Bakery all fired up

Churches invited to spend day

BY STUART MANN

JOHN Stephenson Jr. and Bob Harford have been working hard over the summer to get Take This Bread, the new bakery started by All Saints, Sherbourne Street in downtown Toronto, up and running.

Each Friday, the two have been baking loaves of bread and selling them, at reduced prices, to the tenants of the nearby Dan Harford Community Complex. They’ve also been inviting the tenants to join them in the baking.

They’re hoping to have the bakery running three days a week by early September, selling bread, cookies and communion wafers and providing training and job skills to 12 unemployed people.

“There’s been lots of interest from the tenants at Dan Harford,” says Mr. Stephenson, who manages a drop-in at the housing complex. "It’s wonderful to hear them say, ‘I want to be part of this.’"

The goal is to provide unemployed people with training in the bakery for 12 months, and then to transition some of them into paying jobs. Each person who completes the year-long training will receive a food handler’s certificate, qualifying him or her to work in a professional kitchen.

In addition to working in the bakery, the participants will also meet with a social worker once a month to develop goals for employment and learn financial skills.

Continued on Page 2

‘Cells’ build rural parish in U.K.

New Christians meet in homes to share faith

BY STUART MANN

WHEN you hear the words “cell church” or “fresh expressions of church,” you often think of them as taking place in urban or suburban settings. But they can also be happening in rural or suburban settings. They can also be happening in urban and suburban settings. But they can also be happening in rural and suburban settings.

In the Rev Sally Gaze’s benefice in rural England, for example, there are 10 “cells.” These are small groups, mostly made up of new Christians, who meet in people’s homes or other locations to grow in their faith.

“We wanted people to know Jesus and to be able to grow in discipleship, and we felt that to do that, we had to meet people where they were,” said Mrs. Gaze in an interview in early June. She was in the Diocese of Toronto to lead workshops on growing churches in rural areas.

Mrs. Gaze is no stranger to rural ministry. For the past 10 years, she has been the team rector of the Tas Valley in Norfolk, East Anglia. Her benefice is made up of six parish churches and the cell church. Before this, she worked in rural parishes in Wales and Worcestershire. She’s also the author of the book Mission-shaped and rural: growing churches in the countryside.

In 2003, she brought together a team of people to run an Alpha course, which is an introduction to Christian basics. About 26 people showed up, half of whom were new to Christianity. At the end of the course, several wanted to be confirmed. They also wanted to keep meeting and talking to each other.

Rather than be directed to their nearest parish church, they were given the opportunity to form church in small groups, similar to those in the Alpha course—and the first cells were born.

Mrs. Gaze said keeping the people together in small groups was important to keep them growing in their faith. “They hadn’t come nowhere.”

Continued on Page 8
other’s liturgies, and participate in each other’s ordinations. Anglican and Lutheran clergy may also serve in either church. St. Mark’s and Holy Cross had been worshipping together in an informal way for many years, including Advent, Christmas and Holy Week services. “When I arrived, it seemed to me that it made sense for us to be doing more things together,” says Ms. Barley. “So we did a joint Bible study that we planned together, and we had 25 people from the two churches involved in that.” Holy Cross sold its building in 2010, and the new owner gave them three years to continue to use the facilities. In September 2011, Ms. Barley and the Rev. Rachel Dart, the interim pastor at Holy Cross, began to talk about bringing the two congregations together, and after Christmas “relying on our leadership teams for both congregations, with preparation on various aspects of the proposed amalgamation and an opportunity for people to ask questions. Some parishioners visited St. David’s Anglican Lutheran Church in Orillia, to see “how the two churches came together and what they’ve accomplished,” says Ms. Barley. Both churches held a vote immediately after Sunday service on May 13, with the majority voting in favour of amalgamation. The joint congregation will worship at St. Mark’s, with Ms. Barley as incumbent and Ms. Dart staying on as interim pastor until the end of December. The clergy and the people of the new St. Mark’s Anglican Lutheran Church have a lot of work to do in the coming months, including a visioning session to figure out “who we see ourselves to be and what is our vision for the church,” says Ms. Barley. “We are going to need to be doing some things differently, we’ll need to be out in the community more, and we will be making changes to our worship. There really is a sense of energy as we come together.” That energy was palpable at the amalgamation service. “It was wonderful,” says Ms. Barley. “There was just so much excitement in the church. I’ve been here three and a half years and I don’t think we’ve ever had a service that was filled with such joy and anticipation.”
FaithWorks donor challenges Anglicans

New and increased contributions will be matched, up to $5,000 per donor

BY SUSAN MCCULLOCH

SEVENTEEN FaithWorks Ministry Partners stand to benefit from a challenge grant offered by an Anglican who was inspired by the apostle Paul’s reminder to the Corinthians that “as many are one body” (1 Cor 10:17). Margaret McCain is offering a $5,000 challenge grant which, if successful, will help to raise an additional $150,000 in the 2012 FaithWorks Campaign.

“FaithWorks is able to support so many vital ministries because of the generosity of many, many people,” said Mrs. McCain when she announced the challenge. “My family and I have been richly blessed, and I want to encourage others to consider how God’s promises of blessings and abundance have made a difference in their lives. I hope that my gift will help to inspire others to give generously to support the ministries of our FaithWorks partners.”

Mrs. McCain has offered to match all new and increased donations to FaithWorks raised between July 1 and Nov. 30, 2012. Churches, individuals and corporations who give a higher amount to FaithWorks this year than they did last year will see their increased contributions matched, up to a maximum of $5,000 per contributor.

For example, if a church gave $10,000 to FaithWorks last year and raises $11,000 this year, the challenge grant will provide another $1,000 for a total donation to FaithWorks of $12,000. Individuals, companies and parishes that have never before contributed to FaithWorks are also eligible to have their donations matched.

As of July 18, FaithWorks donations were more than 27 per cent ahead of contributions received during the same time period in 2011. The success of the Our Faith-Our Hope campaign has placed a renewed emphasis on stewardship in parishes throughout the diocese, says Peter Miaszek, director of Stewardship Development.
Committed to reconciliation

Every summer, my wife and I spend part of a day of our vacation “touching base” — a time to affirm what is working well in our marriage and to discuss pinch points of minor irritation or concern. We do it when we are calm, well rested and alone. It is a healthy relationship. It requires an act of reconciliation. Most of the issues arise from a simple misunderstanding, or inattention to some aspect of our lives. Some of the habits fallen into need to be changed. Sometimes it is a matter that can’t be so easily resolved because it is based on personality or a real difference of opinion, and then it becomes a discussion to understand why it is important to the other, even if we do not understand or agree with them. We know that it is safe to do this exercise — we are committed to each other “for better, for worse, for richer, for poorer, in sickness and in health.”

Reconciliation: an important work and an important task that we often do not live out. We are committed to do it at the heart of our spiritual life and our concrete witness to the world. God was in Christ reconciling the world to himself, and has entrusted us with the message of reconciliation. “We are ambassadors for Christ, since God is making his appeal through us” (2 Corinthians 5:18-20).

Can we allow this Church to be a safe place to engage in this hard but life-giving work?

