

Pioneer priest  
shares his story

Chaplain lends  
a listening ear



'Enough for all'  
within reach

# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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JANUARY 2014



## FRIENDS

Bishop Jane Alexander of the Diocese of Edmonton and the Rev. Lisa Wang, an associate priest at St. James Cathedral, enjoy Synod, held Nov. 29-30 in Toronto. Coverage begins on Page 7. PHOTO BY MICHAEL HUDSON



## Lay people honoured

The first recipients of the Order of the Diocese of Toronto will receive their medallion (see above) at the Archbishop's Levee on Jan. 1 at St. James Cathedral. All are invited to attend. The festivities begin with a Eucharist at 12:30 p.m. The Order of the Diocese of Toronto was created to honour outstanding lay people in the church. The medallion and a pin will be given to about 60 people annually.

# Churches unite to hire youth worker

BY CAROLYN PURDEN

**FIVE** Oshawa churches—four Anglican and one Lutheran—are banding together to hire a youth worker for two years who will set up a joint program for their young people.

"It's a very new experiment," says the Rev. Jeff Donnelly, the incumbent of St. Peter's. "We're very hopeful about it." The five churches are Christ Memorial, St. George Memorial, St. Matthew, St. Peter and Grace Lutheran.

The Rev. Canon Sister Constance Joanna Gefvert, SSJD, the interim priest-in-charge of Christ Memorial, says the idea developed last summer, after the lead-

ers of her church's youth group said they could no longer run it. She began to think about creating a larger youth group with other local Anglican churches and Grace Lutheran.

She contacted the other clergy and they talked about working co-operatively. Funding was a problem for all of them, and they also wanted to do more outreach into the community. "We thought that by combining our forces we would have the funding," she says. "It also meant we could continue that outreach and do it together."

The churches plan to pay for the position out of their own funds and also will be using the diocese's Youth Ministry Apprenticeship

Program. The program will pay for half of the youth minister's stipend during the first nine months and will train her or him for youth ministry. The five churches will be responsible for the balance of the stipend.

The expectation is that the youth program's location will rotate among the churches, so the youth ministry does not appear to belong to a particular church. In addition to running the youth group, the youth minister will be expected to spend time in each parish on a regular basis and provide some teen pastoral counselling.

All five churches will share responsibility for the ministry.

## Young hero awarded for bravery

BY STUART MANN

**THE** son of Pamela Boisvert, the diocese's assistant secretary of Synod, has received a Medal of Bravery Award from the Governor General of Canada.

Elijah Rumleski-Boisvert was fishing with his uncle at a river near Timmins in 2011 when his uncle felt dizzy, slipped and hit his head on a rock, then floated out into the water, face-first.

Elijah, then 10 years old, and his sister Elisha waded out into the river after their uncle, but Elisha turned back because of the extremely cold water.

Elijah, who couldn't swim, kept going until he was in waist-deep

Continued on Page 14

# Priest tries new ways to combat HIV, AIDS

Strategy focuses on empowerment

BY MARY LOU HARRISON

**I**n some ways, the Rev. Canon Dr. Gideon Byamugisha's story of HIV and AIDS is a typical one. In other ways, it is anything but.

As a young man living in Uganda, his wife of only a few years died of complications related to AIDS, a disease that he did not know she had. It was a disease that brought with it shame, blame and fear. A little while later, Canon Byamugisha also tested positive for HIV. When he shared his status with the principal of the college at which he worked, his superior was supportive but discouraged him from telling others, out of fear that the reputation of the Anglican Church would be

sullied.

Here, the story took an abrupt turn: love and personal courage intervened, changing not only the man at the centre of the story but also the lives of many others in Africa and beyond. In 1992, against the advice of his college principal and others, the young Anglican priest became the first religious leader in Africa to publicly share his HIV-positive status. He started by telling his students and then members of his church.

