Day for layit focuses on fresh expressions
Conference teaches how to share the Gospel

BY STUART MANN

ARE you a lay person who wants to share the Gospel with people outside your church but you don’t know how?

If so, consider attending the Vital Church Planting Conference, which will be held at St. Paul, Bloor Street Feb 2-4. The last day of the conference—Saturday, Feb. 4—will focus on teaching lay people how to start fresh expressions of church.

“Saturday is for people who see a need in their community to reach people with the Gospel of Christ,” says the Rev. Anna Spray, an assistant curate at St. Bride, Clarkson, and one of the conference organizers. “It’s for people who care about seeing the church reaching out beyond its borders.”

The conference is usually held in the middle of the week, but this year’s gathering will include the Saturday so that lay people can attend. “We really want to make space for lay leaders,” says Ms. Spray.

Saturday will include plenary sessions and workshops led by lay people and clergy who have experience in planting new churches. One of the speakers will be the Rev. David Male, a pioneer of the fresh expression movement in England.

The Rev. Canon Al Budzin, incumbent of St. Philip, Etobicoke, has brought lay people from his parish to previous conferences, and plans to do so again this year. He says lay participation in the conference has borne fruit in his parish.

“It opens up their minds and eyes and hearts to seeing St. Philip's in a different way,” he says. Since attending the conference, Canon Budzin and his parishioners have started Messy Church, the Pints of View Chapel at the local Army Navy Club, and a community lunch with a neighbouring church.

He says clergy should take as many people as they can to the conference, even if it’s just for the Saturday. “It’s a powerful experience. It’s worth taking the risk. It’s an excellent investment in ministry.”

All three days of the conference will include plenary sessions and workshops for all people, both clergy and lay. “There’s always a sense of excitement and it’s a good time to connect with people,” says Ms. Spray.

Since it began six years ago, attendance has climbed from 60 to 150. Last year’s conference was sold out. “What’s really exciting is seeing how far this has come,” says Ms. Spray. “It’s amazing to see the growth that has happened. We’ve come a long way in a short time.”

The conference is co-sponsored by the diocese and Wycliffe College’s Institute of Evangelism. For information on how to register, visit the conference’s website, http://vitalchurchplanting.com/.
AIDS Day sees more involvement

BY MURRAY MACADAM

WORLD AIDS Day, Dec. 1, has come and gone for another year, but not without increased involvement by Anglicans in a range of activities. A group of Anglicans, both lay and clergy, took part in the World AIDS Day Breakfast, sponsored in part by the Blueprint for Action on Women and Girls and HIV/AIDS. The Anglican group was introduced to all by name. The breakfast is an annual event, but almost none of the Anglican participants had taken part before.

More than 70 people watched a film about AIDS, called We Were Here, and took part in a candlelight service at St. Paul’s on-the-Hill, Pickering, including local parishioners and people from the broader community. An evening vigil with a guest speaker at the Church of the Redeemer, Toronto, drew 45 people, up from last year’s event.

Meanwhile, a flash mob at Dun-das Square in Toronto drew about 100 people for a powerful dance and music event, sponsored by the Canadian Foundation for AIDS Research, with support from Rachel Gobusch, a member of the Diocesan HIV/AIDS Network. A YouTube video of the event, including basic facts about HIV/AIDS in Canada, notes that 65,000 Canadians are living with HIV, and the number of infections is rising.

“This is an opportunity to see a growing awareness and involvement by Anglicans,” says the Rev. Cannon Douglas Greydson, who coordinates diocesan involvement on HIV/AIDS issues, including involvement with AIDS service organizations. “The challenge now is to expand the number of parishes involved, and to truly make our parishes places of welcome for people who have often felt unwelcomed before.”

South American perspective

 Meanwhile, the Rev. Bill Welch, a Ugandan Anglican who served as an intern in applied Christian social teaching, non-violence and religious conflict resolution, at the University of Western Ontario, notes that God calls them to in the future, and how your parish can make the transition from a Christendom mode of life to a post-Christendom context.

More than 50 parishes in the diocese have taken the course. All of the teaching notes and participants’ guides can be downloaded for free from the website, www.shapedformsociety.ca.

• Re-Imagining Church: Shaped for Mission is a five-week course that introduces basic concepts and ideas on being a missional church. This course is a first step for people to start thinking about how their parish can make the transition from a Christendom mode of life to a post-Christendom and missional way of thinking and being in their local context. If you would like to teach this course in your parish or arrange for a teacher to do so, contact the Rev. Jenny Andison, the Archbishops’ Officer for Mission, at jandison@toronto.anglican.ca.

“As the diocese moves towards becoming a mixed economy diocese, where the inherited churches and fresh expressions of church exist alongside each other, the parish must be open to try different ways of being,” Ms. Andison says. “We have to learn about what Anglicans are doing in the field of social justice. As an example, she cites a visit to All Saints, Sherbourne Street, where she was astonished when she entered the church to find the pews pulled to one side and their space taken up with tables and chairs for the morning drop-in program.

“It was really moving to me to go into the church and see the pews pushed in one side and the space taken up, and the chairs come out,” she says. “It’s what a church is meant for. This is ministry.”

Ms. Watkiss is available for public speaking engagements about non-violence and religious conflict resolution. She can be reached at bwatkiss@toronto.anglican.ca.

See page 16 for related story.
Clergy lend helping hand

BY CAROLYN PURDEN

The fact that there were no incumbents did not hamper the parishioners of Epiphany and St. Mark's in Alliston to reach their target in the Our Faith-Our Hope campaign.

In fact, not only did the volunteer committee of six people meet the $85,000 target, they exceeded it by almost $35,000. The achievement is even more remarkable, considering that there are only 82 families on the parish roll.

When the parish’s incumbent retired earlier this year, it was immediately apparent that the burden of fundraising would fall on the shoulders of the laity. Bishop Philip Poole asked parishioner Kennedy Marshall if he would be prepared to lead the campaign. Mr. Marshall said yes, provided he could have another parishioner, Dorothy Peers, working with him.

“I wanted someone who would commit to something and deliver on that commitment,” Mr. Marshall says. “She’s involved with everything in the parish.”

With Ms. Peers in place, Mr. Marshall received invaluable assistance from Br. Reginald Crenshaw of the Order of the Holy Cross. Br. Crenshaw had been acting as mentor to the parishioners as they began their search for a new incumbent, and since he had just completed the Our Faith-Our Hope campaign at his own church of St. Paul, Rumsey, he agreed to be an adviser and supporter to the team.

“He was a tower of strength,” says Mr. Marshall.

Additional help came from the interim priest-in-charge, the Rev. Jim Houston, and assistance from the sidelines was provided by Archibishop Michael Peers, the former Primate, who is the husband of Dorothy Peers.

Mr. Marshall says he was not surprised that the parish reached its goal and surpassed it. “What has surprised me about the whole exercise is the enthusiasm and commitment exhibited by the campaign executive,” he says.

But it was not so easy in the beginning. Dorothy Peers says the campaign team has come a long way since the fundraising started in the fall. “In some ways, we were leaderless,” she says. “It was a very scary place to be, and in think of starting a major campaign in that space was really daunting.”

While the six members on the campaign executive committee knew each other, she adds, they had not asked people for money before, and that was intimidating. However, the thing that gave the group the courage to go ahead was the process outlined by the diocese for parishes working on the Our Faith-Our Hope campaign.

“It was really excellent,” Ms. Peers said, explaining that the process trained the volunteers and gave them an idea of what was expected. The fact that they were asked to take on the challenge some of the fear out of the challenge. “After we’d done one or two calls, we were very excited about it,” she adds.

By mid-November the group, with assistance from Ms. Peers, from the congregation, had raised $119,920 from 20 pledges. They had not yet started the telephone campaign, and while weeks behind for the campaign was to end on Dec. 31.

Apart from raising the fund—nearly $4,000 of which approached declined to give—the volunteers experienced many satisfactions, says Ms. Peers. There was the recognition that other people had a strong faith and a strong commitment to the parish, and that the parish has a strong commitment to the diocese.

Many of the parishioners expressed deep appreciation for the visits, including some who were hestitant. “One of the things that really surprised me about the whole exercise is the enthusiasm and commitment exhibited by the campaign executive,” Ms. Peers says. The parish will find a means of visiting these parishioners more frequently.

Being able to visit parishioners in their homes, and see their pictures, treasures and memorabilia, gave the volunteers a different appreciation of their fellow parishioners, she says. From the conversations with the parishioners, she concludes, the campaign that started with trepidation is ending on a note of triumph. “It has been a success,” she says.

The Rev. Kim McArthur

The Rev. Kim McArthur, incumbent of St. Andrew’s, Alliston, with the Our Faith-Our Hope campaign. The parish’s target was $100,000—yet the parishioners of St. Andrew’s had already given so much.

While Alliston is a small community and St. Andrew’s congregation numbers about 100 people on Sundays, “We’re not a church with a huge auditorium, but a lot of people, but people have a real heart,” says Ms. McArthur.

Over the course of the past several years, the congregation has raised more than $250,000 to restore and renovate three buildings. One century-old home is rented out by the church as two apartments. It needed to be gutted, insulated, rewired, roofed and brought up to code. Another home was the rectory, similarly rented out. It also needed to be roofed and renovated to become a retreat centre. The church itself received a new roof, along with many upgrades.

When the parish accomplished it all, “When Our Faith-Our Hope came out, I was really reluctant to raise it, because the people had given so much, not just in money but in time, in help and in so many ways,” says Ms. McArthur.

In fact, she was so reluctant, she wrote a five-page letter to Archbishop Colin Johnson, explaining that the time was just not right for St. Andrew’s and asking that the parish be excused from the task for a few years. However, her own area bishop, George Elliott, asked her to reconsider, as Archbishop Colin Johnson would like every Anglican to be asked.

So Ms. McArthur launched the campaign. She got up in the church the following Sunday and was tentative in what she said. “I’ve never done fundraising before and I was really uncomfortable asking people for money,” she recalls.

But later, she had lunch with one of the parishioners, and he called her out for being so reluctant. He told her she was not asking for herself. She was asking people who already believe in their church whether they would invest in its future, if they are able.

She responded by asking if he knew how much the church wanted to ask from him. “I gave him a really large number,” she says, “and he said he’d have to think about that, but offered to help me on the campaign.”

A few days later, the parishioner phoned and told her she would make the pledge. “It made my heart soar,” she says.

Then she went to her husband and pointed out that she pays $2 a day for Tim Horton’s coffee. She suggested she put that money aside and he matched it. “We could do $10,000,” she told her husband, “I want to do it.”

Then Ms. McArthur phoned a member of the church’s corporation and relayed the good news, and that member matched Ms. McArthur’s gift for another $10,000. So with just a handful of people, St. Andrew’s was well on its way to meeting its goal.

