does it take to change a lightbulb?” Answers range from a frightened “Change?!” to “But my Grandfather gave that lightbulb.” We are branded with the stereotype that we

are stuck in the past and unable to embrace anything new. Stereotypes are, of course, exaggerations of a characteristic that may be true in some cases and should not be applied universally, but they are telling and worth reflection.

There is a good side to being slow to change, as we are then slow to embrace every latest fad or program and slow to let go of time-proven elements of our life in Christ as the Anglican community. The downside is that change is a part of life, and whether the change is big or small, there is a time when we do need to make changes, both personally and corporately.

Lent is about change. For centuries, the church has seen the season of Lent as a time to reflect on our life in Christ, to “repent and

BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

return to the Lord” (Baptismal Covenant). The time-tested way to do that is to engage in disciplines, through which we practice the habits and attitudes we need to embrace and root ourselves again in our identity. We engage in Bible study, prayer, fasting, confession and giving.

It is interesting and encouraging that recent authors have identified these very disciplines as those needed for congregations seeking to renew themselves in the midst of our changing times. In her book, *Christianity for the Rest of Us*, Diana Butler Bass studied Protestant congregations that are finding this renewal. “All the congregations have found new vitality through an intentional and transformative engagement with Christian tradition as embodied in faith practices,” she writes. “They reach back to ancient wisdom and reach out through a life sustained by Christian devotional and moral practices.” She notes that congregations that pray and study together with the expectation

that the Holy Spirit is still speaking to us today find renewed life and vitality.

At the recent Vital Church Planting conference, Bishop Graham Cray noted that in this time of discontinuous and radical transitions, the most important characteristic the church needs is resilience, a resilience that is grown and nurtured through these same Christian disciplines. When we know who we are in Christ and are in tune with the Holy Spirit, we are better able to discern when and how to make changes without losing our core. The Peterborough city churches, clergy and laity, have been meeting with me to discern how to meet the challenges of ministry. As a first step, the clergy committed to meeting weekly to pray together. This time has become an important part of our continuing discernment and a support that is fostering renewed creativity—and, I believe, resilience!

Lent is the time to be in touch with our identity as God’s people in Christ, to deepen our roots and listen to God more attentively. What disciplines will we engage in for 2013? What will develop our “resilience” as we embrace the future?

For Christians, forgiveness is essential



Sometimes it is the little things that people do that build up and threaten to push you over the edge. Many of my pet peeves relate to times when people seem oblivious to the world around them. Leaving

garbage on a table and refusing to move a bag from a bus seat are two examples of inconsiderate behavior that leaves me feeling like people don’t care for their neighbour as they should.

Sometimes I struggle to forgive the person who left the garbage or the person taking up that extra bus seat, especially given the fact that they are not apologizing. But I know it’s something God calls us to do. And, not long ago, I had an experience with a stranger that made me a little more patient with other people’s seeming obliviousness to those around them.

You see, I have a habit of losing things. Maybe losing isn’t the most correct term—let’s call it a habit of forgetting the perfect hiding spot. And, of course, when I cannot

GEN WHY

BY REBECCA WILLIAMS

find the lost item, I panic. The list of important items that I’ve misplaced includes, but is not limited to: my passport, my health card, birthday cheques (sorry, Grandma!) and, of course, my phone.

I was on campus last semester working on a multimedia project about students purchasing essays. I was recording student interviews, taking notes, and photographing art for the online piece. I got a little ahead of myself, feeling quite proud of my ability to organize the different parts of my story.

I placed my phone on a table while juggling my equipment, and when I moved onto the next task, I didn’t take it with me. By the time I realized where I had left it, it was gone. I went to the Lost and Found office, but no phone had been returned. I was sure it was gone for good.

Now came the panic I mentioned earlier. I had all my contacts on that phone, as well as notes and the audio files for a few of my in-

terviews. Like many people nowadays, I could think of a million and one important things on my phone. The thought of someone having access to my email and other accounts frightened me.

After I got home, I thought of calling the cell phone company to wipe off the information on my phone, but something told me to call my number. Sure enough, another student picked up. She had found the phone on the table and grabbed it. While she was trying to discover who the owner was, it rang. She dropped it off at the building’s office, and I was beyond grateful.

Forgiveness is essential to our practice as Christians. We are called to forgive, just as God forgives us. Sometimes it’s almost as difficult to forgive the small things as the big ones, but now I always call upon the experience with my cell phone. A concerned stranger went out of her way to help. Remembering her awareness and kindness helps me let go of those pet peeves.

Rebecca Williams is a member of Christ Church, Scarborough.

LETTERS

My mother did not die well

I endorse the views submitted by the Rev. Canon Colin Proudman in his letter “Dying well” (February). At the close of the 1970s, our then elderly mother, Katie Reece Rowswell, was a member of All Souls, Willowdale, and she very much appreciated Canon Proudman’s ministry there. Mother moved on to live at Cana Place, welcoming the care of the Sisterhood of St. John the Divine in the company of other seniors. In 1983, upon return from a winter visit in Bermuda with her daughter and son-in-law,

and approaching her 91st birthday, she was admitted to hospital for tests. Soon after, she received a diagnosis of Amyotrophic lateral sclerosis, or Lou Gehrig’s disease. Death followed within a few months, but in the meantime we watched our mother progressively lose the ability to function and care for herself. Though her mind remained clear, the capacity to speak and communicate gradually ceased. Swallowing became very difficult, and when the medical team suggested a feeding tube, we reminded them that she had requested no special interventions to extend life. “But do you want to see your mother starve to death?” said one of the team. A feeding tube was introduced.

My mother did not die well. An autopsy

suggested a series of small strokes had happened. Years later, I still feel deep sadness for the gross unfairness of her death. I certainly don’t blame God, but I suspect that our human capacities to support and assist were not adequate. Everyone close to her knew of the life-long, vital Christian faith that Katie held. No one visiting her in those final months suggested simply comfort care. I recall a genuine feeling of helplessness shared by many. I tell this story feeling strongly that we must conscientiously explore all aspects of helping the elderly and the seriously ill to examine their best options in living.

The Rev. Philip Rowswell
Toronto



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

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Can we, too, see the face of God?



BY THE REV. RACHEL KESSLER

As I'm writing this column, I have no idea if Anne Hathaway will win the Oscar for her performance as Fantine in the film version of *Les Misérables*. Let's just assume she did. I'll readily admit that the moment Ms. Hathaway began belting out Fantine's famous number, "I Dreamed a Dream," I was a pathetic, weepy puddle, moved by this woman who, even as she sang, was essentially already dead.

What interests me about Fantine is that she is not simply a powerless victim of society. Instead, her personal degradation—selling her hair, her teeth, and eventually her body—is a willing sacrifice to provide the potential of life for her daughter. Fantine's love is self-sacrificial.

She is far from the only character in *Les Misérables* to demonstrate the redemptive power of self-giving love. The central character, Valjean, gives of himself to others over and over again, always putting others before himself. The idealistic students who die on the barricade sacrifice themselves in an attempt to demand a better life for the poorest in society. Eponine might provide the most fascinating example of how powerful this kind of sacrificial love can be. Raised by selfish, opportunistic parents, Eponine herself might have been little more than that herself. But she falls in love with the student Marius, a love which drives her to put his happiness above her own and to fight with

him in the barricade. In the end, she gives her life for his. Eponine's fixation on Marius is not mere selfish infatuation but a love which inspires her to give of herself. It is sacrificial, and so it is ultimately her redemption.

Though they suffer through the course of the film, all of these characters appear again in a great moment of triumph at the conclusion. Those who have either literally or figuratively given their lives for the sake of others have, to quote the lyrics, seen the face of God. They testify to the redemptive power of sacrificial love. Even more than the stage show, the film version of *Les Misérables* is dripping with Christian imagery. Whether they realize it or not, the filmmakers have touched on one of the deepest truths of the Christian faith—the call to self-giving love. And that is a calling we cannot undertake lightly.

At the end of March, we will find ourselves yet again in Holy Week. It is the moment in our liturgical year that offers us the greatest range in tone. On Maundy Thursday, we go from celebrating the institution of the eucharist to the darkness of the vigil in Gethsemane. But what these occasions share is that they point to the ultimate example of self-giving love offered to us by Jesus Christ. We cannot rush through into Easter and celebrate the new life we have in Christ without pausing to meditate on the reality that we are first called to share in his death. We are called to share in Christ's radical, self-giving and self-sacrificial love. That doesn't necessarily mean we are meant to set up barricades on the streets of Toronto.

But it might mean a life where we die daily to ourselves in dozens of little ways and choose to put the interests of others ahead of our own.

One of the great virtues of the liturgical year is that it challenges us to take the time to inhabit the darker moments of the Christian story. The central paradox of Holy Week is that Jesus's greatest triumph occurs at the moment of his greatest defeat. We cannot get to Easter without Good Friday. The same paradox exists in our lives as followers of Christ. We experience the new life offered to us in Christ most fully when we follow Christ's example and give of ourselves to others in often subtle but profoundly meaningful ways.

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



Anne Hathaway in *Les Misérables*.

EDITOR'S CORNER

BY
STUART MANN

Godly moments

I was heading home, feeling rather sorry for myself. The day had not gone well. It was just before Christmas and I was frazzled by the million little disappointments, worries and hassles that plague our lives.

As I came to the other side of the bridge, muttering to myself about the injustice of it all, I saw something move up ahead in the semi-darkness. It was the man who lived under the bridge, waiting for me to pass by so he could duck into his home unseen.

"Here, I want to give you money," I said spontaneously. I had given him money before, whenever I passed him on the sidewalk. I fished a fiver out of my wallet and he tucked it away inside the folds of his greasy jacket, thanking me.