Eventually, Canon Byamugisha told Bishop Samuel Balagadde Ssekadde of the Diocese of Namirembe, to whom he had been sent to look for a job. He fully expected his disclosure to bring

wrath and condemnation. "I closed my eyes so I would not see the slap coming," he says. Instead, he felt the gentle hands of blessing on his head and heard the words of prayer. He became the head of Health, HIV and AIDS for the diocese and remained in that position until 2002.

During that time and since, he has dedicated himself to creating a new framework for addressing the challenges of HIV and AIDS, one that focuses not on "what is right" but instead on "what is safe" in terms of public health. He is not content to stick with what has worked in the past, but constantly challenges himself and others to try new approaches.

His pioneering spirit and lead-



Canon Gideon Byamugisha speaks at Christ Church, Deer Park in Toronto. He was the first religious leader in Africa to publicly announce that he was HIV-positive. PHOTO BY MICHAEL HUDSON

ership have led to the establishment of a number of organizations through which he and others are developing a holistic framework, one that meets people where they are, with the struggles and realities they face. These organizations include the African Network of Religious Leaders Living with and Personally Affected by HIV/AIDS and its international counterpart, INERELA, which now has more than 7,000 members across five continents.

The new approach seeks to reduce HIV- and AIDS-related stigma, shame, denial, discrimination and inaction while increasing safer practices, access to treatment, voluntary confidential testing and counselling, and empowerment. It is a strategy that is being held up as a model for government action across Africa and internationally.

It is also a strategy that has played out with remarkable success in his own life. Access to antiretroviral treatment saved his life. The support of friends empowered him to remarry a woman who is HIV-positive. Education about safer practices made it possible for the couple to have two daughters, both born free of the virus.

For Canon Byamugisha, hope and faith are critical to any strat-

egy to defeat HIV and AIDS. "We are serving a God who is always on the side of the besieged, the oppressed, the disadvantaged, and not on the side of the besieger, the oppressor, the discriminator," he said during a gathering at Christ Church, Deer Park, on Nov. 16. To this end, he helped found the Hope Institute for Transformational Leadership and Development to educate orphans and other vulnerable youth in 2003. The institute was set up using a \$5,000 prize he received for his work.

While he knows that some disagree with him, he is a believer in what he calls "God-incidence,"—those moments in which hope breaks through fear or an unexpected hand of friendship and help is extended. One such moment happened in 2009, when he met Douglas Willoughby, the pastoral assistant at St. Paul on-the-Hill, Pickering. As a result of the meeting, St. Paul's provided seed funding which made possible the development of the Hope University Semuto project. With this initiative, the Friends of Canon Gideon Foundation intends to create a unique learning centre that will change the course of HIV and AIDS in eastern, central and southern Africa by creating a new generation of empowered and transformational leaders.

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# Rally raises plight of low-income tenants

Government urged to maintain subsidies

BY MURRAY MACADAM

**ARCHBISHOP** Colin Johnson urged the federal government to support low-income tenants at a rally in Toronto on Nov. 22 to mark National Housing Day. The rally was attended by 200 people, including a strong Anglican contingent.

Events were held across Canada. Speakers urged the government to maintain subsidies that benefit tenants in social housing. They also called for a national housing strategy.

"The affordable housing crisis is not an abstract term," said Archbishop Johnson. "It's about real human beings—people who deserve a decent, safe, secure place to live for themselves and their families, as we all do."

"Yet we're here because thousands of people around us wake up each day, not in a decent home, but in a rundown apartment or a hostel bed with strangers sleeping only a metre or so away. Or else their home is a bench or



Archbishop Colin Johnson speaks at a rally in Toronto on National Housing Day. 'My faith does not allow me the luxury of apathy,' he told about 200 people. PHOTO BY MICHAEL HUDSON

heating grate."

Referring to the day's cold, rainy weather, he said, "We can go home and get warm, but others can't."