March

Last March, Archbishop Terence Finlay and the Rev. Jim Perry engaged in a public act of reconciliation in downtown Toronto. It was celebrated at Holy Trinity, Trinity Square, Toronto. It marked a significant moment in the life of two men embroiled in a controversy that had international attention 20 years ago, and still has rippling consequences today. It had personal, spiritual and doctrinal consequences for the archbishop and in the world. It shows that in spite of these difficulties, they will continue to walk together as brothers in Jesus Christ and witness to the world, that in spite of these difficulties, they will continue to walk together as brothers in Jesus Christ and witness to the world, because they have made vows of baptism and ordination.

On the other hand, the diocese of Toronto is currently looking at the possibility of the ordination of women. I saw it as an opportunity to engage conversations and expression of differences that were not being expressed. It was an opportunity to listen, learn and understand each other, to open the way for reconciliation across real and sometimes imagined differences. The discussions were frank and honest. They were not asked not to score points but to seek deeper understanding. We left even more committed to our relationships within the Anglican Communion. Significantly, our concluding public statement centred on the prayer from the BBS marriage rite: “that our lives together may be a sacrament of God’s love to this broken world, so that unity may overcome estrangement, forgiveness heal guilt, and joy overcome despair.”

For what hope is there for the world if the Church, and we Christians individually, are unable to be sacramental signs of this outward and visible signs of God’s inward, spiritual grace that transfigures the world? We are among the few who are actively engaged in reconciliation for Christ, who not only reconciles us at the Cross, but also draws us into deeper communion with each other.

EACH CHURCH is called to engage in its own act of reconciliation. The theological underpinning is the Incarnation — God came to us. He seems to want us to go to the world that God loves. When I was at the course, we only studied one passage, the sending of the 70 in Luke 10:1-12. It was a surprisingly rich text. What impressed me is the fact that there is always a plentiful harvest, and that we are sent where Jesus himself would go, and that we can cultivate a radical trust in God—a good antidote for the risk aversion that accompanies a reactive and frightened church.

There is a trend to form virtual communities today, at least to form communities of affinity. We use social media with people we like half a world away and only hang out with friends like we, while we hardly talk to neighbours. Church activity sometimes takes place exclusively within its walls. A priest can spend a good chunk of time on the computer away from people. That is at least incomplete. There is something very exotic to some about geographical a reflection about Jesus of Nazareth, a first century Jew spending time in our marriage and raising pinch-points of minor irritation or concern, we have something even more important that keeps and binds us together. We have something we have been enriched by them! We have something even more important that keeps and binds us together.

You may have heard of “management by walking around” (MBWA). The idea is that a manager should not simply sit in his or her office but needs to walk around and talk to the workers, to listen to them and help when and where needed. I want to introduce you to “mission by walking around.” If the word mission scares you, substitute the word ministry.

While on sabbatical, I was able to follow the news more closely. There was an article on my Globe and Mail app called “9 lessons from great leaders around the world.” One story was about Ursula Burns, chair and CEO of Xerox. She started in the copy room and worked through the ranks to her present position. The lesson is that she knew her business from the inside out. She knows MBWA.

This dovetails with the emphasis of the church of the 21st century. Mission is not just doing big programs that will turn everything around. It is being present in the world. The idea is that a man who understands the problems in the world must stand for all their good intentions, they viewed the church has to do is do better at what worked and who made vows of baptism and ordination. Representatives of the Anglican Church have been present to express not only apology for the harm done in residential schools but our commitment to continue walking together in a relationship that is truly healing and life-giving for all.

In June, 19 bishops from Africa, Canada and the U.S.A. met in Toronto to continue a dialogue begun two years ago at our invitation, to listen, learn, understand and, indeed, many neighbourhoods do look different. There is something earthy, something MBWA.

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Refugees will suffer health care

A nurse practitioner who has worked with refugees in downtown Toronto, I am writing to express concerns about the health care government made on July 1 to the health care provided to refugees in Canada. These changes are inadequate and unjust and will have harsh consequences for many individuals, families and communities. As an Anglican, I also feel it is my duty to speak out against the absence of compassion these changes reflect.

Initially, when I wrote this article, the changes were devastating to refugee health care in Canada. Since then, however, I’ve had to revise it as the government has backed down on several issues. Most disturbing were the initial changes for Government Assisted refugees, who often come from refugee camps and may have lived through persecution and the atrocities of war, torture, famine and rape. The government’s initial argument that they would have access to health care in Canada through their former country’s health care system was false. Low-income and disabled Ontarians have access to Ontario Works and Ontario Drug Benefits, others to insurance coverage through their employers. Neither would have been available to these refugees, who also depend on the government for transportation and other services. Refugees, whose time in Canada is limited, will not have access to any physician or nurse, lab tests, or, most frighteningly, emergency care, unless they can pay for them. This includes women who arrive pregnant due to acts of violence in their home countries. Unlike most Ontarians, for whom a risk to public health, they will not receive coverage for treatment, even if they have a heart attack, stroke or car accident. Someone who has latent TB will not be supplied with medication to help reduce their risk of developing active TB; however, once they have active TB and are desperately ill and a threat to public health, the government won’t provide them the medications. This contradicts the principles of preventive health care on which our system is based.

The federal government’s stated reason for the changes (cost-cutting) is erroneous. The government revoked changes to this group at the beginning only after worldwide protests by concerned health professionals and significant media coverage. For years, there were two different groups of refugee claimants, who were to receive only emergency care, are now likely to get preventive care. The Ontario and Ontario Disability Support Program clients get, but that isn’t yet clear. Some may not be eligible in the first six weeks of arrival, and providers are supposed to phone ahead and ensure services are covered (a process that can take up to 48 hours—not very realistic when the patient is in front of you and in need of help).

Refugee claimants arrive asking for our protection. In many cases, they will not have access to any physician or nurse, lab tests, or, most frighteningly, emergency care, unless they can pay for them. This includes women who arrive pregnant due to acts of violence in their home countries. Unlike most Ontarians, for whom a risk to public health, they will not receive coverage for treatment, even if they have a heart attack, stroke or car accident. Someone who has latent TB will not be supplied with medication to help reduce their risk of developing active TB; however, once they have activeTB and are desperately ill and a threat to public health, the government won’t provide them the medications. This contradicts the principles of preventive health care on which our system is based.

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Mandarin ministry takes root

Two ask for baptism

BY CAROLYN PURDON

LAST September, the Rev. Esther Deng started a Mandarin-language worship service at St. Paul, L’Amoreaux, Scarborough. The area has the largest number of immigrants from mainland China in Canada, many of whom have no Christian background.

That first service brought out 28 people, many of them friends and supporters. The next Sunday, only three people attended. But out of that tiny nucleus, a Mandarin-speaking congregation has formed and is growing.

Today, between 10 and 15 people attend the service every Sunday. There is also a Bible study group that meets at the church on Monday and a gathering at Ms. Deng’s home on Saturday.

The Saturday group started with eight people in January and now has up to 15 members. Attendance fluctuates from meeting to meeting, most are not worshipers at St. Paul’s. Seniors who church-goers account for one-third of the members, and the rest are middle-aged couples and students who do not attend any church.

The Saturday group did not start as a worship group, but in June Ms. Deng held a Eucharist and worship service for the first time, and now plans to do it once a month.