"How are you doing?" I asked.

"Oh good, good" he said. He was genuinely upbeat. He had plenty of stuff to keep him warm, he said. He had food.

And so there we stood, the two of us in the fading light, chatting casually as the cars roared by on their way to wherever they were going. He was articulate, intelligent and soft-spoken. My stress levels went down immediately. I began to breathe again. I could have stayed there for an hour.

We said goodbye and I went back to my home while he went to his. I told my wife Susan about it when I got home. "We should give him something for Christmas," she said. "I'll get him a gift card from Tim's."

We knew he spent his days in the library, so one day before Christmas my daughter and I walked down to the library and gave him a Christmas card—a Faith-Works Christmas card—with a gift card from Tim Hortons in it. He seemed happy in his chair by the window, reading a novel, munching on potato chips, and we didn't want to disturb him. We gave him the card, wished him a Merry Christmas, and left without fanfare.

I didn't see him for several days after that. The library was closed over the holidays and I wondered where he went each day. It was unimaginable to think that he was under the bridge day and night. The temperature had dropped and we had got a heavy snowfall.

Towards the end of the holidays, I had slipped back into my disappointments-worries-and-hassles funk and had walked downtown for a solitary coffee. On the way back home, I met him going to the library, which had just reopened. I gave him another fiver. He took off his glove and shook my hand and asked me how I was doing. "Oh fine, fine," I said. We started chatting again. He still had some money left on the Tim's card, he said, and he was keeping warm despite the cold. He pointed to his new boots. All was good.

I walked home, feeling better again. Each time I met him, he had lifted up my spirits, and I think he knew this. I always thought I was the one who was helping him, but I'm not sure that was really the case. My encounters with him were some of the best moments I had on the Christmas break, and I learned more about God and the Gospel from him than a good many other people.

Healing central to the church



BY SEÁN J. MADSEN

What is healing? How many kinds of healing are there? Less than one-fifth of the content of the Gospels deals directly with acts of physical healing by Jesus. There are only about 40 actual instances recorded, and many of these concern only a single individual.

Not everyone who encountered Jesus received a physical cure from him—only a minority did so—but to the multitudes who sought him out, he brought hope and a renewal of their lives. When he did not heal their bodies, he healed their souls.

Jesus did not come just to heal the sick, although obviously this was a very special part of his mission. He came particularly to proclaim that the kingdom of God is among us, that we are participants in a new covenant—and he especially wanted us to know that his personal sacrifice on the cross delivers those who believe in him from the consequences of their sins.

As we can deduce from the Letter of James in the New Testament, anointing for healing was normative in the apostolic church. "Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who

has committed sins will be forgiven" (Jas. 5:14-15).

What we see here is a service with several purposes. A cure of the illness of the person being anointed is only one of the possible outcomes. Forgiveness of sin is also emphasized, as is intercessory prayer for the salvation of the sick person.

To pray in God's will is to be open to what God chooses to do. I have prayed all my life that God would deal with my blindness. As a result, I have had many caring friends and opportunities to serve in the church and in secular pursuits—and I have had the irreplaceable experience of sharing my life with three loving and dedicated guide dogs. The fact that I am still blind does not mean that God has not heard or answered me.

As the early church grew and developed liturgies for its services, the ministry of anointing for healing became more formal, with specific prayers and psalms as a part of its practice. Examples as far back as the year 250 demonstrate how the church's apostolic ministry was thus maintained.

By the Middle Ages, the understanding of anointing had slowly undergone a shift in emphasis, coming to be seen more as a service immediately preceding death than one for healing of the sick. In addition, the use of Latin for the Christian community's liturgical services meant that not everyone fully understood the church's healing ministry.

With the introduction of the *Book of*

Common Prayer in 1549, English became the liturgical language of the Church in England. The Prayer Book restored the primary apostolic practice of anointing as a ministry to the sick. The genius of the Prayer Book was not only in its reforms and simplifications but in its continuity with the development of the Christian community's liturgical services over the centuries from the church's very beginnings.

Anointing for healing remains integral to the church's ministry to the suffering body of Christ in our own times. Whether our suffering is physical, mental or spiritual, we find that there is always some healing that comes with the provision of a service of anointing for the sick.

Both our old Prayer Book and the Book of Alternative Services make available a service for visitation to the sick, in keeping with the directions given in the Letter of James and in continuity with the church's practice throughout its history.

In our diocese, the appointment of lay anointers emphasizes the church's desire to make its healing ministry even more accessible and more commonplace in the experience of all communicants. In healing services, often centred on the eucharist, prayer for the body, mind and spirit will open participants to the many possibilities of God's grace.

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

visit us online at www.toronto.anglican.ca

Casinos are money-hungry predators



BY BRYAN BEAUCHAMP

In a recent letter to the editor of *The Toronto Star*, I expressed my opposition to the building of a casino in the City of Toronto. Call it Anglican

moral suasion. I wrote:

"Every business decision that affects the City of Toronto has ethical dimensions. I believe the matter ought to be examined and the outcome determined by considering these five questions, posed originally by the late Rev. Canon Graham Tucker of the King-Bay Chaplaincy and the Canadian Centre for Ethics and Corporate Policy:

1. Is it profitable according to business values?
2. Is it legal according to legal values?
3. Is it fair according to social values?
4. Is it right according to personal values?
5. Is it sustainable according to environmental values?

"Yes, a casino is profitable and legal, but it is not fair, right, or sustainable. The

proposed mega-casino would be deeply detrimental to the economic and social fabric of the city. Mega-casinos make poor economic sense to all of the stakeholders, except the owners. The optimistically projected tax revenues of \$400 million annually, which one lobbyist presumes could be used to finance Toronto's subway expansion, would come at far too great a cost to the people of this city.

"A mega-casino would have a number of negative socio-economic impacts, including increased gambling addiction, bankruptcies, crime, traffic gridlock and local business failures. While there is no credible evidence that a casino would attract tourist dollars to Toronto, a casino development of this scale would have a devastating impact on local restaurants, bars, hotels and theatres. As for any new jobs, one has also to ponder the quality and nature of the work involved in organized gambling.

"I believe casinos are money-hungry predators with no decent moral justification, only false hope for the hopeless, cleverly disguised with a self-serving spin. I urge all community leaders and members

of Toronto City Council to oppose a mega-casino development, because it is the right thing to do."

The next day, *The National Post* published an article by Anne Golden. Ms. Golden is a member of the Order of Canada, a former chair of the United Way of Toronto and the Conference Board of Canada, and currently a distinguished visiting scholar at Ryerson University.

"Should a casino be built in the City of Toronto?" asked the headline. Ms. Golden responded by analyzing the potential job creation, tourist attraction, revenue generation and impacts on the neighbourhood. Her conclusion: "More harm than good, gambling provides little or no economic benefit for successful cities."

Ms. Golden maintains that while casino promoters tend to play down the negative social impacts, their arguments are hollow. Increased rates of gambling addiction and the consequent miseries of ruined careers, families, and reputations are inevitable. So is increased criminal activity such as loan-sharking and money-laundering.

"The evidence is compelling," wrote

Ms. Golden. "The long-term costs and detrimental consequences far outweigh the potential benefits. This is not a gamble worth taking."

I believe it is important for Anglicans not to be complacent, but instead to engage in civic debate on this and other issues. We hold a worldview that is shaped by Christian scripture, tradition and reason. We are inspired by worship through a mysterious, transcendent connection with God in Holy Communion, by the ceremony and music of our liturgy, and by the thoughtful sermons that motivate us. We are engaged in outreach to our neighbours on the margins of society. We are here to love others as ourselves.

We are called upon to go forth into the world, to do "more than we can ask or imagine," to do what Jesus would do. I am grateful that devotion to this mission and the grace of God can enable us to help make the world a better place for everybody. A casino would not make Toronto a better place.

Bryan Beauchamp is a member of Grace Church on-the-Hill, Toronto.

Is it time for a personal audit?

Now that your parish has held its annual vestry meeting, it's time to come clean: Did your vestry vote to increase the annual operating budget without providing a plan to reach its objective?

When I presented this question during a workshop at last year's stewardship conference in Orillia, I heard a predictable round of groans and laughter. I went even further and asked, "When you vote on a financial decision that involves increasing the parish budget, do you do so with your own commitment in mind?" All too often, I believe, we make collective decisions as a church without considering how we as individuals are going to make it happen.

If we are truly serious about the stewardship health of our parish, we must first begin with



THE STEWARD

BY PETER MISIASZEK

ourselves. It is easy to make decisions concerning the capital cost of the church, adding another ministry, or even enhancing existing programs, without considering the role that each of us plays in supporting a positive outcome. The prosperity or failure of a parish directly relies on how we, as individuals, decide how generous we will be with our gifts of time, talent and treasure.

When you dig down through all the stewardship rhetoric, we are really left with one fundamental question: What does stewardship mean to you? If

stewardship is, as the Rev. John Westerhoff III is often quoted as saying, everything we do after we say we believe, how is it actually lived out in our own lives?

As we evaluate our own commitment—the ministries we lead, the programs we attend and the money we give—how does that measure up to what is actually required of a healthy church community? Do we actually believe that what we give is sufficient to meet the needs of the church we attend? There are some pretty important questions that we should ask ourselves:

- 1) In what ways do you ex-

press your Christian faith as you go about earning a living?

- 2) What is your relationship with money?
- 3) What is the percentage of time/talent/treasure that you give to the church?
- 4) Based on your current income, are you satisfied with what you are giving to the church?
- 5) What talents do you have that could benefit the church?
- 6) If others gave what you currently give, would your parish be thriving, flourishing or finished?

