Church works with schools

Students to learn dangers of human trafficking in Canada

BY CAROLYN PURDEN

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Church rocks on Sunday night

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Students walk in Jesus’ footsteps

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Friends rally around patient
Bishop says environmentalists, aboriginals are natural allies

BY BOB BETTSON

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

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

After the ceremony, participants were invited to take small bodies of water threatened by pollution, acidification and exploitation.

Bishop MacDonald, the Anglican Church of Canada’s first national indigenous bishop, said the Mounties bill that removes environmental protection standards from many of Canada’s waterways is “just plain wrong.” He notes that “tremendous frustration” felt for years as indigenous people have watched unresponsive federal governments ignore problems.

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Friends help transplant patient

BY CAROLYN PURDEN

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

Ms. Armashow, who lives in Pickering, has been a member of the Scarborough parish for seven years. She moved to Pickering after her husband died, and looked around locally for a church, but could not find one where she felt comfortable. A neighbour invited her to a play at St. Dunstan’s, then to a worship service the next Sunday. Ms. Armashow said she was immediately welcomed. “I just fitted in,” she recalls.

Since then, St. Dunstan’s has been part of her life. She is the rector’s warden and a member of the altar guild. She helps with fundraising and is generally known as “the ticket lady,” because she sells tickets to parish events. However, Ms. Armashow was also suffering a major health crisis. Her lungs had been deteriorating over the past few years and last May, she was told she had to have a lung transplant or she would die.

There was one caveat from the surgeon: she had to have the surgery. She lived alone and had no family nearby. And so she asked for help from her parish. In August, the incumbent of St. Dunstan’s, the Rev. Richard Newland, made an announcement to the congregation: Ms. Armashow needed people who would drive her to and from her surgery at Toronto General Hospital, and then to and from medical appointments, and she would need them for a year.

By the time the service ended, more than 60 people had signed up to drive her and help her at the hospital. “I was surrounded by love and prayers,” she says. “Those who couldn’t drive or couldn’t come with me gave money toward parking or they brought me food—scones, pies or lasagna.”

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

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

But at 11:59 p.m. on Dec. 5, she got a phone call saying there was a lung ready for her. She phoned her support people and they drove her to the downtown hospital and waited while she underwent a nearly six-hour surgery. Later, she was told by the surgeon that if the lung had not become available, she likely would have died before Christmas. As it was, at 2:45 p.m. on Christmas Eve, she walked in the front door of her home. “I had a nap and went to the 11:30 service at church because I felt that the church needed to share in my joy at getting home because they had been so supportive of me,” she says.

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

“My heart goes out to you,” she says, referring to anyone who is without help. “I’ve had prayers from around the world. It goes to show there are still miracles that happen today and I’m one of them.”

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

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

BY CAROLYN PURDEN

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

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

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

Then he thought of Bishop Justin Welby of Durham, the recently appointed Archbishop of Canterbury. He talked to the people’s warden, and they decided to send him the video as well.

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

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

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

BISHOP’S OPINION

BY BISHOP LINDA NICHOLLS

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

It is interesting and encouraging that recent authors have identified these very disciplines as those needed for congregations seeking to renew themselves in the midst of our changing times. In her book, Christianity for the Rest of Us, Diana Butler Bass studied Protestant congregations that are finding this renewal. “All the congregations have found new vitality through an intentional and transformative engagement with Christ’s mission as embodied in their practices,” she writes. “They reach back to ancient wisdom and reach out through a life-giving faith that embraces and functions.” She notes that congregations that pray and study together with the expectation that the Holy Spirit is still speaking to us today find renewed life and vitality.

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

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

For Christians, forgiveness is essential

GEN WHY

BY REBECCA WILLIAMS

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

I was on campus last semester working on a multimedia project about students purchasing essays. I was recording student interviews, taking notes, and photographing the interviews. I was recording student interviews, taking notes, and photographing the process. I got a little afraid of myself, feeling quite proud of my ability to organize the different parts of my story. I placed my phone on the desk in front of me as I was juggling my equipment, and when I moved onto the next task, I didn’t take it with me. By the time I realized where I had left it, it was gone. I went to the Lost and Found office, but no phone had been returned. I was sure it was gone for good.

Now came the panic I mentioned earlier. I had all my contacts on that phone, as well as notes and the audio files for a few of my interviews. Like many people nowadays, I could think of a million and one important people and personal things on my phone. The thought of someone having access to my email and other accounts frightened me.

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

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

Rebecca Williams is a member of Christ Church, Scarborough.