In building up her congregation and group membership, Ms. Deng had to learn from people without injecting her own ideas. She immigrated to Canada 20 years ago, but things are much different today and students and families are dealing with financial and personal problems she did not have to face. “You have to treat them in an individual way,” she says.

Many of the people who attend the Bible study at St. Paul’s on Monday and the Saturday meetings in her home are visitors to Canada. In April, Ms. Deng had a worrying time when her group of 16 suddenly plummeted to three, as people left to return to China. “I considered whether I should stop, but we prayed and waited and more people came,” she says.

There is another challenge for Ms. Deng. “From September, I need more people to be involved,” she says. “I hope I can find some leaders inside the group so I can separate the congregation into at least two groups, one for younger people and the other for older people.”

There is no question that Ms. Deng has enjoyed a successful nine months. Although many people left her Saturday group in April, several of them had accepted Jesus Christ into their lives and told her they would seek out a church when they returned to China. And out of the congregation and Bible study group, at least two people have asked to be baptized in September.

Ms. Deng says she has had a lot of support from bishops, other churches and those who have been praying for her ministry. “I really feel great support from people and I want to say ‘thank you’ to them,” she says.

Learn, share your faith

A number of workshops and initiatives are being held in the diocese this fall to help Anglicans learn and share their faith with others. Here are a few of them:

Reach New People workshop filling up

For many parishes, starting up a second service is probably the easiest way to plant a church. Each New People initiative is being held in the diocese to help Anglicans reach new people. John Bowen, director of the Institute of Evangelism at Wycliffe College, at a seminar on what it means to witness to one’s faith. The seminar is based on the assumption that evangelism is something that all Christians can do as a normal part of being a follower of Jesus. Mr. Bowen’s talk, like his book Evangelism for Normal People, will be biblically grounded and will attempt to challenge participants in a gentle way. The seminar takes place on Oct. 17 at 7:30 p.m. at St. Timothy, North Toronto, 100 Old Orchard Blvd. For more information, visit www.sttimothy.ca/bowen.

Focus on mission in rural areas

Clergy and lay leaders are invited to the 9th R. Alex Sim Rural Ministry Symposium, which is taking place Oct. 22-24 at the Salvation Army’s Jackson’s Point Conference Centre. The speaker will be John Bowen, director of the Institute of Evangelism at Wycliffe College. Each participant can take four workshops. For more information, visit www.ruralsymposium.ca.

Reimagining Church in York-Simcoe

Bishop George Elliott invites clergy and laity in York-Simcoe to attend Re-imaging Church, a four-week course that challenges participants to listen and learn together, and continue the conversation about being faithful to God’s call in the 21st century.

Reimagining Church is an introduction to missional thinking for those who know something is wrong, but are not sure what it is, how they should think about it or what might be done about it. It is pitched to the level of the committed Christian who has not studied theology in a formal way.

The course takes place at St. Paul, Newmarket, Mondays, Sept. 10 to Oct. 1, from 7:30 to 9:30 p.m. Individual registration costs $50 per person. Teams of clergy and laity are encouraged to attend together and will receive a course discount of $150 per team of four or more people. For more details, visit www.shapedformission.ca or call Elizabeth McCaffrey, the Congregational Development coordinator, at emc@toronto.anglican.ca.

The day-long event, organized by the diocese, will feature three sessions in her home are visitors to Canada. In April, Ms. Deng had a worrying time when her group of 16 suddenly plummeted to three, as people left to return to China. “I considered whether I should stop, but we prayed and waited and more people came,” she says.

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Learn how to talk about your faith

Join John Bowen, director of the Institute of Evangelism at Wycliffe College, at a seminar on what it means to witness to one’s faith. The seminar is based on the assumption that evangelism is something that all Christians can do as a normal part of being a follower of Jesus. Mr. Bowen’s talk, like his book Evangelism for Normal People, will be biblically grounded and will attempt to challenge participants in a gentle way. The seminar takes place on Oct. 17 at 7:30 p.m. at St. Timothy, North Toronto, 100 Old Orchard Blvd. For more information, visit www.sttimothy.ca/bowen.

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Churches discuss life after apology

Anglicans taking action, says Bishop Poole

By Carolyn Purden

THE mainline churches have all apologized to aboriginal people for the residential schools they ran, but this is only one step on the journey of repentance. What do the churches do now to live out the apology?

This was the question posed to church representatives at one of the workshops at a Truth and Reconciliation Conference, held in Toronto in early June.

The Meeting Place: Truth and Reconciliation 2012 Toronto was a community-organized collaboration with the Truth and Reconciliation Commission of Canada. Its goal was to raise public awareness of the intergenerational impact of the schools on survivors, their families and communities.

The three-day conference focused on relationship-building, and one of the many workshops it ran was entitled, “How can churches walk the talk on reconciliation?”

Four church representatives anchored the discussion, with Bishop Philip Poole, area bishop for York-Credit Valley, speaking for Anglicans. The church representatives talked about their denominations’ apologies and how their churches had been affected since. Afterwards, others in the workshop were invited to discuss areas where the churches could do more.

It was evident that the apologies had made a dramatic impact on some of the churches. United Church representative the Rev. Brian McIntosh said that after its 1986 apology, the church’s structure was changed to reflect a greater emphasis on aboriginal relationships and justice. In 1998, the church issued a statement of repentance directed especially to residential school survivors.

Catherine McClusky, speaking for the Presbyterians, said her church’s apology represented a real desire to bring back “human being to human being dialogue.” The church apologized not only for what it had done, she added, but also the things it had left undone.

It is a challenge to live out the apology, she added, but the church is very good at responding to that challenge at a grassroots level. She concluded, “The church is asking us to make right the things that break the Creator, that break God’s heart.”

Bishop Poole outlined a large number of initiatives that the Anglican Church has taken since its 1995 apology. It has changed the way it enters into international relationships, especially with aboriginal people. It is promoting and building its members’ awareness of the legacy of colonialism, and ensuring Anglican participation at every Truth and Reconciliation hearing across Canada.

The church has also provided its historical information about the schools, is working on translating the apology into aboriginal languages, and is providing anti-racism training for all committees and councils at the General Synod level, he said.

Bishop Poole expressed appreciation for the work of the Anglican national aboriginal bishop, Mark MacDonald, adding, “We have much to learn as a national church about becoming more diverse, more engaged, more multi-cultural.”

Many indigenous people are increasingly experiencing a conflict between their desire to be practicing Christians and their need to respect the teaching of their elders, the workshop heard. The church representatives were asked how their churches are responding.

Roman Catholic representative Gerry Kelly talked about the deep harm done to aboriginal communities by the disruption to and banning of their ceremonies by government and churches. He pointed out that people have been harmed, and they have only begun communities to go to.

“Nothing has been so damaging as the disruption of ceremony,” he said, explaining that ceremony is very precious. “Talk helps, ceremony heals,” he explained.

Mr. McIntosh pointed out that there could be a natural intersection between aboriginal ceremony and church ritual. As an example, he compared smudging at the entrance to the church with incense inside the church.