Ms. McArthur and the major donor booked four days of visiting, saw 14 people, and achieved their goal of $160,000. “Then the phone rang,” she says. “The end result of the campaign? St. Andrew’s has raised $207,000. Faith. Ms. McArthur praises the congregation for its devotion. “I would like people to know how much they accomplished this year, and how much they have given already,” she says. “They love their church and want it to be there for the generations that follow.”
This was a transfiguring journey

I was privileged to be granted a Sabbath leave during August and September of 1999. The Sabbath to Genesis is a gift of God, the last of the days of creation in which God crowns all that God had made.

That model of a weekly rhythm that punctuates creative work and rest to enjoy what has been done has been one of the many enduring marks of Judaism. Sabbath is not an escape from the daily drudgery of work. Work is a positive, honoured activity that participates in God’s work. Rather, the Sabbath rhythm is that work, important as it is, does not completely define us as human beings. Made in the image and likeness of God, we are creative, playful creatures who need to balance activity with rest, production with contemplation, doing with being. The day of the Sabbath, the rhythm of the Sabbath experience, which very early it moved it from the end of the week—Saturday—to its beginning. Sunday, to honour that the Sabbath was the first day of the “new creation” of the world and of us. It is the day of re-creation!

So this Sabbath leave, I spent some time being “re-created.” Yes, it involved some holiday time, free of the obligations of work, but the most powerful experience was time with my wife, my children and I went to Jerusalem. We took part in a course at St. George’s College, part of the compound around St. George’s Anglican Cathedral in East Jerusalem. It is a five-day retreat, a five-day “walk from the gates of Old Jerusalem.

If you have never been to the Holy Land, perhaps an even more important point that I want to say is that it is a place of living. Jerusalem. The Sea of Galilee is smaller than 15 kilometres from Bethlehem to the gates of Old Jerusalem. We walked the traditional Stations of the Cross through Jerusalem at dawn. It was a kaleidoscopic mixture of reverence awe, pushy tourists hawking their wares, obnoxious tourists yakking on cell phones, and impatient residents elbowing through knots of pilgrims. No holy quiet, and yet it was extraordinarily poignant. This is exactly the world Jesus was born into. This is exactly the response his forced marck to Calvary would have evoked. A small, beleaguered couple with unremarkable people, busy with their own concerns, jealousies and joys, conflicts and loyalties, eccentric and eccentric—yet that is the place that God chose to make his home!

The contemporary politics of three faiths and two peoples living in close proximity are extremely complicated. We spoke to Israelis and Palestinians, Chris- tians, Jews and Muslims. People have common up-coming-ages grievances as if they happened to their mother at breakfast yesterday. We met an Armenian Christian whose family has lived in Jerusalem for cen- turies. He moved to Toronto for four years before returning to Jerusalem. “Canada,” he said, “is no one’s home but everyone there comes begin to feel at home. Everyone claims Jerusalem as home but no one ever feels at home. Let’s say there is a daily feeling of the world. The Sea of Galilee has been venerated by Christians, Jews and Muslims. “This is my beloved Son. Listen to him.”

Together, let’s discover possibilities

During my time in high school, there was a class on debating. We had to be able to choose a side in the debate and then defend it vigorously in front of the class. I was not good at debates because I listened to the arguments of the other side and wanted to agree with their reasoning. I could see the good points on their side and often left the class feeling frustrated and a failure. “Just tell us what you need to do.” That seems to be the cry of many in the church as we all wrestle with change, declining mem- bership and the high anxiety it produces for those of us who want to be the church of the future. Let’s show us what to do and all will be fine.” We are geared to solving problems by doing some- thing—add this program, change the service, advertise something new. As a bishop, I often say I don’t know what we need to do, though I am sure we are being asked the wrong questions. To some, this is a failure of leadership. It is not here—the “already and not yet.” Jesus was a living paradox as a faithful Jew con- tinued to fulfill the law yet constantly transforming and challenging it by his life and witness. He consistently told parables, stories that come alongside our lives and challenge our expectations. Christian life is an ongoing cycle of listening to the tensions in the paradoxes we meet and letting them, by the work of the Holy Spirit, inform our hearts, minds and souls to discover some- thing new about ourselves, God and our world.

We walk the Stations of the Cross in Jerusalem. It is the day of re-creating. Yes, it involved some holi- days. We visited the traditional Stations of the Cross through Jerusalem at dawn. It was a kaleidoscopic mixture of reverence awe, pushy tourists hawking their wares, obnoxious tourists yakking on cell phones, and impatient residents elbowing through knots of pilgrims. No holy quiet, and yet it was extraordinarily poignant.

This is exactly the world Jesus was born into. This is exactly the response his forced march to Calvary would have evoked. A small, beleaguered couple with unremarkable people, busy with their own concerns, jealousies and joys, conflicts and loyalties, eccentric and eccentric—yet that is the place that God chose to make his home!

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And that’s what we were doing on this Sabbath pilgrimage. And that’s what we try to do now.
At least strike out swinging

Both of my parents, while being excellent providers, have also taught me the prudence of Frugality. However, my mother’s extreme reluctance to spend any money on herself has been as much a frustration to me as it has been a valuable lesson. I can’t count how many times she has waited to purchase something small, or to buy another item, because of the hope that the price would go down, only to wait so long that the item is sold out. While patience is a virtue, too much patience can be a downfall.

In Too Big to Fail, Andrew Ross Sorkin describes how too much patience can be downright dangerous. The world may have faced something far worse than a recession had the politicians and Wall Street executives that took drastic measures to prevent a global economic meltdown in 2008 chosen to patiently wait for problems to fix themselves. More patience could have been extended in the aftermath of 9/11. It is easy to think today when it comes to matters of the heart. Waiting too long to tell someone how you feel about them might mean that you lose that person to someone else or that their feelings for you fade away. Of course, you can also scare someone off by professing your feelings for them too soon. Clearly, patience is a multifaceted virtue that is difficult to apply in practice.

For Your Consideration

BY AMIT PARASAR

We need wisdom to know when to wait for the right opportunity. We need courage to act on an opportunity before it passes us by, even if there’s a high risk of failure. As impatient creatures, we will inevitably make mistakes in judging when to act or not act. I believe that God is entirely capable of ensuring that His plans for us will come to pass regardless of what we might unwittingly do to hinder them. But God also gave us free will and what’s free will if we don’t have to deal with the consequences of our choices?

I’m reminded of an old joke about a drowning man who is offered assistance by three different boats. The man insists that God will save him and instructs the boats to leave. Then the man drowns and goes to heaven. When the sees God, he asks, “God, why didn’t you save me?” God replies, “I sent three boats for you. What more did you expect?” While we must sometimes wait for God to act by providing us with an opportunity, sometimes God has already provided us with an opportunity that doesn’t meet our ideal, and so we fail to recognize it or lack the courage to act on it. To add to the pressure, opportunities don’t last forever.

As my cousin’s great-uncle once told me: sometimes you have to stop aiming and sho. My prayer for this New Year is that we all have the wisdom to know when to be patient and when to pull the trigger. I pray that we all have the courage to take advantage of all the opportunities that God puts in front of us and that, if we strike out, we strike out swinging.

Amit Parasar is a member of St. Paul on-the-Hill, Pickering.
We were only occasional parishioners. Most of the time I was on the brimstone variety. My sister and I confessed—under a rigorous line of questioning—that my sister and I had killed him. Where we thought I knew had been deifying everything I thought I knew turned into a personal apocalypse.

Sunday morning but had now started out as an ordinary confirmation, my sister sat down opposite me. I was doing everything I could to be a good person, a God-fearing person. I was even trying to remember to say my prayers at night, even though prayer had never been part of our regular routine. I was absolutely not going to be kept out of heaven on a technicality. Mom didn’t ask a few days ago that Father Mike paid a visit to our house.

I remember being extremely nervous to talk to him and ashamed to have been the conversation in our living place. How dare my parents leave such an enormous loose end for me to tie up? Father Mike could see my distress and he went on at length about things I didn’t understand at the time. I know now that he was trying to educate me about baptism, if not also soften the sting of what he had taken in the pulpit. But his attempts at reason—sketching shades of grey between the clear lines of argparse—were not as fearful as me about heaven and hell and death and dying. Maybe she knew that one day things would be different, and indeed they were. About 10 years ago I had the joy of watching her baptized as an adult at St. Aidan’s in Toronto. I attended the adult confirmation and baptism service, and it was the first time in years that I had a chance to finally understand the true nature of baptism and to take in its meaning.

I was confirmed and I was baptized on the same Sunday. Looking back, it really is quite interesting how two young women, with what I have affectionately referred to as a patchwork quilt of a religious upbringing, became Anglicans. And yes, I was touched by the most dignified “sprinkling” that she received, wishing I’d waited another month’s time. There was no further questioning by Father Mike. And perhaps in large measure because of that experience I have always understood that religion can either be a force for tremendous good in people’s lives or tremendous harm.

Father Mike’s sermon that Sunday had been of the fire and brimstone variety. Most of the tender ears at the congregation were in the basement for Sunday school, except for me and Kim. We were one of the parishioners at the Free Methodist Church on McNabb Street in Sault Ste. Marie. We always felt like outsiders, so we stayed pretty close to Mom during our occasional visits.

Father Mike probably didn’t realize there were some un-baptized people in the congregation that day when he took on John 3:5. He could not have imagined the fear he was about to strike into my pre-adolescent heart; that his vigorous and logical interpretation of scripture that day would leave me lying on my bed in tears, grasping for the comfort of a soft quilt, and mourning the loss of the kind and generous God I was just beginning to learn about.

I have never forgotten how afraid I was that day after Fr. Mike’s sermon. And perhaps in large measure because of that experience I have always understood that religion can either be a force for tremendous good in people’s lives or tremendous harm.

For my sister’s part, she was not as fearful as me about heaven and hell and death and dying. Maybe she knew that one day things would be different, and indeed they were. About 10 years ago I had the joy of watching her baptized as an adult at St. Aidan’s in Toronto. I attended the adult confirmation and baptism service, and it was the first time in years that I had a chance to finally understand the true nature of baptism and to take in its meaning. I was confirmed and I was baptized on the same Sunday. Looking back, it really is quite interesting how two young women, with what I have affectionately referred to as a patchwork quilt of a religious upbringing, became Anglicans. And yes, I was touched by the most dignified “sprinkling” that she received, wishing I’d waited another month’s time for just such an occasion.

Michelle Hauser is the manager of the Anglican-Lutheran Church, Orillia.

Our Faith—Our Hope reaches $30 million

BY STAFF

DEAN Douglas Stouffe gave an update on the diocese’s Our Faith—Our Hope campaign at Synod. Here are the highlights of the campaign as of Nov. 25:

• The campaign is now in the latter stages of a two-year fundraising process and has raised about $30 million (as of Nov. 25) toward the overall goal of $50 million.

• 86 parishes have completed the campaign with impressive results. Dean Stouffe said it is imperative that parishes follow the plan as set out by the campaign office professionals.

• Pilot phase parishes—from those that offered to run campaigns in the fall of 2010—collectively raised $2,358,000, representing 163 per cent of their goal.