Disciplines help with change

T

There is a classic “light-bulb” joke that asks, “How many Anglicans does it take to change a light bulb?” Answers range from a freshly renovated “change?” to “But my Grandfather gave that light bulb.” We are brand-ed with the stereotype that we are stuck in the past and unable to embrace anything new. Stereotypes are, of course, exaggerations of a characteristic that may be true in some cases and should not be applied universally, but they are telling and worth reflection.

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

For centuries, the church has seen the season of Lent as a time to reflect on our life in Christ, to “re-ent and...
Healing central to the church

BY SEAN J. MADSEN

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

Not everyone who encountered Jesus received a physical cure from him—only a minority did so—but to the multitudes who listened to him, Jesus was a source of comfort and hope. He taught about healing, healing for the soul, and healing for the community. He healed the sick and drove out demons. All was good.

I walked home, feeling better again. We said goodbye and I went back to my work. Though he was gentle and soft-spoken, my stress levels went down immediately. I began to breathe again. It was unimaginable to think that he could have committed sins will be forgiven” (Jas. 5:14-15).

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

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

As the early church grew and developed, anointing had slowly undergone a shift. By the Middle Ages, the understanding of anointing was no longer as widespread as it had been in the early church. The church’s desire to make its healing ministry more accessible and more formal, anointing for healing became more formal, liturgies for its services, the ministry of anointers emphasizes the church’s desire to make its healing ministry even more accessible and more commonplace in the experience of all communicants. In healing services, often centered on the eucharist, prayer for the body, mind and spirit will open the way to inhabit the body of Christ in our own times. Whether our suffering is physical, mental or spiritual, we find that there is always some healing that comes with the provision of a service of anointing for the sick.

I first saw him when I was ten. He looked like me, except he was younger. I thought I was the one who was helping him. I was not sure that was really the case. Though they suffer through the course of an illness, we can find moments of God’s grace. It is sacrificial, and so it is ultimately her redemption. Though they suffer through the course of the film, all of these characters appear again in a great moment of triumph at the conclusion. Those who have either literal or figuratively given their lives for the sake of others, to quote the lyrics, seen the face of God. They testify to the redemptive power of sacrificial love. Even more than the stage show, the film version of Les Misérables is dripping with Christian imagery. Whether they realize it or not, the filmmakers have touched on one of the deepest truths of the Christian faith—the call to self-giving love. And that is a calling we cannot undertake lightly.

At the end of March, we will find our selves yet again in Holy Week. This moment in our liturgical year that offers us the greatest range in tone. On Maundy Thursday, we encounter the grace and suffering of Jesus. This is the moment we re- imagine what the anointing of the sick means to us. This is the moment we re- imagine what the anointing of the sick means to us in light of the suffering we see in our world now. This is the moment we can imagine how the church’s liturgical services might be used to open the way to inhabit the body of Christ in our own times. Whether our suffering is physical, mental or spiritual, we find that there is always some healing that comes with the provision of a service of anointing for the sick.

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

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

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

The Prayer Book and the Book of Alternative Services make available a service for visitation to the sick, in keeping with the directions given in the Letter of James and in continuity with the church’s practice throughout its history. In our diocese, the appointment of lay anointers emphasizes the church’s desire to make its healing ministry even more accessible and more commonplace in the experience of all communicants. In healing services, often centered on the eucharist, prayer for the body, mind and spirit will open the way to inhabit the body of Christ in our own times. Whether our suffering is physical, mental or spiritual, we find that there is always some healing that comes with the provision of a service of anointing for the sick.

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

Godly moments

I was heading home, feeling rather sor - ry for myself. The day had not gone well. I was frazzled by the million little disappointments, worries and hassles that plagued our lives.

As I came to the other side of the bridge, muttering to myself about the in - justice of it all, I saw something more up ahead in the semi-darkness. It was the man who lived under the bridge, waiting for me to pass by so he could duck into his hole to sleep. “Here,” I thought, “I want to give you money.” I said spontaneously. I had given him money be - fore we ever met. He took his head out of his hole, walked a fiver out of my wallet and he tucked it away inside the folds of his greedy jacket.

“How are you doing?” I asked.

“Oh good, good,” he said. He was gen - uinely upbeat. He had plenty of stuff to keep him warm, he said. He had food. And so there we stood, the two of us in the fading light, chatting casually as the cars roared by on their way to wherever they were going. He was articulate, intelli - gent and warm. His voice levels went down immediately. I began to breathe again. I could have stayed there for an hour.