I believe it is easy to passively engage in the life of the church—to show up, sing, pass the plate and so on. But to truly commit—to live out our lives as disciples—we should, from time to time, audit our own engagement in the life of the church. Historically, this has been mani-

festated in the Rule of Life found in the Book of Common Prayer (p. 555). It is still relevant today and can be a valuable tool in helping us frame our lifestyle according to biblical principles.

As so many parishes have become acquainted with developing narrative budgets to reflect their sacred stories, in the same way a personal audit can help us understand how we fit more intimately into the life of the parish. An audit is a narrative budget on a small scale. Its true benefit comes from its honesty in exposing the breadth of ministry and level of commitment. By regularly evaluating our own commitment, we can more honestly engage in the life of our church and ensure that it has the resources to be a vibrant faith community.

Peter Misiasek is the diocese's director of Stewardship Development.

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Invitation leads to post in West Indies

The Rev. Canon Jeannie Loughrey, a priest of the Diocese of Toronto, is taking a two-year leave of absence to be the resident priest at St. Barth's.

I'm serving as the resident priest at the Anglican church of St. Bartholomew in Gustavia, the capital of St. Barth's, in the French West Indies. The church is a member of the Diocese of the North East Caribbean and Aruba, whose head is Bishop Errol Brooks.

St. Barth's is a small volcanic island to the east of St. Maarten, about 10 minutes by air and an hour by ferry. It is a territory of France, and has its own island president and also a senator who works in Paris.

It is most popularly known as an exclusive playground for the rich and famous—small, exclusive boutique hotels, world-famous beaches, top restaurants and so on. However, that doesn't say enough. Throughout its history, the island has been part of France, Sweden and then France again. For many years, local people worked hard to make a living—raising chickens and goats and fishing. It was also a port through which goods passed en route to Europe and North America. In the 1970s, it began to be "discovered," first by the Rockefellers and then by other Americans. Tourism grew. Now there is a local population, a significant number of American villa-owners who live here seasonally, French citizens (police, teachers, etc. who generally serve for five-year stints before returning to France) and a number of other Europeans who live here full-time. Over the

last few years, the Portuguese population on the island has grown as construction increases. Most recently, wealthy Russians also have purchased property. The island is marked by visible signs of wealth but its population spans the gamut, from the extremely rich to those who need to work hard to make their living. The island is hugely secular, but so are lots of other places.

St. Bartholomew is the only Anglican/Episcopal church and the only English-speaking church on the island. There are six churches in total—three Roman Catholic, one Jehovah Witness, and one Pentecostal church.

The number of baptized Anglicans on the island is small. However, being the only English-speaking church, St. Bartholomew's attracts people who speak English—and not necessarily as their first language—and those who aren't attracted to the Roman path. People who live on the island part-time—Americans in particular but also a number of Europeans—participate in the life of the church when they are here. The size of the congregation changes according to the time of year. For example, during the low season (the hottest part of the summer or early part of hurricane season), there might be 30 people. During the high season, there might be 200.

St. Bartholomew's challenges are similar to those of many Western churches: a) Issues of ministry when there are so many people to whom the church is a cultural oddity. b) People who feel themselves let down by the church. c) Establishing a community-wide presence in light of the



Clockwise from above: St. Barth's has some of the finest beaches in the world; the Rev. Canon Jeannie Loughrey; the inside of St. Bartholomew's. PHOTOS BY ALLAN CRAIG AND MICHAEL HUDSON

above. Another challenge is maintaining congregational strength when the size of the congregation varies so greatly. Related to that is the challenge of keeping everyone informed and on board as changes take place.

For the longest time, the church did not have a resident priest. Under the direction of the now retired Bishop of Maryland, Ted Eastman, there was a rota of visiting clergy from the U.S. who came, in turn, during the high season to lead worship. Eleven years ago, an English hotelier named Charlie Vere Nichol came to the island after purchasing Isle de France, a five-star boutique hotel. Charlie is also a priest. He became the church's non-stipendary vicar. However, because of his workload, and because many people enjoyed the visiting clergy program, the

rota continued. I have cousins who have been spending time on the island for years. About six years ago, they arranged for me to come to the island and meet Charlie. Since then, I have been invited back every year. In 2012, I was invited to work here on a full-time basis. Charlie wanted to step back from but not entirely give up his commitment to the church. The vestry council felt that it wanted the church to establish more of a local presence on the island. I was the person who, with the diocesan bishop's approval, they invited to be resident priest. I requested, and was graciously granted, a two-year leave of absence from the Diocese of Toronto.

The Diocese of the North East Caribbean and Aruba covers 12 islands—Aruba, Anguilla, St. Maarten, Saba, Nevis, St. Kitts,

Dominica, Barbuda, etc. There are few opportunities, outside of Synod, for people to actually get together in large numbers. There's much more of working alone. Sometimes I miss the camaraderie of having colleagues close by. I was fortunate to take part in the diocesan Synod last October, which was held in Anguilla. I've needed to also spend time in St. Maarten. I anticipate travelling to some of the other islands within the diocese for work-related reasons.

The island is French-speaking, and my biggest challenge is gaining the ability and confidence to speak French on a daily basis. I take a private lesson four mornings a week. I can now say what I need to say with rela-

Continued on Page 9

Young ordained women support one another

BY HENRIETA PAUKOV

IN July, about a hundred young ordained women of various nationalities and denominations will gather in Nashville, Tennessee, for four days of learning, support and fellowship. The conference is organized by The Young Clergy Women Project (TYCWP), a network for ordained women under the age of 40.

"We have so many ways of supporting each other, most of them online," says the Rev. Dawn Leger, an associate priest at Christ Church, Stouffville, who is helping to plan the event. "The conference is really the one time a year that we can get together face to face."

The TYCWP community centers

around a website, <http://youngclergywomen.org>, which links to an e-zine called *Fidelia's Sisters*, a private Facebook group, and a Twitter feed. The topics addressed range from motherhood and ministry to book reviews and politics.

Ms. Leger says she appreciates the opportunity to meet other young female clerics because their shared experience is unique. "One of our current taglines, which we share with one another a lot, is: 'You are not the only one.'"

The obstacles encountered by young female clerics are "not the kind of discrimination that women once dealt with," explains Ms. Leger, but they are real nonetheless. One challenge has to do with au-

thority—younger women have to work harder to gain the respect and trust of their congregations so ministry can move forward. "It can be incredibly frustrating," she says. "We have the same passion as our male colleagues and our older colleagues, and yet the work seems to be slower because we have to do the much harder work of building trust."

Another challenge for young ordained women, particularly as they find partners and have children, is work-life balance. "As a society, we haven't quite given up the idea that women are the primary organizer of the household," says Ms. Leger. Add full-time jobs and the demands of ministry, and "younger women carry a lot of

guilt and really struggle with finding a balance that they can live with but that their parishes and families are able to live with, as well."

The women will explore these and other challenges, as well as the joys of ministry, at the conference, July 22-25. Ms. Leger says the speaker will be someone who is "just a little further along the journey but still in our age range, to really help us have conversations but also to challenge us, engage us in things that really excite us, and offer advice and support not just in our ministries but also in our lives."

For more information and registration, visit <http://youngclergywomen.org>.



Clergy women under 40 gather at a conference.



The Rev. Canon Harold Percy leads a workshop on reshaping congregations for disciple-making.



Participants worship in Cody Hall at St. Paul, Bloor Street.



Bishop Graham Cray, the keynote speaker at the Vital Church Planting conference, talks about the importance of making disciples. Bishop Cray is the Archbishops' Missioner and Team Leader of Fresh Expressions in the Church of England. PHOTOS BY MICHAEL HUDSON



Bishop Linda Nicholls takes part in a workshop on reshaping denominational structures.



The Rev. Anna Spray plays the guitar and Erin Oxford plays the piano during the worship service.



The Rev. Ryan Sim, priest-in-charge of Redeemer, Ajax, leads a workshop on making disciples using technology.



The Rev. Victor Li, incumbent of St. Cyprian, Toronto (left) and the Rev. Simon Li, incumbent of St. John, Toronto, talk during a break.

Conference energizes clergy, laity

Event has record turnout

BY STUART MANN

ONE of the most anticipated annual events on the church calendar—the Vital Church Planting Conference—drew a record 213 people this year, the highest attendance ever. Since it began in 2007, the conference has attracted more than 1,000 people to learn about fresh expressions of church and how to share the Gospel in new ways.

The sold-out conference, held Jan. 31 to Feb. 2 at St. Paul, Bloor Street, drew Anglicans from the dioceses of Algoma, Nova Scotia and Prince Edward Island, Ontario, Niagara, Huron, Toronto and even Barbados. There were people from five different denominations and a number of theological students. Many were there for the first time.

The keynote speaker, Bishop Graham Cray of the Church of England, and the workshop leaders focussed on making disciples

of Jesus Christ. Participants also heard from clergy who were trying new forms of ministry. The combination of learning, informal discussions and networking was a hit with many.

“It’s a place to come and find like-minded people who are trying new ways of engaging and bringing the Gospel to the world,” said the Rev. Christine Williams of the Diocese of Ontario, who was attending for the fourth time. “Standing up in the pulpit is one thing, but to go beyond our walls and into the world is something that’s very important to me, and here’s a place to learn how to do that.”

The Rev. Warren Leibovitch, the incumbent of St. Paul, Lindsay, was attending for the first time. “What was exciting for me was hearing the stories and experiences,” he said. “The idea of disciple-making is so central to what we should be doing as a church, but it has been left to the side-

lines. We focus on worship and pastoral care, which we do very well, but the whole idea of raising up people in the faith and teaching and equipping them to be leaders in the church and to go out and bring others to Christ—that’s an area where we have fallen short. This conference is highlighting that area, so it has been great.”