Bishop Poole told a story about Christ Church, Bolton. The parish had invited Bishop MacDonald to confirm their young people, but in preparation, the leader of the confirmation class took an unusual step. She based the preparatory teachings on the Anishinaabe Teachings of the Seven Grandfathers, a set of teachings on conduct towards others. “It’s a tiny thing,” he said, “But I bet dollars that the young people confirmed that day will never forget the preparation they had for confirmation,” said Bishop Poole.

Mr. McIntosh said that many in the churches want to help but do not know what to do. He suggested they find a group or organization active in their community and reach out to them, saying they want to learn how to achieve a right relationship.

“Approach with humility and openness,” he advised, “not feeling that we have the answers. Walk side by side in a different way of being.”

FaithWorks contributions matched

Continued From Page 3

He says that the increased contributions to FaithWorks are a direct result of that growth in discipleship.

Bishop Philip Poole, who chairs the FaithWorks Corporate appeal, praises Mrs. McCain’s extraordinary vision and commitment to helping those in need. “Margaret McCain is known for her generous support of many important causes throughout our community and across Canada,” he says. “Together with her late husband, Wallace, Margaret has always lived her faith through loving service to the church, and by generously sharing God’s blessings with others. Margaret’s leadership in offering this challenge grant is a blessing to all of us who share in the ministry of FaithWorks.”

FaithWorks Ministry Partners depend on FaithWorks support to help them respond to ever-increasing needs throughout the community and around the world. In 2012, FaithWorks Ministry Partners will receive $1.12 million. Parishes have retained $82,147 to support their own outreach initiatives, while Area Councils received a total $36,726 to support priority projects in their areas.

For more information about the McCain Challenge grant or to make a contribution, contact Susan McCulloch, FaithWorks Campaign Manager, at 416-363-6021, ext. 244 (4-800-666-8932 ext. 244) or smcculloch@toronto.anglican.ca. To make a secure online donation, visit www.faithworks.ca.
Baptized in river

BY THE REV. RISCYLLA SHAW

SUNDAY June 10 dawned glorious-ly for our church school’s picnic. The sun was shining and the leaves, freshly unfurled, were tingled with the warming earth and the new leaves. The local park served as the site for our celebration, which included the baptism of Julie and her nephew Cameron in the Humber River.

Julie, 17, bravely decided one day before Easter that it was time to start coming to church. She was on a search for truth, and the way she could live this out was to get her older sister, Alice, to drive her to Church, Bolton, Julie has found a place for herself, her sister and her nephew Cameron, in a vibrant faith community that practices being the hands and feet of Jesus in the world. Her next step was to declare her commitment to Christ.

The congregation pressed forward along the grassy riverbank, coming in waves. With my word of invitation, many participated in the thanksgiving of the gift of water, drenched joyfully into the cleansing stream.

Showing solidarity, the sponsors sat in faith waiting with each baptismal candidate. I scooped water from the river and poured it onto each of their heads with a shell, declaring their new identities, with shoulder their new identities, with pride and humility.

We practice immersion baptism, as a vivid expression of the Christian’s participation in the death, burial and resurrection of Jesus. It was a simple step to recognize the Humber River, in all its natural beauty, as the vehicle for baptism.

The service took place in a park beside the river. PHOTOS BY MICHAEL HUDSON

U.K. parish grows through cell church

Continued From Page 1

from a church background. They had shared their needs and concerns at Alpha, and if they went to a Sunday congregation, they wouldn’t see each other and they wouldn’t have the opportunity to have the kind of life-long faith conversations and to pray for each other.”

While this might seem odd at first to keep the newcomers separate from the regular Sunday congregation, it can actually lead to a stronger parish overall, she said. “Cells are vital parts of the body, and cells in church life are there to multiply and grow and keep the body healthy. Cells are small groups where people share their experience of living a church-in-miniature. They are like cells which contain the DNA of what it means to be church—worshipping together, learning from the Bible, caring for each other and the wider church, and sharing God’s love in the local community and wider world.”

Although congregation members can join the cell churches if they want to, the cells are primarily aimed at being church for the unchurched—for those for whom Sunday worship is unfamiliar and uncomfortable, or simply impossible among work and family obligations. They also actively reach out to those who don’t attend church, and they create opportunities for others to find out about the Christian faith for the first time.

“Often a cell is defined by the kind of mission they feel called to,” said Mrs. Gaze. In her parish, there are cells for youth, new mothers, men, people of different generations, and people who reach out to those with learning disabilities.

“It’s often difficult in a small village church to find people who share your interests and stage in life—one church has to cater for everyone—and cells give a chance for those with particular needs and interests to get together to explore issues of faith specific to them, such as being a teenager or being a parent of young children or managing a demanding workload. This is also attractive to others in similar situations on the edges of faith who understand their situation.”

The cells, which meet weekly, have from four to 12 members. They meet in people’s houses or wherever is convenient. Each cell is led by a trained leader, usually a lay person. Their time together includes “the 4 Ws” – welcome, worship, word and witness.” Three or four times a year, they receive the Eucharist from Mrs. Gaze or another priest in the Tas Valley Team.

While there is inevitably some tension between the cells and the congregations in the parish churches, they get along well together, she says. Not only do the cells bring new faith and energy, they also provide practical support. They contribute a significant amount of money to the benefice’s operating budget and, because they have no buildings to maintain, they can buy things like photocopiers and other items for the parish churches. “The cell church has never been a drain on the parish churches,” she says. “There is a real relationship of love and support between them.”

Mrs. Gaze admitted that, at first glance, getting cells up and running may overstretch an already busy cleric in rural ministry. But her experience has been the opposite of that. “In my experience, in some ways the cell church is the easiest church to grow because of the people who’ve joined it and because it’s mainly lay-led. When I invest in those cell leaders, they do a lot of pastoral care and ministry that otherwise nobody would be doing, or I would be asked to do and become stretched in doing it.”

She said it’s a rewarding part of her ministry. “Part of our ministry as ministers is to enable others to be ministers.”
Bishops pledge support for Communion

International group meets in Pickering

BY CAROLYN PURDEN

African, Canadian and American bishops meeting in Pickering and Toronto in June expressed a significant commitment to the continuing existence of the Anglican Communion. The Communion is important, they said, and regardless of divisive issues, they are committed to being part of the Anglican family.

The 17 bishops were engaging in the third annual Consultation of Anglican Bishops in Dialogue and had two themes to discuss: their shared mission and the proposed Anglican Communion Covenant.

The consultations emerged from the 2008 Lambeth Conference, when tensions arose over the church’s stance on same-sex relationships, and are designed to build community among bishops who live and minister in different contexts.

Archbishop Colin Johnson and the Rev. Canon Dr. Isaac Kawuki-Mukasa, coordinator for dialogue for the national church, organized an initial conversation in 2008 and from that seed, future dialogues in London (in 2010) and Dar es Salaam (last year) developed.

There is a core of bishops who have attended each of the dialogues, and they have been joined by others, depending on the locale. But even with the presence of new members, the bishops have managed over the three meetings to build an increasingly strong community.

The bishops themselves commented on this in a statement issued after the Toronto meeting, noting that they had been able “to continue to build on the foundation of understanding and trust” that had grown over their previous two meetings.

Archbishop Johnson has witnessed this growth since the 2008 conversation. “There’s a growing sense of trust, and a deeper commitment to one another in dialogue, and a greater understanding and knowledge of each other,” he said.