• The lead phase of the campaign has been extremely successful. As of Oct. 31, $6,078,000 from 414 donors has been raised.
Jesus is the starting point

The following is an excerpt of the Snell Sermon, preached by Archbishop Thabo Makgoba at St. James Cathedral, Toronto, on Oct. 3.

When I was invited to give this sermon, I was particularly delighted to learn that Bishop Njongonkulu Ndungane would be the guest preacher. The Incarnation of our Lord Jesus Christ—His person and His message in context—elicits this sharing of the theme.

How can we help people encounter Jesus? Yet in all this, I realize I am generally asking myself, “What would Jesus do?” as many do these days. For, importantly, I know I am not called to be Jesus. Jesus alone is the Lamb of God who takes away the sins of the world; who gave himself once, upon the cross and who offers the vicarious sacrifice of the eternal life. No, I am not called to be Jesus. It is rather for me to ask, “How can I, how can we help people come into closer encounter with Jesus? How can we help them hear the Gospel, the good news?” Dr. Rowan Williams, the Archbishop of Canterbury, has put it this way: “Every vocation in the Church of God is a calling to be a place where God’s Son is revealed.” In this, he challenges us to consider where, in whom, and in what situations we can claim are not our neighbours. How can we help people recognize him too: “Wherever there is love, there is God.”

This reminds us of Jesus’ words, “Love your enemies as you yourselves are loved.” Of course, poses the question of who are our neighbours and how can we reveal Christ by showing them love. This is not just a matter of asking ourselves what it means to show love to those whom God sends across our paths. As globalization shrinks the world, there are fewer and fewer people we can claim are not our neighbours and are not affected in any way by the events we see and hear about daily. How do we show love in this world of vast economic inequality, an inequality often generated on the back of economic injustice? While Canada is one of the more equal of the developed societies, the underlyizing injustices both within and between nations, and the false values and values held by much of our economy financial and monetary systems, are rightly a cause of major concern. The tactics and strategies employed by OPEC and others to perpetuate unfairness and exploitation are real threats to the well being of all. How do we show love in this world of vast economic inequality? In this way, Jesus, God with us, always with us, must surely underlie our approach to the challenges of economic change, not least at COP-17 in Durban, South Africa, in just a few weeks’ time.

Routed in human realities

All of these matters must be dealt with not merely in technical and economic terms, but in practical, sustainable ways that are rooted in human realities. We need what Africans call “ubuntu,” the philosophy of caring for others in such a way that we find our humanity through relations with others, and my full humanity is found in the full humanity of others. This is what it truly means to love our neighbours as ourselves. And indeed, perhaps we need to go further in our love, following not only Jesus’ words, but his example of laying down his life for his friends, for those who were in greater need. For, as St. Luke reminds us, Jesus also taught that “From everyone to whom much has been given, much will be required; and from one to whom much has been entrusted, even more will be demanded” (Lk 12:48). Those of us who have so much must be prepared to make do with less. Those of us with power and influence must be ready to step back and make space for those without. The strong must use their strength on behalf of the weak.

It has been said that God has an option for the poor. This does not merely mean a justice awareness that overcomes the injustices found on earth, but that God in Christ has a special care in this world for all who are in need, marginalized, excluded, and suffering in any way. This is made clear by the example of Jesus’ life, and through his teachings. He has far more to say, as much as we are more likely to listen, and so far beyond than about prayer, surprising though that may seem to us. The incarnate Jesus shows his vocation as justice in St. Luke’s Gospel where, reading from the scroll of the prophet Isaiah, he sets out what his mission is: “In the year of the Lord’s favor, he went into the whole region of the territory of the south country of the land of Capetown, Njongonkulu Ntumagane, calls his manifesto. Jesus Christ came to bring freedom to the oppressed (Lk 4:18), whatever form poverty, blindness or oppression takes. This is the work of the one who is present and revealed in the bringing of healing and wholeness to a broken system, as this is surely at the heart of our vocation.
Election results

The following people were elected at Synod to represent the diocese at General Synod:

Clergy (in alphabetical order)
- The Rev. Jenny Andison, St. Paul, Bloord Street
- The Rev. Canon Andrew Asbil, Church of the Redeemer, Toronto
- The Rev. Canon Kimberley Beard, St. Paul on-the-Hill, Pickering
- The Rev. Canon Matthias Der, St. Christopher, Richmond Hill
- The Rev. Peter Fenty, St. Hugh and St. Edmund, Mississauga
- The Rev. Canon Sr. Constance Joanna Gefvert, SSJD
- The Rev. Judy Herron-Graham, Trinity, Port Credit
- The Rev. Heather McCance, St. Andrew, Scarborough
- The Very Rev. Douglas Stoute, St. James Cathedral

Substitutes, in the following order:
- The Rev. Canon Dr. Duke Vipperman, Church of the Resurrection
- The Rev. Canon Dawn Davis, Trinity, Aurora
- The Rev. Canon Stephen Fields, Holy Trinity, Thornhill
- The Rev. Ricciya Walsh Shaw, Christ Church, Bolton

Laity (in alphabetical order)
- Mr. David Allen, St. Peter, Erin Mills
- Ms. Jenny Salisbury, St. Clement, Eglinton, was appointed youth member.
- Mr. John Fuke, St. Luke, Creemore
- Mr. John Brewin, St. Simon the Apostle, Toronto
- Ms. Marion Thompson, St. Peter, Oshawa
- Mr. John Fuke, St. Luke, Creemore

Youth member
- Mr. Stephen Warner, St. Peter, Erin Mills was elected the youth member.

The following people were elected at Synod to represent the diocese at Provincial Synod:

Clergy (in alphabetical order)
- The Rev. Canon Matthias Der, St. Christopher, Richmond Hill
- The Ven. Peter Fenty, St. Hugh and St. Edmund, Mississauga
- The Rev. Christopher Kili Greaves, St. John, Bowmanville
- The Rev. Canon Ann Smith, retired

Substitutes, in the following order:
- The Rev. Mark Kimghan, St. Mary, Richmond Hill
- The Rev. Warren Leibovitch, St. Paul, Lindsay
- The Rev. Matthew McMillan, Parish of Churchill and Cookstown
- The Rev. David Gaffen, Church of the Transfiguration, Toronto

Laity (in alphabetical order)
- Mr. John Fuke, St. Luke, Creemore
- Mr. Kennedy Marshall, St. Simon the Apostle, Toronto
- Mr. Leonard Leader, St. Paul, L'Amoreaux
- Mr. Ryan Rasmussen, Grace Church, Scarborough
- Mr. Marion Saunders, St. George (Clarke), Newcastle
- The Rev. Canon Sr. Constance Joanna Gefvert, SSJD

Substitutes, in the following order:
- Ms. Marian Cihlas, St. George, Pickering Village (Ajax)
- Ms. Marina Cihlas, St. George, Pickering Village (Ajax)
- Ms. Jenny Salisbury, St. Clement, Eglinton, was appointed youth member.

Youth member
- Mr. John Brewin, St. Simon the Apostle, Toronto
- The Ven. Peter Fenty, St. Hugh, Port Credit
- The Rev. Ian Harvey, St. John the Evangelist, Peterborough
- The Rev. Canon Matthias Der, St. Christopher, Richmond Hill
- The Rev. Canon Sr. Constance Joanna Gefvert, SSJD
- The Rev. Canon Dr. Duke Vipperman, Church of the Resurrection

The bishops of the diocese are ex-officio members of General Synod
- The Rt. Rev. Patrick Yu, Area Bishop of York-Scarborough
- The Rt. Rev. Linda Nicholls, Area Bishop of Trent-Durham
- The Rt. Rev. Philip Poole, Area Bishop of York-Credit Valley
- The Rt. Rev. Canon Ann Smith, retired
- The Rev. Matthew McMillan, Parish of Churchill and Cookstown
- The Rev. Christopher (Kit) Greaves, St. John, Bowmanville
- The Ven. Peter Fenty, St. Hugh and St. Edmund, Mississauga
- The Rev. Canon Matthias Der, St. Christopher, Richmond Hill
- The Rev. Canon Sr. Constance Joanna Gefvert, SSJD
- The Rev. Canon Dr. Duke Vipperman, Church of the Resurrection

Substitutes, in the following order:
- The Rev. Jenny Andison, St. Paul, Bloord Street
- The Rev. Canon Andrew Asbil, Church of the Redeemer, Toronto
- The Rev. Canon Kimberley Beard, St. Paul on-the-Hill, Pickering
- The Rev. Canon Matthias Der, St. Christopher, Richmond Hill
- The Ven. Peter Fenty, St. Hugh and St. Edmund, Mississauga
- The Rev. Canon Sr. Constance Joanna Gefvert, SSJD
- The Rev. Judy Herron-Graham, Trinity, Port Credit
- The Rev. Heather McCance, St. Andrew, Scarborough
- The Very Rev. Douglas Stoute, St. James Cathedral

Motions on sexuality approved

SYNOD approved two motions on human sexuality, none of which changed the church’s guidelines limiting same-gender blessings to about 16 parishes with permission from Archbishop Johnson.

SYNOD approved—by a narrow vote of 257 in favour, 229 opposed—a motion to send a memorial to General Synod asking that the marriage canon be amended “to allow marriage of all persons legally qualified to marry each other.” The church’s law governing marriage, Canon 21, defines marriage as a union between a man and a woman.

SYNOD also approved a motion requesting the Canadian House of Bishops to “withdraw the February 1979 statement on human sexuality which prevents the ordination of persons in committed same-gender relationships.”

Archbishop Johnson described the motion to send a memorial as “an expression of opinion, in this case, clearly, quite a divided opinion” on same-gender blessings. A memorial “doesn’t have any effect other than, in a sense, a straw vote and so there’s no legislative component,” he said.

“It actually means no change,” to the pastoral guidelines which he issued in November 2010, he said. There are currently five parishes that have received formal permission from Archbishop Johnson to offer same-gender blessings: St. John, West Toronto; Christ Church, Bolton; Holy Trinity, Guildwood; Holy Trinity, Trinity Square; and All Saints, Peterborough.

The guidelines were issued in 2009 after Synod decided that the issue of same-gender blessings was better addressed with a pastoral response than a legislative decision.

From the Anglican Journal’s website, www.anglicanjournal.ca.

Amendment on audits approved

The accountant conducting the audit of the parish’s financial year of 2009 after Synod decided that the issue of same-gender blessings was better addressed with a pastoral response than a legislative decision.

The accountant conducting the review of the parish’s accounts presented to the vestry at the annual meeting.

What is a Synod?

The most common way of involving the laity in the governance of the church, has been Synods. A Synod is a gathering of lay and clerical members who constitute the governing body of the church. At the annual vestry meeting, the congregation elects lay members to attend the diocesan Synod, which meets every other year. It is at these Synods that the most critical decisions concerning the church’s life are made. Synod is responsible for decisions in most areas of church life, except those which are the bishops’ prerogative.