John Bowen, chair of the conference’s planning committee, said the annual gathering of clergy and laity has created a com-

munity of Christians across Canada who share a common language. “Now when people across the country say ‘fresh expressions of church’ or ‘missional discernment,’ we know what we’re talking about,” he said.

The conference has been so successful that it has spawned a similar conference in Edmonton, and the Diocese of Fredericton has expressed an interest in starting one.

Mr. Bowen said participants regularly go back to their church-

es to put into practice some of the things they learned at the conference. “I didn’t have a lot of faith that conferences actually change the way that people behave, but this one, for various reasons, has empowered people to go back and do different stuff.”

The conference was co-hosted by the Diocese of Toronto and Wycliffe College’s Institute of Evangelism.

An interview with Bishop Graham Cray will be published in next month’s issue.

Youth leaders connect

BY BARBARA EROCHINA

It was appropriate that this year's Youth Leader Formation day was held at St. George on Yonge in North York. The vibrancy of the youth volunteers and ministers who came for the day embodied the newness and energy of the space that hosted them. The group members met to share fellowship, pray together, share in wisdom, network and receive encouragement and nourishment for their own walk with God in ministry.

The day began with an introduction to the Archbishop's Youth Ministry Team (AYMT), which organized the event. The AYMT is comprised of the four area youth coordinators, as well as several volunteers. The role of the AYMT is to provide support to individual parishes and youth ministry teams throughout the diocese.

The group heard from the Rev. Sandor Borbely about the rich history and practice of Christian contemplation. He walked us through a meditation on scripture. Mid-day prayers, in word and song, followed. In the afternoon, participants were able to attend two of a variety of workshops on topics such as community partnerships, ministering to the whole family, youth and liturgy and mentorship.

Rosemary MacAdam of St. Margaret, New Toronto, found herself grateful for the day, "Sometimes I feel isolated in youth ministry. The day was a blessed space in which to connect



Clockwise from top left: the Rev. Sandor Borbely talks about the history and practice of Christian contemplation; youth ministers take part in the Youth and Liturgy workshop; Oliver Wilmot of St. Margaret-in-the-Pines listens to new ideas; taking part in a workshop; Rebecca Widdicombe, the area youth coordinator of York-Scarborough, speaks in the Youth and Liturgy workshop. PHOTOS BY MICHAEL HUDSON

with people and share ideas. I found it was an incredible, nourishing experience where I felt newly inspired and grounded."

Bishop Patrick Yu, the area bishop of York-Scarborough, joined the group for the closing, to share words of encouragement and blessing. One thing became clear as the day wrapped up: youth ministry is an exciting place to be seeking and serving God in the diocese.

The Youth Leader Formation day is only one of the initiatives in

the works by the AYMT. We welcome all youth ministers and volunteers from the diocese to join us for our annual youth leader's retreat, taking place June 7-9. To register, e-mail Elizabeth McCaffrey at emccaffrey@toronto.anglican.ca.

Barbara Erochina is a member of the Archbishop's Youth Ministry Team and the Associate Minister for Children and Youth at All Saints, Kingsway.

Priest in West Indies

Continued from Page 7

tive ease, but can't say what I want to say.

As well as swimming, I take a good hike at least once a day, sometimes two. I sing with the island chorale, Chorale De Bons Coeurs, and I take Feldenkrais classes several times a week. I'm the true beginner in a Sunday afternoon dance class. People have been kind and invited me sailing. Right now the island is hosting its 29th annual music festival. Over the last 12 days, I've attended the Paris Opera Ballet's *La Bohème* and several concerts. Last Sunday night, I lay on a chaise lounge in the garden, looked at the stars and listened to the John Ellis Jazz Quartet, which was playing in the church.

BRIEFLY

Reach grants deadline extended

The deadline for Reach grants has been extended to March 22. The grants, of up to \$5,000, help churches in the diocese reach those who are not being reached by traditional forms of church. For a grant application form, email emccaffrey@toronto.anglican.ca or visit the diocese's website, www.toronto.anglican.ca.

Deacons invited to retreat

All vocational deacons and those discerning a call are invited to a retreat called Images of Diakonia, March 15-16, at St. John's Convent in Toronto. The retreat is co-sponsored by the Centre for Christian Studies and the Sisterhood of St. John the Divine. The

workshop will be led by Deacon Maylanne Maybee and Deacon Ted Dodd of the Centre for Christian Studies and Sister Debra Johnston, SSJD. To register, email foodforthesoul@ssjd.ca or call 416-226-2201, ext. 305. Christians of all denominations are welcome.

Conference explores Godly Play

The Godly Play Foundation and Godly Play Canada invite all to the North American Godly Play Conference, an opportunity for experienced trainers and storytellers to enrich their practice and extend their awareness of Godly Play in various settings. Those new to Godly Play will gain understanding and receive training. The conference takes place June 19-22 at Trinity College in Toronto. For more information, visit Trinity's website,



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College brings Bible to life

Students walk in footsteps of Jesus

BY STUART MANN

Bishop Michael Bedford-Jones was out on a fishing boat on the Sea of Galilee when he was asked to read passages from the Gospels of Matthew and Luke to his fellow pilgrims. It was a moment that changed his life.

"The sheer joy of reading the Gospel in the very place where the story happened to a little group of people who were hanging on every word because they knew the scene – I'll never forget that," he says.

It was one of many moments made possible by his trip to St. George's College, Jerusalem, one of the most important—and least known—centres of continuing education in the Anglican Communion.

The college, founded in 1960, is located a short walk from Jerusalem's walled Old City. From its guest rooms, a visitor can see some of the holiest sites in Christianity, Islam and Judaism.

What makes the college special, says Bishop Bedford-Jones, is that it combines excellent lectures with on-site visits to places described in the Bible. "The Bible truly comes alive," he says. "Some people have said that they have a palpable sense of the presence of Jesus."

Bishop Bedford-Jones, the retired area bishop of York-Scarborough, first visited the college in 2007. He enrolled in "Palestine of Jesus," a 14-day course that provides a basic introduction to the Holy Land. "It was not just

mind-blowing but spirit-blowing," he says.

The course included explorations of the Old City, plus visits to the Mount of Olives, the Garden of Gethsemane, the Way of the Cross and the Church of the Resurrection. The group also travelled to the Sea of Galilee, stopping at Capernaum and the sites associated with the Sermon on the Mount and the Transfiguration.

He says the travelling taught him something about the importance of pilgrimage. "Pilgrimage is another way of being the church. There are many ways of being the church—being a diocese or a parish or coming together for worship—but one way is to go from place to place and, like the Canterbury Pilgrims, tell stories and listen to stories."

In addition to learning and travelling, the group also worshipped at St. George's Cathedral, located right next door to the college. The cathedral is the mother church of the Diocese of Jerusalem and the Middle East.

Bishop Bedford-Jones says it was a powerful experience to worship in the same city as Christ's crucifixion and resurrection. The language in the worship service has been revised slightly to reflect the fact that the events happened nearby, giving it added poignancy.

Living in Jerusalem for two weeks brought the current realities of the Middle East into sharp focus, he says. "You're immersed in the contemporary issues. Many of the college's staff mem-



Clockwise from above: the Sea of Galilee near Capernaum; St. George Cathedral in Jerusalem; a view of the Church of the Holy Sepulchre in Jerusalem's Old City. PHOTOS BY BISHOP MICHAEL BEDFORD-JONES

bers are Palestinian, and you worship with Palestinian Christians. As one pilgrim wrote, 'Now when I read in the newspaper about Palestinians, I see faces.' It's not just an abstract thing anymore."

For the past four years, Bishop Bedford-Jones has been a member of the North American Committee for St. George's College, Jerusalem, a group that raises funds for the college. The Cana-

dian members of the group are currently raising funds for burials, so that as many people as possible can go to the college.

The college offers courses year-round for both clergy and laity, from beginners to experts. Although it is an Anglican college, it is open to everyone. Bishop Bedford-Jones says taking courses with people from other parts of the world is one of the best things the college offers.

"The college is Communion-healing and Communion-building. It brings Anglicans and others together from around the world to learn and worship in the Land of the Holy One, as they call it there. The college brings the scriptures to life."

For more information about St. George's College, Jerusalem, visit its website at www.sgcjerusalem.org.

Adults need learning time, too



BY THE REV. CANON BARB HAMMOND

It has always been difficult to attract church members, and even those new to the faith, to adult Christian education. How do we engage

the minds of our congregations and evangelize the seekers who come through our doors?

During my 20 years of leading worship, I have included a "children's talk" in the Sunday service. It usually included some material that was part of what the children would learn when they left the adult part of the service to be schooled in some other part of the building. The "children's talk" was always interactive, even if the children were sometimes reluctant to participate in the question-and-answer part. Many parents commented afterward that they learned more during the "children's talk" than in the rest of the service.

In the last five years, I have worked in churches that had very few children. Most Sundays, there were no children in the congregation. Preparing a "children's talk" made less and less sense. However, I was reluctant to surrender the time to teach, so I began with "in the absence of the children, you will have to play their part." I would go down to the floor of the nave and engage the adults in a discussion about scripture, liturgy or prayer. I would try to keep it to five minutes, but often the conversation became so lively that it would last for 10 minutes. Sometimes we would learn a new hymn that would be used later in the service.

Today, I no longer pretend that we have a children's talk; it is the "learn about" time, right before the Gloria. If children are present, I will make an effort to include them in the discussion. The congregation enjoys these talks. They get to ask me questions, and so together we have explored the nature of angels, who wrote what and why, the parts of the liturgy,

prayers worth knowing, decorations in the church, seasons of the year—the list goes on. No one seems shy about getting involved in the conversation, although that may be because we are a smaller group and they know each other quite well. Newcomers have quickly joined in the spirit of learning.

