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The Anglican

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'This is a very special day'

Hundreds attend consecration

BY STUART MANN

VALERIE Davis of St. Hugh and St. Edmund, Mississauga, was lined up outside St. James Cathedral in Toronto at 7:30 a.m. on June 22—a full three hours before the start of Bishop Peter Fenty's consecration service.

Ms. Davis was one of hundreds of people who arrived early to get a seat for one of the most anticipated services of the year. Before the doors of the church opened at 9 a.m., the lineup stretched halfway down the block.

"We just wanted to be part of this day," said Ms. Davis, who came with her friend, Marjorie Taylor of Christ Church, Brampton. "It's so monumental."

Ms. Davis said Bishop Fenty's election on April 6 and consecration on June 22 has created excitement in Barbados, where he was born and raised. "My family in Barbados is going nuts and the island is going crazy. Everyone is so excited."

About 50 people flew up from Barbados and the United States for the service, and others came from the Diocese of Montreal, where Bishop Fenty served as a parish priest before coming to the Diocese of Toronto. The Barbadian High Commissioner to Canada and his wife also attended.

When the service started at 10:30 a.m., the cathedral was full, with about 800 people, with another 250 in nearby Snell Hall and some listening to the service on the church lawn.

Several bishops and clergy from the Caribbean took part in the service, including Archbishop John Holder, who is the Bishop of Barbados and Primate of the West Indies. "Go forth to plant and water, but never forget that God, and God alone, gives the growth," he told Bishop Fenty during his sermon.

During the service, Archbishop Colin Johnson and the other bishops laid their hands on Bishop Fenty's head, praying to God to "send down your Holy Spirit upon your servant Peter, whom we consecrate in your name to the office and work of a bishop in the church."

In a delightful moment, liturgical dancers then presented Bishop Fenty with his new chasuble, mitre and crosier. The suffragan bishops of the Diocese of Toronto presented him with his pectoral cross and episcopal ring.

After placing the mitre on Bishop Fenty's head and giving him his pastoral staff, Archbishop Johnson presented Bishop Fenty to the congregation. The crowd gave him a long, loud round of applause, and some cheered.

"It was really beautiful," said Denise Mederick, who watched a webcast of the service in Snell Hall. "I was so moved. I loved how all the bishops were there and gathered around him. It was an honour to be here."

Ms. Mederick, who knew Bishop Fenty when he was the incumbent of St. Joseph of Nazareth in Brampton, came with her mother, sister, daughter and others from St. Joseph's. "He's going to be a fantastic bishop," she said.

One of the high points of the service for her was seeing him in his mitre and chasuble. "I couldn't believe it. I don't know what to call him now. For me, he'll always be Father Peter."

The Rev. Canon Stephen Fields, the incumbent of Holy Trinity, Thornhill, said he was "overwhelmed" by the occasion. Bishop Fenty had been his parish priest in Barbados in 1977, and they have been close friends ever since.

"Personally, this is fulfilling," said Canon Fields. "I think the church here has made a very important statement: that we affirm all peoples; whatever your background or culture, we are church."

In a sign of their affection for Bishop Fenty, many people waited for up to an hour after the service to greet him.

"This is a very special day, not only to be called to be a bishop of the church, but to be surrounded by the love, prayers and support of my family and the many, many faithful people of God in this diocese," he said. "I look forward to this new ministry with joy and great expectation, and by the grace of God I will seek to be a faithful pastor to those whom God has entrusted to my care."

Bishop Fenty is now the area bishop of York-Simcoe, one of four episcopal areas of the diocese. He said he plans to get started right away. "I am hitting the road and running as we speak," he said. "I ask for the prayers and continued support of the church in general, but I also want the clergy and people of York-Simcoe to know that they're in my prayers and I'm looking forward to serving them in the days and years ahead."

A webcast of the service is posted on the diocese's YouTube channel, www.youtube.com/tordio135.







Clockwise from above: Bishop Peter Fenty (right) leaves St. James Cathedral after his consecration, accompanied by Archbishop Colin Johnson; bishops lay their hands on Bishop Fenty's head; Bishop Fenty hugs his daughter, Peta-Anne, after the service. PHOTOS BY MICHAEL HUDSON

Meet the new bishop

BISHOP Peter Fenty writes his first column in *The Anglican*. Learn about his life and journey as a Christian. See Page 4.

PRIEST REFLECTS ON JEWISH ROOTS – SEE PAGE 5

Trip to game is a big hit

'Team FaithWorks' cheers Jays

BY SUSAN MCCULLOCH



Young people from FaithWorks' ministry partners have a bird's eye view of the ballgame from TD Bank Group's corporate box. PHOTOS BY MICHAEL HUDSON



Bishop Philip Poole (middle, front row), the Rev. Helena Houldcroft (standing behind him) and the rest of 'Team FaithWorks' support the home team.



Youth decorate a sign thanking TD Bank Group for its hospitality.

YOUTH, volunteers and staff from FaithWorks' ministry partners cheered the home team on April 17 as the special guests of TD Bank Group, a corporate partner to the diocese's annual appeal since 2004.

TD generously provided the keys to its hospitality suite for the Blue Jays game against the Chicago White Sox at the Rogers Centre. Eighteen guests had a bird's-eye view of the game from seats on the 300 level, along the first base line. TD also provided complimentary popcorn and soft drinks throughout the evening.

When asked how he enjoyed the game, 11-year-old Miles Antonio responded, "We'll get them next time." He added, "Thank you, TD, for inviting us to watch the game. My mom and I had a great time."

Bishop Philip Poole, co-chair of the FaithWorks Corporate appeal, enjoyed the chance to relax with his wife, Karen, while getting to know several of the youth who are involved in FaithWorks-funded programs. "This was a terrific opportunity to thank some of the staff and volunteers who provide welcoming, supportive environments for young people," he said. "It was heartwarming to see the sheer joy and excitement on the faces of the young people visiting the Rogers Centre for the first time. We are sincerely grateful to TD for providing such a remarkable evening, and for the hospitality provided by our suite host, Antoinette. The pizza was a real hit."

The Rev. Helena Houldcroft, executive director of Flemingdon Park Ministry, led Team FaithWorks' cheering section. One of her guests, Faaiq Ahamat, is the 10-year-old son of a staff member at Flemingdon Park Ministry and a die-hard Blue Jays fan. Ms. Houldcroft described Faaiq's reaction when he learned he would be attending the game: "Faaiq really hoped he might be able to catch a game ball and told me that if he was successful, he knew he would be too excited to sleep." Although Faaiq went home without his special prize, he will treasure the memory of his first trip to the majors.

Ken Dryfhout, youth programming director at The Dam, kept the crowd entertained between pitches by sharing his knowledge and love of the game. His favourite player is Jays' third baseman, Brett Lawrie. "Lawrie is an incredible athlete and one of only 17 Canadians on major league rosters," said Mr. Dryfhout. "On a style note, I think Lawrie really has something going on." Mr. Dryfhout, like Mr. Lawrie, proudly displays body art underneath the sleeves of his #13 player's jersey.

Susan McCulloch is the FaithWorks campaign manager.

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The Rev. Canon Maurice Francois writes his blog for Toronto's Spanish-speaking community. PHOTO BY MICHAEL HUDSON

Mexicans thank Toronto priest

Congregation helps immigrants to city

BY STUART MANN

THE Diocese of Northern Mexico has made a Toronto priest an honorary canon in recognition for his work with Mexican immigrants.

The Rev. Maurice Francois, the priest-in-charge of Parroquia San Esteban, a Spanish-speaking ministry in downtown Toronto, has been made on honorary canon of the Cathedral Church of the Holy Family in Monterrey, Mexico.

"We're a bit surprised but also very happy," said Canon Francois. "This gives us even more motivation to carry out our work."

In the past 10 years, his congregation has helped about 400 Mexican immigrants adjust to a new life in Toronto. They provide ESL courses, referrals to legal aid and social services, food, clothes and mental health support.

"One hundred per cent of our congregation is immigrants, so they know better than anybody what is needed," says Canon Francois.

The relationship between Parroquia San Esteban and the Diocese of Northern Mexico was started by a Mexican-American priest, the Rev. Bryant Husted, a university professor who teaches in Toronto and Monterrey. It began with a link to a single parish in Monterrey and has since grown into an "informal companionship" between the Toronto congregation and the Mexican diocese.

Bishop Francisco Moreno, the bishop of the Diocese of Northern Mexico, visited the Diocese of Toronto last year and saw the work being done by Parroquia San Esteban for Mexican immigrants. In total, the congregation has helped about 900 Spanish-speaking newcomers to Toronto during the last 10 years.

Canon Francois says the needs have been greater that his congregation expected. "In the beginning, we provided pastoral care. We didn't realize it would become so complex. A lot of immigrants experience employment abuse when they get here, so we try to advocate on their behalf. We also help when there is a deportation."

Parroquia San Esteban has 130 families on the parish rolls and is based at Holy Trinity, Trinity Square. Canon Francois says the congregation has grown by word of mouth and because of its location in the inner city. "The first thing immigrants look for when they come to a new country is a supportive network, and the first place they look for to find that is a church," he says.

Seafarers amalgamate

THE Toronto and Hamilton branches of the Mission to Seafarers are amalgamating, under the new name The Mission to Seafarers Southern Ontario. The Rev. David Mulholland will be moving from his position as chaplain and executive director of the Toronto branch to the position of chaplain emeritus, with duties extending around the Golden Horseshoe. The amalgamation "will bring together a greater number of staff and volunteers in the task of cooperative, ecumenical ministering to seafarers," he said. The Mission to Seafarers is a world-wide ministry that provides help and support to 1.3 million men and women who work on ships or in the shipping industry.

WITH HER GENEROUS LEGACY GIFT,
THE MINISTRIES THAT ENID GLOVER CARED
SO DEEPLY ABOUT WILL BE FUNDED IN PERPETUITY.



ENID LILLIAN GLOVER
JULY 28, 1918 – MARCH 5, 2013

Enid Glover was a lifelong Anglican whose mother was the caretaker of the first St. George, Willowdale, a wooden church that was replaced in the 1920s. As a young girl, Enid and her family took a horse and buggy down Yonge Street to go to church. As an adult, she was an active member of the ACW and sang in the church choir there and later, at St. Patrick, Willowdale. After taking early retirement from Sears, Enid was busier than ever as a member of the Second Mile Club where she enjoyed square dancing, line dancing and needlecrafts. Her close friends, Ken and Ruth Loan, remember Enid as a woman whose faith allowed her to live each day to the fullest. "Although she was a reserved person, Enid truly cared about others and was a generous supporter of FaithWorks. She wanted to leave a legacy to ensure that those who needed her help would receive it for many years to come."

Enid's legacy gift to the FaithWorks Endowment Fund at The Anglican Diocese of Toronto Foundation will help ensure that the ministries she cared so deeply about will be funded in perpetuity.

For information about making a legacy gift to FaithWorks or another Diocesan ministry or program, contact:

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THE ANGLICAN DIOCESE OF TORONTO FOUNDATION

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When the Gospel comes alive



ARCHBISHOP'S DIARY

By Archbishop Colin Johnson

My wife Ellen and I were sitting on stuffed chairs shaded by leafy trees. Sitting on grass mats in front of us were several dozen women, many with children, and a handful of men sitting on wooden benches at the side. We were visiting a project run by a Ugandan diocese for people with HIV/AIDS. We were deep in conversation, some of it in English, most of it in Luganda, and the Rev. Canon Dr. Isaac Kawuki-Mukasa was providing translation. It was an incredible afternoon, as we heard stories and shared wisdom about issues of life and death, love and loss, coping with hope, and faith in the face of chronic and terminal illness. We were deeply changed by the encounter.

At the end of the conversation, a lay catechist approached Isaac and asked, "Didn't you say this was a bishop from North America?"

"Yes," replied Isaac in Luganda.

The man was confused. "But he can't be! We were talking about faith. He prayed with us. We spoke about the scriptures. They listened to us and told us their stories, too. They showed us Christ's love. Bishops in America don't do that!"

"Actually, they do. You have just met one," said Isaac.

"Then I must go home and tell people that we have been giving wrong information," the catechist replied.