SYNOD approved the following motion: the vestry may pass an extraordinary resolution, with the permission of the Bishop, to have a review engagement or notice to reader shall make a report to the vestry on the churchwardens’ accounts presented to the vestry at the annual meeting.

BY MARITHE N. SIDON

PICTURE PERFECT
Young members of Synod enjoy a break during discussions. At right, Matthew Carter of St. Andrew, Scarborough, makes a video of the proceedings. The two-part video includes interviews with Synod members and clips from Dr. Stephen Scharper’s keynote address and Archbishop Colin Johnson’s charge to Synod. The video is posted on the diocese’s YouTube channel, w w w .youtube.com/tor-dio135. P HOTOS BY M ICH AEL H UDSON

SYNOD
SYNOD

Have courage to help Earth: speaker

Christians need to ‘speak truth to power’

By Henrieta Paukov

Christians must have the courage to challenge the powerful and question the reigning worldview if further devastation of the Earth is to be prevented, said Synod’s keynote speaker to 660 clergy and lay members of Synod in his address: “I think we, as people of faith, are being called to be part of a creation chain of courage,” said Dr. Stephen Scharper, an associate professor with the Centre for the Environment and the Department of Anthropology at the University of Toronto. “To speak, when necessary, truth to power. To utter a word of care, concern and caution for creation, which God declared good long before we, unfeathered bipeds, ever made the scene and stood on our hind legs to look up at the stars.”

Mr. Scharper was speaking at the 154th regular session of Synod, which began on Nov 25 and centred around the theme of Celebrating this Fragile Earth: Growing Communities of Hope and Compassion. He is the co-editor of The Natural City: Re-Envisioning the Built Environment, and his talk was intended to re-focus on environmental ethics, environmental world views, religious ethics and ecology. American conservationist Rachel Carson was an example of the kind of courage that is necessary to stop ecological destruction, said Mr. Scharper. In her 1962 book, Silent Spring, Ms. Carson argued that pesticides such as DDT were causing serious environmental problems, including harm to crops, animals, birds and humans. Ms. Carson’s worldview, which was one of reverence for life and the interdependence of all living things, was opposed to that of her many critics, which saw humans in control of nature. “Rachel Carson dared to challenge a worldview that was in full steam after World War II, where the chemical companies had worked closely with governments to promote their products and increase productivity,” said Mr. Scharper. “Here we see a courageous woman who challenged a reigning worldview.” He pointed out that she was “part of a much larger chain of courage,” including her publishers, Houghton Mifflin, and a number of media outlets who publicized her work despite threats of legal action from the chemical industry. Ms. Carson’s work provided the impetus for an eventual nationwide ban on DDT and other pesticides in the United States.

“Rachel Carson dared to challenge a worldview that was in full steam after World War II, where the chemical companies had worked closely with governments to promote their products and increase productivity,” said Mr. Scharper. “Here we see a courageous woman who challenged a reigning worldview.”

In his keynote address to Synod, Dr. Stephen Scharper quotes from his book The Green Bible, which seeks out the word of God for the planet. PHOTO BY MICHAEL HUSON

Have courage to help Earth: speaker

BY STUART MANN

SYNOD has approved the diocese’s priorities and financial plans for 2012 and 2013, including its budgets for those two years and the parish assessment rate for 2012. The diocese will continue to build and equip communities of hope and compassion that offer welcome, worship, teaching, pastoral care and social justice. It will do this by developing strong, competent leadership and initiatives to support diocesan ministries such as All Saints, Sherbourne Street. In order to create safe and healthy churches, the diocese continues to hold sexual misconduct training workshops.

The diocese will continue to place advertisements in major daily newspapers at Christmas and Easter, inviting people to church. Resources will assist with diversity initiatives. Diocesan Council will implement and report back to Synod on the financial plan and take corrective measures from time to time as best serves the needs of the diocese.

Here are some of the budget highlights for 2012 and 2013:

- Episcopal area budgets have been increased to support the diocese’s commitment to resource parishes and local leadership and initiatives.
- Congregational Development continues to support important programs for parishes, and new staff, who were added in 2010 and 2011, will continue to plant new Christian communities and initiate fresh expressions of church.
- The diocese is supporting the coaching of clergy and parishes to shape themselves for mission to reach out to those outside the church.
- In order to create safe and healthy churches, the diocese continues to hold sexual misconduct training workshops.
- Stewardship Development will be seeking to hire a Planned Giving Consultant in 2012 who can assist in educating and helping those who wish to leave a legacy to the diocese. That position will be co-funded by the national church.
- The diocese will continue to place advertisements in major daily newspapers at Christmas and Easter, inviting people to church.
- Resources will assist with diversity initiatives.

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Syncro approves priorities, financial plans
This diocese is about joining in God’s mission to the world.

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et me begin my charge by painting a couple of pictures for you. Some of you have seen these pictures before, but I want to repaint them for you. I was ministering at a parish in Harare, Zimbabwe. It was an exciting place to be. It was full of life and energy. There was much dancing and singing, the word of God was proclaimed and the sacraments faithfully administered. It was an amazing gathering of a thousand people. The only issue was that they were in a tent. There were more people there than here, and they were in their parish church had been locked.

A renegade archbishop, Nolbert Kunonga, who has been denounced and condemned as an anti-Christ in Central Africa, refuses to give up power, and will exercise power and exclude all the clergy and bishops from his church, claiming them as his. I was called to preach to that people as a member of the Anglican Communion, a wider church. I spoke, linking what was happening there with what is happening throughout the world, and I told them, “You people here, you face persecution and suffering, but you are not alone. You are part of a world-wide communion. We know about what is happening here and we are holding you in prayer.” There was stunned silence and then they burst out in unison, breaking in, and they had thought that they were alone. And then I had to proclaim the Gospel. It was not the Gospel I would have chosen, except that it was the lectionary Gospel reading for the day, used across the whole church. It was from Matthew 5:9 – “When your enemy strikes you on the cheek, turn the other cheek.”

Breaking the cycle

It was not the Gospel I would have chosen the morning. But it comes immediately after the Beatitudes and is a sort of commentary on the Beatitudes. It’s a Gospel about what it means to live a life of love, peace, justice, and mercy. It is about the active breaking of the cycle of violence, so no more do you continue on this deadly spiral.

It’s about turning to the Beatitudes as a new way of life, a different world, a different way of seeing things, a different way of living. It is an expression of hope, a hope that the world as it is, is not the way the world will be, because God is active and present in the world, and he’s making all things new.

A couple of weeks later, I was in Dar es Salaam. It’s a fascinating place, steaming hot, just near Zanzibar, that wonderful, mystic, exotic place, and also the place of struggle and war and violence. I found that many of the 19 bishops, mostly from Canada and East Africa, where we were talking about the Synod, were still in the countryside, and we found that in spite of all the differences that we have—differences of culture, different Scriptural interpretations, different theological understanding—there is something that binds us together that is even deeper than that. That we’ve been baptized into the life of Jesus Christ, that we’ve been given new life in Christ, and we are bound together by the Holy Spirit, that we are linked by word and sacrament, nourished for mission in the world. And we discovered we need each other and we are bound to each other, and that in spite of differences, we can be together.

And then we were together, because the Anglican Church in Dar es Salaam took us to visit a slum area and one of the places we visited was a little hovel, with less space than this, and in that hovel there was a man lying on a bed, dying of AIDS. The 19 bishops crowded into the tiny space and one of the bishops took his hand and prayed in Swahili with the man. I felt awful. I felt that I had invaded a dying man’s last vestige of dignity. I stood there and I could hardly stop from weeping and feeling like a voyeur. I went out and I talked to the parish nurse and I expressed my feelings about how I had invaded his space. She said, “You are wrong. You have brought him dignity, because the church has come to see him, the church from all over the world, represented by you bishops, has come to this man’s house, to his sick bed, to pray with him. He no longer is a non-person in the community, he has status and dignity, because the church showed up.” It’s an act of hope and compassion. Who is my neighbour?

Touched something real

For the past 40 days, very clearly at St. James Cathedral and the diocesan offices, we have had new neighbours in our park. New neighbours with a very diffuse message. It was hard to tell what they were representing when you saw a march that said, “Free Tibet,” “Marijuana will win the world,” “Down with capitalism” and “We’re the 99 per cent.” But they touched something real and deep in the psyche of our world today, an anxiety and a disenfranchisement and a hopelessness and a sense of huge loss. But what they also touched was really an active hope—that the world as it is, is not the world as it should be. One of the slogans that I saw at one of the tents really struck me. It said, “As you look around the world, does it feel right?” Well, no, it doesn’t feel right. We’re part of proclaiming hope, and ultimately decisions were made that the centre of focus had moved from the ideas and issues to who occupies which territory, which was not the point. But I am proud of our Cathedral and of our Dean, the Vicar, the bishops, the lay people of the cathedral, who reached out into that community, to their neighbours, who brought people together, worked with the police and with the occupiers, who talked with the local business community and kept conversations going, we brought together concerns for the vulnerable who came into the camp and protected their concerns.

They began to proclaim the Gospel and teach something about the faith to a group of people who had never had faith. These people came to the campsite and they asked if they could use the space and we were told yes, but leave some space for people to get into the Cathedral and somebody said, “Something happens here on Sunday!” And they discovered something—four times a day, every day, there was a service, the bells of the Cathedral summoned people to worship. And the Cathedral was open.

What we need to do now is to help continue our long-standing work of advocacy and direct service regarding poverty, being a direct witness, breaking cycles of violence, about proclaiming hope that the world as we know it today is not the finished world, is not the end of the world, is not God’s ultimate plan, but that God has a new plan for us and that we are called to join business, government, civil society, ordinary people, in building a community of hope and compassion.

That’s what this diocese is about, building communities of hope and compassion, joining in God’s mission to the world, making the church a place to reconcile and heal God’s wonderful and beloved, wounded and broken world. We come together at Synod, a meeting place, not just to talk but to pray, to listen, to work, to learn, and to discern the thread of God’s mission to reconcile and restore his creation, to see the larger context.

Environment not incidental

Part of that larger context is the environment in which we find ourselves. Our environment is not incidental, it’s not a side-bar. Our environment is the very place that God’s saving work is done. We have a long tradition in Anglicanism— theological, liturgical, emotional and practical—about dealing with the world around us, with the creation. We are an incarnational people, shaped largely by Benedictine spirituality, where place is very important. We have much to learn from our aboriginal brothers and sisters...
In God’s mission to the world

About place, the land. For Anglicans, the three great feasts are Christmas, Easter and Pentecost, but it seems to me that they are Christmas, Easter and Harvest, at least looking at the numbers.

The opening chapter of scripture talks about God’s creation of a universe that he named good. We received our first commission to be stewards of that creation. The last book of the Bible is the story of God’s recreation, his new creation, not simply a destruction of the world, but its fulfillment, its healing and its perfection.

At the heart of the Gospel is John’s great declaration that God so loved the world that he sent his only begotten Son that the world through him might be saved—the world, the cosmos, not just us.