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

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

I didn’t see him for several days after that. The library was closed over the holi - days and I wondered where he went each day. It was unimaginable to think that he was under the bridge day and night. The temperature had dropped and we had got a heavy snow. “Towards the end of the holidays, I had slipped back into my disappointments- worries-and-basses funk and had walked downtown for a special coffee. On the way back home, I met him going to the li - brary, which had just reopened. I gave him and gave him a coffee. I asked him if he had come. On the Tim’s, his change. He shook his hand and asked me how I was doing. “Oh fine, fine,” I said. We started chatting, but then I still have some money left on the Tim’s card, he said, and he was keeping warm despite the cold. He pointed to his car and said he that he was driving home.

I walked home, feeling better again. Each time I met him, he had lifted up my spirits, and the Lord’s love. I had some of the best moments I had on the Christ - mas break, and I learned more about God and the Gospel from him than a good many other people
Casinos are money-hungry predators

BY BRYAN BEAUCHAMP

In a recent letter to the editor of The Toronto Star, I expressed my opposition to the building of a casino in the City of Toronto. Call it Anglican moral suasion. I wrote: “Every business decision that affects the City of Toronto has ethical dimensions. I believe the matter ought to be examined and the outcome determined by considering these five questions, posed originally by the late Rev. Canon Graham Tucker of the King- Bay Chaplaincy and the Canadian Centre for Ethics and Corporate Policy: 1. Is it profitable according to business values? 2. Is it legal according to legal values? 3. Is it fair according to social values? 4. Is it right according to personal values? 5. Is it sustainable according to environmental values? “Yes, a casino is profitable and legal, but it is not fair, right, or sustainable. The proposed mega-casino would be deeply detrimental to the economic and social fabric of the city. Mega-casinos make poor economic sense to all of the stakeholders, except the owners. The optimistically projected tax revenues of $400 million annually, which one lobbyist presumed could be used to finance Toronto’s subway expansion, would come at far too great a cost to the people of this city.” “A mega-casino would have a number of negative socio-economic impacts, including increased gambling addiction, bankruptcies, crime, traffic gridlock and local business failures. While there is no credible evidence that a casino would attract tourist dollars to Toronto, a casino development of this scale would have a devastating impact on local restaurants, bars, hotels and theatres. As for any new jobs, one has also to ponder the quality and nature of the work involved in organized gambling.” “I believe casinos are money-hungry predators with no decent moral justification, only false hope for the hopeless, cleverly disguised with a self-serving spin. I urge all community leaders and members of Toronto City Council to oppose a mega-casino development, because it is the right thing to do.” The next day, The National Post published an article by Anne Golden. Ms. Golden is a member of the Order of Canada, a former chair of the United Way of Toronto and the Conference Board of Canada, and currently a distinguished visiting scholar at Ryerson University. “Should a casino be built in the City of Toronto?” asked the headline. Ms. Golden responded by analyzing the potential job creation, tourist attraction, revenue generation and impacts on the neighbour- hood. Her conclusion: “More harm than good, gambling provides little or no economic benefit for successful cities.” Ms. Golden maintains that while casino promoters tend to play down the negative social impacts, their arguments are hollow. Increased rates of gambling addiction and the consequent miseries of ruined careers, families, and reputations are inevitable. So is increased criminal activity such as loan-sharking and money-laundering. “The evidence is compelling,” wrote Ms. Golden. “The long-term costs and detrimental consequences far outweigh the potential benefits. This is not a gamble worth taking.” I believe it is important for Angicans not to be complacent, but instead to engage in civic debate on this and other issues. We hold a worldview that is shaped by Christian scripture, tradition and reason. We are inspired by worship through a mysterious, transcendental connection with God in Holy Communion, by the ceremony and music of our liturgy, and by the thoughtful sermons that motivate us. We are engaged in outreach to our neigh- bours on the margins of society. We are here to love others as ourselves. We are called upon to go forth into the world, to do “more than we can ask or imagine,” to do what Jesus would do. I am grateful that devotion to this mission and the grace of God can enable us to help make the world a better place for everyone. A casino would not make Toronto a better place.