He pointed out that those who have very extreme positions on the left or the right have little interest in listening. The bishops who participate in the dialogue represent the broad consensus of the Anglican Communion, and are committed to the Communion and to developing relationships that will assist with God’s mission.

“We listen and learn from one another,” Archbishop Johnson said. “There is no agreement on a range of issues amongst the group, but on the core issues there’s a real sense we can recognize one another as brothers and sisters in Christ.”

Canon Kawuki-Mukasa echoed this feeling. “There’s not as much tension in Anglican relationships as there was seven or eight years ago,” he said, “and there’s a willingness to listen to one another and not to demonize one another on both sides.”

The high point of the meeting for Canon Kawuki-Mukasa came when some of the African bishops began asking how the Canadian church came to make decisions about same-sex relationships.

The Canadian and American bishops seemed to welcome the question, he added. “They were given an opportunity to respond in a way that they felt they would be heard without being judged. And their responses, I felt, were very effective in helping the Africans understand what was happening here and why decisions were made the way they were.”

The dialogue is not intended to be an annual event, but a fourth is scheduled for next year either in Gaborone, Botswana, or Cape Town, South Africa. The chosen theme of trust and reconciliation reflects mission imperatives in both Africa and Canada.

Archbishop Johnson said all previous participants will be invited to the next meeting, but the value of the dialogues will diminish if large numbers of bishops become involved. For this reason, the bishops, in their closing statement, encouraged other bishops, as well as clergy and laity, to develop similar opportunities for building trust and talking frankly together.

Bishops reflect on mission, Covenant, future dialogue

BY CAROLYN PURDEN

In a statement issued at the end of the third annual Consultation of Anglican Bishops in Dialogue, the bishops noted that mission is not something “that we do to another.” Rather, its key tenet is listening for ways in which God is at work in the world, how others are responding to and participating in that work and how we might partner with them.

The bishops also said that mission is not about shifting resources from abundance to scarcity but about combining a range of resources such as knowledge, trust and discernment.

The key challenge, they added, was how to support fellow bishops in the mission decisions they make within their own context and from their perspective.

As a group, they pledged “to consider deeply the impact of our decisions and actions—informed by our own context and perspectives—on the life and ministry of the church in other contexts.”

The bishops also said they were “deeply committed” to the intention of the Anglican Communion Covenant. However, they differed on the fourth section of the document, which outlines consequences for dissenting provinces.

They added that whatever becomes of the covenant, “the process in which it plays a vital role has caused us to engage in difficult, holy, important and hopeful conversations that have deepened our friendship in Christ and our commitment to support one another.”

While they commented on the growth of their relationship through the dialogues, the bishops also pointed out that they were “a work in progress.” Their continuing relationship will require commitment and patience, they said.

The bishops closed their statement with a quotation from the marriage rite: “May (our) lives together be a sacrament of your love to this broken world, so that unity may overcome estrangement, forgiveness heal guilt and joy overcome despair.”

Said Archbishop Colin Johnson, “I think this is an important message of hope for a world that needs to see that people who are in conflict can actually continue to be in relationship.”

The full statement is available on the diocese’s website, www.toronto.anglican.ca.

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Thieves steal valuable items

Valuable items were stolen from St. Mary and St. Paul, Lytton, over Easter. Thieves carried off guests coming to the church’s historic graveyard to enjoy the chocolate lilies, there were chocolate fountains, chocolate cakes and chocolate cones filled with chocolate ice cream. In addition to the chocolate lilies, there were tall Oregon grapes. Volunteers from The Land Conservancy of Canada sold tours of the flowers. Meanwhile, inside the parish hall, the big attractions were chocolate fountains, chocolate cakes and chocolate cones filled with chocolate ice cream. In the church itself, a choir of 18 young people sang to a large audience. Half the money from the event was donated to The Land Conservancy of Canada. The Diocesan Post

Chocolate festival draws hundreds

The Chocolate Lily Festival at St. Peter’s Quamichan, in April, was the best one ever, with 100 paying guests coming to the church’s historic graveyard to look at the beautiful flowers and savour chocolate creations in the parish hall afterward. The night before the big day, the volunteer groundskeeper, David Lowe, went around the graveyard and poked little red flags next to the lilies that had bloomed. In addition to the chocolate lilies, there were white and pink lily lilies, shooting stars, toothworts and tall Oregon grapes. Volunteers from The Land Conservancy of Canada led tours of the flowers. Meanwhile, inside the parish hall, the big attractions were chocolate fountains, chocolate cakes and chocolate cones filled with chocolate ice cream. In the church itself, a choir of 18 young people sang to a large audience. Half the money from the event was donated to The Land Conservancy of Canada. The Diocesan Post

Woman baptized in frigid river

Between periods of gently falling snow, baptismal candidate Joelle Caron and the Rev. Jacques Vaillancourt wiggled into wetsuits and plunged into the frigid Battle River in central Alberta in April for a full immersion baptism. Breaking through the icy water, Joelle was signed with Holy Oil and given Holy Communion, which had been consecrated at a Eucharist at St. Andrew, Camrose, preceding the journey to the river’s edge. “I had always wanted to be baptized in open water,” said Joelle, a 20-year-old university student who grew up on a farm in Alberta. She said she wasn’t nervous about going into the river, despite the freezing temperature. “I was a fearless child, and I’m a swimmer,” she explained. Upon reaching dry ground, Joelle and Mr. Vaillancourt were wrapped in warm towels and given hot coffee. Joelle was presented with an engraved Bible by the local Anglican Church Women. The Messenger

Youth plan, lead worship service

St. Paul, Edmonton, held its first-ever worship service that was arranged and led entirely by youth. The service required a month of preparation by the church’s youth group. Youth leaders coached teams to greet people at the door, besides speakers, and write the prayers of the people. The youth conducted a skit during the children’s focus time, entitled “Who is God?” The skit was about a young girl on a quest to find out the true identity of God from her friends. The sermon was a video called “Who I am in Christ,” produced by and starring the youth themselves. In addition to the video, four young people shared their personal beliefs and testimonies about their spiritual journeys. The Messenger

Youth retreat planned for dioceses

The youth ministry team in the Diocese of Brandon was planning the first-ever youth retreat for the Ecclesiastical Province of Rupert’s Land, which encompasses several dioceses in western Canada and the Arctic. The retreat, for high school students and first-year university students, was planned for the last week of August. The Mustard Seed

Man climbs CN Tower to aid church

Ken Mann successfully climbed the 1,776 steps of the CN Tower in Toronto in April to raise funds for the restoration of St. Paul, Shigawake, in the Diocese of Quebec. He completed the climb in 29 minutes, only one minute longer than when he did it 18 years ago. His climb raised $25,000. Gazette

Cuban bishop visits Niagara

Bishop Griselida Delgado Del Carpio of Cuba and her husband, Gerardo, visited the Diocese of Niagara for four days in April. The Diocese of Cuba and the Diocese of Niagara are in a companionship program. Highlights of her visit included Morning Prayer at St. George, Guelph, which is helping to rebuild a church in Cuba, a Fiesta and a worship service in Spanish, and an evening of Spanish food and music at St. Luke, Burlington. She also met with Bishop Michael Bird, the diocesan bishop, and Archdeacon Michael Thompson, the general secretary of General Synod. The Niagara Anglican