One of the greatest privileges I have as a bishop is to travel to different parts of the country and the world, representing the church of this diocese. I don't travel as a tourist—often I don't even get to see the tourist spots. The highlight of all our visits is being able to put our knees under a table, share a meal and talk face-to-face with people who are living out the Gospel of Jesus Christ in their daily lives.

It is in those moments that the Gospel comes alive. Stereotypes are overturned. Assumptions are challenged and corrected or clarified. You come to see the context of ministry, how decisions about living faithfully are forged "on the ground," and how we are so much more connected to one another than we could dream possible.

As I write this, I am just hours away from a flight to Cape Town, South Africa, where I will be meeting with 20 or so bishops from different parts of Africa and Canada. We are continuing a dialogue that Isaac and I initiated four years ago in the wake of deep divisions and mistrust within the Anglican Communion. We have attempted to invest in building relationships that grow on careful listening, thoughtful inquiry and mutual prayer. We are attentive to the context of the other—who they are, their history, how decisions are made and what are their pressing concerns. Above all, we do it because we share a common life as brothers and sisters of Jesus Christ, fellow witnesses to the new life and new possibilities for abundance of life in his gift of the Spirit.

Bishops have a core ministry of interpreting. First and foremost, the bishop is to interpret the Good News of Jesus Christ to the people of his or her community. As well, the bishop has a representative ministry of interpreting the life of the local diocesan community to the wider church and, reciprocally, the life of the far-flung, diverse church catholic to the local church.

We live in an age of instant communication. Can we not just chat with each other through email, Facebook or Twitter? Can we not just send documents and pictures, exchange ideas and money and offer prayer support?

No, we can't.

Yes, the church's faith can be tweeted: "Christ has died. Christ is risen. Christ will come again." But it takes a lifetime in communion with God and with other Christians to begin to comprehend what that implies.

A few months ago, a single, fake tweet (just 140 characters—about the length of this sentence) caused the U.S. stock market to nosedive, dropping in value by more than $1 billion in two minutes! Misunderstanding, whether deliberate or, more usually, unintentional, can sour relationships, reinforce stereotypes, diminish goodwill and destroy trust. There is enough of that today!

In a world where sound bytes and flash videos focus laser-like attention on a single issue without context or nuance, there is a renewed need for those much more labour-intensive, time consuming face-to-face encounters where relationships can be nurtured, truths explored from more than one direction, and cooperative understanding fostered. It is partly what we experience that "when two or three are gathered in my name, I will be in their midst."

At a basic level, it is one of the reasons that it is important to be part of a parish community for worship, study and mission. At a broader level, it is why I travel on behalf of the diocese.

Grateful for your support



BISHOP'S OPINION

By Bishop Peter Fenty

I am delighted to write my first letter as a suffragan bishop of Toronto. Let me first express my profound gratitude and heartfelt appreciation to the many of you—clergy, laity, groups and organizations—for your prayerful support and good wishes, which you offered to my family and me through your emails, letters, cards, phone calls and Facebook messages. We are truly grateful and are reminded that, as believers, we are surrounded by "a great cloud of witnesses."

My personal thanks to the College of Bishops for making the transition into my new role with the bishops as seamless as could be expected. I am also indebted to the Diocesan Centre staff, whose support through my years of parish ministry and almost 10 years of being the Archdeacon of York and Executive Officer to the Bishop of Toronto, has been wonderful and carried out in a most professional manner.

I thought that I would take this opportunity to share with you a little about myself and my journey of faith in ordained ministry. I was born in Barbados to wonderful, loving, Christian parents. They provided for my siblings—a sister, who is the eldest, and four brothers (including my twin brother)—the most loving Christian home that any family could have.

My early childhood was also nurtured by Christian teachers at the Moravian elementary school that I attended. The reinforcement of Christian education and values at such an early age made a significant difference in my Christian formation and civic awareness. My leadership gifts were recognized by many of my teachers, and I was given the opportunity to use those gifts, which prepared me for the leadership roles that I have had.

My secondary school education was equally exciting and meaningful. Again, I had the good fortune of being taught by Christian teachers who went beyond the call of duty to offer advice and encouragement to their students in preparation for adult living.

In my late teen years, I became involved in the Anglican Young Peoples' Association, which played a major role in my spiritual development and ministry formation. It was during this period of my life that my sense of a priestly vocation was affirmed. The pastoral care, support and encouragement of many clergy during those formative years assisted in the eventual offering of myself for ordination. On leaving high school, I began teaching and then worked with a shipping business, while seeking discernment of a priestly vocation. I entered Codrington Theological College in 1972, was ordained to the diaconate on June 11, 1975, and was made a priest on Dec. 2 of that same year. I am also a graduate of Huron College, London, where I spent two wonderful years.

My ordained ministry has been spirit-filled, enjoyable, and satisfying. I also have had many grace-filled moments, particularly during very difficult times, both personally and generally in ministry. I have come to believe more and more that we must embrace all that God in Christ has promised: "I am with you always." My life's motto was taken from my mother, who always recited from one of the Wisdom books, "In all your ways acknowledge him, and he shall direct your paths" (Proverbs 3:6).

In my 38 years of ordained ministry, I have enjoyed serving five parishes, in the dioceses of Barbados, Montreal and Toronto. Each of these parishes contributed to my ongoing Christian growth and development. I am grateful to the lay leadership and clergy in all of these parishes for the support given to me and the responsibilities they exercised, as well as for the prayerful support of the parishioners in each of these parishes. I am very appreciative of the opportunities to have been involved at the diocesan, provincial and national levels of the church.

I could not complete this letter without expressing how much I value the ongoing support of those friends, clergy and laity, whose undying moral and prayerful support has been of utmost importance in my ministry and the life of my family. I believe that friendships are to be treasured, not taken for granted, and are God-provided.

My wife Angela has been my constant support, confidante and reader of my scripts. I am eternally grateful to her for her devoted love and support of me in ministry through our 36 years of marriage. She has done so while managing equally demanding vocations as a mother and a teacher of over 30 years.

I am also extremely grateful for the love and support received from our son Andre and daughter Peta-Anne. Like all clergy children, they have journeyed with Angela and

Continued on Page 6

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Stuart Mann: Editor

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

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In the Diocese of Toronto:
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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Jewish heritage shaped me



BY THE REV. WARREN LEIBOVITCH

It was always a special treat to come home from school on Friday to the wonderful aroma of simmering chicken soup. Friday night was the beginning of the Jewish Sabbath, a special time for family—Sabbath candles, challah bread, the family table and delicious food. My upbringing and heritage helped shape me into who I am today as a Christian and a priest in the Anglican Church.

Born in Montreal and raised in Chomedey, Quebec, my Jewish upbringing was generally secular. My family observed most Jewish traditions and customs, attending a synagogue once in a while, mostly for Bar Mitzvahs and weddings. I attended a Hebrew school twice a week, where I learned Old Testament Bible stories, Jewish traditions and Hebrew, preparing me for my Bar Mitzvah at age 13.

So how did a nice Jewish boy become an Anglican priest and a candidate in the recent episcopal election? First, I believe that God has a sense of humour. Second, God has a special way of planting seeds of faith in our hearts and calling us to ministry in the church.

I was fascinated with Jesus. I enjoyed Christmas carols and Easter movies such as *The Robe*. In Grade 8, I attended a lunch get-together with some friends that turned out to be a Bible study. Of course, I didn't believe any of the stories, but I enjoyed debating with my friends. One even invited me to a Christmas church service.

I was intrigued by the stories about Jesus. Who was he? What made him so special? Were the stories true? Answers would have to wait for the future. The next few years were focused on school and working as a lifeguard. Religion had no place in my life, but everything was to change.

In June 1977, I became an officer cadet at Royal Military College Saint-Jean in Richelain, Quebec. It was at the college that I experienced an unknown world of prejudice, but through the pain of that experience, I found Jesus.

Growing up, I was sheltered from some realities of life. I had never experienced prejudice until my fellow cadets discovered that I was the only Jew at the college. Immediately my friends turned on me. I was bullied and beaten. Cadets would get up to move to another table when I joined them. My bed area would be messed up before daily inspection, resulting in discipline. I even feared going to bed for fear of attack.

Through this difficult time, I connected with the Protestant padre. He was very welcoming and understanding. We talked about Jesus and he gave me a Bible. I read prophecies in the Old Testament. Scripture passages such as Isaiah 53 and 61 and Psalm 22 touched my heart. Was it possible that Jesus was the Son of God?

Padre Jackson taught me that the ones who persecuted me were not Christians. A Christian is one who exhibits the love and compassion of Christ. I also learned from him that Jesus loved me for who I was, and offered me hope and strength in my struggles.

When I left the college, I was not yet a full believer, but God allowed the Spirit to nurture my faith, laying a foundation that would eventually lead to my baptism at Grace Church, Markham on Oct. 12, 1980.

Jesus had called me, but my response was not without fear and trembling. I knew that the reaction of my family would be bad. When my mother found out, she called my grandparents in Montreal in tears to say that I was dead. My world crumbled around me. My father considered having a funeral, as tradition dictates, but fortunately my grandmother convinced him not to.

Like the temptation in the wilderness, an uncle offered me money to speak to a rabbi if I admitted that I had made a mistake. I refused. As a result, I was shunned by my family. For the next couple of years, I had little or no contact with my parents.

Yet God's love and grace endured. I was still their son. In time, a new relationship began. On Nov. 3, 1991, my family attended my ordination to the diaconate at St. James Cathedral in Toronto.

Today, I share my Jewish heritage through my sermons, explaining Jewish customs experienced by Jesus and His disciples. My past has strengthened me. I have learned to face adversity and injustice, to be open to the work of God and the Spirit, to share my faith, and to have a hope for a future when God will fulfill all the promises made through Jesus Christ.

The Rev. Warren Leibovitch is the incumbent of St. Paul, Lindsay.

Make time for holy rest



"Remember the Sabbath day, and keep it holy. For six days you shall labour and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it" (Exodus 20:8-11, NRSV).

MUSINGS

BY THE REV. HEATHER MCCANCE

It is probably the one commandment, out of the 10, which we most consistently break: Sabbath. Holy rest. Taking time off.

Your clergy are often told the importance of "self-care," of ensuring that we take at least one day a week away from our work in the church. Most of my friends and colleagues do so. But that day away from work becomes the day we do our laundry, housework and grocery shopping.

It is often the same for laypeople, especially those who own their own business, when "days off" can seem like a foreign concept and "down time" is used for different kinds of work. Those who are retired, stay-at-home parents and those in school or seeking work, often find that the lack of an externally imposed schedule means that they are simply working at one thing or another all the time.

We can come up with all sorts of justifications for this behaviour, the most basic being that there doesn't seem to be enough hours in a day to get everything done. The thought of taking a day away from all work seems ludicrous.

MaryAnn McKibben Dana published a book last year titled *Sabbath in the Suburbs*, in which she describes an experiment she did with her husband and young family. Her whole family did not work one day a week for a year. It was hard at first, but they learned how. And, more importantly, they learned why.

Keeping the Sabbath holy isn't supposed to be a punishment or a rule that was made to be broken and make us feel guilty. Sabbath was meant to be a gift from God to us. Quite simply, our loving Creator knows we need rest.

As this article is published, I will be in the middle of a four-month Sabbath time (a three-month Sabbath leave and a one-month vacation). I am deeply grateful to the churchwardens, members and staff of St. Andrew's who have made this time away possible.

I will certainly do work during this time. I have a list of books on church leadership that I'm going to be reading. I will need to do the work required to keep a family afloat. Yet summer is, for many folks, a time when we may seek Sabbath— rest, vacation, time away. Holy time.

I sometimes find it difficult to justify taking time off. I suspect that I am not alone in this. In our culture of busyness, taking time off sometimes seems selfish or irresponsible. Yet study after study has proven that those who fail to take time off, to rest and rejuvenate, are actually less productive than those who do.

As our former Archbishop, Lewis Garnsworthy, is purported to have said, "A person can do their year's worth of work in 11 months, but not in 12."

Make the time for Sabbath. Make the time for holy rest. It is a commandment, and it is a gift.

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

The Diocese is on Facebook, Twitter and YouTube.