Christian education for adults can be a problem. Busy schedules make classes outside of regular church time difficult to organize. People are reluctant to admit their ignorance of basic church teachings, let alone what makes Anglicans different from other Christian churches. Most of our congregations include people who have never been taught anything about the tenets of faith, the meaning of liturgy, and the organization of the church that guides their experience of the worship of God in Jesus Christ. Teaching during sermons is one approach to this problem, but often, people are left with questions or misunderstandings that will never get addressed.

Many worshippers who have attended for decades are not even aware of what they don't know and, at first, may not appreciate how knowing will enrich their lives or their experience of worship. I have seen lights go on in the faces of congregants as we discuss rites and sacraments. Instead of treating them as children, a short interactive teaching time honours the congregants' intelligence and encourages them to seek more knowledge about the journey they are on to follow Christ.

Even if the number of children warrants a traditional "children's talk," engaging the adults in a similar activity on a regular basis can be a healthy addition to the worship experience of our congregations and to the evangelism of seekers in our churches.

The Rev. Canon Barb Hammond is the Priest-in-Charge of St. Paul, Coulson's Hill.

Canadians help mend Communion

Deep friendships formed at meeting in New Zealand

BY SUZANNE LAWSON

I often ask myself the question: “What’s a little girl from Port Hope (and now Cobourg) doing at meetings like this?” The question roared at me when I was at the 15th meeting of the Anglican Consultative Council in Auckland, New Zealand, representing the Anglican Church of Canada. A lay person in that kind of situation goes in feeling at a definite disadvantage, surrounded by erudite and well-schooled archbishops, bishops, priests and very few lay people. It actually turned out to be a magnificent experience, and I can’t stop talking about it!

The Anglican Consultative Council is one of the four “Instruments of Communion” that are designed to build a sense of worldwide Christian community. Each “province” of the Communion has at least one member. Canada has three: one bishop (Bishop Sue Moxley from the Diocese of Nova Scotia and Prince Edward Island), one priest (Dean Peter Elliott from the Diocese of New Westminster, and formerly the director of the Logos Institute in our diocese), and me. The council is chaired by Bishop James Tengatenga of the Diocese of Southern Malawi, and the Archbishop of Canterbury is the president. Several other Canadians attend too, at least for part of the meeting, because of their engagement in Communion networks. We meet every three to four years for about 10 days. The time is spent getting to know the church in the country where we are meeting, and grappling with Communion-wide issues.

Most of you know that grappling with Communion-wide issues has almost broken the Communion over the past decade. Well, this time, like Humpty Dumpty, we



Suzanne Lawson (right) joins Dean Peter Elliott, Bishop Sue Moxley and Archbishop Rowan Williams at the Anglican Consultative Council in Auckland, New Zealand.

worked hard to put it together again. We did it by living the *indaba* process in many different ways. *Indaba*, a Zulu concept of respectful listening, is not far off from what we know in Canada as the aboriginal Sacred Circle. What it boils down to is the building of relationships—relationships of love where disagreement is possible and not all disagreements are solved.

In Auckland, we met in *indaba*-like discussion in Bible studies (where I was in a group with a Liberian archdeacon, a priest from South India, a bishop from London, and an archbishop from Nigeria!), in regional groups (where we discussed how we should respond as North American Anglicans to environmental issues, for instance) and in mixed groups of 12 or so (where we worked to hear each other on the more contentious issues on the agenda like diversity and structural changes). In all cases, there was rich and honest dialogue, courageous views presented, and deep friendships formed. A highlight of our Bible study was on the last day, when

the news came that the father of the Nigerian archbishop had died. After some initial discussion, we set aside the study, held hands and prayed together for our friend and for his family. That would never have happened five years ago when tensions were so high, especially between North America churches and Nigeria.

As relationships were built over our time together, we began to be able to address some “business.” The Anglican Consultative Council doesn’t have the power to tell parts of the Communion what to do or what not to do, but it can suggest study, action, and support for each other and for important causes. One particularly moving resolution sought support for the religious minorities in Pakistan living in fear of their lives, where there is unjust application of the Blasphemy Laws. It was instructive and moving to hear members who daily are fearful of their homes being burnt, their families terrorized, or their lives taken. They needed to know that other Angli-

cans cared. This resolution affirmed we do indeed care and will speak out on this topic to our own governments.

Another focus was on gender-based violence, still present in our own country, but a scourge elsewhere. We adopted a Safe Church Charter for the Anglican provinces to consider, a sign to the world that churches, above all, should be safe places for people—safe from harm, safe from harassment, safe from violence. We also heard of an exciting project, *The Bible in the Life of the Church*, and had a look at its resources for Bible studies.

One of the responsibilities of the Communion is to engage in inter-church and inter-faith dialogue, to enter into formal ways to keep Christians together despite our differences, and to build relationships across faiths. Canada’s own the Rev. Canon Alyson Barnett-Cowan staffs these dialogues (and does many other things, too) and she, reporting for those dialogues, helped us see the progress being made, and, more importantly, what we are learning from those conversations.

There was a sad edge to this meeting. We were experiencing Rowan Williams as Archbishop of Canterbury for the last time. He is an inspirational and insightful leader—articulate, challenging and clearly Godly. He will be missed.

Central to our time was getting to live into the Church of Aotearoa, New Zealand and Polynesia, a church that has taken some very courageous experimental steps to build equality among the racial groups (Maori, Polynesian and Caucasian). We lived and loved the thrice daily worship, always with Maori greetings and prayers included. And we had wonderful festive dinners, each of the three “tikangas” going all out to feed and entertain us. We have much to learn from this church.

And this little girl from Port Hope loved it all!

Suzanne Lawson is a member of St. Peter, Cobourg, and the coordinator of the Anglican Church of Canada’s Together In Mission.

CANADA BRIEFS

Diocese approves lay evangelists ①

In the Diocese of Edmonton, Synod has approved a new initiative to train and license lay evangelists to work on a volunteer basis to share the good news of Jesus Christ. The evangelists would be trained and licensed to perform a number of functions both in and outside the church, including worship services, Christian education, baptism preparation and community outreach events. The Rev. Tim Chesterton, the incumbent of St. Margaret, Edmonton, visited three dioceses in the Church of England where lay evangelists are at work. He was to meet with Bishop Jane Alexander, the bishop of Edmonton, to plan what the new ministry would look like. *The Messenger*

Church hosts Rabbi-in-residence ②

St. Martin, Calgary, hosted its Rabbi-in-residence weekend last October. Rabbi Maurice Harris from Eugene, Oregon, spent the weekend sharing in study and worship with the congregation. On the Saturday, about 40 people attended two discussions led by Rabbi Harris, one of them based on his book, *Moses: A Stranger Among Us*. Rabbi Harris gave the homily on Sunday morning. The service had a Thanksgiving theme and incorporated elements of the Jewish harvest festival of Sukkot. St. Martin’s hopes to have an Imam-in-residence next fall. *The Sower*

New Qu’Appelle bishop elected on first ballot ③

On the first ballot, Anglicans in the Diocese of Qu’Appelle elected Archdeacon Rob Hardwick to be their 12th diocesan bishop. He was to be consecrated on Feb. 2 in Regina. Bishop-elect Hard-



wick, who became a Christian at age 26, said some of the things he would like to focus on are children and youth ministry, urban aboriginal ministry, the next phase of the diocese’s Mission Action Plan, and ecumenical work. Bishop-elect Hardwick was the diocese’s executive archdeacon before his election. The Diocese of Qu’Appelle cov-

ers the southern third of the province of Saskatchewan and encompasses about half of the province’s population. *Saskatchewan Anglican*

Bishop urges Anglicans to reflect on passion ④

In his charge to the Synod, Bishop Michael Bird asked every An-

glican in the Diocese of Niagara to ask these questions in the year ahead: What does following Christ passionately look like for you in your life? What would it look like for your congregation? “Over the coming year, I want them on the agenda of every parish council meeting, every clericus meeting and every diocesan committee meeting.” *Niagara Anglican*

Blessing offered to same-sex couples ⑤

The Diocese of Quebec will join about a dozen other dioceses of the Anglican Church of Canada in offering blessings to same-sex couples. Bishop Dennis Drainville signalled his intention to move forward with the blessing of committed gay and lesbian partners in his charge to Synod last November. “This act of blessing is not the performing of a marriage but rather the blessing of civil union that has already taken place,” he wrote later in the diocesan newspaper. *The Gazette*

Cathedral proceeds despite opposition ①

NEW ZEALAND – Construction on a \$5.3 million cardboard cathedral, a temporary replacement for Christ Church Cathedral, is continuing despite a major campaign by a trust which wants to rebuild the church, which was severely damaged in an earthquake. Bishop Victoria Matthews, the bishop of Christchurch, has supported the plan to build the temporary structure while the cathedral is being demolished. However, opponents got support from a high court judge who said it was risky to fund the temporary cardboard structure with money received from insurance on the cathedral. The trust has challenged this in court and a ruling is expected later this year. The cardboard cathedral is to open in April.

Fairfax NZ News

Archbishop praises church volunteers ②

UNITED KINGDOM – Archbishop of Canterbury Rowan Williams used his final New Year's message to pay tribute to volunteers whose sacrificial generosity provides support in caring for the disadvantaged. Archbishop Williams said local churches offer both food and shelter to people in London. "Religion here isn't a social problem or an old fashioned embarrassment, it's a wellspring of energy and a source of life-giving vision for how people should be regarded and treated." He added there is usually an "army of cheerful people making the wheels go round—and don't forget that a huge percentage of them come from churches and other faith groups." The archbishop's message was broadcast on all British Broadcasting Corporation channels.