BY PETER MISIAZEK

The evidence is compelling, I believe casinos are money-hungry predators with no decent moral justification, only false hope for the hopeless, cleverly disguised with a self-serving spin. I urge all community leaders and members of Toronto City Council to oppose a mega-casino development, because it is the right thing to do.” The next day, The National Post published an article by Anne Golden. Ms. Golden is a member of the Order of Canada, a former chair of the United Way of Toronto and the Conference Board of Canada, and currently a distinguished visiting scholar at Ryerson University. “Should a casino be built in the City of Toronto?” asked the headline. Ms. Golden responded by analyzing the potential job creation, tourist attraction, revenue generation and impacts on the neighbour- hood. Her conclusion: “More harm than good, gambling provides little or no economic benefit for successful cities.” Ms. Golden maintains that while casino promoters tend to play down the negative social impacts, their arguments are hollow. Increased rates of gambling addiction and the consequent miseries of ruined careers, families, and reputations are inevitable. So is increased criminal activity such as loan-sharking and money-laundering. “The evidence is compelling,” wrote Ms. Golden. “The long-term costs and detrimental consequences far outweigh the potential benefits. This is not a game worth taking.” I believe it is important for Anglicans not to be complacent, but instead to engage in civic debate on this and other issues. We hold a worldview that is shaped by Christian scripture, tradition and reason. We are inspired by worship through a mysterious, transcendental connection with God in Holy Communion, by the ceremony and music of our liturgy, and by the thoughtful sermons that motivate us. We are engaged in outreach to our neigh- bours on the margins of society. We are here to love others as ourselves. We are called upon to go forth into the world, to do “more than we can ask or imagine,” to do what Jesus would do. I am grateful that devotion to this mission and the grace of God can enable us to help make the world a better place for everyone. A casino would not make Toronto a better place.

THE STEWARD

BY PETER MISIAZEK

As so many parishes have been engaged in outreach to their neighbours, are you satisfied with how generous we will be with our gifts of time, talent and treasure. As we evaluate our own community—the ministries we engage in, are you satisfied with how generous we will be with our gifts of time, talent and treasure. As we evaluate our own community—the ministries we engage in, are you satisfied with how generous we will be with our gifts of time, talent and treasure. As we evaluate our own community—the ministries we engage in, are you satisfied with how generous we will be with our gifts of time, talent and treasure. As we evaluate our own community—the ministries we engage in, are you satisfied with how generous we will be with our gifts of time, talent and treasure. As we evaluate our own community—the ministries we engage in, are you satisfied with how generous we will be with our gifts of time, talent and treasure. As we evaluate our own community—the ministries we engage in, are you satisfied with how generous we will be with our gifts of time, talent and treasure. As we evaluate our own community—the ministries we engage in, are you satisfied with how generous we will be with our gifts of time, talent and treasure.

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March 2013
The Rev. Canon Jeannie Loughrey, a priest of the Diocese of Toronto, is taking a two-year leave of absence.

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

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

It is most popularly known as an exclusive playground for the rich and famous—small, exclusive boutique hotels, world-famous beaches, top restaurants and so on. However, that doesn’t say enough. Throughout its history, the island has been part of France, Sweden and then France again. For many years, local people worked hard to make a living—raising chickens and goats and fishing. It was also a port through which goods passed on route to Europe and North America. In the 1970s, it began to be “discovered,” first by the Rockers and then by other Americans. Tourism grew. Now there is a local population, a significant number of American villa-owners (who generally serve for five-year stints before returning to France) and a number of other Europeans who live here full-time. Over the last few years, the Portuguese population on the island has grown as construction increases. Most recently, Russians and Turks have purchased property. The island is marked by visible signs of wealth but its population spans the gamut, from the extremely rich to those who need to work hard to make their living. The island is hugely secular, but so are lots of other places.

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

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

St. Bartholomew’s challenges are similar to those of many Western churches: a) Issues of ministry when there are so many people to whom the church is a cultural oddity. b) People who feel themselves let down by the church. c) Establishing a church-wide presence in light of the above. Another challenge is maintaining congregational strength when the size of the congregation varies so greatly. Related to that is the challenge of keeping everyone informed and on board as changes take place.

For the longest time, the church did not have a resident priest. Under the direction of the new rector Bishop of Maryland, Ted Eastman, there was a rota of visiting clergy from the U.S. who came in, during the high season to lead worship. Eleven years ago, an English hotelier named Charlie Vere Nichol came to the island after purchasing L’isle de France, a five-star boutique hotel. Charlie is also a priest. He became the church’s non-stipendiary vicar. However, because of his workload, and because many people enjoyed the visiting clergy program, the rota continued. I have cousins who have been spending time on the island for years. About six years ago, they arranged for me to come to the island and meet Charlie. Since then, I have been invited back every year. In 2012, I was invited to work here on a full-time basis. Charlie wanted to step back from not entirely give up his commitment to the church. The vestry council felt that it wanted the church to establish more of a local presence on the island. I was the person who, with the diocesan bishop’s approval, they invited to be resident priest. I requested, and was graciously granted, a two-year leave of absence from the Diocese of Toronto.