This is not just about recycling or composting, although that might be a good start for some people. Most of us need to learn to live simply, so that others can simply live. The Occupy movement’s slogan, I think, might be more useful: “A few might be guilty, but all of us are responsible.”

And so we spend time at this Synod considering our environment, our place in it, our responsibility, how it is part of God’s mission.

In your packet, you received the five marks of mission that the Anglican Communion identified alongside new church plants and fresh expressions, new ways of doing things. I have been beholding the Gospel. It’s about building communities of hope and compassion where all people, not just those who inhabit our church buildings, will belong in place. Both are vitally important. Both and, not either/or.

We have examples of this all around the diocese and you will see some of them highlighted in that video. It’s risky and exciting, but it takes work. Not all ventures are going to succeed, and some will die, but the harvest will be overwhelming. It is God’s harvest, and we need to pray about it, we need to work hard at it, we need to invest in it.

And that’s what we are doing with the Our Faith Our Hope campaign. It’s missionally directed. Everything we are doing in this diocese at this point is missionally directed—decisions we are making, the strategies we are trying to engage in, the way we are evaluating what we are doing. Our Faith Our Hope is designed to invest in the mission of the church, in leadership development, in church planting, in communications which go beyond the quill pens that I inherited. It’s about retrofitting our heritage buildings for mission, about transfiguring ministries for effective mission and service in our neighbourhoods.

We have already heard that $30 million of our $80 million goal has been achieved. It’s not money put in the bank for a rainy day, but to invest in ministry and mission.

Go fishing in deep waters; take the keys to the car and put a little gas in it and go somewhere. That’s what we are doing with our budget, too. The operating budget has been developed to focus on mission, provision of staffing for church planting, for missional leadership development, for training of leaders, for a communication strategy that reaches out to the world.

Did you hear what Synod is about? Mission. God’s mission, God’s mission is going to determine whether we want to go on or not; God’s mission in which God is inviting us as active participants.

We have already heard that Mary Colville and Jennifer Brown who keep me ordered and sane, and the incredible staff we share in this diocese. The world. The incredible staff we share in this diocese.

This summer I was privileged to be in the Holy Land for the very first time, and I got one Sunday morning to preside at a Eucharist on the Mount of Transfiguration. You know how Jesus went up the Mount of Transfiguration with three of his disciples, and was transfigured, and the disciples saw a glimpse of the glory of God.

We spend a lot of time trying to figure things out—figuring out what’s going on, figuring out how we are going to get the resources for it—but transfiguring is actually beyond that. Transfiguring means beyond figuring. Itparishes catch a glimpse of the glory of God, they move beyond figuring. They catch a glimpse of the big picture. They catch a glimpse of what is God calling us to. They catch a glimpse of God’s mission for the world. They catch a glimpse of God’s purposes. And everything else falls into place.

On the Mount of Transfiguration, the disciples heard the voice of God. “This is my beloved Son. Follow him.” Listen to him. That’s what we are trying to do. Listen to him. Follow him. Be his disciples.

The Lutherans have a wonderful prayer at their evensong: “Oh, God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils as yet unknown. Give us the good courage, not knowing where we go but only that your hand is leading us and your love supporting us, through Jesus Christ Our Lord.”
A space for the Gospel opened up

BY THE REV. MAGGIE HELWIG

T he Occupy movement began as—a protest against the growing to be up between the rich poor—increasingly appalling concentration of wealth in the hands of a few at the expense of many. It is a flawed movement, confused in many ways, and better at identifying problems than offering solutions. But over the two weeks at St. James Park Toronto camp, I saw the political discourse shifting. I watched it become positive and hopeful, gentle. There was a sense that the Gospel is being lived out in the world, and that we can join in.

As it turned out, I was wrong. When the police began to circle the tent, a young aboriginal man approached us. He had recently graduated from high school, was living up, and had spent much of the last month in the armed forces and then go to law school, and had spent much of the last month in that tent. He asked us to help him to talk to the police, to tell them that he could convince at least some to leave the tent peacefully. Through his work, and the work of other core Occupiers, there was no violence; a handful of people were peacefully removed, given tickets for trespass, and immediately released.

A man and a woman, wrapped in a blanket, stood on a pathway in the park handing out flowers and holding a handwritten sign reading, “We Trust the Police.” In their offering of trust, they called out trustworthiness.

In that camp, I believe, for all its flaws, people were changed. People marched because they had a vision of a society which would not be about competition for scarce resources, not about the accumulation of wealth and power at the expense of others, but about compassion and equality. And in the muddy ground of the park they made a deep and honest at- empt. People had a vision of what that vision, in all its complications. It was no more perfect than any other human thing. But it was a vision of hope—a vision of a movement—whether the participants would have used these words or not—in living a vision of a flawed movement, they were determined to live as we are all beloved, as if we all belong within the tent, within the garden, within the kingdom of a vulnerable God who comes to us in a needy human body.

In our diocese’s discussions about being a Good Neighbor, we have talked a lot about finding out what the Holy Spirit is doing in the world, and how we can join in. It seems to me that we have just been given one of our most interesting possible tests. For the Holy Spirit does not move neatly and cleanly and clearly. The work of the Holy Spirit is turbulent, sometimes looks exactly like a struggle of tents in the shadow of a great church, like a group of cold wet kids gently talking down a schizophrenic man who is disrupting a meeting, like other kids filling out cards and writing signs on bits of cardboard calling on us to live up to the demands of love. And the support which the cathedral provided for over a month, and the time that the cathedral staff, and a few other clergy and lay people spent talking to the Occupiers, was probably the most missional thing that the Anglican Church has managed to do in recent memory.

The camp is no longer in the park. But the movement has not ended, and we are still challenging the status quo. We chal- lenged to look more closely and more clearly at economic injustice, and to work for something better. To ask how it is that in this wealthy city, there could be so many people for whom a chilly tent in a makeshift political camp was the best available housing option; and to change the system that created this. We are chal- lenged to work with the activists who are continuing to meet, to protest, to push the discussion forward. We are challenged to change ourselves and the world around us, to live out the values we profess on Sundays, to join in with this action of the Holy Spirit, to prove that we mean what we say: that we can make space for each other, and for the strange, confusing work of God.

The Rev. Maggie Helwig is the assistant curate at St. Totophilus, North Toronto, and chair of the diocese’s Social Justice and Advocacy Committee.

Rich, poor gap growing, says report

The gap between rich and poor in devel- oped countries has reached its highest level in more than 30 years, and govern- ment policies must act quickly to tackle in- equality, according to a new report from OECD (Organisation for Economic Co-operation and Development). The report, titled “Divided We Stand: Why Inequality Keeps Rising,” says that the average income of the richest 10 per cent is about nine times that of the poorest 10 per cent.

The income gap has risen even in traditionally egalitarian countries, such as Germany, Denmark and Sweden, it says.

“The social contract is starting to unrav- el in many countries,” says OECD Secretary-General Angel Gurría. “This study dispels the assumptions that the benefits of economic growth will auto- matically trickle down to the disadvan- taged and that greater inequality fosters greater social mobility. Without a com- prehensive strategy for inclusive growth, inequality will continue to rise.”

The main driver behind rising income gaps has been greater inequality in wages and salaries, as the highly skilled have benefited more from technological progress, says the report. OECD says its mission is to promote policies that will improve the economic and social well-being of people around the world.”

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Lights stand for life, hope
Rally against death penalty

BY REBECCA WILLIAMS

ALEX Neve visited a jail in Bujumbura, the capital of Burundi, in January 2005 and witnessed terrible conditions. He saw adults, children and babies sharing cells, but what he remembers most is meeting a man, one of more than 1,000, who was on death row. The 25-year-old was being tried for the murder of a local politician and businessman that he swears he did not commit. Although it had been many years since capital punishment was carried out in the country, the man still worried. He felt like he was awaiting his death at any moment.

Mr. Neve, who is the secretary-general of Amnesty International Canada, said that something the man said had stuck with him. “Every night, my own death is my nightmare, and I do not sleep” he said.

Mr. Neve was the keynote speaker at the Cities for Life event at St. James Cathedral on Nov. 30. About 1,200 cities around the world took part in the annual event, organized by Amnesty International.

Cities for Life began in 2002, marking the anniversary of the abolition of capital punishment in Tuscany, Italy, in 1786. This year’s event also marked the 50th anniversary of Amnesty International, a global movement committed to defending those who are denied justice or freedom.

Canada abolished the death penalty in 1960 and the last execution was held in 1962. However, James Lockyer, the director of the Association in Defence of the Wrongly Accused, said Canadians are still being put to death.

“Just because Canada is free of the death penalty, it doesn’t mean there aren’t Canadians that haven’t been executed since,” he said. He spoke about Stanley Fuldner, the Canadian who was executed in Texas 10 years ago, and Ronald Smith, a Canadian who is currently on death row in Montana.

A letter from David Miller, the former mayor of Toronto, was read out at the beginning of the night, followed by an address from Arsham Parsi, the executive director of the Iranian Railroad for Queer Refugees. He talked about the persecution that openly gay people face in Iran. He said that when men or women who are charged with a crime are suspect- ed of being gay, additional charg- ers are laid in order to guarantee a death sentence.

After his keynote address, Mr. Neve called on participants to raise their glasses to toast freedom. Afterwards, everyone stood on the steps of the illuminated cathedral in candlelight for the annual group photo. “The light stands for life and for hope,” said Mr. Neve.

The world’s first management guru

BY PATRICK GOSSAGE

The head of the Gospel, all you managers who want to follow the latest management techniques, and have happy, fulfilled employees and productive workplaces.

The proven techniques of teamwork, empowerment, sharing success, flat organizational structures and respect for everyone’s ideas were clearly enunciated in Christ’s teachings 2,000 years ago.

This first struck me a few weeks ago when the passage featured on the front of our parish bulletin stated, “The greatest among you will be your servant.” Exactly how the best managers should behave, I thought.

Then the rest of Matthew 23:12: “...and all who humble themselves will be exalted.” And Matthew 19:30: “But many who are first will be last, and the last will be first.”

Then, thinking how important our junior people are at our company (and all companies, I dare say), I went to the Beatitudes (Matthew 5:5-10): “Blessed are the poor in spirit (humble, devoid of pride), for theirs is the kingdom of heaven.”

At the upper end, proud,uffed up, arrogant managers get little respect from their employees. St. Augustine said how pride poisons working relationships: “Pride brings anger and the seeking of revenge, especially when one is offended.” Indeed.

Now consider how modern management advice mirrors Christ’s teachings. Generally in well-run companies, employees are doing the critical jobs and managers are increasingly facilitators or coaches who need to get out of the way and let powerful employees do the business.

Modern approaches recommend a profound shift in organizational power that is evident in the Gospel’s approach to who is important and who isn’t. We are called to move away from what we call in our company “bossism” to power sharing, from “position” to knowledge, from the boss taking all the credit to acknowledging all who took part in a successful project. Employees, like the disciples, should be considered partners; they should be empowered to make more strategic contributions.

Empowerment means giving power, not just to do things but to participate in major decisions, to be listened to with respect.