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EDITOR'S CORNER

BY STUART MANN

Summer idle

We had fished every hole in the creek many times over, and now it was time to go farther afield. "I think I know a place on Toronto Islands we can go," I said, and so one day on summer vacation my son and I caught the early train into the city, sitting beside the commuters with our fishing rods and tackle boxes. My son was very excited. This was his first fishing trip away from home.

We took the ferry over to Hanlan's Point and stood in front of the big map of Toronto Islands. "What does that say?" I asked, pointing to a little lagoon on the map. The water was painted blue and the grass green. The colours had faded over the years, but the map was still the same as I remembered it as a boy.

"Trout Pond!" he said.

"That's right. Let's go."

We hiked up Hanlan's Point, the large trees rustling in the morning breeze. It was still early and the sailboats tied up at the water's edge were deep in slumber. The fire pits had fresh ash in them, left over from the night before. We passed the little wading pool and the deserted tennis courts and the tall grass that led over to the beach.

Eventually we came to the edge of Trout Pond. It wasn't how I remembered it. It was overgrown with bushes, and lily pads covered almost the entire surface of it. But it was that much the better for it. In its disuse, it had become almost semi-wild—a perfect place for adventure.

I tied "weedless" lures onto our lines and we cast them out as far as we could. We stood and waited, the humidity closing in on us. I got the feeling that there wasn't a single fish out there, and so did Henry. In fact, the lures were probably entangled in the lily pads. We needed another plan.

I looked up the shore and spotted a little spit of land jutting out into the narrow channel that connected Trout Pond to the main body of water that flowed through the islands. "Let's try up there," I said.

It turned out the spit was a series of tiny islands connected by stepping stones and planks and old picnic tables. We crossed these, Indiana Jones-style, and came to the edge of the last island. A deep, cool channel of blue and green water lay before us.

I put a worm on Henry's hook and he tossed it out into the water. I went over to the other side of the island and cast out.

"Got one!" he said. I ran over—and there, wiggling on the end of his line, was a beautiful smallmouth bass, green and brown and shimmering in the sun. We threw it back and he caught another and another—10 in total. It was a day we would never forget.

After a couple of hours, we got hungry, so we packed up our fishing gear and hiked back out and ate our sandwiches on the steps of the artists' retreat house on Gibraltar Point. Then it was time to head home. We walked to Centre Island, where he had a slice of pizza and played some games of chance. On the ferry ride back to the city, I gazed at the islands—the most beautiful and precious part of Toronto, in my opinion—and thanked God for them.

Appointment a first

BY STUART MANN

MARY Conliffe has been appointed Diocesan Executive Assistant to the Archbishop, beginning on June 15.

Ms. Conliffe, who was the Bishop's Office Administrator, succeeded Bishop Peter Fenty, who became the area bishop of York-Simcoe on June 22.

"I am delighted to make this appointment," said Archbishop Colin Johnson. "This marks the first time that a lay person has held this important position, but Mary is uniquely qualified for the role."

Ms. Conliffe holds an Honours Master of Divinity degree from Trinity College, University of Toronto, where she was both Head of College and later Head of Divinity. The daughter of an illustrious clerical family, she has an intimate knowledge of the life of clergy and their families. She brings over a decade of experience in the Diocesan Centre and specifically the Bishop's Office. She is a parishioner at St. Martin-in-the-Fields, Toronto, where she serves as subdeacon and has headed up the parish's FaithWorks campaigns.

For the past two years, Ms. Conliffe has been the first interviewer of applicants for ordination in the diocese and has administered the postulancy process. She is an Anglican representative on the national Joint Anglican-Lutheran Commission, serves on Trinity College's Corporation and Divinity Associates and has been a member of the Diocesan Doctrine and Worship Committee. She is married and has a young son.

The Diocesan Executive Assistant is responsible for policy and administrative support for the Bishop of Toronto, the oversight of the Bishop's Office (including Chaplaincy and Deacons), and the selection process leading to ordination. He or she also acts as secretary and consultant to the College of Bishops and represents the Bishop as requested.



MARY CONLIFFE

"I am truly honoured by this appointment and I am so grateful to the archbishop for his confidence," said Ms. Conliffe. "I deeply love this church and all its clergy and people, and I am looking forward to the new challenges that this ministry will bring."

Following Bishop Fenty's consecration as a bishop, Archbishop Johnson conferred the historical title of Archdeacon of York, which he had held, on the Rev. Canon Elizabeth Hardy as the senior priest on diocesan staff. She continues in her role as Secretary of Synod and Chief Administrative Officer, providing leadership of the diocese's synodical governance. In order to streamline structures, the director of Congregational Development now reports to the Chief Administrative Officer rather than to the Diocesan Executive Assistant.



HONOURED

Canon Dr. Robert Falby, chancellor of the Diocese of Toronto, and the Rev. Canon Dr. Alice Medcof, the first female incumbent of an Anglican parish in the Greater Toronto Area and the former coordinator of the International Anglican Women's Network, received honorary Doctor of Divinity degrees from Trinity College, Toronto, on May 14. Joining them are, from left, the Rev. Sonia Hinds, who received a Doctor of Ministry degree, the Rev. Margaret Rodrigues, Archbishop Colin Johnson and Susan McCulloch, the diocese's FaithWorks campaign manager, who received the Canon Charles Frederick Pashler Prize. PHOTO BY MICHAEL HUDSON

Friendships are to be treasured

Continued from Page 4

me wherever I have been called in ministry. They, like Angela, have done so with the personal sacrifice of leaving other family members and friends to venture into the unfamiliar and unknown. However, we have been blessed by being welcomed and wonderfully supported in all of the parishes and dioceses in which we have lived. Angela and I were extremely happy to welcome Andre's wife Jacquelyn into our family last July, and we are equally delighted that we also will be welcoming into our family Peta-Anne's fiancé Mubarak, as they will be married this July.

I am very happy to serve as the area bishop of York-Simcoe. I am looking forward to my ministry among the clergy and people of the area. My prayers are with the clergy and people of our diocese, and I ask that you keep my family and me in your prayers as I begin this new ministry.

I give thanks to Almighty God for Bishop Elliott's priestly and episcopal ministry among us and wish him and Linda every blessing, good health and many wonderful years of retirement.

LETTERS

Lessons from fire

On the evening of May 7, St. Paul, Newmarket, had a fire in our sound system, located in the bell tower. The flames were minutes away from spreading to the wood ceiling 15 feet above and to wooden cabinets nearby. The fire damage was contained to the bell tower, but the smoke damage was throughout the church.

What have we learned from this experience? We have learned that having a good fire detection monitoring system in place made a huge difference in the speed with which the fire department responded; it possibly saved the building. We have learned that an electronic system in a metal cabinet will buy us an extra minute or so, and every minute counts. We have learned that power bars for electrical cords are not necessarily the best means, and that separate outlets would be better. We have learned that combustibles (even paper) around electronics or any source of heat is not a good thing. We have learned that despite what we sometimes feel are large insurance premiums, our insurer jumps in and handles the matter quickly and professionally. The diocese's policy is a must-have.

We are grateful for the support from the diocese, the co-operation of our parishioners, the love of our church and the love of God.

Colleen Keats and Dawn Claxton
Churchwardens
St. Paul, Newmarket

Send your letters to editor@toronto.anglican.ca



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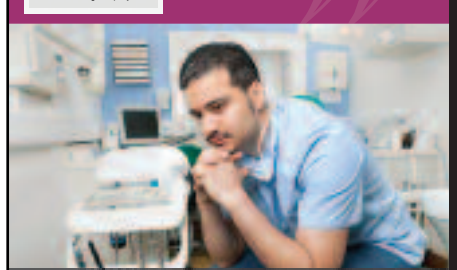
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‘Travel is my life’

The Rev. Canon Alyson Barnett-Cowan, a Canadian priest formerly based in Toronto, works in the Anglican Communion Office in London.

I am the director for Unity Faith and Order at the Anglican Communion Office. This means that I staff a commission of 24 Anglicans from around the world whose mandate is to consider matters of doctrine, Anglican identity, how the Communion makes decisions, and ecumenical relations. I also staff all the ecumenical dialogues in which the Communion is engaged—presently with Lutherans, Methodists, Roman Catholics, Orthodox and Oriental Orthodox, plus joint work with the Old Catholic churches with which Anglicans are in communion.

While the Anglican Communion Office is in London, my work is for the whole Communion, not just the Church of England. My husband, Bruce, works in a parish in Ealing, a suburb of London, and I often help with services when I’m here. A lot of my life is spent travelling, taking part in meetings all over the world. It is odd, though, to see the Church of England get tangled up over issues relating to the ordination of women; Canada has a long experience now with female bishops.

The most important thing I’m working on right now? Trying to help people think creatively about how the churches of the Anglican Communion can strengthen their relationships with each other and discern the calling of the Holy Spirit together, in a post-post-colonial world. Who are we becoming? How can we really learn from others’ experiences in a way that strengthens our life and mission? What shape might the Instruments of Communion (the Anglican Consultative Council, the Lambeth Conference and the Primates’ Meeting) take in the future?

The Anglican Communion Office is in west London, near the famous Portobello Road market, so it’s fun to have lunch and shop there. We live in Acton, a part of the suburb of Ealing, conveniently located halfway between the office and Heathrow airport. Both Bruce and I love opera and history, so it’s wonderful to be able to see great productions and explore London and beyond. What don’t I like? It’s a very divided society, and I hate how the gap between rich and poor widens constantly without, it seems, the government being concerned. The powerful feelings that surfaced with Margaret Thatcher’s death were a sign of serious problems in this society.



The Rev. Canon Alyson Barnett-Cowan makes a presentation to the Anglican Consultative Council in New Zealand last November. PHOTO BY NEIL VIGERS

I miss the way I feel at home in church in Canada—the way we do liturgy and the ease with which we engage with each other. Of course, above all I miss my children and grandchildren, but at least I get home a few times a year.

My favourite part of the job is meeting and working with people from all around the Communion. You never know who is going to come into the office, or what conversations may develop. One of the highlights recently was The Week of Two Enthronements, when I got to attend the inauguration of Pope Francis and Archbishop Welby within 48 hours. I often feel quite astonished at the places I find myself. And it is a privilege to be the first female priest to be engaged in high-level conversations with the Vatican and with the Ecumenical Patriarchate.

Travel is my life! I’ll be on all continents except Antarctica this year. I try to build in an extra day to have some time to explore, but it’s not always possible. We’ve been enjoying short trips to Scotland, where Bruce’s roots are, but he’s also come with me to South Africa and Rome.

Yes, I work with the Archbishop of Canterbury. I present reports to the Standing Committee and the Anglican Consultative Council when he is present, but I also am asked to provide briefing papers. I will be part of his visit to the World Council of Churches Assembly in South Korea in the fall, and possibly to Rome. He is very sharp, wants good and clear communication, and expects you to know what you are doing. He is not easily pigeon-holed, and his variety of experience equips him to speak on a wide variety of issues.

My contract is for five years, and it ends when I reach retirement age, so in December next year we’ll be moving home. I want to take some time with family, especially to be a more present granny, but then I’m open to next possibilities. I’ve never actually planned a change of job — things have just come along.