The Diocese of the North East Caribbean and Aruba covers 12 islands—Aruba, Anguilla, St. Maarten, Saba, St. Kitts, Dominica, Barbuda, etc. There are few opportunities, outside of Synod, for people to actually get together in large numbers. There’s much more of working alone. Sometimes I miss the camaraderie of having colleagues close by. I was fortunate to take part in the diocesan Synod last October, which was held in Anguilla. I’ve needed to also spend time in St. Maarten. I anticipate travelling to some of the other islands within the diocese for work-related reasons.

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

The women will explore these and other challenges, as well as the joys of ministry, at the conference, July 22-25. Ms. Leger says the speaker will be someone who inspires us, and offer advice and support young female clergy.

The TYCWP community centers around a website, http://youngclergywomen.org, which lists to an e-zine called Fidélia’s Sisters, a private Facebook group and a Twitter feed. The topics addressed range from motherhood and ministry to book reviews and politics.

Ms. Leger appreciates the opportunity to meet other young female clergy because their shared experience is unique. “One of our current taglines, which we share with one another a lot, is: ‘You are not the only one.’”

The obstacles encountered by young clergy are they are not of the kind of discrimination that women once dealt with,” explains Ms. Leg er, “but they are real nonetheless.” One challenge has to do with authority—younger women have to work harder to gain the respect and trust of their congregations so ministry can move forward. “It can be incredibly frustrating,” she says. “We have the same passion as our male colleagues and our older colleagues, and yet the work seems to be slower because we have to do it much harder work of building trust.”

Another challenge for young ordained women, particularly as they find partners and have children, is work-life balance. “As a society, we haven’t quite given up the idea that women are the primary organizer of the household,” says Ms. Leger. “Add full-time jobs and the demands of ministry, and younger women carry a lot of guilt and really struggle with finding a balance that they can live with but that their parishes and families are able to live with, as well.”

The women will explore these and other challenges, as well as the joys of ministry, at the conference, July 22-25. Ms. Leger says the speaker will be someone who is “just a little further along the journey but still in our age range, to really help us have conversa tion with a lot of young female clergy.

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

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

The keynote speaker, Bishop Graham Cray of the Church of England, and the workshop leaders focused on making disciples of Jesus Christ. Participants also heard from clergy who were trying new forms of ministry. The combination of learning, informal discussions and networking was a hit with many.

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

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

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

John Bowen, chair of the conference’s planning committee, said the annual gathering of clergy and laity has created a community of Christians across Canada who share a common language. “Now when people across the country say ‘fresh expressions of church’ or ‘missional discernment,’ we know what we’re talking about,” he said.

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

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

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

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

BY BARBARA EROCHINA

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

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

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

Rosemary MacAdam of St. Margaret, New Toronto, found herself grateful for the day, “Sometimes I feel isolated in youth ministry. The day was a blessed space in which to connect with people and share ideas. I found it was an incredible, nourishing experience where I felt newly inspired and grounded.”

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

The Youth Leader Formation day is only one of the initiatives in the works by the AYMT. We welcome all youth ministers and volunteers from the diocese to join us for our annual youth leader’s retreat, taking place June 7-9. To register, e-mail Elizabeth McCaffrey at emccaffrey@toronto.anglican.ca.

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

Priest in West Indies

Continued from Page 7

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

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

Briefly

Reach grants
deadline extended

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

Deacons invited
to retreat

All vocational deacons and those discerning a call are invited to a retreat called Images of Diakonia, March 15-16, at St. John’s Convent in Toronto. The retreat is co-sponsored by the Centre for Christian Studies and the Sisterhood of St. John the Divine. The workshop will be led by Deacon Maylame Mayhee and Deacon Ted Dodd of the Centre for Christian Studies and Sister Debra Johnston, SSJD. To register, email foodforthesoul@ssjd.ca or call 416-226-2201, ext. 305. Christians of all denominations are welcome.

Conference explores Godly Play

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

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College brings Bible to life

Students walk in footsteps of Jesus

BY STUART MANN

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

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

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

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

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

Bishop Bedford-Jones, the retired area bishop of York-Scarborough, first visited the college in 2007. He saw the college’s “Footsteps of Jesus,” a 14-day course that provides a basic introduction to the Holy Land. “It was not just mind-blowing but spirit-blowing,” he says.

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

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

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

Bishop Bedford-Jones says it was a powerful experience to worship in the same city as Christ’s crucifixion and resurrection. The language in the worship service was so extraneous that it helped him to reflect the fact that the events happened nearby, giving it added significance.