Sharing power is hard. Many managers struggle to change their roles from prime decision-maker to facilitator.

Christ took a very modern, collaborative approach to ensuring that there was a strong team behind him to carry on his teachings. In Mark and Matthew, we learn that early on he gave his disciples substantial authority: “Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed 12—designating them apostles—that they might be with him and that he might send them out to preach and to have authority to drive out demons” (Mark 3). This is about as serious an example of power sharing as I can imagine.

I have enough knowledge of the Gospels to admit that Jesus was, from time to time, very hard on his disciples, however much he honoured the importance of ordinary, faithful folk. And certainly the church that the Reformation railed against was as hierarchical as any human organization could be. But today, in the Protestant churches, the best leaders are very much servants of their faithful flock, and power sharing is a way of life in running their churches.

So, whatever authority you have in your workplace, the next time you want to come down hard on a junior employee for not doing something exactly to your liking, you don’t have to consult a management consultant to know the right thing to do. Just follow Jesus Christ, the world’s first management guru.

Patrick Gossage is chair of Media Profile and a member of All Saints, King City.

Watch the diocese’s videos at www.youtube.com/tordio135
Church rocks after regular services

Sundays at St. James the Apostle, Sharon, offer something a little different in the way of worship. For the past year, the church has been holding a Rock ‘n’ Soul service that incorporates rock music played by professional musicians. It takes place at 11:30 a.m., after the regular morning services, and draws close to 30 worshippers.

“Basically, it gives us an opportunity to attract new people, but it gives people an alternative choice of worship,” says the Rev. Bill Welch, incumbent. “It’s worth it, the small church was reaching capacity at the main services and the third service offers a way of ‘getting the pressure off.’”

The service, which is casual and informal, uses Anglican liturgy and incorporates the Eucharist. However, few of the usual hymns are sung. The music tends to be contemporary Christian, accompanied by five musicians playing the piano, bass guitar, two guitars and a drum. Mr. Welch’s homily is specially tailored and topical.

Those attending the child-friendly service are a diverse crowd, he says. Several people come from outside the community and some new people have become regular worshippers. “We’re lucky to have the quality of musicians and the ability to do this,” he says. “The musicians make their livelihood from playing. That’s made a big difference, that and the congregation’s openness to trying it.”

Port Hope has new hand bell choir

On Oct. 30, Port Hope’s two Anglican churches—St. Mark, Port Hope, and St. John the Evangelist, Port Hope—celebrated the debut of the St. John’s–St. Mark’s Children’s Hand Bell Choir. Under the direction of Randy Mills, choir director and organist at St. Mark’s and Trinity College School, and with the loan of Trinity College School’s hand bells, the hand bell choir chimed the morning prelude to the 10:30 a.m. choral Eucharist at St. John’s.

Children from each parish have their own practice time once a week with Mr. Mills. The performance at St. John’s was the first time the two groups were combined. The idea for the combined hand bell choir was born when Mr. Mills and the newly formed St. Mark’s Ringers were invited to perform at St. John’s annual vacation Bible camp in July.

Interfaith Taizé service a first

More than 100 Christians, Muslims and Jews gathered for an interfaith Taizé service at Grace Church on-the-Hill, Peterborough, on Oct. 30. Guests were greeted by members of the Neighbourhood Interfaith Group and interfaith representation for peace and goodwill, a wonderful, friendly mingling among people of the Abrahamic faiths; people who see how religion can be a focus for peace and goodwill,” writes Bryan Beauchamp, chair of the Neighbourhood Interfaith Group and interfaith representative for Grace Church on-the-Hill.

The Neighbourhood Interfaith Group consists of 16 Toronto churches, schools and synagogues that are fighting bigotry, bias and racism by showing respect and appreciation for the religious beliefs of others. The group has held interfaith even-song services in previous years; this was its first interfaith Taizé service.

Conference explores prayer for busy life

Bishop Patrick Yu addresses participants at the Trent-Durham Area Prayer Conference on Oct. 29.

More than 70 people gathered at St. Luke, Peterborough, on Oct. 29, for the Trent-Durham Area Prayer Conference organized by the Trent-Durham Prayer Committee. Participants talked about their spiritual lives and listened to the keynote speaker, Bishop Patrick Yu, who addressed the theme of the conference, “I’m too busy to pray.”

“Bishop Yu does not lecture, he facilitates; he leads the listener to the answer that works for their life,” writes J. Douglas Woods, a member of the Trent-Durham Prayer Committee. “Judging by the reaction in the room, it seems that the answer to ‘I’m too busy to pray’ might well be, ‘Actually, you’re probably not; you might want to consider, though, whether it feels that way because you’re trying to do something that doesn’t work for you, a bit like trying to sprint in shoes that are three sizes too big.’”

Continued on Page 15

GRAND ENTRANCE

Master painter and refinisher Ben Poernbacher scales the ladder in front of the main entrance of Trinity, Barrie. Mr. Poernbacher was hired by the church to refinish the door, as part of a larger renovation—made possible by a bequest from the will of late parishioner Verdi Wallin—that included replacing the steps and the handrail leading up to the door and installing a new threshold. Writes parishioner Nancy Salter: ‘It is the hope of all parishioners that the new entrance signals a new vision for Trinity.’

Faith leaders—left to right the Rev. Dr. Rachel Kessler, Rabbi Roy Tanenbaum, the Rev. Canon Peter Walker and Imam Habeeb Ali—smile for the camera during the interfaith Taizé service organized by the Neighbourhood Interfaith Group on Oct. 30 at Grace Church on-the-Hill.

PHOTO BY ROBERT JONES

 Musicians play at the Rock ‘n’ Soul service at St. James the Apostle, Sharon.
Aurora church begins new chapter

BY CATHY HILLARD

WHAT started as a dream has become a reality. After paying down the mortgage on their decade-old church building, the people of Trinity, Aurora, celebrated its consecration by Bishop George Elliott on Nov. 20.

About 20 years ago, it became evident that the physical growth of the parish was pushing the limits of the historic church in the heart of Aurora. And so the dream was born, of a new worship space that would enable God’s work to continue to grow and flourish in the town.

Overcoming many obstacles, the team of lay leaders, architects and the then incumbent, Bishop Philip Poole, brought their vision to life in 2001, creating an airy, acoustic, multi-functional space, with the historic chapel integrated into the design.

The project cost more than $4 million and doubled the capacity of the church. But despite generous donations and a grant from the diocese, there was always the matter of a small mortgage—until recently, when a push by the people of Trinity to “burn the mortgage” achieved its goal.

“Now that the building is paid for, we can claim it with confidence, permanently and exclusively for holy purposes,” says parishioner Ron Gray. “This year, we raised over $800, which will go to the operating fund. Many little children—including a two-year-old and a one-year-old—took part in the walk and were sponsored in the fundraising.” PHOTO BY RON GRAY

PAPA NEWS

Priest honoured for justice work

The Rev. Herman Astudillo, priest-in-charge of San Lorenzo—Dufferin Ave., was one of eight people honoured at the 12th annual Cesar E. Chavez Black Eagle Awards, for his ongoing outreach to migrant agriculture workers in Ontario. The Awards, hosted by United Food and Commercial Workers Canada and the Agricultural Workers Alliance, honour long-time activists who have carried on the legacy of César Chávez, an American labour leader and civil rights activist who co-founded the National Farm Workers Association, which later became the United Farm Workers.

Mr. Astudillo has supported St. Paul’s, Beaverton’s ministry to migrant agricultural workers, and he conducts a Spanish-language mass for workers every Sunday evening in the village of Virgil near Niagara on-the-Lake. “My future plan is to make contact with Anglican priests who would like to share their ministry in areas where brothers and sisters from Mexico work as agricultural labourers,” says Mr. Astudillo. “We would like to create a strong Hispanic ministry in order to enrich the Diocese of Toronto. We are developing a pastoral plan from San Lorenzo, which will include the participation of youth.”

Church publishes third edition of history

St. John, Whitby, has published a history of the church building and the parish, entitled What the Walls Have Seen and Heard during the Last 165 Years, following up on previous histories published in 1921 and 1946. The book contains nine pages of colour photographs depicting the church’s stained glass windows. It costs $20 plus mailing costs; to order a copy, leave a message at 905-668-1822.

Parish NewS

LEADING THE WAY

Members of Christ the King in Etobicoke walk around the parish boundaries on Oct. 30 to raise funds for the parish. “Beating the bounds is an old English church tradition to ensure the parish boundaries are maintained,” says parishioner Ron Gray. “This year, we raised over $8000, which will go to the operating fund. Many little children—including a two-year-old and a one-year-old—took part in the walk and were sponsored in the fundraising.” PHOTO BY RON GRAY

CENTENARIAN

Mary Elizabeth Musgrave (née Jarvis), a life-long parishioner at Grace Church on-the-Hill, Toronto, receives flowers from the Rev. Canon Peter Walker on Nov. 13, on the occasion of her 100th birthday. In 1912, Ms. Musgrave was the first person baptized in the church’s new building at Russell Hill Rd. and Lonsdale Rd.

IN GRATITUDE

The Rev. Ryan Sim, associate priest at St. Paul, Bloor Street, and priest-in-charge for the Diocese’s new church plant in Ajax, accepts a cheque from the Rev. Canon Peter Walker on Nov. 20. The gift is intended to help with the new church plant in Ajax, in thanks for a similar gift from St. Paul’s in 1912 that helped with the planting of the Church of the Resurrection.

From left, Mayor Geoff Dawe, the Rev. Canon Dawn Davis, Bishop George Elliott, MP Lois Brown and MPP Frank Klees enjoy the celebrations. PHOTO BY DAVID HARRIS
From stable to ballroom
Crèches from afar grace Toronto hotel

By Caroline Purden

ABOUT 200 people attended the fifth annual convention of the American branch of Friends of the Crèche, held at the Fairmont Royal York Hotel in Toronto in mid-November. Delegates came from six provinces, the Yukon, 28 states, the Netherlands, Germany and France.

Inside the hotel’s cavernous ballroom, dozens of crèches were on display. The figures ranged in size from miniature to nearly a metre high, and from a small family group to a diorama with more than 50 figures. They came from around the world, including Vietnam, Russia, Mexico, Spain, Egypt and Armenia.

The culture of many countries, such as Kenya and Nigeria, was evident in the carving of ethnic figures dressed in national costume. A small Amish nativity showed the wise men carrying gifts of pretzels, bread and corn—goods that the Amish produced. The crèche originated from primitive to contemporary. Crèches were made out of fungus, volcanic ash, clay, latex, plastimake, felt, pine, wool, driftwood, cornhusks, pewter and salt.

The theme of the Convent of Bethlehem in France were the creators of a small crèche of crushed marble that showed a youthful Mary, lying full-length and cuddling Jesus, while a sitting Joseph looks benignly on.

Canadian artist Doris McCarthy was represented by a crèche which, he explained, “is carved between 1949 and 1955. Uniquely, there are two cribs, one showing Jesus with his eyes closed, which is displayed at Christmas, the other with his eyes open, which is displayed at Epiphany.”