Choir visits isolated community

The Rev. Ken Abbott, along with the band and choir of the Parish of Bay L’Argent, paid a visit to the isolated community of Ren-centre East in the Parish of Belleoram to participate in a service of prayer and praise. The ladies of St. Stephen’s church in the Parish of Belleoram served lunch for the travellers in the local fire hall, and then everyone made their way to the church for the service. St. Stephen’s congregation enjoyed the music and singing and asked the visitors to return next year. On their way home, Mr. Abbott and the musicians thanked the captain and crew of the MV Northern Seal, the boat that ferried them home. Anglican Life

Bakery makes tasty wafers

Churches can place orders

Mr. Stephenson is inviting churches to send small groups to the bakery to bake with the staff for a day. “We want people to not just buy the bread but to interact with what we’re doing. We’re hoping that churches will come on a Friday and bake with the program participants, and then take the baked goods back to their church for use on Sunday.” He says the bakery already serves a local companionship wafer. “It tastes better because it has got a lot of shortening in it,” he says with a laugh. He says it’s important that customers get to know the people who are doing the baking. “To take part in the process of baking with people who are marginalized—that’s key for people to buy into the project. The learning is much deeper than.” Volunteers are also needed to help out on a regular basis. The bakery is located in the Toronto Friendship Centre, just two doors down from the church at the corner of Dundas and Sherbourne streets.

The bakery plans to sell its goods to individuals, local restaurants and churches. One of the aims of the project is to produce quality food that is accessible to people who couldn’t otherwise afford it. Therefore, the unemployed and working poor will be able to buy the products at a lower price.

Mr. Stephenson says getting the bakery going has been hard but satisfying work. “It’s been a challenge but also lots of fun. We had a good day over about two weeks ago when we were baking communion bread and sitting around eating cookies and drinking coffee and I thought, ‘This is a community of Christ right here.’ That was a special moment.” Churches that are interested in visiting the bakery and purchasing its products, or volunteers who want to help out, are asked to contact Mr. Stephenson by phone at 416-368-7768. The bakery also plans to launch a website in September, www.takeithomebread.ca, to sell its goods.

From left, John Stephenson, Bob Harford and Keenan Menard check new loaves of bread. At left, communion wafers. PHOTOS BY MICHAEL HUDSON

Continued from Page 1

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PHOTOS BY MICHAEL HUDSON

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What is charity, justice?

New workshop looks at old, modern meanings

BY LEAH WATKISS

Christian Social Justice from the Pickering area gathered at St. Martin, Bay Ridges, on June 11 to attend a new workshop offered by the diocese’s Social Justice and Advocacy department. The “Charity with Justice” workshop addresses questions such as: What is justice? How is it different from charity? What are some ways that we, as Christians, can respond to the calls of Jesus Christ and the prophets today? The world we live in today is very different from the one of Jesus’ time, says Murray MacAdam, the diocese’s Social Justice and Advocacy consultant. “As our culture has become more individualistic and consumerist, our notions of charity and justice have also changed. This means that when we use the words ‘charity’ and ‘justice,’ we do not refer to the notions of Jesus and the prophets.”

In the workshop, participants discovered the Biblical meaning of charity and justice and compared it to modern notions. They then spent time in small groups discussing the different work of their parishes. They brainstormed ways to reclaim Biblical notions within that work. They were also presented with ways to get involved in current diocesan initiatives.

The feedback received from the event was positive. “It helped me realize the difference between charity and justice and has encouraged me to become involved with our social justice group,” wrote one participant. Another participant wrote: “It reminds me just how much we are doing, and how much more could be done.”

Members of St. Martin’s Social Justice Committee found the material interesting, informative, and useful. “The inclusion of the scriptures where the concepts of justice and charity are found in the Bible was very helpful in highlighting why we, as Christians, should be seriously engaging in these issues.”

The workshop is a free and engaging way to get people to discuss charity and justice issues from a Christian perspective. To learn more or inquire about hosting or attending a workshop in your area, contact Murray MacAdam, the diocese’s Social Justice and Advocacy consultant, at mmacadam@toronto.anglican.ca or 416-363-6021 ext. 240.

Leah Watkiss and Murray MacAdam hold up The Poverty Game, which shows players how hard it is to make it through the month on social assistance. Photos by Michael Hudson

New topics at outreach conference

BY MURRAY MACADAM

How much can you expect to learn and enjoy at a one-day conference? A great deal, if it’s the annual diocesan Outreach Networking Conference. The opportunity to meet and worship with Anglicans who share your values, to be challenged by a dynamic keynote speaker, and to learn practical skills and ideas to take back to your parish are all included. The conference takes place on Oct. 20, from 9 a.m. to 3:30 p.m. at Holy Trinity School, Richmond Hill.

The keynote speaker will be Ter- rance Patrick Game, well known to many Anglicans as the chief executive officer of LOFT Community Services, a major provider of affordable and supportive housing. He will also lead a workshop about supportive housing.

The conference theme is “Transforming Relationships,” a theme being reflected in the conference workshops, which will include new topics such as elder abuse, providing water for First Nations, sustainable community enterprises, prison ministry and the Occupy movement.

Alanna Mitchell, an author, journalist and Christian, will lead a workshop on environmental ad- vocacy. Ways of developing transformative relationships with people in poverty will be explored in a workshop led by the Rev. Helena Houdsrif, director of Flemingdon Park Ministry.

The Rev. Joyce Barnett and Krista Fry will outline how the small Toronto parish of St. Matthias, Bellwoods, led a successful campaign against the threatened closure of the Bellwoods House supportive housing pro- gram, supported by their parish.

“I have been attending outreach conferences for years and never tire of the interesting and educational workshops,” says Jenny Far- manek, a member of St. James Cathedral’s outreach committee. “I always learn something new. I leave with new hope and a renewed commitment to social jus- tice and outreach ministry to which we are all called by Christ.”

The conference attracts about 150 Anglicans from across the diocese. All interested Anglicans are invited to attend, not only people currently involved in parish outreach and advocacy ministry. A special program for young Anglicans (ages 14 to 25) will be provided, led by Christian Harvey, youth social justice coor- dinator for Trent-Durham. Bishop Linda Nicholls will preside at a eucharist.

Because workshops are limited to 30 people, register early before your preferred workshop reaches capacity. Free childcare is provided, but request it by Oct. 12. The conference fee of $20 covers all workshop and meals. Register online at www.toronto.anglican.ca/out- reachconference. For more information, contact Murray MacAdam, 416-363-6021 (1-800-668-8932) ext. 240, or mmacadam@toronto.angli- can.ca.

10 named canons

The following were made Hon- orary Canons of St. James Cathedral by Archishop Colin Johnson at Synod on June 16:

• The Rev. Canon Allan Terr- ence Graham, incumbent of Trinity, Port Credit, for her extensive and creative contributions to revitalizing small parish ministries, and for her work at all levels of the Dio- cese.

• The Rev. Canon Don Alitchi- son, chaplain of Trinity Col- lege School, Port Hope, and the Rev. Canon Stephen Creedes, vicar of Holy Trinity School, Richmond Hill, for their long, faithful and creative work with young people in school chaplaincy and on the early frontier of fresh expressions of church.