Episcopal News Service

Bishop says brutality must end ③

ISRAEL – Bishop Suheil Dawani, of the Diocese of Jerusalem, says



urgent action is needed to end brutality and violence in Syria, where more than 2.5 million people have fled their homes. Bishop Dawani said Christians cannot be "silent witnesses to the brutal treatment of women and children," who are often targeted because of archaic attitudes towards women in the region. Many refugees are women and children who fear sexual violence, yet few cases are reported because of shame or fear of retribution in a country torn by civil conflict. Bishop Dawani says his diocese, which extends over five countries, including Syria, hopes to raise awareness and change attitudes and behaviours which lead to violence.

Anglican Communion News Service

Action urged on "war of horror" ④

SUDAN – Bishop Andu Adam Elnail has joined civil leaders in calling for immediate action by African leaders to end the suffering in two of Sudan's southern states. Bishop Andudu, of the Diocese of Kadugli, said: "I am here on behalf of my people. There is a war of horror where children are dying every day. There are no vaccinations, medicine, there is nothing. In December, there were over 230 bombings." Dr. Mukesh Kapila, a former United Nations representative in Darfur, called the situa-

tion in the provinces of Southern Kordofan and Blue Nile "Darfur plus plus" with modern weaponry at play.

Anglican Communion News Service

Gay clergy can be bishops ⑤

UNITED KINGDOM – Gay priests can be appointed bishops in the Church of England provided they live by the teaching of the church on human sexuality. Bishop Graham James, of the Diocese of Norwich, issued a statement in January on behalf of the House of Bishops of the Church of England. In the statement, Bishop James confirmed that clergy in civil partnerships, and living in accordance with the teaching of the church on human sexuality, can be considered as candidates for the episcopate. "The House believes it would be unjust to exclude from consideration anyone seeking to live fully in conformity with the church's teaching on sexual ethics, or other areas of personal life and discipline."

Anglican Communion News Service

Dean calls for ban on weapons ⑥

UNITED STATES – The Very Rev. Gary Hall, dean of Washington National Cathedral, offered a prayer at a press confer-

ence announcing the introduction of a bill in the Senate to renew the ban on the sale of assault weapons like those used in the recent massacre in Connecticut. Dean Hall said people of faith have a "moral obligation" to stand with victims of gun violence, and work to end the violence. "Everyone in this city seems to live in terror of the gun lobby," he said. "But I believe the gun lobby is no match for the cross lobby, especially when we stand together as people of faith. I don't want to take away anyone's hunting rifle, but I can no longer justify a society that allows people other than the military and police to own weapons like these."

Episcopal News Service

PM told to listen to aboriginals ⑦

SWITZERLAND – The General Secretary of the World Council of Churches (WCC), the Rev. Dr. Olav Fykse Tveit, sent a letter to Canadian Prime Minister Stephen Harper, asking him to listen carefully to Canada's indigenous leaders. The letter calls attention to the groundswell of opposition to government policies, particularly the omnibus bill that ends protection of many of Canada's lakes and waterways. "Our member churches and the WCC support and are attentive to the momentum for important issues

in your countries and many countries in the world. These are genuine concerns for justice and peace."

World Council of Churches

Anglicans seek delay of church sales ⑧

AUSTRALIA – A controversial plan to sell nine out of 15 Anglican churches in the Diocese of Newcastle has sparked opposition, and a call to delay implementation until a new bishop is appointed. A report from consultants recommended the sale of the church buildings and properties due to declining congregation numbers, maintenance issues, lack of financial contributions, lack of connection to the community, fire risks, and lack of on-site parking. Peter Stuart, the diocesan administrator, said there would be no action taken against the wishes of a parish before the new bishop takes office. He added that the report was done with the authority of the diocesan Synod and Diocesan Council. "The changing nature of Australian society and its engagement with churches means we have to adapt our work. This is not new. We've been opening and closing church buildings and restructuring parishes for decades."

Newcastle Herald

Pink glow returns to church ⑨

INDIA – More than 150 years had taken its toll on the historic All Saints Church at Trimulgherry in Secunderabad. But now a painstaking restoration has renewed the Gothic building and returned its trademark Anglican pink hue. The church was built in 1860, for the exclusive use of the British Army. It is now part of the Church of South India and has services in English and Tamil. Since many historic buildings in the area have been neglected, the restoration work stands out. In the process of restoration, the face of King George VI, which had been hidden by dust, reappeared again.

The Hindu

Students warned about trafficking

Continued from Page 1

The pilot project will be completed on March 31, when the organizers present their report on outcomes to the Ministry of Community Safety and Correctional Services, but the program itself will continue for another year. It will be funded by a Reach grant

from the Diocese of Toronto.

Ms. Lagios says the expectation is that the program will eventually reach all Toronto schools, and that it will continue to expand beyond that and change its form. "We want to train other community organizations and other

service providers so that we can go into group homes and other places where we know youth are at a very high risk of being trafficked," she adds. "Our curriculum will be applicable across a variety of sectors."

BRIEFLY

Incumbents' returns needed soon

In December, all parishes should have received a mailing from Archbishop Colin Johnson. This mailing included a letter and a copy of the Incumbent's Annual Statistical Return that parish

priests must fill out and return to the Secretary of Synod immediately after their vestry meetings. The information provided on the form is used to record who the lay members of Synod are and determine how many lay members each congregation is entitled to elect. Because of the tight time constraints in preparing for the Episcopal Synod on April 6, these returns must be

submitted to the Secretary of Synod by Feb. 28. Failure to return the form to the Secretary of Synod by Feb. 28 may cause the lay member of Synod to forfeit his or her right to a seat at Synod and a vote in the election. If you have questions, contact Pamela Boisvert at pboisvert@toronto.anglican.ca or 416-363-6021 (1-800-668-8932), ext. 231.

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NEW DEACON

The Rev. Claudette Taylor is joined by Bishop Philip Poole and the Rev. Andrew Wesley after her ordination to the vocational diaconate at Epiphany and St. Mark, Parkdale, on Dec. 2, 2012. PHOTO BY FRANK TYRRELL

Orillia church celebrates anniversary

St. Athanasius, Orillia, celebrated 85 years of Christian ministry on Dec. 7. The celebration was comprised of an evensong service, followed by a reception that included a display of historical memorabilia and photographs. Old friendships were renewed and new friendships realized. Recognition of 85 years of Christian service to the community included letters of congratulations from Bishop George Elliott, area bishop of York-Simcoe, Simcoe North MPP Garfield Dunlop and Simcoe North MP Bruce Stanton. Mr. Stanton visited the church on Dec. 7 to celebrate with the congregation and guests, and to present his letter of congratulations to the Rev. Joan Mitchell, interim priest-in-charge.

Uxbridge parishioners donate gifts

For the past 10 years, the parishioners of St. Paul, Uxbridge, have ensured that the residents of Wilkinson Housing and Support Services, supportive housing for

men and women in Toronto run by LOFT, all received a gift at Christmas. This past Christmas was no different, except there are now 12 houses and 78 residents, which posed a problem for coordinator Rachel Mansfield. She decided that instead of each parishioner buying a present for an individual, as they had in the past, it was time for a change.

As there are usually about 60 parishioners at a Sunday service, Ms. Mansfield suggested that each person make a donation of how much they would normally spend on a gift, hopefully ensuring that enough money was raised to buy at least a small present for each resident. Due to the generosity of the congregation, enough money was raised.

Biz Matthews, a parishioner, was able to use her staff discount at the local Shoppers Drug Mart. She donated her "points" so that the church could purchase all the toiletries that the residents had requested. There was also enough money to purchase gift certificates for McDonald's, Tim Hortons and specific stores requested by some residents.



The Rev. Joan Mitchell, the interim priest-in-charge of St. Athanasius, Orillia, welcomes guests from St. James, Orillia, at St. Athanasius's 85th anniversary.

Once all of these gifts were assembled, they were delivered to one of the residences, located on Brooklin Ave. in Toronto. All the presents fit into one car for the journey to Toronto. St. Paul's also supports community outreach at Christmas with hampers of food and gifts to local families.

Church treated to Renaissance music

On Dec. 7, the parishioners St. George, Pickering Village (Ajax), were treated to a program of classic carols and anonymous works for Christmastide from the Renaissance and early Baroque periods. The chamber ensemble included violinists Jenny Cheong, Yoon Woo Kim, Jamie Kruspe and Sunny Choi. Iris Rodrigues, soprano, was the soloist. She was accompanied by Benjamin Stein



A chamber ensemble plays music from the Renaissance and early Baroque periods at St. George, Pickering Village (Ajax). PHOTO BY ROBERT BLACKWELL

on Baroque guitar and the church's organist and director of music, Surinder Mundra, on the harpsichord. The Rev. Jordan Wellington, assistant curate, coordinated the event.

What do you love to do?



BY THE REV.
HEATHER MCCANCE

At a leadership training event offered for clergy and others late last year, this was the question we were asked as we introduced ourselves: beyond what you do for a living, and beyond spending time with your family and friends, what do you love to do?

We went around the room. There was a quilter, a baker, a woodworker and a competitive cheerleader, two people who loved to sail, and someone who loved to spend time in nature. As we introduced ourselves, we could feel the energy in the room increase (always a good thing on a Monday morning!). As we talked about the things we loved to do, we smiled and

laughed more, our hearts lightened.

The trainer, the Rev. Dr. Rob Voyle, noted that when people are in that frame of mind, they are more able to be creative and take in what is happening around them. MRI scans have shown that parts of the brain light up when we think about things we love to do.

More than that, though, we were asked to think about what we loved to do in light of a bigger question: what was our purpose in life? What was it that God had put us on this planet to do? As St. Paul wrote, there are varieties of gifts, there are different parts of the body; each of us is called by God to use our gifts in the world.