A more contemporary Canadian crèche depicted large figures in the entranceway and interior room of a stone stable, complete with flagstone floor and flickering lamps. The sculpted canvas figures were colored in colorful woolen robes and some had human hair.

There were historic crèches, such as a small round sculpture made of wax, covered by glass and surrounded by a gold frame of scallop shells. Dating from the late 19th century, the nativity scene came from Germany.

Canadian history was represented by several crèches, including one that showed figures wrapped in seal-skin that had been used by the Sisters of St. Ann in their teaching in the North.

Other crèches related to more recent history. A display entitled The Crèche in Times of War showed the work of prisoners of war and refugees.

In addition to the exhibition of crèches, the convention featured an extensive program of lectures on subjects such as the crèche in aboriginal communities, and Canadian immigrants and their crèche traditions. The convention also included the performance of medieval mystery plays.

The planning of the convention fell onto the shoulders of Nancy Mallett, the volunteer archivist and museum curator at St. James Cathedral. She and her team of volunteers won high praise from convention delegates.

Alberto Hidalgo of Odessa, Florida, said this was his fifth convention, and each was unique. “The thoroughness with which the Canadian organizers implemented it was admirable—the references, sources, speakers and choices for the program,” he said.

Carol Mareguil of Marquette, Michigan praised the program sessions. “The presentations were excellent and the presenters very knowledgeable,” she said.

Her friend, Carole Giannascoli of Allentown, Pennsylvania, especially liked the ecumenical service at St. James Cathedral, which opened the convention. “Every Christian religion was represented,” she said. “It was a beautiful way to start the convention.”

M. Mallett is thrilled at the convention’s success. “We were delighted at the turnout, the enthusiasm of the people, the questions that were raised, and the level of discussion at the medieval mystery plays.”

With the general public attending the opening service, the plays and the exhibits, she adds, “many, many more than 200 people participated in one way or another with the conference.”

Anglicans meet MPPs to discuss poverty
Talks focus on minimum wage, housing, social assistance

By Murray MacAdam

AS hard times take their toll, Anglicans are urging MPPs of all parties to come to the aid of the more than one million citizens living in poverty. Meetings are planned with 45 MPPs of all parties across the diocese, focusing on specific proposals to advance the poverty reduction agenda that all parties agreed to in 2008 when they approved the Poverty Reduction Act. The campaign seeks to have an impact on the government’s 2012 budget, expected this spring.

Archbishop Johnson will take part in the campaign.

“It is important to meet with our local MPP now to form a working relationship and present the priorities that are crucial to reducing poverty,” says Scott Riley of St. Martin, Bay Ridges, Pickering. “Our motivation is to serve our Lord Jesus Christ by keeping his commandment of loving one another as Christ loves us. Speaking out on behalf of those in desperate need is an excellent way to show that love,” Mr. Riley and members of his parish planned to meet their local MPP on Dec. 14.

The need for action is more urgent than ever. Nearly 400,000 Ontarians turn to foodbanks each month, including many low-wage workers. Meanwhile, 150,000 households are on waiting lists, often for years, for decent, affordable housing.

A new report by the 25 in 5 Network for Poverty Reduction, a group that includes the Anglican Church, notes: “In Ontario we have a choice: Do we allow income inequality to worsen? Do we allow Ontario to turn into a divisive, socially volatile province? Or do we step up the province’s poverty reduction plans?”

“It is absolutely essential that we tell our elected officials of the need for affordable housing and the costs of not making this a priority,” says Helen Perry of St. James, Orillia, who is active with the James Place outreach ministry. “A young man came to us who’s trying to complete Grade 12 and enter a skilled trades program at Georgian College. But he’s homeless, and unless he finds a decent place to live, his dream of becoming a skilled worker will remain just a dream. A young mother is desperately trying to find an affordable apartment on her salary of $15 per hour. We constantly hear stories like these.”

The MPP meetings will focus on three goals to improve life for low-income people:

• Raising the minimum wage from $10.25 per hour to $11.
• Bringing in a housing benefit to bridge the gap between high rents and low incomes, a proposal backed by non-profit housing providers, foodbanks and landlords.
• Indexing social assistance rates to the rate of inflation.

Proposals for fair tax increases to raise the revenues required for these measures will also be discussed.

“The Occupy movement has opened up a new space for discussion about social and economic injustice, the need for fair taxation for the common good, and the responsibilities of society to all its members and especially the more vulnerable,” says the Rev. Maggie Helwig, chair of the diocese’s Social Justice and Advocacy Committee. “These concerns have deep resonance for Christians and all who believe in a Gospel of justice and compassion. It’s our duty as people of faith to share these concerns with those who have been elected to represent us.”

The MPP meetings are being held throughout the winter, and some of them are still being organized. If you’d like to take part, contact the diocese’s social justice intern, Leah Watkiss, at lwatkiss@toronto.anglican.ca.

Murray MacAdam is the diocese’s Social Justice and Advocacy consultant.
Letters from Africa

Gift helps new diocese build residence, centre

In 2010, the Diocese of Toronto gave a grant of $100,000 from the Ministry Allocation Fund to the Diocese of Wiawso, Ghana, for the construction of a new bishop’s residence and conference centre. The Diocese of Wiawso was created in 2006 and its diocesan bishop, the Rt. Rev. Abraham Ackah, had been living in rented accommodations since then. In October, 2011, Bishop Philip Poole and his wife Karen travelled to the diocese to celebrate the opening of the new residence and conference centre. While he was there, Bishop Poole wrote these letters to Archbishop Colin Johnson.

Dear +Colin,

We have arrived in the Diocese of Wiawso. Our flights were great and we were picked up at the airport in Accra, Ghana’s capital, by Father Benard Chinbuah. The bishop’s driver, Ebenezer, drove us to the hotel after dinner. At dinner, we met Bishop Abraham Ackah’s son, daughter and daughter-in-law.

The weather turned that night, bringing torrential rains and floods which resulted in the deaths of at least 10 people in Accra. As we left the city the following morning for the drive to Wiawso, we saw significant destruction. The water had breached many people’s homes and the unpaved side roads off the main thoroughfares were often impassable. During the 12-hour drive to Wiawso, Ebenezer played his favorite CD many times. It consisted of Romantic Era hymns, all the old standards, sung by a Salvation Army choir from England!

This is indeed a religious country. In addition to a multitude of church denominations and a few mosques, the stores and stalls that line the streets often bear names such as Ask God Welding Straightening and Nathaniel Jesus Barbering. Taxies and trucks sport decals that say Clap for Jesus and Christ in You. Among my favorites said simply, “Be nice.”

Yesterday we visited the Diocese of Wiawso’s Cathedral of the Ascension, the new Bishop’s Lodge, and the church of St. Andrew, located in a very poor community called Bwinbashe. The Bishop’s Lodge is still a work in progress and quite impressive. Bishop Abraham, accompanied by a priest from the cathedral and Father Ben, gave us a tour around the two-storey building.

When completed, it will contain not only a home for the bishop and his family but accommodation for 16 to 20 people. In addition to the guest rooms, there is a conference centre, a lovely chapel, garages, a large kitchen, sleeping quarters for the cook, and a reception and dining area. Probably 30 men and women worked on the site today, some paid and some volunteers. The building will be dedicated Saturday, even though it is only halfway to completion.

From the Bishop’s Lodge, you can see the Cathedral of the Ascension perched on the top of a hill. When we arrived at the cathedral, we could see the Bishop’s Lodge down below, standing on a substantial 16-acre piece of land that has been carved out of the forest. The Bishop’s Lodge and the cathedral will be among the most impressive buildings in the community.

Karen Poole and Bishop Abraham Ackah stand in front of the Diocese of Wiawso’s new Bishop’s Lodge and conference centre. At right, Bishop Philip Poole stands at the dedication plaque with, from left, Father Benard Chinbuah, Bishop Ackah and one of the engineers overseeing the project.

On the one hand these buildings are to be seen as being on the top, but I have come to appreciate the wisdom in both the size and grandeur. They stand as symbols of hope for the people and mark a real effort to do something beautiful for God. This is a new diocese, and within five years they have a cathedral and bishop’s home near completion. They appear to be well built and ought to stand for a long time. The bishop will be able to host his clergy, who live great distances away and cannot afford to stay in a hotel. It will be a place of prayer, catechesis, hospitality and church governance. It will be a place which will employ a night watchman, day watchman, cook and gardener, providing a bit of a boost to local employment and the local economy.

The buildings stand as a testament to the vision of the bishop and the faith of people in Jesus Christ. They are very grateful to the Diocese of Toronto.

Dear +Colin,

Today we went to church and to a soccer tournament that the Diocese of Wiawso had organized. From our hotel, we went on a one- and a half-hour drive through the gorgeous Ghanaian countryside, with its lush forests and rolling hills. We passed scores of rural communities, some containing as few as eight buildings, others much larger. Cocoa is the main product of the economy and sheets of it were lying on the ground, drying in the hot sun.

There were often walkers on the road. The men held long, sharp knives designed to cut through the dense forest for cocoa pods. The women and sometimes children carried a variety of items on their heads. As we approached the church, we became aware that the priest and congregations had walked some distance out to greet us. Karen and I were asked to climb onto the back of a truck, which we did, and with Father Ben at our side we moved forward with trumpets and drums sounding and dancers all around us. People ran toward our vehicle shouting greetings, smiling and waving at us.

The driver took us as close as he could to the church before we disembarked and continued on foot. Some of the women were carrying shepherd’s crooks, which they placed together to form an arch under which we passed before entering the church.

The priest greeted us and told us the history of the church under the patronage of St. Luke. For years, the church has been served sporadically by catechists. Recently, Bishop Abraham appointed an archdeacon to visit the church two weekends a month to offer the sacraments and improve the quality of teaching. We sung some hymns and I was invited to speak. I focused on Luke and encouraged them to live into his example as a healer, evangelist, friend, storyteller and disciple of Jesus.

I was interested to gain some insight into the relationship between the local chief and the church. Bishop Abraham will not allow a building to be built unless he approves the design, and the chief holds the same rights. I am told the chief has given permission for a church hall to be built, and has designated the land which may be used for that purpose.

The congregation was a diverse group. Lots of well-behaved children danced for us. Karen was especially thrilled to see them offering their joyous celebratory dance. Some of them were very skilled. At one point the women formed a kind of conga line dance. Another man who entered in a wheelchair is a leader of the church and attends diocesan and national church events. I spoke all too briefly with him. He was impressive, indeed.

We find it difficult to describe the emotions we experienced. On the one hand it was a long tiring journey to get to the Diocese of Wiawso, but their greeting made the journey worthwhile. We were reminded of the gift of hospitality that marks Christians. We were reminded that these are our brothers and sisters, part of our worldwide Anglican family. Theirs is not an easy life, but their joy in the Lord serves as a remarkable example to us. They are so deeply grateful to God for everything they have. Father Ben always says how grateful he is to God for everything he has. In our Western eyes they have so little, yet they appear happy. Their simple faith is a shining example to us.