WORLD BRIEFS



Apartment project to fund ministry 1

AUSTRALIA – The Diocese of Canberra and Goulburn is hoping that the construction of a $30 million apartment project, which includes three commercial units on the ground floor, will enable the diocese to plant more churches and extend its social outreach. The income from the development, located on the former site of the diocesan office, will go into a trust account to support the new ministry efforts. Bishop Stuart Robinson hopes to see chaplaincies that would serve the business district, the airport and the shopping area.
Canberra Times

Anglicans gather for peace conference 2

JAPAN – More than 80 clergy, lay people and bishops from the host countries of Japan and Korea, as well as Australia, Canada, Ireland, the Philippines, the United Kingdom and the United States, gathered for the second worldwide Anglican Peace Conference in Okinawa in April. In her keynote address, Episcopal Church Presiding Bishop Katharine Jefferts Schori asked participants to consider “the roles our respective churches might play in reconciliation and peace-making in the face of violence, military force and war.”
Episcopal News Service

Archbishop Tutu awarded prize 3

SOUTH AFRICA – Archbishop Desmond Tutu, a Nobel Peace Prize winner, has been honoured with the Templeton Prize, worth almost $2 million, for his role in advancing spiritual liberation throughout the world. The Templeton Prize is the world’s largest monetary award for an individual. Archbishop Tutu said he was “bowled over” by the news. A leader in the struggle against apartheid in South Africa, he was the Archbishop of Cape Town and Primate of the Anglican Church of Southern Africa. He chaired South Africa’s Truth and Reconciliation Commission.
Anglican Communion News Service

Boston Episcopalians respond to bombings 4

UNITED STATES – Vigils, prayer and healing services were the order of the day as Boston Episcopalians responded to the Boston Marathon bombings. One Episcopal church, which was located inside the blocked off area near the finish line, was able to move its Sunday worship services to Temple Israel, a synagogue outside the zone. Another Episcopal church opened its doors the day after the bombing for prayers and companionship so people could share their experiences. One Episcopalian injured by the explosion was Erika Brannock, a pre-school teacher from Trinity Episcopal Children’s Centre in Towson, Maryland. She was near the finish line with her sister. Erika lost her left leg below her knee in the explosion. Her sister broke both legs.
Episcopal News Service

Synod votes for new cathedral 5

NEW ZEALAND – A special Synod of the Diocese of Christchurch has approved the building of a new, contemporary style cathedral to replace the one that was badly damaged in an earthquake. While the new cathedral is under construction, worshippers will be using a cardboard cathedral. Synod also heard about the possibility of a drastic reduction in the number of parishes in the diocese. The 46 parishes in and around the city of Christchurch could be reduced by half, as there will be a considerable difference between the amount of damage caused by the earthquake and the amount of money expected in insurance settlements.
Episcopal News Service

Young Anglicans need training 6

ZAMBIA – Young Anglicans in the Church of the Province of Central Africa are ready and willing to work for the church, but they need more training. The call for more training came at a youth executive meeting in Lusaka. Most of the church’s youth leaders haven’t received any training but must deal with complex issues, including childhood development, HIV and AIDS, and the basics of Anglicanism.
Anglican Communion News Service

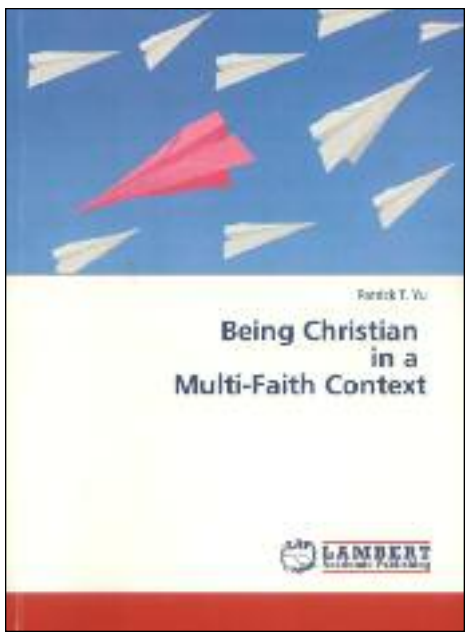
Ordinariate a ‘raid,’ says ambassador 7

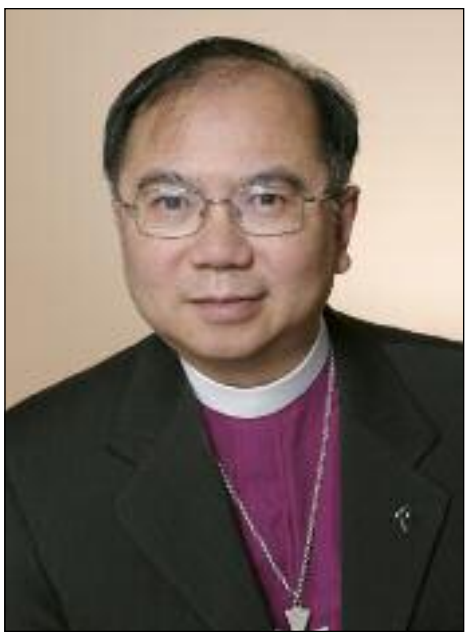
AUSTRALIA – The former Anglican Ambassador to the Vatican, the Rev. Canon David Richardson, has attacked the creation of the Anglican Ordinariate under Pope Benedict as a “raid” on the Anglican Church which is both offensive and embarrassing. Canon Richardson, whose term just expired, said he and the former Archbishop of Canterbury, Rowan Williams, had only two weeks’ notice before Pope Benedict announced the creation of the new order. The ordinariate has allowed disaffected Anglicans, including clergy willing to be re-ordained, to be received into the Roman Catholic Church and continue Anglican patterns of worship. Canon Richardson made the remarks in an interview on Australian radio.
Sydney Morning Herald

What do we really think?

Bishop explores our attitudes to other faiths

BY STUART MANN





Bishop Patrick Yu (right) led a small group of Anglicans in Toronto as they struggled with their place as Christians in a multi-faith society.

The Muslim Association of Canada recently opened an office directly across the street from the Diocesan Centre in Toronto. I pass it almost every day but never go inside. Why? Because the people inside have a different religion? Am I afraid of something? Or perhaps I just would not know what to say.

This is not an unusual experience for those of us—of all faiths—who live in southern Ontario. The other day, for example, I drove past a Pentecostal church with an immense cross on the front lawn, a huge mosque, some Roman Catholic and Anglican churches, and a Hindu temple—all within 45 minutes of each other.

In our travels through the Greater Toronto Area, I sometimes point out the non-Christian places of worship to my kids, in the quintessentially Canadian hope that they will be knowledgeable and tolerant of other faiths. However, I never stop the car. It's not our faith, and it's definitely not our church, so I keep my foot on the gas.

And that's why I found Bishop Patrick Yu's recent book, *Being Christian in a Multi-Faith Context*, so refreshing. Finally, here was a book, written by a Canadian for a Canadian audience, that helps us explore that most sensitive of subjects—just what do we Christians think about other faiths?

The book was originally Bishop Yu's doctoral thesis, written back in the late 1990s and now issued as a paperback, with an up-to-date introduction and postscript. Although the events and discussions described in the book happened more than 20 years ago, they are very relevant today.

Bishop Yu, who is the area bishop of York-Scarborough, is perfectly positioned to write a book like this. Born and raised in Hong Kong, he converted to Christianity as a young teenager and came to Canada at the age of 17.

When he was a boy growing up in Hong Kong, his family practiced a mixture of Buddhism and Chinese folk religion. "My childhood memories were filled with rituals of offering to local deities, the veneration of ancestors, as well as colourful stories and art based on legends and mythology," he writes.

He studied chemistry in university and then switched to religious studies in his third year. Although a passionate Christian, he became fascinated by other religions. "I became enchanted with the problems they tried to tackle, the courage of their adherents, and the contributions they made to the quality of life around them. I knew I would never be content with facile dismissals of them from simplistic Christians."

He found that the study of other religions helped him to articulate his own faith. "It was as if the study of what I was not, religiously speaking, helped define what I was. Paradoxically, my appreciation of Christianity grew hand in hand with my appreciation of Buddhism, Taoism, etc."

In 1990, he became the incumbent of St. Theodore of Canterbury, a small Anglican parish located in a predominantly Jewish neighbourhood in north Toronto. Within close proximity were synagogues, a Buddhist temple, a mosque, a Hindu temple and several New Age centres. The congregation was multiracial and many members were first- or second-generation Christians with non-European roots. There were some interfaith marriages.

As a parish priest, he found that his parishioners often commented on their interfaith experiences. "The issue of Christian relations with other faiths came up regularly in my pastoral practice—in baptism, interfaith marriages, discussion of religious formation of children, teaching and spiritual direction. Most of these interactions were cordial, but sometimes there were tensions."

Responding to the pastoral needs of his parish and his own interest in the subject, he began a four-year doctoral study that led to the writing of his Doctor of Ministry thesis, which became this book. The heart of the study took place from November 1995 to July 1996, when a small group of parishioners took part in an educational program that explored their faith and their attitudes toward other faiths. The study also looked at how their opinions and beliefs changed as a result of the program.

The findings were illuminating. The study revealed that since the Anglican Church didn't teach or talk much about other faiths, the parishioners tended to adopt attitudes that were readily available elsewhere.

The study also raised questions about Canadians' cherished ideal of tolerance in a multicultural society. Although everyone in the group said they were accepting of other faiths, specific tensions and conflicts soon started to surface. "The Canadian multicultural ideal is like a soap film—very pervasive but very thin," said Bishop Yu in an interview after the book's publication. "You put your finger on the top and it's very easy to penetrate it. When you take your finger out, it covers right over again."

Many of the group members were so willing to be tolerant of other faiths that, rather than risk causing embarrassment or anger, they simply chose not to talk about faith at all. Society's imperative to get along with your neighbour overrode any desire to talk about their faith in public, let alone to share Jesus Christ with others. As one participant wrote, "I believe in respect for people of other faiths and their right to choose their own religious beliefs."

As the Anglican Church thinks about how to invite others to church, it would do well to consider the societal pressures its members are under to be tolerant. This book would help start that discussion, either at the parish or diocesan level.

It is important to note that the events and discussions described in this book took place before Sept. 11, 2001, the day that changed the religious landscape forever. Canada has also seen a massive influx of immigrants and their faiths over the past 20 years. But that's what makes this book more important than ever. If you've ever felt uncomfortable about the latest non-Christian temple being built down the road, it might be a good time to pick up this book.

To purchase copies of Being Christian in a Multi-Faith Context, *contact Bishop Patrick Yu at 416-363-6021, ext. 253 or patyu@toronto.anglican.ca. The book is expensive but would be a valuable addition to parish libraries.*

New shoots poking up

BY BOB BETTSON

The decline of churches, particularly of mainline denominations, is well documented. However, as John Bowen points out in *Green Shoots Out of Dry Ground*, a useful collection of essays and stories, there are many signs of hope for the future of the church in Canada.

Dr. Bowen, the director of the Institute of Evangelism at Wycliffe College, and the 16 other authors in this book, frequently use the image of a garden to reflect the reality of the church today. While some parts of the church are withering, green shoots are emerging—evidence of new growth and vitality.

These fresh expressions of parish life are documented in short profiles by former *Anglican Journal* editor Kristin Jenkins and *Journal* writer Diana Swift. They describe examples of the different ways the church could look in the future, from Standing Stones, an aboriginal ministry in Edmonton, to "reconnect," a ministry for unchurched high-rise residents in Toronto.

These stories are interspersed with perspectives on the history of the development of the church in Canada, rural ministry, aboriginal ministry, and how the church responds to Canada's changing demographics. There are also explorations on youth ministry and the role of the church in caring for creation.

After exploring the ecumenical mission context for the church and laying out a number of challenges in different areas, Dr. Bowen concludes the collection with a look to the future. What kind of leaders will we need—both clergy and lay? What about our spirituality? How does that connect with our mission?

Bishop Jane Alexander of the Diocese of Edmonton offers an encouraging look at how a small western diocese with limited resources has moved to a mission-shaped approach, rather than simply trying to survive.

The Rev. Jenny Andison, incumbent of St. Clement, Eglinton, and formerly the Archbishop's Officer for Mission in the Diocese of Toronto, provides a summary of the many resources available for parishes and individuals wishing to learn more about what being a missional church means.

The book concludes with an afterword by Archbishop Colin Johnson, with the frank admission that while he finds much hope in what the authors have written, he also finds it is a challenge to rethink "our longstanding opinions." He says the stories and essays "stretch" us and offer "serious and uncomfortable questions."

Green Shoots Out of Dry Ground is clearly aimed at a general audience, not an academic one. Its strength lies in the strong quality of writing and the passion of the authors for their subject.

I was left feeling more hope for the church's future after reading it, but also conscious that the church in the next 20 years will look very different than it did when I was confirmed in 1964 at All Souls, Willowdale, now the Church of the Incarnation, Toronto. Then I was one of 70 young candidates. Suburban Toronto in the 1950s and '60s was a much different context for the church in almost every way. But there is no going back.