God does not want us to be miserable. Jesus came that we might have life, and have it in all abundance. Jesus spoke to his followers, his friends, so that their joy might be complete. The fruits of the Spirit

include joy and love. God wants us to have joy, to be happy. For our lives to have meaning, we need to live out of that joy.

It makes sense, then, that the things we love to do, the things that bring us joy, contain within them some hint of what God wants us to be and do in this world. The quilter, upon reflection, suggested that some of her life's purpose was about taking the different parts of a community or group of people and bringing them together to make something more beautiful than each piece could be on its own. The sailors noted that when faced with a problem or an obstacle, they find themselves "switching tack," going in what might seem a completely opposite direction in order to ultimately head to the same goal. The cheerleader noted that what she enjoys about that sport is lifting people into the air in creative ways, to show off their

skills, and that some of what her life's purpose seems to be is creating places for others to be at their best.

A person's job may change several times in her or his lifetime. A person may be unemployed, retired, or may move to a new town or new country. We may get married, have children, get divorced, become widowed. All kinds of circumstances in our lives change. Yet at our core, whatever the circumstances around us, we are always called to be the person that God created us to be.

What do you love to do? And what does that tell you about the person God created you to be, and the work in this world that God has for you to do?

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

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

Worship

MARCH 6, 13, 20 – Evensong for Lent at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m., with light supper at 6:30 p.m., followed by an informal discussion from 7 to 7:45 p.m. The Rev. David Burrows will explore the psychology of the Jesus Prayer: a clear call for mercy, widely esteemed in the Eastern churches. Six Wednesdays, continues to March 20. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

MARCH 10, 24 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Call 416-920-5211 or visit www.christchurchdeer-park.org.

MARCH 24 – Palm Sunday at St. Olave, Swansea, 360 Windermere Ave., Toronto. Blessing and Distribution of the Palms at 10:30 a.m. Service will feature music by the Windermere String Quartet. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

MARCH 30 – Children's Easter Service at St. Olave, Swansea, 360 Windermere Ave., Toronto, on Easter Eve, at 4 p.m. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

MARCH 31 – Sunrise Service at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 7 a.m. Outside, weather permitting. Early service 8:30 a.m. and main service 10:30 a.m. in the church. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

Educational

MARCH 23 – The Canvas of Our Lives, a Lenten quiet day at St. Luke (Dixie South), Mississauga, 9:30 a.m. to 4 p.m. Explore how the beauty and creativity of who we are called to be in the world can happen when our lives are aligned with God. Facilitated by the Rev. Carol Langley and Wendy Passmore. Registration fee of \$35 to cover cost of lunch, snacks and materials. Send registration to W. Passmore, 3089 Jaguar Valley Dr., Suite 105, Mississauga, ON, L5A 2J1.

APRIL 13 – The Pastoral Care Committee of St. Matthew, Islington, 3962 Bloor St. W., Etobicoke, is sponsoring a seminar entitled "Are You Prepared: Wills and Power of Attorney," 9:30 a.m. to 12 noon in the gym. The speaker will be Judith Wahl, Executive Director of the Advocacy Centre for the Elderly. Free admission, refreshments and door prizes. Everyone is welcome.

Sales

MARCH 23 – Spring Craft Sale at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. until 2 p.m. Crafts, baking, attic treasures and tea room. For



DELICIOUS TRADITION

More than 130 home-cooked turkey meals were served at St. James Cathedral's annual Christmas drop-in on Dec. 25. The food was prepared by Johan Maes, chef and owner of Le Petit Déjeuner on King Street in Toronto. Clockwise from top: Darryl finds a toque he likes made by Cecile Thompson, who has been knitting toques for the homeless for 12 years; musician Sophie Roy (centre) volunteers her talents on the piano as guests sing along; guests enjoy their dinner. PHOTOS BY MICHAEL HUDSON

more information, call 416-283-1844.

APRIL 13 – Grace Church, 19 Parkway Ave., Markham, will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-3184.

APRIL 27 – St. Cuthbert, Leaside, 1399 Bayview Ave., will hold its Annual Spring Fair, 11 a.m. to 2 p.m. Art gallery, baking, books, crafts, electrical, jewellery, kitchenware, knitting, odds & ends, quilting, sewing, stamps, toys, treasures. Barbecue on the green and a snack kiosk. Free activities for children. The church parking lot is at the back of the church off St. Cuthbert's Road. For further information, contact the church office at 416-485-0329.

Social

APRIL 12, 13 – Join St. Theodore of Canterbury, 111 Cactus Ave., Toronto, for a unique dining experience at Monks' Cell. Dine in a mediaeval setting reminiscent of a monastery refectory. Dinner includes salad, fresh rolls, New York Strip steak or chicken cooked over open hearth, potato, apple pie and wine. The cost is \$40 per person. For reservations, call 416-222-6198 or email monkscell@hotmail.com. Seating available Friday night 6 p.m. to 10 p.m. and Saturday night 5 p.m. to 10 p.m.

Music/Theatre

MARCH 1, 2, 3 – The youth of Christ Church, Stouffville, 254 Sunset Blvd., will present Ali Baba and the Forty Thieves. This

is the church's 20th annual traditional English Pantomime, with song, dance, slapstick comedy and audience participation. Tickets are available at the church office at 905-640-1461.

MARCH 7, 14, 21, 28 – Lunchtime Chamber Music at Christ Church, Deer Park, 1570 Yonge St., Toronto, Thursdays at 12:10 p.m. Admission free; donations welcome. For more information, visit the music page of the church's website, at www.christchurchdeer-park.org.

MARCH 24 – "Eternal Light," Requiem by Howard Goodall, with massed choir and orchestra, at All Saints, Kingsway, 2850 Bloor St. W., Toronto, at 4 p.m. Come experience one of the most mov-

ing 20th-century compositions, combining texts on the ancient "Lux Aeterna" and other poetry. Pippa Lock, soprano; Margaret Bárdos, mezzo-soprano; Shawn Mattas, baritone; Shawn Grenke, conductor. Tickets are \$25.

MARCH 24 – The St. Peter's Singers and Parish Choir of St. Peter, Erindale, 1745 Dundas St. W., Mississauga, present a concert of sacred music for Passiontide on Palm Sunday at 7 p.m. Music includes the Miserere of Allegri Civitas sancti tui, and parts of the Mass for four Voices of Byrd, and the Crucifixion of John Stainer. Tickets \$20 at the door. For more information, call the church office at 905-828-2095.

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 4. St. Margaret, Barrie
 5. St. Paul, Innisfil
 6. Redeemer, Duntroon
 7. St. George, Allandale (Barrie)
-
- ### IN MOTION
- #### Appointments
- The Rev. Sheila Archer, Deacon, St. Peter, Cobourg, Nov. 14.
 - The Rev. Kyn Barker, Interim Coordinator, Community of Deacons, Jan. 1, while the Rev. Andrew Barlow is on leave.
 - The Rev. Judith Alltree, appointed by Bishop Michael Pryse as Interim Pastor at Redeemer Evangelical Lutheran Church, Toronto, Jan. 1.
 - The Rev. Sandor Borbely, Associate Priest, St. Andrew, Alliston, Jan. 1. The transfer of his orders from the Roman Catholic Church were formalized on Jan. 13 at Trinity, Aurora.
 - The Rev. Paul G. Walker, Interim Priest-in-Charge, St. Luke, Dixie South, Mississauga, Jan. 1.
 - The Rev. Canon James Garland, Interim Priest-in-Charge, St. Hugh & St. Edmund, Mississauga, Jan. 1.
 - The Rev. Wendy Moore, Priest-in-Charge, St. Luke, Creemore, Jan. 15.
 - The Rev. Dr. Stephen Drakeford, Priest-in-Charge, Epiphany & St Mark, Parkdale,

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8. St. Giles, Barrie
9. St. George, Utopia
10. St. Paul, Midhurst
11. Archbishop's Youth Ministry Team
12. St. James, Lisle
13. St. John, Craighurst
14. St. Luke, Creemore
15. Humber Deanery
16. St. Hugh and St. Edmund, Mississauga
17. Christ Church-St. Jude, Ivy
18. San Lorenzo-Dufferin
19. St. John, Weston
20. St. Paul the Apostle, Rexdale
21. St. Paul, Southampton

- Toronto, Feb. 1.
- The Rev. Sharon Towne, Incumbent, St. Thomas, Shanty Bay, Feb. 1.

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
 - Parish of North Essa

- Second Phase - Parish Selection Committee Receiving Names** (via Area Bishop):
- St. Christopher, Richmond Hill (York-Scarborough)
 - Parish of Penetanguishene & Waubaushe (York-Simcoe)
 - All Saints, Collingwood (York-Simcoe)

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22. Huronia Deanery
23. St. Peter, Minesing
24. St. Thomas, Shanty Bay
26. Parish of Penetanguishene
27. Christ Church, Waubaushe
28. Good Samaritan, Port Stanton
29. Diocese's Social Justice and Advocacy Department
30. Good Shepherd, Wyebridge

- St. James, Sharon (York-Simcoe)
- Nativity, Malvern (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing
(not receiving names):

- Parish of Elmvale

- Ordination**
- The Rev. Julie Burn was ordained a priest on Feb. 10 at St. Bride, Clarkson, Mississauga.

- Retirement**
- The Rev. Canon Bradley Lennon has announced his retirement. His last Sunday at St. Matthew the Apostle, Oriole, will be June 30.