Living in Jerusalem for two weeks brought the current realities of the Middle East into sharp focus, he says. “You’re immersed in the contemporary issues. Many of the college’s staff members are Palestinian, and you worship with Palestinian Christians. As one pilgrim wrote, ‘Now when I read in the newspaper about Palestinians, I see faces! It’s not just an abstract thing anymore.’”

For the past four years, Bishop Bedford-Jones has been a member of the North American Committee for St. George’s College, Jerusalem, a group that raises funds for the college. The Canadian members of the group are currently raising funds for bursaries, so that as many people as possible can go to the college.

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

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

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

Adults need learning time, too

BY THE REV. CANON BARB HAMMOND

I have always been difficult to attract church members, and even those new to the faith, to adult Christian education. How do we engage the minds of our congregations and evangelize the seekers who come through our doors?

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

In the last five years, I have worked in churches that had very few children. Most Sundays, there were no children in the congregation. Preparing a “children’s talk” made less and less sense. However, I would go down to the floor of the nave and engage the adults in a discussion about scripture, liturgy or prayer. I would try to keep it to five minutes, but often the conversation became so lively that it would last for 10 minutes. Sometimes we would learn a new hymn that would be used later in the service.

Today, I no longer pretend that we have a children’s talk; it is the “learn about” time right before the Gloria. If children are present, I will make an effort to include them in the discussion. The congregation enjoys these talks. They get to ask me questions, and so together we have explored the nature of angels, who wrote prayers worth knowing, decorations in the church, seasons of the year—the list is endless—right before the Gloria. If children are present, I will make an effort to include them in the discussion. The congregation enjoys these talks. They get to ask me questions, and so together we have explored the nature of angels, who wrote prayers worth knowing, decorations in the church, seasons of the year—the list is endless—right before the Gloria.

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

Even if some of the children who were raised in a traditional “children’s talk,” engaging the adults in a similar activity on a regular basis can be a healthy addition to the worship experience of our congregations and to the evangelism of seekers in our churches.

The Rev. Canon Barb Hammond is the Priest-in-Charge of St. Paul, Coulson’s Hill.
Canadians help mend Communion

Deep friendships formed at meeting in New Zealand

BY SUZANNE LAWSON

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Archbishop praises church volunteers

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

Episcopal News Service

Bishop says brutality must end

Bishop Graham James, of the Diocese of Norwich, says human sexuality, can be considered as candidates for the episcopate. “The House believes it would be unjust to exclude from consideration anyone seeking to live fully in conformity with the church’s teaching on sexual ethics, or other areas of personhood and discipline.” Episcopal News Service

Students warned about trafficking

The pilot project will be completed on March 31, when the organizers present their report on outcomes to the Ministry of Community Safety and Correctional Services, but the program itself will continue for another year. It will be funded by a Reach grant from the Diocese of Toronto. Ms. Lagios says the expectation is that the program will eventually reach all Toronto schools, and that it will continue to expand beyond that and change its form. “We want to train other community organizations and other service providers so that we can go into group homes and other places where we know youth are at a very high risk of being trafficked,” she adds. “Our curriculum will be applicable across a variety of sectors.”

BRIEFLY

Incumbents’ returns needed soon

In December, all parishes should have received a mailing from Archbishop Colin Johnson. This mailing included a letter and a copy of the Incumbent’s Annual Statistical Return that parish priests must fill out and return to the bishop within forty days. Failure to return this form to the Secretary of Synod by Feb. 28 will result in a fine of $5.3 million. A copy of the form will be sent to each member of the Synod immediately after the vestry meeting. The information provided on the form is used to determine who the lay members of Synod are and determine how many lay members each congregation is entitled to elect. Because of the tight time constraints in preparing for the Episcopal Synod on April 6, these returns must be submitted to the Secretary of Synod by Feb. 28. Failure to return the form to the Secretary of Synod by Feb. 28 may cause the lay member of Synod to forgo his or her right to a seat at Synod and a vote in the election. If you have questions, contact Pamela Boisvert at pboisvert@toronto.anglican.ca or 416-863-4023 (1-866-863-8532), ext. 231.

Anglicans seek delay of church sales

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

Pink glow returns to church

INDIA – More than 150 years had taken its toll on the historic St. George VI Church in Secunderabad. But now a painstaking restoration has renewed the Gothic building and returned its trademark Anglican pink hue. The church was built in 1860, for the exclusive use of the British Army. It is now part of the Church of South India and has services in Eng- lish and Tamil. There are no historic buildings in the area that have been neglected, the restoration work that had to be done was because of the process of restoration, the face of King George V, which had been hidden by dust, reappeared again.