Green Shoots Out of Dry Ground: Growing a New Future for the Church in Canada, *is available at Crux, the bookstore of Wycliffe College, or from Amazon.ca.*



A note from
Amit Parasar
former columnist for *The Anglican*:

"Some of you may have noticed that I'm no longer writing for *The Anglican*. If you want to continue reading my work, visit my website at **www.amitparasar.com.** You'll be able to easily find my old columns for *The Anglican* as well as new material."



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Bishop's Company changes boy's life

Parents express thanks

BY STUART MANN



The Rev. Tim Haughton and his wife Laurie tell how financial assistance from the Bishop's Company helped their son say 'I love you' to them for the first time. PHOTOS BY MICHAEL HUDSON

IT'S not often that a hush falls over the Bishop's Company Dinner, but that's what happened on April 30 as the Rev. Tim Haughton and his wife Laurie spoke about how the Bishop's Company helped their son learn to speak and say "I love you" to them for the first time.

Mr. Haughton, the incumbent of Trinity East (Little Trinity), Toronto, and Ms. Haughton told a hushed crowd of 542 people how their son Joshua, now five, was born with a heart defect and wasn't expected to live. He has had three open-heart surgeries and is scheduled for another this summer.

When Joshua was an infant, he suffered a massive stroke that damaged his brain and impaired his ability to speak. As he grew older, his parents were unable to pay for the costly therapies needed to give him a chance at a normal life.

They enrolled Joshua in a special centre for kids with developmental disabilities but were unable to pay the $400 monthly fee. "They were holding a spot for us but we couldn't afford it," said Ms. Haughton in an interview after the dinner. "We just prayed that something would happen."

Seemingly out of the blue, Archbishop Colin Johnson contacted them and offered to pay the tuition with funds raised by the Bishop's Company, which raises money for special causes identified by the Archbishop. It gives financial aid to clergy and their families facing unexpected expenses. It also provides grants to theological students.

Archbishop Johnson and the Bishop's Company stepped in again last summer when Joshua needed private intensive language therapy. "I'd spent four and a half years trying to get him this therapy and I was feeling hopeless," recalls Ms. Haughton. "When Tim came home and told me the Archbishop had called, I couldn't believe it."

The therapy helped Joshua speak in sentences and say "I love you" to his mom and dad for the first time. "The first time he said it, it was the most amazing and intense feeling in the world," said Ms. Haughton. "I knew he felt it, but to hear him actually say it—it was incredible."

She said she wasn't even aware of what the Bishop's Company did until Archbishop Johnson contacted them. "Both times, I cried. I was in shock. It literally changed Joshua's life. There's no way to say what this has meant to us."

After the Haughtons' heart-rending story, the dinner guests listened to an address by Roberta Bondar, Canada's first female astronaut and the first neurologist in space. Dr. Bondar, who is an Anglican, spoke about her upbringing in Sault Ste. Marie and how her parents nurtured her curiosity about the world around her. She described her flight aboard the space shuttle Discovery in 1992 and her work since then, including the creation of the Roberta Bondar Foundation, which helps cultivate a sense of awe, respect and appreciation for other life forms on Earth.



Delores Lawrence (centre) with Archbishop Colin Johnson and Shirley Drayton.



Roberta Bondar, Canada's first female astronaut, describes her flight into space.



From left: Brenda Valenteyn, the Rev. Maurice Francois, Mary Scarfo, the Rev. Kevin Robertson, Mohan Sharma and Mary Conliffe.

The dinner was held at the Toronto Marriott hotel in downtown Toronto, with a reception at nearby Holy Trinity, Trinity Square. The dinner set a record for the largest attendance in the event's history. It raised $75,000.

Archbishop Johnson, who was leaving that night with his wife Ellen to attend a conference in South Africa, thanked the crowd for its support. "There are so many good things going on in your parishes, and I thank you for that work. The church is alive and well, and we're celebrating that tonight."

In his last official public function before he retired, Bishop George Elliott sang the blessing at the end of the evening. April 30 was his last day as area bishop of York-Simcoe.

As in previous years, scholarship recipients were announced at the dinner. Joan Wilson and Kevin Wong received the Terence and Alice Jean Finlay Bursary, which is given to two students, one each from Trinity and Wycliffe colleges, who are engaged in studies that celebrate and enhance the understanding of the diversity of the church. Jane Winstanley was awarded the Kirubai Scholarship, given to a Trinity College divinity student who is specializing in liturgy and worship. Graham McCaffrey and Joan Wilson received the William Kay Bursary, which aids students who are engaged in theological education that will lead to ordination. Alana McCord and David Ney received the George & Eileen Carey Bursary, awarded to Anglicans pursuing post-graduate theological studies.

Area bids farewell to bishop

Patience, energy appreciated

BY THE REV. STEPHEN PESSAH

IT was a day of mixed emotions as both the clergy and laity of York-Simcoe gathered on April 21 at St. George, Allandale, in Barrie, to celebrate with Bishop George Elliott and his wife, Linda, 12 years of episcopal ministry. Bishop Elliott retired as area bishop on April 30.

By the start of the event at 3 p.m., the church hall was already full; by the time the event ended, the crowd had swelled to more than 300 people. This in itself was a testimony to the impact Bishop Elliott and Linda had on the lives of those in York-Simcoe and in the diocese.

The event transpired against the backdrop of the David Dunlap Trio, which provided music. This, combined with the superb catering efforts of Beth Hunt from the Globe Restaurant in Rosemont, created a delightful atmosphere in which people were able to engage in a time of informal sharing with our beloved bishop.

The sharing culminated in a gift presentation made by the Rev. Nicola Skinner, the regional dean of Holland deanery, and a speech by the Rev. Canon John Read, the regional dean of York-Central deanery. Canon Read's speech expressed the feelings and sentiments of those gathered. He highlighted Bishop Elliott and Linda's remarkable gift of hospitality and Bishop Elliott's keen sense of humour.

On matters of pastoral care, it was noted that Bishop Elliott exercised great patience and boundless energy as he sought to provide spiritual care and nurture to both his clergy and laity. His concern for his people has been felt by so many in very real and tangible ways. Whether it was a visit at a difficult time, or simply a word of encouragement to help us believe in better days ahead, we are all better for his presence in our lives. We were then reminded of that one gift Bishop Elliott has shared throughout the years to express God's love in ways that words simply cannot—his gift of music. I suspect his sung Blessing will be that one defining feature we will miss the most! As we raised our glasses in a toast to Bishop Elliott and Linda, it became clear in the moment that we were not just sending our bishop into retirement with our blessings, but we were saying farewell to a dear friend.

The Rev. Stephen Pessah is the incumbent of St. Margaret, Barrie.











Clockwise from top left: the Rev. Canon John Read speaks to the crowd, accompanied by the Rev. Darryl Wright and the Rev. Nicola Skinner; Rose Scott from St. Margaret, Barrie, greets Bishop Elliott; Bishop Elliott, his wife Linda, their children and a group from All Saints, Markham, enjoy the festivities; well-wishers tuck into the food; the David Dunlop Trio provides music. PHOTOS BY MICHAEL HUDSON

Deans meet for first time in Toronto

BY CAROLYN PURDEN

THE central and prophetic role of cathedrals in cities formed the focus of the North American Deans Conference, held in Toronto in April.

Held annually for more than 60 years, the event attracted 94 Anglican deans and their partners and spouses. The gathering is an occasion for deans from the United States and Canada to get together for theological discussion and reflection about their ministry.

"It's one of the nicest of the ecclesiastical conferences," says Dean Douglas Stoute of St. James Cathedral, who hosted the meeting. "There is no political agenda."

Meeting in Toronto for the first time, the deans discussed the future of liberal theology, the city as the dominant unit in contemporary culture, and the relationship between the church and Islam in the United States and Canada.

One of the speakers was Mary Rowe, vice president and managing director of the Municipal Art Society of New York City. In an interview after the conference, she said certain key cities are prophetic because of what they tell us about culture and civilization.

"The challenges you find in a city—the particular things that are dominant in the city's civic life—are important indicators to us of what our culture or civilization should be concerned about," she said.



Anglican deans and their partners and spouses from across North America gather outside St. James Cathedral. PHOTO BY MICHAEL HUDSON

Cathedrals are in a unique position, she added, because they are often located downtown, in the centre of the city, and they connect with other meeting places. "Cathedrals are to the ecclesiastical community what cities are to civilization," she said. "They provide a unique experience of place, a spirituality of place. They give you an opportunity to connect with 'the other'—folks who aren't like you. They're meeting places for diversities of all kinds."

Another speaker, the Rev. Michael Blair of the United Church of Canada, talked about the theological underpinnings of understanding homelessness. He described how a city becomes home, and talked about homelessness as not merely the lack of a roof, but also a lack of attachment to the community. An antidote to this kind of homelessness could be membership in a faith community, he said.

A third speaker, Rosanne Haggerty, also talked about homelessness. An internationally recognized leader in developing innovative strategies to end homelessness and strengthen communities, she talked about providing the supports that homeless people need, rather than simply looking for shelter.

"What we found was we were all talking about the sense of belonging and attachment and what cathedrals could do to support that," Ms. Rowe said.

The deans also visited the new building development in nearby Regent Park. Dean Stoute pointed out that the northern part of the original housing complex was built on land donated by the cathedral in the 1940s and '50s.

Another highlight of the conference was a presentation by Dean Hosam Naoum of St. George's Cathedral in Jerusalem. An Israeli Palestinian Christian, he talked about what had happened to the church in Israel from the 1950s, when Christians made up 28 per cent of the population, to today, when they make up only two per cent.

Dean Naoum said political gestures, such as the boycott of Israeli fruit, are not helpful. Rather, he called for wisdom in trying to settle the centuries-old challenges of the Middle East conflict.

Bill Graham, the former Liberal minister of foreign affairs and national defense, gave a presentation on the often tricky relations between Canada and the United States. In particular, he described step by step the reasons why Canada did not go into Iraq in support of the United States.

"He spoke about U.S.-Canadian relations in a very personal way that certainly the Americans found extremely enlightening," says Dean Stoute.



The needleworkers today, seated from left: Shannon Quigley (a visitor for the day), Louise Reid and Jean Newell. Standing from left: Anne Robson, Joyce Connell, Ruth Briffett, Ruth Burritt, Ann Westgate, Peggy Perkins, Ann Klobucar and Sheila Wilgar. PHOTOS BY MICHAEL HUDSON

Made with grace

Women bless churches with a century of needlework

BY STUART MANN

IT was a chance discovery that opened a window into the past, and planted the seeds for a special service at St. James Cathedral in September.

In 2010, members of the Ecclesiastical Needleworkers were moving back into their quarters at the Diocesan Centre when they unpacked a picture of hands praying. Curious, they turned it over and saw an inscription on the back. It read: "Presented to the Ecclesiastical Needlework Committee on the Fiftieth Anniversary, 1913 to 1963. By the chairman, Mrs. Philip Tipping."

To their astonishment, the needleworkers realized that their group was nearly 100 years old. "It was quite surprising and somewhat overwhelming," says Ruth Briffett, coordinator of the group.

The Ecclesiastical Needleworkers is one of the diocese's best kept secrets. Each Monday from September to June, about 14 women gather in the ACW's office to create beautiful vestments, linens and other hand-made goods for churches.

Seated around a large table, the women chat amicably while they work with needle and thread. Some work only on linens—altar cloths, purificators (the cloth used to clean the chalice), corporals (the small, square cloth on which the chalice and host are placed during the eucharist) and palls (the cloth used to cover the chalice). The rest create vestments, altar frontals, lectern hangings and even bookmarks. They also restore and repair items.



The needleworkers in 1963. Back row, from left: Mrs. Philip Tipping, Mrs. J. B. Moody, Mrs. D. Egles, Mrs. G. Yule, Mrs. G.H. Henstridge and Mrs. O. Gray. From row, from left: Mrs. W. Lenner, Mrs. F. E. Chappell, T. A. Dashwood, Mrs. J. R. Morrison, Mrs. H. Hall and Mrs. E. Monkman. PHOTO BY GILBERT MILNE



Embroidering a veil to cover a chalice.



Repairing embroidery for the orphery band of a cope.



Sewing a design.