• The Rev. Canon Stuart Henderson, incumbent of Christ Church St. James, Toronto, for his very faithful service to the church in this Diocese and across Canada, and for his contribu- tions to diocesan ministry in spiritual renewal, re-configu- ration and growth of the local church, and diocesan govern- ance.

• The Rev. Canon Drew Mac- Donald, incumbent of St. John, York Mills, for his creative combining the traditional and contemporary, and for his work in this and other dioce- ses on diocesan councils, and for leadership in the Our Parish Ministries and for his es- sential work as regional dean, and in diocesan Human Resources, clergy wellness and on Dioce- san Council.

• The Rev. Canon Richard Miller, associate priest of St. Peter’s, Erin Mills, for his leading work in parish ministry as the incumbent of St. Luke, Dixie South, Mississippi, and now as associate priest of St. Pe- ter’s, and for his long-time work as regional dean, and in diocesan Human Resources, clergy wellness and on Dioce- san Council.

• The Rev. Canon Elizabeth Morley for her outstanding ministry in challenging inter- religious initiatives.

• The Rev. Canon Merv Mer- eer, interim priest-in-charge of Trinity East, Toronto (Lit- tle Trinity), for his service in pastoral development of semi- narians, for his service on the Postulancy Com- mittee and interim ministries.

• The Rev. Canon Millie Hope, incumbent of St. Martin, Bay Ridges, Pickering, for her faithful and fruitful parish ministry, and her excellent work as regional dean and in the councils of the church.

• Canon Paul Brown, acting registrar of the Diocese, for his exem- plary work in lay ministry in the parishes he has served, and his consummate compe- tence as registrar of the Dio- cese.

• The Rev. Canon Ron-Grah- am, for his long and faith- ful service to the Dio- cese, as a major contributor to Diocesan Council, Trusts Committee, FaithWorks, as le- gal advisor and in a multitude of other capacities.
Polka Mass kicks off clean-up day

At St. Theodore of Canterbury, the Sunday after Easter is traditionally designated as “Clean-up Sunday,” when parishioners arrive at the service in work clothes and spend the afternoon cleaning the church. The clean-up is in preparation for the Monks’ Cell, a fundraising steak dinner which takes place the following Friday and Saturday and welcomes about 500 guests. The event has been running for 45 years.

This year, St. Theodore’s music director, Gregory Paskaruk, suggested that Clean-up Sunday, April 15, might be the perfect time to hold the church’s first Polka Mass. Leading off the mass, four accordionists—including Mr. Paskaruk, Paul Hietala, Roy Tillotson and the Rev. Canon Ian Noseworthy—augmented by horn and clarinet players from St. Theodore’s instrumental youth ensemble, The Times, played a prelude of Liechtensteiner Polka, Sakkijarvon Polka and Maple Sugar. The polka theme returned at the postlude, with the Clarinet Polka, and then, in honour of the clean-up work to come, the dwarves’ song Heigh Ho, Heigh Ho from Disney’s Sleeping Beauty. And then the congregation was off to work, energized by their first Polka Mass.

Mississauga church reaches record

For St. Elizabeth, Mississauga, the third Sunday in June was about more than just celebrating Father’s Day. Bishop Philip Poole confirmed 16 people and received one person into the Anglican Community on June 17. It was the highest number of people receiving confirmation on the same day in St. Elizabeth’s 20-year history. The church runs a ministry for Mandarin speakers and holds services in Cantonese, English and Mandarin. An expansion project is in the works to accommodate the growing congregation.

Whitby church gets new incumbent

On April 25, the Rev. William Stonehill was inducted as the 21st incumbent of St. John, Whitby. Formerly the incumbent of St. Theodore’s in Taber, Alberta, Mr. Stonehill succeeds the Rev. Elizabeth Hopkins, who was incumbent from 2000 to 2011.

Churches join walk to fight HIV/AIDS

On April 28, Anglicans from several churches participated in the Trump AIDS Poker Walk, sponsored by Rotary District 7070 (Southern Ontario). The St. Mary Magdalene Marchers from St. Mary Magdalene, Toronto, walked with members of Latinos Positivos and Casey House, a hospital that provides palliative and supportive care for people living with HIV and AIDS.

Musicians from St. Theodore of Canterbury pose with their instruments during the church’s Polka Mass on April 15. Front row, left to right: Greg Paskaruk, Mykola Paskaruk, Maya LiPreti, Paul Hietala, Roy Tillotson; back: the Rev. Canon Ian Noseworthy.

The Arts meet the sacred during anniversary

Art will be the focus of St. Anne, Toronto’s, nine-day celebration of the 150th anniversary of its founding, which will run from care for the sick and poor.

Continued on Page 13
The Anglican
The October 13 to 21. The celebration is entitled Mirabilia, meaning “things that cause us to wonder,” and its lineup of worship services, lectures, visual art displays, film screenings, and music events aims to do just that.

The Byzantine-styled church, which contains murals by members of the Group of Seven, will lodge art installations by the artists’ collective Nether Mind, including Max Streicher’s inflatable horse sculpture Quadriga.

The music program will range from The Junction Trio, led by flautist and Royal Conservatory of Music faculty member Jamie Thompson, with cello and violin, to a 100-voice choir, The Pax Christi Chorale, under the direction of artistic director Stephanie Martin, which will present two Bach pieces, Cantata No. 147 Herz und mund und tat und leben, with the Jesu Joy Chorale, and Cantata No. 80 Ein feste burg ist unser Gott, the Reformation Cantata, accompanied by a chamber orchestra.

Worship services will include an opening evensong with Mozart’s Solemn Vespers performed by St. Anne’s choir and orchestra, and a 150th anniversary Eucharist on the final day, with the theme “What does God have to do with art?” For more information about Mirabilia, visit www.stannes.on.ca.

Rick Norlock, M.P. for Northumberland Quinte West (left), delivers congratulatory letters from Prime Minister Stephen Harper and Governor General David Johnston to the Rev. Rob Sweet, priest-in-charge of St. Paul, Brighton, on June 17, during the celebrations of the church’s 150th anniversary.

The confirmation class of St. Thomas à Becket, Mississauga, with Bishop Philip Poole and the Rev. Canon James Woolley, gathers for a photo on June 3.
To submit items for Looking Ahead, email hpaouke@toronto.anglican.ca. The deadline for the October issue is September 1. Parishes can also promote their events on the diocese’s website Calendar, at www.toronto.anglican.ca.

Worship

OCT. 14 – Join Christ Church-St. John, Cookstown, and St. Paul, Coulson’s Hill, in a celebration of the church’s 150th anniversary at 10 a.m. with Holy Communion and dedication of the new window. Luncheon after the service. For more information, call 705-434-1259.

OCT. 20 – “Lord teach us to pray: Living the prayer that Jesus taught” is the theme of this year’s prayer conference. The Rev. Dr. Michael Knowles is the speaker. For more information and the application form, visit www.toronto.anglican.ca/prayer.

OCT. 27 – The Church of the Advent, 40 Pritchard Ave., will hold its fa- mous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-284-3184.