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

Uxbridge parishioners donate gifts
For the past 10 years, the parishioners of St. Paul, Uxbridge, have ensured that the residents of Wilkinson Housing and Support Services, supportive housing for men and women in Toronto run by LOFT, all received a gift at Christmas. This past Christmas was no different, except there are now 12 houses and 78 residents, which posed a problem for coordinator Rachel Mansfield. She decided that instead of each parishioner buying a present for an individual, as they had in the past, it was time for a change.

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

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

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

Church treated to Renaissance music
On Dec. 7, the parishioners of St. George, Pickering Village (Ajax), were treated to a program of classic carols and anonymous works for Christmastide from the Renaissance and early Baroque periods. The chamber ensemble included violinists Jenny Cheong, Yoon Woo Kim, Jamie Kraspe and Sunny Choi, soprano, was the soloist. She was accompanied by Benjamin Stein on Baroque guitar and the church’s organist and director of music, Surinder Mundra, on the harpsichord. The Rev. Jordan Wellington, assistant curate, coordinated the event.

What do you love to do?

BY THE REV. HEATHER MCCANCE

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

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

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

More than that, though, we were asked to think about what we loved to do in light of a bigger question: what was our purpose in life? What was it that God had put us on this planet to do? As St. Paul wrote, there are different parts of the body; each of us is called by God to use our gifts in the world. The sailor noted that when faced with a problem or an obstacle, they find themselves ‘switching tack,’ going in what might seem a completely opposite direction in order to ultimately head to the same goal. The cheerleader noted that what she enjoys about that sport is lifting people into the air in creative ways, to show off their skills, and that some of what her life’s purpose seems to be is creating places for others to be at their best.

A person’s job may change several times in her or his lifetime. A person may be unemployed, retired, or may move to a new town or new country. We may get married, have children, get divorced, become widowed. All kinds of circumstances in our lives change. Yet at our core, whatever the circumstances around us, we are always called to be the person that God created us to be. What do you love to do? And what does that tell you about the person God created you to be, and the work in this world that God has for you to do?

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

MARCH 6, 15, 20 – Rejoicing for Lent at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m., with light supper at 6:30 p.m., followed by an informal discussion from 7 to 7:45 p.m. The Rev. David Burrows will explore the psychology of the Jesus Prayer: a clear call for mercy, widely esteemed in the Eastern churches. Six Wednesdays, continues to May 12, call for more details. Call 416-769-5686 or visit www.stolaves.ca.

MARCH 10, 24 – Jane Vespers at Christ Church, Deer Park, 1370 Yonge St, Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Call 416-925-3211 or visit www.christchurchdeerpark.org.

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

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

MARCH 31 – Sunrise Service at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 7 a.m. (weather permitting). Early service at 8:30 a.m. and main service at 9:30 a.m. in the church. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

Educational

MARCH 23 – The Canvas of Our Lives, a Lenten quiet day at St. Luke (Dixie South), Mississauga, 9:30 a.m. to 4 p.m. Explore how the beauty and creativity of who we are can be in the world when our lives are aligned with God. Facilitated by the Rev. Carol Langley and Wendy Passmore. Registration fee of $35 to cover cost of lunch, snacks and materials. Send registration to W. Passmore, 3069 Jaguar Valley Dr, Suite 105, Mississauga, ON, L5A 2J1.

APRIL 2 – The Pastoral Care Committee of St. Matthew, Islington, 5062 Bloor St W, Etobicoke, is sponsoring a seminar entitled “Are You Prepared: Wills and Power of Attorney,” 9:30 a.m. to 12 noon in the gym. The speaker will be Judith Wahl, Executive Director of the Advocacy Centre for the Elderly. Pre-admission refreshments and door prizes. Everyone is welcome.

Sales

MARCH 23 – Spring Craft Sale at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. until 2 p.m. Crafts, baking, attic treasures and tea room. For more information, call 416-283-1644.

APRIL 15 – Grace Church, 19 Parkway Ave., Markham, will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-334.

APRIL 27 – St. Cuthbert, Leaside, 139 Bayview Ave., will hold its Annual Spring Fair, 11 a.m. to 2 p.m. Art gallery, baking, books, crafts, electrical, jewellery, kitchenware, knitting, odd & ends, quilting, sewing, stamps, toys, treasures. Barbecue on the green and a snack kiosk. Free activities for children. The church parking lot is at the back of the church off St. Cuthbert’s Road. For further information, contact the church office at 416-485-0329.
Sex trade workers, fashion students team up

Female sex trade workers who attend a drop-in at all Saints, Sherbourne Street in Toronto and fashion students from Ryerson University will be working together to put on a fashion show to raise money for programs that help women involved in street prostitution and other high-risk activities.