Their creations grace churches across Canada, the United States and overseas. A few years ago, they repaired a century-old silk cope and mitre for the Diocese of Western New York. They sent linens and vestments to an Anglican church in Biloxi, Mississippi, that was wiped out by Hurricane Katrina. They sent purificators to an Anglican church in Turkey that was using Kleenex to wipe the chalice.

Closer to home, the group has created hundreds of items for churches in the diocese, including a set of black vestments for St. Thomas, Huron Street, last year. They've also created vestments and linens for churches in remote parts of Canada.

"The original directive of the group was to supply small linens and silkwork to missionary churches free of charge, and this would be paid for by selling the same items to churches that could afford to pay," says Ms. Briffett. "That still happens."

The group has had a colourful history. It was founded in 1913 as a sub-committee of the Dorcas Department ("dorcas" means sewing work) to "help meet the needs of poor branches in the mission field for such articles as will tend to beautify and aid in promoting the spirit of worship." The women met at St. James Cathedral and worked with linen and silk that was imported from England.

An exhibition by the needleworkers in 1962 drew more than 500 people. To mark the Anglican Congress in Toronto in 1963, five stoles from the cathedral were repaired and used by priests during the congress's many services. One stole required 253 hours of work to complete.

In 1976, a set of eucharistic vestments was given to the Sisterhood of St. John the Divine in memory of Mae Ricciardelli, a member of the needleworkers who had taught the art of silk embroidery to more than 150 women over the years.

To celebrate their 100th anniversary, the needleworkers are holding a special service at St. James Cathedral on Sept. 28 at 11 a.m. All are invited. The service will be followed by a light lunch. A display of their work will be held at the cathedral beginning Sept. 28.

The group is looking for new members. "You need to have some basic sewing skills," says Ms. Briffett. "If you have that, we'll teach you the rest." In addition to their Monday gatherings, the group hosts a Christmas dinner and a lunch in June. Anyone interested in joining the group should contact Ms. Briffett at the ACW office, 416-363-0018, on Mondays from 10 a.m. to 3 p.m.

Vestry motion sparks action for refugees

Campaign raises awareness

BY MURRAY MACADAM

ADVOCACY work in the diocese took a dramatic turn at many parish vestry meetings this year when the agenda included a motion urging the federal government to repeal its new refugee law, the *Protecting Canada's Immigration System Act*, often known as Bill C-31.

The law, passed in June, 2012, has aroused considerable concern among people who work with refugee claimants because it treats people differently according to where they are from and how they arrived in Canada. It imposes short timelines for preparing refugee claims, and bars access to the appeals process for some people. Our bishops endorsed the vestry motion campaign, which was launched by the diocese's Social Justice and Advocacy Committee.

Anne Woolger, who works with refugee claimants in Toronto at Matthew House Refugee Reception Services, is alarmed at the new law's repercussions. The new system gives some claimants only 15 days to compile their stories of persecution and to provide evidence. "If someone has documents in a country from which they fled and fear to contact, how can they easily access them within 15 days? Or if a woman has been brutally raped or tortured, how likely is she to quickly open up within two weeks of arrival to people she hardly knows in Canada and recount her horrific experience?"

New rules that could place innocent refugees in detention for up to a year are both upsetting and violate international law, she adds. "I have seen teens who spent just a day or two in our local detention centres and arrived at our shelter in tears, traumatized by the experience. I can't imagine what months in a detention centre would do."

Some Anglicans asked why the diocese did not suggest changes to the new law, rather than call for its repeal. However, people familiar with refugee issues felt that the law contains so many negative features that repeal is the best course.

Nearly 70 parishes had passed the vestry motion by mid-April. While sometimes the motion passed with little debate, at other times discussion was lively. "We spent more time discussing this motion than the budget," says the Rev. David Harrison, the incumbent of St. Mary Magdalene, Toronto. "The discussion was animated and passionate. When I asked for someone to move and second the motion, I was met with a flurry of raised hands."

Elin Goulden from St. Martin-in-the-Fields, Toronto, was also encouraged by the number of people at her parish who spoke of their connections to refugees or how they had seen refugees impacted by the new legislation. A law clerk offered to volunteer her services to help refugees submit their claims.

The campaign led to considerable learning about the law and related refugee process issues. Several educational events were organized at parishes. Information materials were produced and sent to parishes, including a reflection paper on our Christian calling to care for the strangers within our midst. Nonetheless, some parishes felt they didn't know about the new law or related issues, and chose not to present the motion.

Archbishop Colin Johnson has written to clergy to thank them for their support of this campaign. He has also written to Jason Kenney, minister of Citizenship, Immigration and Multiculturalism, to inform him of the depth of Anglican concern about the new law, and to affirm that Anglicans in the diocese are willing to work with him and his government on positive alternatives.

The refugee motion campaign is one step in an ongoing effort to expand awareness about the causes that lead people to flee to countries such as Canada, and how Anglicans here can support them.

To learn more about how you can welcome refugees in your community and about follow-up refugee advocacy efforts, visit www.toronto.anglican.ca/sjac, or contact Murray MacAdam, the diocese's Social Justice and Advocacy consultant,at mmacadam@toronto.anglican.ca.

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

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

Business Law, Wills, Trusts & Estates

Maclaren, Corlett LLP
175 Bloor Street East,
Suite 807, South Tower,
Toronto, ON M4W 3R8
Tel: (416) 361-3094
Fax: (416) 361-6261
E-mail: mgriffith@macorlaw.com

www.maclarencorlett.com





PROUD DAY

Fifty churchwardens in the York-Credit Valley episcopal area, clergy and Bishop Philip Poole gather for a photo after a churchwardens commissioning service at St. Peter, Erindale on April 7. At left, Maria Jordan, the rector's warden of St. John, Weston, says a few words about her church. PHOTOS BY MICHAEL HUDSON

CANADA BRIEFS

West Coast bishops to retire

Bishop James Cowan and Bishop Michael Ingham are retiring on Aug. 31. Bishop Cowan is the bishop of the Diocese of British Columbia, which comprises Vancouver Island and several gulf islands. Bishop Ingham is the bishop of the Diocese of New Westminster, which extends from Powell River and the Sunshine Coast through to Hope and includes the major urban and suburban areas around Vancouver.
The Diocesan Post

Amanda Todd's mother at cathedral event

Fifty adults and young people, including the mother of Amanda Todd, the British Columbia teenager who committed suicide after being bullied, gathered at Christ Church Cathedral in Vancouver to watch a movie and take part in a discussion on bullying. After the event, the Rev. David Taylor, the associate priest of St. Mary, Kerrisdale, led a "Walk of Awareness" to the waterfront, where participants put flowers in the water, offered prayers of hope and made a commitment to be agents of change.
Topic

Ashes, blessings greet commuters

As train commuters hurried through a station in Edmonton on Ash Wednesday, they were greeted by three Anglican priests in full vestments, including Bishop Jane Alexander. While many commuters smiled and kept walking, some stopped to receive a blessing and the sign of the cross in ashes on their foreheads. On her way to the University of Alberta to teach a class, Wendy Edey said she was "thrilled" to receive a blessing and the sign of the cross from Bishop Alexander, and wondered what her students would think of it. "I can't recall anything that Bishop Jane said in her blessing, because the moment she started to speak, I was overcome with the impulse to cry," said Ms. Edey, who is legally blind.
The Messenger

Feet washed in drive-through

On Maundy Thursday, the Church of the Resurrection in Hamilton held a drive-through feet washing ceremony in the church's driveway. As the cars pulled up and the drivers got out and sat down, the Rev. Mike Deed, assisted by the Rev. Leon Burke, washed their feet. It was the fourth year the parish has held the event.
Niagara Anglican

Fishing fleet blessed

Trinity Church in Port Burwell, Ont., held a "blessing of the nets" service in March on the west side of the harbour, where the commercial fishing boats were in dry dock until the fishing season began. There has been a commercial fishery on Lake Erie for more than 100 years. There was a record turnout for the service. The priest blessed the fleet "from the dangers of wind and rain and any perils from the deep." After the service, everyone enjoyed fish-shaped cookies and hot chocolate provided by the church.
Huron Church News

Padre appointed to top job

Colonel the Rev. Canon John Fletcher, an honorary assistant at All Saints, Westboro, in the Diocese of Ottawa, has been appointed chaplain general of the Canadian Forces. Canon Fletcher joined the Canadian Forces in 1980 and started in full-time chaplaincy there in 1989. Since 2008, he has been the director of Chaplaincy Services, responsible for recruiting chaplains, training, education and policy. He succeeds Brigadier General the Rev. Karl McLean, also an Anglican padre, who is retiring.
Crosstalk

Church makes doughnuts to pave parking lot

Paul Skanes, who was baptized at All Saints church in Kingston, Nova Scotia, more than 50 years ago, came back to help the church in an unusual way. Mr. Skanes, who is the owner and operator of Mini Donut Express, agreed to spend the day at the church, cooking up doughnuts to raise money to repave the parking lot. The church advertised around town, and many people came to buy the "warm-from-the-church-kitchen" miniature doughnuts. Almost 400 boxes were sold, giving a much appreciated boost to the parking lot fund.
The Diocesan Times

Storytellers make Bible come alive

A small group of people gather in a circle, alert and attentive, as the storyteller begins the tale. Will it be about Ruth following her mother-in-law to a strange land, or Daniel miraculously surviving a night in a den of lions? Or will it be a story about Jesus and his followers as they travel the countryside of Galilee, healing the sick and giving hope to the poor?

People have forgotten that once upon a time the Bible was not a printed book but stories faithfully passed on from generation to generation. In cultures where there was a strong oral tradition, the stories were carefully nurtured and remembered, and the tales became the Living Word.

This tradition has begun to grow again. Seven years ago, members of St. John, Blackstock, were introduced to the discipline of Biblical storytelling, and now they regularly tell the stories rather than read them from the Bible. It has brought the stories to life and made them easier to understand.

The congregation uses the New Revised Standard Version of the Bible as its source, trying to be faithful both to the words and content. Visits by the storytellers to nursing and retirement homes, local groups and clericus meetings have been well received. They recently led a workshop at All Saints, Whitby, which is now in the process of forming its own group of storytellers.

On Oct. 18-19, the 4th Annual Festival of Biblical Storytellers of Canada, "Go Tell it on the Mountain," will be held in Richmond Hill. For more information on the festival, visit the website at www.biblicalstorytellingcan.ca.

By Brenda Peever



CONFIRMED

Archbishop Colin Johnson, 31 candidates and their sponsoring clergy gather outside St. James Cathedral after the annual Diocesan Confirmation on April 14. Confirmands came from Havergal College; St. Anne, Toronto; St. Bartholomew, Regent Park; St. Christopher, Richmond Hill; St. Columba and All Hallows, Toronto; St. Cuthbert, Leaside; St. Hilary, Mississauga; St. Martin-in-the-Fields, Toronto and St. Michael and All Angels, Toronto. PHOTO BY MICHAEL HUDSON



Jenny Beal from St. John, Blackstock, tells a story from the Bible.



St. John's Chapel.

Music fills country chapel

Nobody ever wants to see their church closed, but it's an experience shared by many. The people of St. John, Tecumseth, experienced the closure of their church a few years ago. But Anglicans are a resurrection people, and signs of new life at St. John's emerged during Easter last year.

The Church of the Evangelists, New Tecumseth, was formed by amalgamating five congregations, bringing people together from four villages and the surrounding countryside. Today, the parish has its main church in Tottenham, with St. John's as a chapel-of-ease in the farm country about 10 minutes away.

While most worship services and activities in the parish happen at the Church of the Evangelists, the congregation was committed to the faithful maintenance and use of St. John's Chapel. St. John's has always been associated with the cemetery which surrounds it, located on about four acres at the top of a gentle hill in the countryside.

But St. John's is more than just a focal point for the cemetery. It was also recognized that the church had wonderful acoustics. By the time the snow melted last winter, the seed of an idea had taken root. Local musicians banded together to form a new choir, Harmonia. Tickets were sold, with proceeds directed to charities selected by the choirmaster, and St. John's was filled with both music and music-lovers. Rehearsals began just after Easter, with a performance on the afternoon of Pentecost. The concert last spring was a great hit, filling the pews for a Sunday afternoon and filling the air with the glorious music of this talented local choir.