+Bishop Philip Poole is the area bishop of York-Credit Valley in the Diocese of Toronto.

**Children at an Anglican school in the Diocese of Wiawso.**
Physically attractive.

Our television universe is populated with makeover programs that present us with the possibility that seeking constant change is the only constant. When I watch my daughter grow from a small child to a young woman, I see that some people through the millennia, 2,500 years old. The very existence of portions of scripture like Psalm 96:1 lead me to believe that, at some level, it was always thus. Psalm 96 is at least 2,500 years old. The psalmist is calling for a new song to be sung to God; apparently, for whatever reason, the old songs just weren’t good enough anymore.

Today’s world is often characterized as one in which change itself is the only constant. When I ponder all the changes, some of our senior citizens have witnessed over the course of their lives, it is clear that human beings are so incredibly adaptable. One elderly church member, whom I spoke not long ago, was absolutely delighted to tell me about Skyping (video-phoning) with her grandchildren, and seeing her great-grandchild, on the other side of the globe. This same woman told me that she had spent much of her childhood in a home without electricity.

As was Jan 1 arrives, millions of people around the world commit themselves to something new in their lives: exercise more, stop smoking, eat healthier, or read more. The arrival of a new year inspires many of us to make a fresh start, to take a blank slate and redefine the way we wish to be seen or heard. We long to be anyone but ourselves, rather than be the same old selves.

Our television universe is populated with makeover programs of all sorts, from people who get a new face or a new career to those who undergo plastic surgery to make themselves more physically attractive. We are fascinated with the new. It is tempting to attribute this fascination to a modern sensibility that seeks constant progress and the newest, most improved thing we can find. Yet the very existence of portions of scripture like Psalm 96:1 lead me to believe that, at some level, it was always thus. Psalm 96 is at least 2,500 years old. The psalmist is calling for a new song to be sung to God; apparently, for whatever reason, the old songs just weren’t good enough anymore.

Today’s world is often characterized as one in which change itself is the only constant. When I ponder all the changes, some of our senior citizens have witnessed over the course of their lives, it is clear that human beings are so incredibly adaptable. One elderly church member, whom I spoke not long ago, was absolutely delighted to tell me about Skyping (video-phoning) with her grandchildren, and seeing her great-grandchild, on the other side of the globe. This same woman told me that she had spent much of her childhood in a home without electricity.

A WEE DRAM

Evelyn Butler (left) with Brenda and Bruce Stewart, all of St. John, West Toronto, enjoy a glass of scotch at a fundraising event held by the Rotary Club of Toronto Sun- rise on Nov. 30. The Rotary Club will be donating $10,000 over three years to St. James Cathedra- drafh’s Health and Foot Clinic. The evening included dinner, bagpipe music and instruction on the art of scotch tasting. At right, Gloria Wisse, the cathedral’s parish nurse, savours a wee dram.

The Cornell University Glee Club, with Scott Tucker, music director and conductor, presents a Conflict and Reconciliation Concert at Church of the Ascen- tion, 33 Overland Dr., Don Mills. Tickets are $20, students $10. Call 416-443-9737.

January 2012

Looking ahead

To submit items for Looking Ahead, email hpausak@toron- to.anglican.ca or call 416-443-9737. The February issue is January 1. Parishes can also promote their events on the diocesan’s website Cal- endar, at www.toronto.anglican.ca.
PRAYER CYCLE

FOR FEBRUARY

2. St. John the Divine, Scarborough

Peter Fenty. O.P.

op may apply through the Ven.

Lieutenant Commander

The Rev. Ryan Sim, Priest-in-

Associate Priest, St. Matthew,

Campbellford, Hastings &

West Hill

4. St. Matthew in-the-Pines, West Hill

Rev. David Greenwood, Hon -

is in addition to his current ap-

Committee Interviewing

(St. John, Whitby

Third Phase - Parish Selection Committee Interrogation (not receiving names): none

Ordination

The Rev. Margaret Rodrigues was ordained to the priesthood at St. Philip, Kipling, on Dec. 18.

Conclusions

The Rev. Deborah Koscewski has announced her retirement. Her last Sunday at St. Barnabas, Chester, Toronto, was Christ- mas Day.

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

St. Thomas, Midbrook (Trent-Durham)
St. Francis of Assisi, Meadowvale West (York Credit Valley)
St. Margaret-in-the-Pines, West Hill

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

none

10. St. Alaric, Port Perry

13. St. John, Whitby

16. St. Nicholas, Birch Cliff

Magi worshipped the newborn king

The feast of the Epiphany (Jan. 6) marks the end of our Christmas celebrations and commemorates the revelation of the Christ-child to the Gentile world. The word “epiphany” comes to “manifest” or “show forth.” Traditionally, we celebrate the arrival of the Magi to the home of the Christ-child. Notice also, Matthew begins and ends his Gospel with the need to proclaim the “good news” of Je- sus to the Gentile world. (See the great commandment of Jesus in Matthew 28:19-20, “Therefore go and make disciples of all nations.”)

We know very little about these Magi. We don’t even know how many were in the group! The Bible does not give us this infor- mation. The early Eastern Church suggested 12. Origen (185-254 CE) set the number at three. Three magi were given to them by Tertullian (160-225 CE), probably because of the im- plied reference in Psalm 72 and Isaiah 60 that all kings will bow down to him. The Venerable Bede (673-735 CE), an English monk, described them as “wise men.” They do not, however, appear to be very wise in asking Herod, the King of the Jews, whose new king was to be born. Herod’s reputation as a brutal and jealous leader was well known in the Gentile world. It was said that it was better to be Herod’s pig than his son. (This was actually a play on the Greek words for pig and son. It was well known that Herod had murdered three of his sons, his wife and several others in his court. How- ever, following the dietary laws of the Jews, he would not eat the meat of a pig) No, it was not very astute of the Magi to ask Herod where the new King of the Jews was to be born. This act led to the slaughter of the innocents, when Herod had all of the children in Bethlehem under the age of two put to death.

The Magi came from the east. Probably they were of the tribe of Reuben from Persia. These three Magi studied the stars to dis- cover what was happening in their world. As they were non-Se- mitic, they were excluded from the gen- tle world, and it was to this group of magicians that God re- vealed the new born king through a sign in the heavens. God used the medium of their world, the occult, they represented the Gentile world, and for a moment, Jesus was worshiped this newborn king. (Matthew 2:1-12, is the Gospel reading for the Feast of the Epiphany). This story is found only in Matthew. Magi is plural for magus or ma- gician. These folks were the as- trologers and fortune-tellers of the ancient world. Frankincense was used as a gift for a king; frankin- cense was considered a gift for a priest; myrrh was for one who must die. These gifts were given to Jesus, thus the three gifts the Magi prophesied that Je- sus was indeed our priest and king, but, most importantly, he was the one who would die on behalf of all people.

In the Orthodox Church, Epiphany is associated with the Baptism of Jesus, which marks the beginning of Jesus’ earthly ministry. This service includes the blessing of water for baptism. This celebration was considered one of the principal festivals in the church year, together with ‘Easter and Christmas.

It was in the 4th century that the Western church, to which we belong, first celebrated this Feast of the Epiphany, but it lost the im- portance of the Baptism of Jesus. In the Book of Common Prayer, you will find the Baptism of Jesus relegated to a second service for the Feast of the Epiphany. It was- n’t until 1905 in our Western church that the Baptism of Jesus was assigned a Sunday celebration (the Sunday after Epiphany). Francis of Assisi (1181-1226 CE) gave us the first creche, putting together the two narratives of the Christ-child from Matthew and Luke. His creche included both Magi and shepherds at a manger, setting the norm for future gener- ations of creches.

Magi tended to be like the Magi, like the shepherds in Luke, bowed down and worshiped the Christ- child. This was their only possi- ble response to what had been re- vealed to them. As we discover once again the Christ-child in our lives, may we also respond like the Magi and shepherds of old, and worship him who is our Lord and our God.
Banners help artist heal
Silk creations lift spirits

BY CAROLYN PURDEN

LORD at the cornerstone, flowing silk banners hanging from the roof beams of St. James, Orillia, it’s hard to believe that behind their creation lies a story of loss and loneliness.

The banners, which measure 45 inches wide by 14 feet long, were created by Orillia artist Ralph Moore. They are entitled Resurrection and Creation.

Mr. Moore is a textile designer by trade. Specializing in hand-painted silks, he exhibited his work at every craft show in Ontario. But 30 years ago, as his career was flourishing, circumstances in his life forced him to stop to look after his family. His father was suffering from osteoporosis, his mother was blind with macular degeneration, and he was needed at home. Then his sister had a stroke, and Mr. Moore helped her with her three young children.

His father died in 2001 and his mother in 2006, and his sister, now paraplegic, lives down the street, is in a nursing home. Looking after his family and the house meant that Mr. Moore became more and more isolated and cut off from people. After his mother’s death, he says, he was floundering.

“It’s very hard to accept the fact you’re by yourself,” he says. “It’s a very lonely life.”

Mr. Moore did a lot of praying during this time. His family had strong generational ties to St. James, and he went there and met the Rev. Terry Bennett and the Rev. Carol Hardie.

“They asked me to rekindle my art,” he says. They commissioned two banners for the church, with the church paying for the materials. Mr. Moore donated the rest. The banners each took 1,200 hours to create. Silk is the most difficult material on which to put a mark on silk. You have to be able to do the design through your head because putting a pen-cil or chalk mark on it will damage the silk.”

Silk painting involves merging some 250 special dyes with soft, smooth strokes of the brush to be an integral part of the fabric. Once the silk is painted, it is steamed, washed and sent to a tailor for hemming and making a sleeve for the back of the fabric.

Mr. Moore created the banners as a memorial to his family and in celebration of his own faith. The artworks resemble stained glass windows. The Resurrection banner looks like a flame, and there are representations of angels and Jesus within the colours. The Creation banner carries the image of a lily.

The colours in his banners convey a message about Christian faith, he says. Gold represents the kingship of Jesus; green is for growth, and the reds, browns and oranges convey the passion and compassion of Jesus. White encompasses the spiritual nature of all people and the lines separating the colours are inclusive of humanity.

The subdued tones of the Resurrection banner, says Mr. Moore, make the bright colours celebrate his new life. Those bright hues continue to explain in the greatest manner.

He has made a third banner, entitled Joy. While he was making the banners, Mr. Moore met Cindy, and married her last December. Mr. Moore describes the new banner, which is 16 feet long and incorporates 282 colours, as “two spirits coming together.”

The banners at the church are playing an important role in people’s lives. “I am getting a lot of positive feedback about these banners, and how they are healing people and lifting the spirits of those who have lost a loved one,” Mr. Moore says.

He adds, “It would be quite an honor” to do the Lord’s work of creating banners for other churches.” Churches that are interested in talking to Mr. Moore about his work can reach him at ralph.m.moore54@rogers.com.

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