NOV. 3 – Christmas Bazaar at Grace Church, Markham, 19 Parkway Ave., will hold its fam- ous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-284-3184.

NOV. 10 – “A Faire to Remember,” a unique craft sale and bazaar at St. Thomas, Huron Street, Toronto, by John Tuttle, organist and choirmaster, at 7:30 p.m. Hallelu- jah! Gott zu loben, Op. 52, No. 3 by Max Reger (1873-1916), Sonata I (1880-1885), organ (church) or 416-485-0329 or visit www.stcuthbertsleaside.com.

NOV. 17 – “Christ the King, Ethel- cote, invites all to its Christmas Bazaar from 9 a.m. until 12 p.m. Christmas gaffs, jewellery, home baking, silent auction and more. Coffee and muffins available. Call 416-621-3630.

Music/Film/Theatre

SEPT. 23 – Choral Evensong at Church of the Advent, 40 Pritchard Ave., Toronto, sung by the Schola Cantorum under the direction of Clement Carelse, at 4 p.m. For information, call 416-766-4042.

SEPT. 20 – Organ Concert at St. Thomas, Huron Street, Toronto, by John Tuttle, organist and choirmaster, at 7:30 p.m. Hallelu- jah! Gott zu loben, Op. 52, No. 3 by Max Reger (1873-1916), Sonata I (1880-1885), organ (church) or 416-485-0329 or visit www.stcuthbertsleaside.com.

BRIEFLY

Trent-Durham hosts Bishop’s Company Dinner

The Bishop’s Company Regional Dinner will take place at the Pe- terborough Golf & Country Club on Oct. 17. The speaker will be author and playwright Dan Nee- dles. For more information and tickets, contact Peter Misiaszek, director of Stewardship Develop- ment, pmisiaszek@toronto.anglican.ca

PRAVY CYCLE

For October

Trinity Church, Bradford
Evangelical Lutheran Church in Canada
David Busby Street Centre
Bishop's Committee on Healing
The Dan Youth Drop-in Centre
11. Diocese’s Communications Department

12. Clergy Programs of the Diocese: Mo- mument and Fresh Start
13. The Christian-Jewish Dialogue of Toron- to
14. Durham and Northwestern Diocesan
15. Chapel of the Innsbrook Court- House
16. Administrative Assistants and Pariah

SECRETARIES
17. St. Martin, Cootes
18. St. George, (Garry) Newcastle
19. Bishop of St. George, Garry’s Landing
20. Flinngmen Park Ministry (Falthorpe)
21. St. George, Cootes
22. St. John, Bramalea
23. St. John, Harwood
24. St. John, Harwood

25. St. John the Evangelist, Port Hope
26. St. Mark, Port Hope
27. St. Paul, Brighton
28. Prisoner’s World Relief and Development
29. St. John, Holyoke
30. St. Peter, Cobourg
31. St. Saviour, Guelph

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Palestinian doctor promotes peace

Dr. Izzeddin Abuelaish, a Palest- inian doctor who promotes rec- onciliation between Israelis and Palestinians after three of his daughters were killed by Israeli tank fire during the Gaza War, and who was speaking at the Drake Hotel, Swansea, Toronto, on Oct. 14 at 10:30 a.m. The church is located at 360 Windermere Ave, Toronto.

Biblical storytelling festival returns

Sept. 20, 2012 – The 3rd Canadian Festival of Biblical Storytellers Oct. 12-13. The festival will include a keynote speaker, workshops, and a variety of Bib- lical stories that will be told. The theme for this year’s festival is “Life is in the Breath.” For more information, visit www.toronto. anglican.ca/calendars.
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VACANT INCUMBENCIES
Clergy from outside the diocese who have expressed their interest in
op may apply through the Ven. Peter Fentig.

First Phase - Parish Selection Committee in Formation

- All Saints, Whitby
- St. Martin, Bay Ridges
- St. Andrews, Peterborough
- Epiphany & St. Mark, Parkdale
- Church of the Redeemer, Toronto
- St. Pius X, Dixie South, Mississauga
- Parish of Elmvale
- Church of the Nativity
- St. Clement, Eglinton

Second Phase - Parish Selection Committee Receiving Names

- St. Simon the Apostle, Toronto
- Trinity East (Little Trinity), Toronto (York-Scarborough)

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

- None

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Clan produces three religions

As we continue with the sagas of the patriarchs in the Tanakh, we meet the sec-
ond patriarch, Isaac, “the child of laughter,” born to Abraham and Sarah.
He was the most passive of the early patri-
archs and the least travelled. Be-
side his father’s favourite, he was
as a young person with his father;
where he was saved at the last moment from a home sacrifice to Ya-
hweh, he seemed to have trav-
ellved little from his home base.
His people were so attached to
home and farm that they moved
from time to time to find pasture for their animals, but
Isaac stayed close to home throughout
his life. Abraham even sent his servant
to his homeland in Mesopotamia to
find a wife for Isaac. Of all the patri-
archs, Isaac has the least amount of information about him in the
biblical information on him is found scattered
through chapters 17 to 25 in the Book of Genesis.

The “Akedah” (the binding) of Isaac was an important event in
Jewish tradition and was cele-
bated later in their history. The
author of The Book of Jubilees,
written in the second century
BCE, linked Isaac’s escape from
being sacrificed with the paschal
sacrifice at Passover. Mount Mo-
riah was identified as Mount Zion,
the location of the temple in Jeru-
salem. Thus, the lambs were put
dead on the supposed spot where Isaac was to be sacrificed.

Abraham’s servant arrived
with Isaac’s bride, Rebekah, from
Mesopotamia about the time that
Sarah died. She married Isaac,
consoling him during his grief over
the death of his mother. Rebe-
kah was the most active and
ergetic of the patriarchs, but she
was barren for almost 20
years. Isaac prayed to his God,
and twin sons, Esau and Jacob,
were born. Esau, the eldest,
was his father’s favourite. He was
also a trickster!

In the Tanakh, the eldest son
usually inherits his father’s
wealth. As we continue
this dialogue with the
Tanakh, may you find it
fascinating and educational.

The Hebrew Bible (the
Torah) is divided into three
books: Genesis, Exodus,
and Deuteronomy. The
first book of the Bible con-
tains a fascinating study in
human nature and discover-
what a great and powerful
God they worshipped and
followed.

Why did the Tanakh begin the
timeless account of this ancient
people with such a group? They
were an interesting collection,
very different. Abraham, a pagan
from Mesopotamia, was a man of
great faith. Isaac, who barely sur-
ved childhood, was a passive
child. Jacob was a trickster
and a cheater. But God used each
to phrase this to establish a race of people. Genesis is the sto-
ry of these people as they moved
through history, trying to be obe-
sive to living in a covenant re-
relationship with this new God,
Yahweh. They regularly fell in
and out of favour with Yahweh;
the Bible shows this thread of
re-emergence winding throughout
their history. God continually
protected and guided his people
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The Rev. Glenn Empey has retired from his role as Associate to the Diocese of Algoma. Mrs. Empey is well loved by the community and is greatly missed by all. She is an active member of the church and has been a valued leader in the community for many years. Her contributions to the church and her leadership have been invaluable. She will be greatly missed and her legacy will continue to inspire others for years to come.