This year, those seeds grew into something more. St. John's hosted not one but three concerts. The first, on April 28, featured the local Hometown Bluegrass Band, celebrating both Gospel and traditional bluegrass music. The second concert on May 26 saw the Harmonia choir return. And the third summer concert on June 23 filled the chapel with Baroque music. Each concert's goal was to make beautiful music accessible to the community. The generosity of the performers meant that tickets were only $10, with a portion supporting the ministry of the parish and a portion shared with other charities that do vital work in local communities.

By Larry Moore



READY TO ROLL

The Rev. Simon Bell blesses bicycles in the courtyard of St. George the Martyr, Toronto, while Dan and Julie Brandsma and their two children and Nathan Klaehn (middle) look on. PHOTO BY MICHAEL HUDSON



NEW HOME

A group of young people and adults from St. Aidan, Toronto, join their hosts in a house they built during a 10-day trip to Nicaragua to learn about partnering with others in community development. They spent time in an impoverished Managua barrio called Anexo Dios Proveera—the "God will provide" neighbourhood. Together with local leaders, families and agencies, they helped to build three houses and painted a stretch of mural.

Appointments

- The Rev. Canon Maurice Francois, Honorary Canon, Cathedral Church of the Holy Family, Northern Mexico, March 30.
- The Rev. Judith Alltree, Interim Executive Director, Mission to Seafarers, April 1.
- The Rev. Jim Seagram, Priest-in-Charge, Prince of Peace, Wasaga Beach, April 1.
- The Rev. Andrew Sandilands, Associate Priest, Prince of Peace, Wasaga Beach, and Priest-in-Charge, Church of the Good Shepherd, Stayner, April 1.
- The Rev. Canon Harold Percy, Honorary Assistant, Christ Church St. James, Toronto, April 15.
- The Rev. Dr. Peter Robinson, Honorary Assistant, Trinity East (Little Trinity), Toronto, April 17.
- The Rev. Lee McNaughton (Ontario), Honorary Assistant, Trinity East (Little Trinity), Toronto, April 17.
- The Rev. Canon Paul Robinson (Edmonton), Honorary Assistant, Trinity, Aurora, April 18.
- The Rev. David Franks, Honorary Assistant, Trinity, Aurora, April 18.
- The Rt. Rev. Patrick White (Bermuda), Honorary Assistant, St. John, York Mills, Toronto, April 18.
- The Rev. Maggie Helwig, Interim Priest-in-Charge, St. Stephen-in-the-Fields, Toronto, May 1.
- The Rev. Margaret Rodrigues, Associate Priest, St. Philip, Etobicoke, May 1.
- The Rev. Canon Sister Constance Joanna Gefvert SSJD, Interim Priest-in-Charge, Christ Memorial Church, Oshawa, May 1.
- The Rev. Rachel Kessler, Associate Priest, Grace Church on-the-Hill, Toronto, May 1.
- The Rev. Jane Watanabe, Priest-in-Charge, St. John, Harwood, May 1.
- Following ordination on May 5, the following transitional deacons were appointed Assistant Curates as follows:
  1. The Rev. Randy Greve OHC – St. Hilary, Cooksville – starting May 15.
  2. The Rev. Ian LaFleur – St. Andrew, Scarborough – starting October 1.
  3. The Rev. Mark Regis – St. Paul, Bloor Street, Toronto – starting May 5.
  4. The Rev. Kevin Wong – St. Luke, East York, Toronto – starting May 5.
- The Rev. Sonia Hinds, Interim Priest-in-Charge, St. Columba and All Hallows, Toronto, May 12.
- The Rev. Pam Trondson, Associate Priest, St. Paul, Newmarket, May 15.
- The Rev. Beth Pessah, Incumbent, Parish of North Essa, May 15.
- The Rev. Allan Kirk, Honorary Assistant, St. Theodore of Canterbury, May 27.
- The Rev. Erin Martin, Incumbent, St. James the Apostle, Sharon, June 1.
- The Rev. Joanna Manning, Associate Priest, All Saints, Sherbourne Street, Toronto, June 1.
- The Rev. Gus Constantinides, Priest-in-Charge, St. Michael and All Angels, June 1.
- The Rev. Mary Bell-Plouffe, Interim Priest-in-Charge, St. Barnabas, Peterborough, July 1.
- The Rev. Vernal Savage, Interim Priest-in-Charge, St. Matthew the Apostle, Oriole, July 1.
- The Rev. Philip Der, Incumbent, St. Christopher, Richmond Hill, Sept. 1.
- Ms. Adrienne Clements (to be ordained on Sept. 8 in the Diocese of Montreal), Assistant Curate, St. Timothy, Agincourt, Sept. 9.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through Mary Conliffe.

First Phase - ***Parish Selection Committee in Formation***
(not yet receiving names):
- Parish of Bobcaygeon, Dunsford & Burnt River
- Christ Memorial Church, Oshawa
- Holy Spirit, Dixie North, Mississauga
- Holy Family, Heart Lake
- Parish of Roche's Point
- St. Matthew, Oriole

Second Phase - ***Parish Selection Committee Receiving Names*** (via Area Bishop):
- St. John the Evangelist, Port Hope (Trent-Durham)
- St. James, Caledon East (York-Credit Valley)

Third Phase - ***Parish Selection Committee Interviewing***
(not receiving names):
- St. George-on-Yonge
- All Saints, Collingwood

Retirement

- The Rev. Bryan Beveridge has announced his retirement. His last Sunday at St. Peter, Cobourg, will be Aug. 25.

Conclusions

- The Rev. Douglas Jacques concluded his ministry as Honorary Assistant at St. Matthew, Oriole, on April 22.

Ordinations

- The Rev. Jo-Anne Billinger was ordained a priest at St. Mary, Richmond Hill, on July 14.

Deaths

- The Rev. Canon Robert Bruce Mutch died on April 5. Ordained in 1951 in the Diocese of Montreal, he came to the Diocese of Toronto in 1970 from Nagoya, Japan. He served as Rector of St. Theodore of Canterbury from 1970 to 1980, then as Incumbent of St. Philip, Etobicoke, until his retirement in 1990. In retirement he served as Honorary Assistant at Holy Trinity, Ajax, then St. Thomas, Huron Street, Toronto. His funeral was held on April 11 at St. Thomas, Huron Street, Toronto.
- The Rev. Canon John Fralick died on April 14. Ordained in 1954, he served as Assistant Curate at St. John, West Toronto, Incumbent of the Parish of Elmvale, then St. John the Divine, Scarborough, and was Rector of St. James, Orillia, from 1969 until his retirement in 1988. In retirement, he was an Honorary Assistant at St. Andrew, Alliston, and St. Paul, Innisfil. His funeral was held at St. Paul, Innisfil, on April 19.
- The Rev. Dr. Michael Lloyd died on April 21. Ordained in the Diocese of Montreal in 1963, he officially came on strength of the Diocese of Toronto in 2005, although he had had informal permission while working at Church House as Director of the Anglican Book Centre from 1968 - 1995. Since 1998 he had served as Associate Priest at All Saints, Kingsway, Toronto, and latterly was also Honorary Assistant at St. George-on-the-Hill, Toronto. His funeral was held on April 26 at All Saints, Kingsway.
- The Rev. Owen Robinson (Pat) Orr died on June 2. Ordained in the Diocese of Huron in 1951, he served in the Diocese of Toronto at the following parishes: St. Anne, Toronto; St. Mark, Parkdale, Toronto; Redeemer, Toronto; Port Perry & Brooklin; St. Martin-in-the-Fields, Toronto; St. Crispin, Scarborough; St. Paul, Runnymede; St. Peter, Scarborough; and was chaplain to the Scarborough and Toronto West Nursing Homes prior to his retirement in 1988. In retirement, he made himself available for a number of interim ministries, most notably at St. Mary & St. Cyprian, Toronto. His funeral was held at Trinity College Chapel on June 15.

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Anglican Church of Canada

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Looking Ahead

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

Worship

JULY 29 – Patronal Festival at St. Olave, Swansea, 360 Windermere Ave., Toronto, with Festive Evensong at 6 p.m., followed by barbecue at 6:30 p.m. Bring friends and neighbours. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.
SEPT. 15 – Christ Church, Holland Landing, invites all to a special service of celebration and Holy Communion to mark its 170 years of service in the community. Archbishop Colin Johnson will preside. For more details, visit www.christchurchhollandlanding.ca or call 905-853-7623.

Educational

JULY 2 – AUG. 30 – All youth aged 13 to 18 are invited to a Youth Mentorship Program with inFUSE Youth at St. Simon the Apostle, 525 Bloor St. E., in Toronto. Participate in experiential workshops designed to build leadership skills, partner with community organizations and conclude the summer with a camping retreat. Call 416-923-8714, ext. 201 or childrensministry@stsimons.ca. Visit http://infuseyouthtoronto.org/.
JULY 29– AUG. 23 – Various summer day camps for kids aged 3 to 12 are being offered by St. Simon the Apostle in Toronto during the month of August. For details, visit http://www.stsimons.ca/, call 416-923-8714, ext. 201, or email childrensministry@stsimons.ca.

Social

JULY 17 – Mad Hatter's Tea Party from noon to 2 p.m., served by young people from the inFUSE Youth mentorship program at St. Simon the Apostle, 525 Bloor St. E., in Toronto. Bring out your fancy hats and tea cups! Suggested donation of $5 per person in support of inFUSE Youth Toronto. Call 416-923-8714, ext. 201 or office@stsimons.ca.

Music/Art

JULY 26 – The young people of inFUSE youth, a mentorship program at St. Simon the Apostle, Toronto, will host an open mic night at 7:30 p.m. Come and enjoy the talent in our city; bring an instrument, a poem or something else to share! A free-will offering will be taken in support of inFUSE Youth Toronto. Call 416-923-8714, ext. 201, or email office@stsimons.ca.
AUG. 1 – All are invited to a concert with singer/songwriter Steve Bell at 7:30 p.m. at St. Simon the Apostle, 525 Bloor St. E., in Toronto. Tickets for $15 may be purchased at St. Simon's, Crux bookstore or through www.stevebell.com. Proceeds will support inFUSE Youth Toronto, a youth mentorship program at St. Simon's. Call 416-923-8714, ext. 201, or visit office@stsimons.ca.
AUG. 25 – St. Hilary (Cooksville), 2055 Hurontario St., in Mississauga, invites all to a concert and garden party with the Richard Whiteman Jazz Trio, at 3 p.m. St. Hilary's garden is under the care of master gardener Charles Brown and has received awards from Communities in Bloom. Bring a non-perishable food item or make a donation to Saint Hilary's Food Cupboard. For more information, contact St. Hilary's at 905-279-2304 or sainthilary@bellnet.ca.