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

The Out of the Shadows Fashion Show will be hosted by Canadian model Yasmin Warsame and supported by the fashion industry. The show is a joint effort of All Saints, Sherbourne Street and Street Health, an agency that supports sex trade workers. It will be held on April 1 at 8 p.m. at Daniels Spectrum, 585 Dundas St. E., Toronto. All are invited. For tickets, visit www.outoftheshadows.com.

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

They also received instructions for building the Ark of the Covenant, to hold the tablets of the Decalogue, and the Tabernacle, a tent-like structure that would travel with them to house the Ark through their long journey. After this year at Mt. Sinai, they headed north into the wilderness, led by the cloud of God, encountering various difficulties along the way. They made a few forays into the Promised Land, but each time they were prevented from entering. One of the most interesting features about this sojourn in the wilderness was the growing relationship between Moses and Yahweh. They became to be in constant communication as first one, then the other, would come upset with the Israelites. But they managed to placate each other, and the people moved on. This is a fascinating study about a developing relationship.

Gradually, all of the adults who fled Egypt died. This story of the wandering in the desert is recorded in the latter part of Exodus, Leviticus (the Hebrew priests’ manual) and mostly in Numbers. Numbers also contains two different censuses—hence its title. But the lists of the numbers are highly exaggerated. Ancient Israel at its height was never more than one million people. After some 39 years, they arrived on the Plains of Moab, in the Transjordan basin, but later the temple in Jerusalem became the place for worshiping Yahweh. This is just one of the many views of the Hebrews on the Promised Land. This shows the people who have written down the history of the Promised Land's history. The Promised Land is still the same territory, but the people who live there have changed. There is a difference.

These laws are somewhat more humane than the ones given on Mt. Sinai. For example, no Hebrew is allowed to enslave another Hebrew. This law cannot be released on the seventh year, with a gift of money. The people were required to loan money to them, not because they were superior, but out of their love. This book also contains the laws from the other books in the Pentateuch and was obviously written from different sources.

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

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

In Deuteronomy 5:26-21, we find the Decalogue recorded for the second time in the Pentateuch, and each list is somewhat different. Obviously, they came from different sources. Another major shift in Deuteronomy is the move to a centralized worship sanctuary. Moses himself could not enter the temple in Jerusalem and became the place for worshiping Yahweh. This is probably part of the Hezekiah reforms in the eighth century BCE and later the Josiah reforms in the seventh century BCE.

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

Tunes cast eucharist in new light

BY BOB BETTSO N

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

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

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

Mr. Daley has been with the service since it started four years ago. He says it’s a natural for him, because of his background in rock music. "The idea is to take popular music and place it within the context of a eucharist," he says, just as hymns are used in the conventional liturgy. "It casts the eucharist in a new light."

Mr. Daley works on finding a recording artist whose catalogue of music might fit the readings for the service. "I listen to songs, read lyrics, do text searches." While many of the lyrics aren’t explicitly religious, they deal with universal themes that touch people.

During the last four years, the service’s congregation has grown and now ranges from 30 to 180 people, depending on the date and the artist or musical theme for the evening. The Mumford and Sons night attracted a young congregation, with many under the age of 40.

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

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

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

Anglicans receive Jubilee Medal

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

Audrey Shepherd

Holy Trinity, Guildwood

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

Carol Corner

St. Barnabas, Peterborough

Carol Corner has dedicated her time to numerous organizations in Peterborough over the past 30 years: the Canadian Cancer Museum, the Canadian Cancer Society, the Peterborough Dragon Boat Festival and Kawartha Food Share. She spent 23 years as a guide and leader in Girl Guides, and has been involved with the Festival of Trees for 18 years. She was involved in the fundraising campaign for the YWCA Crossroads shelter, and assists each year with the Walk-a-Mile in Her Shoes event.

Getha Sherry

St. Barnabas, Peterborough

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

Vivienne Hansford

Holy Trinity, Thornhill

Vivienne Hansford was recognized for community volunteerism over the past 25 years. For 20 of those years, much of her work was with the City of Markham, initially as a director of the Markham Mobility Foundation, raising funds for mobility busses, and later as board secretary for the Thornhill Seniors’ Club. She was also a member of Donald Cousins’ Citizens’ Advice Board and served on the Millennium Committee. Further volunteer work has included being a member of both the Markham Golden and Diamond Jubilee committees, community fundraising for a hospice, serving on the Advisory Board for Holy Trinity, and continuing on the church’s Altar Guild (Flower Committee).

Ron Beal

St. John the Divine, Scarborough

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

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