- Death**
- Mrs. Elizabeth Jennings died on Jan. 17. A faithful parishioner at Holy Trinity, Thornhill, she was best known in the Diocese of Toronto as the Synod Office receptionist from 1967 to 1986. Her funeral was held on Jan. 23 at Holy Trinity, Thornhill.

ion Show will be hosted by Canadian model Yasmin Warsame and supported by professionals in the fashion industry. The show is a joint effort of All Saints, Sherbourne Street and Street Health, an agency that supports sex trade workers. It will be held on March 8 at 8 p.m. at Daniels Spectrum, 585 Dundas St. E., Toronto. All are invited. For tickets, visit www.outoftheshadows.blossomr.com.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Great journey turns corner

When we left Moses and the Israelites last month, they were gathered around Mt. Sinai (or Mt. Horeb) where they would spend the first year of their freedom. Here they received the Decalogue and many other laws from Yahweh through the voice of Moses. Jewish tradition suggests that there are some 613 commandments given by God in the Torah.

They also received instructions for building the Ark of the Covenant, to hold the tablets of the Decalogue, and the Tabernacle, a tent-like structure that would travel with them to house the Ark through their long journey.

After this year at Mt. Sinai, they headed north into the wilderness, led by the cloud of God, encountering a number of difficulties along the way. They made a few forays into the Promised Land, but each time they were prevented from entering.

One of the most interesting features about this sojourn in the wilderness was the growing relationship between Moses and Yahweh. They seemed to be in constant communication as first one, and then the other, would become upset with the Israelites. But they managed to placate each other, and the people moved on. This is a fascinating study about a developing relationship.

Gradually, all of the adults who fled Egypt died. This story of the wandering in the desert is recorded in the latter part of Exodus, Leviticus (the Hebrew priests' manual) and mostly in Numbers. Numbers also contains two different censuses—hence its title. But again, these numbers are highly exaggerated. Ancient Israel at its height was never more than one million people. After some 39 years, they arrived on the Plains of Moab, in the Transjordan, across the river from Jericho. Here Moses was allowed to climb Mt. Nebo and view the Promised Land across the River Jordan.

This brings us to the last book of the Jewish Torah, Deuteronomy. This book provides a fitting conclusion to the Torah. The title “Deuteronomy” came from the Greek translation of the scriptures and means “to present the law again.” It was written as three addresses given by Moses to the Israelites before they entered the Promised Land. These speeches are in the style of an or-

ator and they include a repeat of all the laws given to the people on Mt. Sinai—what they must do in obedience to God—but there is a difference.

These laws are somewhat more humane than the ones given on Mt. Sinai. For example, no Hebrew is allowed to enslave another Hebrew. Other slaves must be released on the seventh year, with a gift of money. The people were reminded that God chose them, not because they were superior, but out of his love. This book is very different from the other books in the Pentateuch and was obviously written from different sources.

The Pentateuch was not written by Moses. These books were written down hundreds of years later by a number of scribes from different parts of the country and using various sources. Some of the oral traditions may date back to the time of Moses, but he did not write them down. Deuteronomy starts with the words, “These are the words Moses spoke to all Israel beyond the Jordan...” (Deut. 1:1). In other words, the author was already in the Promised Land, and Moses never entered this land. Also, the end of Deuteronomy records the death of Moses, which he could not have written about himself!

Scholars have suggested that Deuteronomy and the Former Prophets (these include the books of Joshua, Judges, 1 & 2 Samuel and 1 & 2 Kings) were written primarily by a Deuteronomist school of scribes. We will look at the composition of the Torah in another column.

In Deuteronomy 5:6-21, we find the Decalogue recorded for the third time in the Pentateuch, and each list is somewhat different. Obviously, they came from different sources. Another major shift in Deuteronomy is the move to a centralized worship sanctuary. This place is not named, but later the temple in Jerusalem became the sole place for worshipping Yahweh. This is probably part of the Hezekiah reforms in the eighth century BCE and later the Josiah reforms in the seventh century BCE.

Deuteronomy is one of the most important books in the Pentateuch, as it concludes the Torah and introduces the Prophets. It is a somewhat inconclusive ending, however, as Moses and the people are still not in the Promised Land! That quest continues.

BRIEFLY

Sex trade workers, fashion students team up
Female sex trade workers who attend a drop-in at All Saints, Sherbourne Street in Toronto and fashion students from Ryerson University will be working together to put on a fashion show to raise money for pro-

grams that help women involved in street prostitution and other high-risk activities.

The women, who were featured in *The Anglican* last year for their photo exhibit, will be wearing creations that are tailor-made by the students. The outfits will reflect each woman's individuality, allowing them to express themselves in a way they seldom can.

The Out of the Shadows Fash-

Church rocks at night service

Tunes cast eucharist in new light

BY BOB BETTSON

MOST of us associate Anglican church music with choirs, hymns, and organ accompaniment. But at the Church of the Redeemer, Toronto, worshippers have been celebrating the eucharist with rock music performed by professional musicians.

The monthly Sunday night Rock Eucharist has used songs from various artists, including Leonard Cohen, Prince, The Beatles, The Who, Creedence Clearwater Revival, Queen, U2, James Brown, Elvis Presley, Bob Marley and Coldplay.

A recent service featured the music of Mumford and Sons, an up and coming British folk rock group. The musicians who played the songs included Mike Daley on guitar and lead vocals, Will Reid on bass, Ben Birchard on guitar and drums, and Jill Daley on piano and violin.

Mr. Daley has been with the



Mike Daley (right) and band play rock music at Church of the Redeemer's Rock Eucharist. PHOTO BY BOB BETTSON

service since it started four years ago. He says it's a natural for him, because of his background in rock music. "The idea is to take popular music and place it within the

context of a eucharist," he says, just as hymns are used in the conventional liturgy. "It casts the eucharist in a new light."

Mr. Daley works on finding a

recording artist whose catalogue of music might fit the readings for the service. "I listen to songs, read lyrics, do text searches." While many of the lyrics aren't

explicitly religious, they deal with universal themes that touch people's lives.

During the last four years, the service's congregation has grown and now ranges from 80 to 180 people, depending on the date and the artist or musical theme for the evening. The Mumford and Sons night attracted a young congregation, with many under the age of 40.

The Rev. Canon Andrew Asbil, incumbent, says the rock eucharist is an important part of the church's music ministry, along with its more classical monthly offering, Bach Vespers, using the music of Bach's oratorios and cantatas.

For Canon Asbil, the rock eucharist is a challenge because the parish never knows who, or how many, to expect to be part of the worship. "It is kind of like going to a club. We get lots of visitors. But there is a core group of Redeemer folks. For some, it is the entry way into the parish."

The rock eucharist is part of a long tradition at Redeemer of evening worship on Sundays, which began with evensong, expanded a decade ago to include Taize worship, then Bach Vespers and finally the rock eucharist.

Anglicans receive Jubilee Medal

The following Anglicans in the Diocese of Toronto have received the Diamond Jubilee Medal, commemorating the 60th year of Her Majesty's reign as Queen of Canada. The medal is a way for Canada to honour the Queen for her service to this country. At the same time, it serves to honour significant contributions and achievements by Canadians.

Audrey Shepherd

Holy Trinity, Guildwood

Audrey Shepherd was president of the Toronto Diocesan Anglican Church Women from 1973 to 1975, later becoming an associate editor of *The Anglican*. She was an executive member of the federal government's Advisory Council on the Status of Women, the National Action Committee on the Status of Women, the Executive Council of the Diocese of Huron and the founding committee of Nova Vita Shelter for abused women and their children in Brantford. She was also appointed to a term on the Organization Committee of General Synod. For several years, she travelled extensively in Asia, Africa and the Caribbean, monitoring development projects as a consultant with Christian Children's Fund of Canada, and more recently served as chair of the board of directors of Canadian Feed the Children. With her husband, the Rev. Roy Shepherd, she has been an active participant in more than two dozen congrega-

tions in the Diocese of Toronto during his interim responsibilities. Ten years ago, she was awarded the Queen's Golden Jubilee Medal.

Carol Corner

St. Barnabas, Peterborough

Carol Corner has dedicated her time to numerous organizations in Peterborough over the past 30 years: the Canadian Canoe Museum, the Canadian Cancer Society, the Peterborough Dragon Boat Festival and Kawartha Food Share. She spent 23 years as a guide and leader in Girl Guides, and has been involved with the Festival of Trees for 10 years. She was involved in the fundraising campaign for the YWCA Crossroads shelter, and assists each year with the Walk-a-Mile in Her Shoes event.

Getha Sherry

St. Barnabas, Peterborough

Getha Sherry has served the agricultural community for more than 45 years. She was secretary of the Peterborough County Federation of Agriculture for many years. While employed with the Ontario Ministry of Agriculture and Food, she was involved with the 4H program and worked with various farm organizations, in particular with beef producers. She is a dedicated volunteer and a founding member of St. Barnabas. She is a member of the Trent River New

Horizon Band and a volunteer with the Festival of Trees and Peterborough Theatre Guild.

Vivienne Hansford

Holy Trinity, Thornhill

Vivienne Hansford was recognized for community volunteerism over the past 25 years. For 20 of those years, much of her work was with the City of Markham, initially as a director of the Markham Mobility Foundation, raising funds for mobility

busses, and later as board secretary for the Thornhill Seniors' Club. She was also a member of Donald Cousens' Citizens' Advice Board and served on the Millennium Committee. Further volunteer work has included being a member of both the Markham Golden and Diamond Jubilee committees, community fundraising for a hospice, serving on the Advisory Board for Holy Trinity, and continuing on the church's Altar Guild (Flower Committee).

Ron Beal

St. John the Divine, Scarborough
Mr. Beal was awarded his medal for his war service and for his work with Canada's veterans, especially his involvement over the years with the Dieppe Veterans and Prisoners of War Association.

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.



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