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PRAYER CYCLE

FOR JULY
1. North House Shelter, Beaverton (FaithWorks)
2. St. Barnabas, Chester
3. St. Columba & All Hallows (Toronto)
4. St. David, Donlands
5. St. John the Baptist, Norway
6. St. Luke, East York
7. St. Mathew, First Avenue (Toronto)
8. North Peel Deanery
9. St. Monica (Toronto)
10. St. Saviour, Toronto
11. Dunn Avenue Supportive Housing Services (LOFT).
12. Christ Church, Bolton
13. Christ Church, Brampton
14. Holy Family, Heart Lake (Brampton)
15. John Gibson House (LOFT)
16. St. James, Caledon East
17. St. James the Apostle, Brampton
18. St. Joseph of Nazareth, Bramalea
19. St. Jude, Bramalea North
20. Trinity Church, Campbell's Cross
21. Church of the Advent (Toronto)
22. Toronto West Deanery
23. Good Shepherd, Mount Dennis
24. St. Chad (Toronto)
25. St. Hilda, Fairbank (Toronto)
26. St. John, West Toronto
28. St. Martin in-the-Fields
29. St. James Deanery
30. St. Olave, Swansea
31. St. Paul, Runnymede (Toronto)

FOR AUGUST
1. All Saints, Sherbourne
2. Holy Trinity, Trinity Square
3. Redeemer, Bloor St.
4. San Lorenzo Ruiz (Toronto)
5. St. Anne's Place (LOFT)
6. St. Andrew by-the-Lake (Toronto Island)
7. St. Bartholomew (Toronto)
8. St. Paul, Bloor Street
9. St. Peter, Carlton St. (Toronto)
10. St. Simon-the-Apostle (Toronto)
11. Trinity East (Little Trinity), Toronto
12. Holland Deanery
13. All Saints, King City
14. Christ Church, Holland Landing
15. Christ Church, Kettleby
16. Christ Church, Roche's Point
17. St. Alban, Nobleton
18. Parish of Georgina (Summer)
19. Mental Health and Justice Initiative (LOFT)
20. Parish of Georgina (Winter)
21. St. James the Apostle, Sharon
22. St. Mary Magdalene, Schomberg
23. St. Paul, Jersey (Keswick)
24. St. Paul, Newmarket
25. Trinity Church, Aurora
26. Victoria and Haliburton Deanery
27. St. Peter on-the Rock, Stoney Lake
28. Housing Network of Ontario
29. Threshold Ministries
30. Christ Church, Bobcaygeon
31. Christ Church, Coboconk

FOR SEPTEMBER
1. St. George, Haliburton
2. Volunteer Workers in Diocesan Ministry
3. St. James, Fenelon Falls
4. St. James, Kinmount
5. Couchiching Jubilee House, Orillia (FaithWorks)
6. St. John, Dunsford
7. St. Stephen, Downsview
8. St. John, Rosedale
9. The Bridge Prison Ministry, Brampton (FaithWorks)
10. St. Luke, Burnt River
11. St. Margaret, Wilberforce
12. St. Paul, Beaverton
13. St. Paul, Lindsay
14. St. Paul, Minden
15. St. Peter, Maple Lake
16. Parkdale Deanery
17. Parish Nurses
18. St. Thomas, Balsam Lake
19. The Order of the Holy Cross
20. St. Anne, Toronto
21. St. George the Martyr, Parkdale
22. St. Mary Magdalene
23. Tecumseth Deanery
24. St. Matthias, Bellwoods
25. St. Stephen-in-the-Fields (Toronto)
26. St. Thomas, Huron Street
27. St. Andrew, Alliston
28. St. David, Everett
29. Parish of the Evangelists, New Tecumseth
30. The Ecclesiastical Province of Ontario



ORDAINED

Four candidates are ordained to the Sacred Order of Deacons at St. James Cathedral on May 5. Joining Bishop Philip Poole are, from left, the Rev. Mark Regis, the Rev. Kevin Wong, the Rev. Ian LaFleur and the Rev. Randy Greve OHC. PHOTO BY MICHAEL HUDSON



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Israelites enter Promised Land

Moses was not allowed by God to enter the Promised Land. He died on the east side of the Jordan River. After a 30-day period of mourning, Joshua, the appointed successor to Moses, led the Israelites across the river. They had finally arrived at their destination.

According to the Book of Joshua, Canaan was quickly conquered. Other books of the Bible, however, do not support this view. In the Book of Judges, we read that the cities in the south were not captured until some years after Joshua's death. Judges 1 gives a long list of places from which the Canaanites were not expelled.

Also, the archaeological evidence contradicts the picture in Joshua. When cities were destroyed in the ancient world, they were usually levelled and new cities built on top of the rubble. These slowly rising mounds are called "tells," and each successive layer represents a destroyed city. However, little evidence has been found showing destruction in Canaan in the 13th century BCE. Some of the sites that were recorded as being destroyed by Joshua were not occupied during this period. The two most important centres, Jericho and Ai, were destroyed some 200 years before Joshua. These cities were uninhabited in 1250 BCE.

During this period of history, there was much upheaval throughout the Mediterranean world. There were the Trojan wars, the Hittites were invading Asia-Minor, populations were moving, groups were revolting against their overlords, and some of the ancient gods were being replaced. The Philistines, boat people from Greece, arrived in Canaan about this time and settled on the coast in the south, the area now called the Gaza Strip. These new arrivals would encounter the Israelites during the next couple of centuries, and it is from the Philistines that we got the name Palestine.

There is evidence suggesting unrest among some of the Canaanite tribes against their rulers. It is into this land that the children of Israel arrived about 1250 BCE. I think the Israelites settled into the more mountainous central highlands, which were sparsely populated, and may have joined up with some of the Canaanite tribes that were in revolt. Again, archaeological evidence has discovered a number of new small Canaanite villages established during the 12th and 13th centuries BCE in this area, and, interestingly, most contained no pig bones! Many of these places are mentioned in the Hebrew Bible.

We also have the Merneptah Stele, erected in 1204 BCE, which is the first archaeological sign that the Israelites existed. A stele is a large rock with an engraved message on it. On this stele, Merneptah, the Pharaoh of Egypt, boasted that he had destroyed the Hebrew people. This was only an idle boast, but it did show that there was an identifiable people called the Hebrews in Canaan by 1204 BCE.

We must remember that these Biblical stories were recorded some centuries after the events took place. The writers were using a number of different sources, many oral, and these folk tales about their past heroes would be retold and embellished over the years. I believe the scriptures were inspired by God, but not dictated by Him. They were written by human beings, with all the foibles we possess.

The story of Rahab, the prostitute in Jericho who helped the Hebrew spies and later became a member of the Hebrew people, was probably recorded to explain how some of the Canaanite people had joined up with the Hebrews when they entered the land. The Israelites in 1250 BCE probably only numbered a few thousand people.

As the Israelites joined some of the local Canaanite tribes, the people gradually moved throughout the land and settled into various areas. These areas helped shape the tribes of Israel. This tribal structure developed because of natural divisions in the land. Their God, Yahweh, who helped the escaped slaves through their long sojourn in the desert, was accepted as the God of this new nation as it struggled for identity in Canaan. These are exciting and fascinating stories about the beginning of this holy nation living in obedience to their one God.

The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dixie South, Mississauga.

Priest cycles to work on Earth Sunday

Church makes changes to help environment

BY HENRIETA PAUKOV

WHEN the Rev. Stephen Kern asked his congregation to walk, carpool or cycle to church on Earth Sunday, April 21, he led by example. He cycled to St. Philip on-the-Hill in Unionville from his home in Aurora. "It was great but it was cold!" he says about the hour-long, 29 km ride. "It was minus two degrees Celsius when I left at 6:15 a.m. I didn't get any frostbite or anything, so that was good. It was lovely to be cycling as the sun was rising."

The congregation got into it, too. "A couple of families cycled and walked so I'm encouraged about that," says Mr. Kern. "I preached on water issues and the sacredness of water." The same day, the church banned the use of Styrofoam in favour of compostable cups, cutlery and plates.

They have also made more substantial investments in environmental protection. During the recent Our Faith-Our Hope fundraising campaign, the congregation made greening the church one of the three focuses of fundraising. "We've made a steadfast progress on that," says Mr. Kern. "We've spent about $18,000 putting in thermal windows, which decrease our heating costs and our air-conditioning costs, but are also helping to lower our carbon footprint."

The churchwardens are also leading a project to install LED bulbs in some of the lights in the sanctuary and are investigating the costs of installing solar panels on the church's large south-facing roof. "We feel it would be a witness to the broader community because we have a very busy street out here, Kennedy Street," says Mr. Kern. "It would be quite a looming visual on the church."



The Rev. Stephen Kern stops outside St. Philip-on-the-Hill, Unionville, after cycling from his home in Aurora. PHOTO BY MICHAEL HUDSON

Mr. Kern says he is pleased that the Diocese of Toronto encourages parishes to celebrate Earth Sunday (a bulletin insert for Earth Sunday, from the Creation Matters committee, has been emailed to parishes for the past few years) and believes the environment is "a growing and a critical issue for the whole church. If we don't take a much more responsible attitude to how we live and our relationship to creation, how can we really witness to our children the importance of their lives and their well-being?"

Mr. Kern's personal commitment to environmental protection is not limited to Earth Sunday, either. He and his family recently saw the documentary film *Revolution*, which focuses on environmental degradation, and were deeply affected by what they saw. They made a list of things they could change in their daily lives to help reduce their impact on the environment.

"Cycling more is a part of that," he says. "I'm going to commit to cycle a couple of times a week from Aurora to Unionville during the summer months."

Middle class feeling bite, forum told

Canadians struggling to pay for basic needs

BY MURRAY MACADAM

POVERTY has spread so deeply into Canadian society that middle-class people and their children are now feeling its bite. Faith traditions, however, can inspire people to think deeply about the society they want, and build an economy in that spirit.

Those where the key findings of a Queen's Park forum on April 18 called "Awakening the Middle Class," sponsored by the Interfaith Social Assistance Reform Coalition. It attracted 100 faith leaders, as well as Premier Kathleen Wynne and several cabinet ministers. Bishop Philip Poole also attended, along with 10 other Anglicans.

In a powerful theological reflection, the Rev. Maggie Helwig, chair of the diocese's Social Justice and Advocacy Committee, contrasted the envy and fear by which so much of society is driven and which divides us from one another, with the vision of solidarity that underlies not just Christianity but other major faith traditions as well. "We are all part of one another," she noted. "When one is suffering, none are well. It is our responsibility to find ways of speaking and thinking about our common life. We are able to tell a different story about ourselves, not a story about the accumulation of material goods to acquire status or ward off fear, not about self-protection as the ultimate value, but a story about solidarity." That can enable us to welcome each other and realize that everyone can have enough, instead of being manipulated into thinking that "those people," such as the undeserving poor and refugees, are the root of our problems, she said.



Anglicans gather at Queen's Park. From left: the Rev. Andrea Budgey, Elin Goulden, the Rev. Maggie Helwig, Bishop Philip Poole, Beth Baskin, Lanadee Lampman, Ruth Schembri, Murray MacAdam, Sue Ann Elite, Sheri Cameron. PHOTO BY MICHAEL HUDSON

Keynote speaker Armine Yalnizyan, an economist with the Canadian Centre for Policy Alternatives and a CBC radio commentator, provided statistics to back up this message. More and more Canadians struggle to pay for basic needs such as housing and education. Ontario's poverty rate has been growing during the past two decades, and now stands at more than 12 per cent. We cannot promise our children that they will remain in the middle class, she said. "People are worried about what's going to happen to them and their children."

"This is not for a lack of money," noted Ms. Yalnizyan. "Canada is the 11th biggest economy in the world." The problem is that the benefits of economic growth are not being shared widely. The bottom 40 per cent of Canadian society is living on less money than in the 1970s. Only 27 per cent of jobless workers in Ontario can access employment insurance benefits. Meanwhile low-paid workers now make up 23 per cent of Ontario's workforce, and the minimum wage has not been raised for three years.

She zeroed in on the federal government's Temporary Foreign Worker program as an example of what's gone wrong. At a time when one in five young workers in Toronto can't find work, there are now 340,000 foreign workers in Canada, many of them doing low-skilled work for highly profitable corporations such as fast food chains.

While outlining measures that could make a difference for low-income people, such as more affordable housing, Ms Yalnizyan also reminded her listeners that ultimately this comes down to their values and a vision for the common good. "At the end of the day, it's the promise of abundant life that we can offer to one another. The abundant life is in our midst. If we're not committed to this, we will all pay the price."

Murray MacAdam is the diocese's Social Justice and Advocacy consultant.

BRIEFLY

Paper returns in September

The Anglican will not be published in August. It will return in September. To stay informed over the summer, visit the diocese's website, www.toronto.anglican.ca. The staff and volunteers of *The Anglican* wish you a pleasant summer.

English bishop to be keynote speaker

Bishop Stephen Cottrell of the Diocese of Chelmsford in England will be the keynote speaker at next year's Clergy Conference, to be held June 4-6 at Brock University in St. Catharines. He will speak on the topic of "Making Christians."

Fund provides vestments for bishops

Did you know that the diocese has a Vestment Fund? The fund receives donations from individuals and parish groups who are interested in making donations to provide vestments for new bishops. Donations by mail can be made payable to the Anglican Diocese of Toronto and sent to the Diocesan Centre, 135 Adelaide St. E., Toronto, ON, M5C 1L8. To make gifts directly by credit card, call An Tran in the Stewardship Office at 416-363-6021, ext. 243.