Federal contributions to social housing are dropping across Canada. For example, Toronto received about \$161 million from Ottawa in 2012 for social housing subsidies. Unless these subsidy programs are renewed, that figure will decline by \$33 million by 2017 and reach zero by 2031.

Up to a million people across Canada could be forced out of their homes by rent increases if the federal government fails to restore the funding, said Yutaka Dirks of the Advocacy Centre for Tenants Ontario.

The faces of the homeless and poorly housed are well known to Anglicans because of the churches' work with Out of the Cold programs, foodbanks, meal programs and other services, said Archbishop Johnson.

"We need charitable programs that help keep people alive, but we also need to get at the root causes of the housing crisis," he said. "That's why we as Anglicans have joined with community partners to advocate for the kind of public programs needed, because only government has the resources needed to alleviate the housing crisis in a significant way."

He added: "My faith does not allow me the luxury of apathy."

He said the Anglican Church's Marks of Mission call on Anglicans to respond to human need and work to transform unjust structures of society.

Harvey Cooper from the Co-op Housing Federation said Ontario Housing Minister Linda Jeffrey and others are urging the federal government to work with them on a national housing plan. "All we're hearing from the federal government is silence," he said.

Other speakers underscored the urgency of the situation. Pat Moore said it's common for six people to share a one-bedroom apartment in Toronto's low-income Thorncliffe community, or for 10 people to jam into a two-bedroom unit. Housing activist Emily Paradis highlighted a new report saying that nine out of 10 families living in Toronto high-rise buildings live in substandard housing and are at risk of homelessness. Half of these families spend more than half of their income on rent.

In addition to calling for the renewal of \$1.7 billion in annual subsidies, advocates want the federal government to increase funding for new affordable housing and homelessness programs.

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

## Book, portrait honour dean

BY THE REV. DANIEL GRAVES

The Richard Hooker Society met at Trinity College in Toronto for its annual meeting on Nov. 15-17. Some of the foremost scholars in the field of English Reformation studies were on hand to present learned papers on the Anglican Church's most judicious divine, Richard Hooker. The highlight of the event, though, was the presentation of a festschrift (a collection of essays given on a celebratory occasion) in honour of the Rev. Canon David Neelands, the dean of Divinity of Trinity College, on his 70th birthday.

Archbishop Colin Johnson was present and offered words of gratitude for Canon Neelands' contribution to the church and the college. Trinity's interim provost, Michael Ratcliffe, hosted the evening and offered a toast in Canon Neelands' honour.

The book, *Richard Hooker: His Life, Work, & Legacy – Essays in Honour of W. David Neelands on his Seventieth Birthday*, includes contributions from members of



The Rev. Canon David Neelands thanks the editors and contributors of the festschrift. At right is his portrait by the Rev. Indra Skuja-Grislis. PHOTOS BY MICHAEL HUDSON

the Richard Hooker Society. A portrait painted by the Rev. Indra Skuja-Grislis, which serves as the frontispiece of the book, was presented and will remain as part of the college's permanent collection.

Members of the college's faculty and staff were also on hand to take part in the festivities. As Archbishop Johnson wrote in the foreword of the book, "David Neelands has carved a gentler, more humane—dare we say, more Anglican!—middle space in this Church, welcoming dialogue, attending to nuance and inspiring inquiry."

Copies of the book can be or-



dered for \$29.95 from Augsburg Fortress.

*The Rev. Daniel Graves is the incumbent of Trinity Church, Bradford, and is one of the editors of the festschrift, along with the Rev. Dr. Scott Kindred-Barnes.*

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# Live with defiant hope



**T**here is a retail proverb, “What you see is what you get.” It is a pragmatic, down-to-earth sales pitch. Over the Advent season and now into Epiphany, I am struck by other ways in which that proverb is true. In our daily life, we respond to what we see. If it is raining, we take an umbrella with us. If it is hot and sunny, we grab the sunscreen. If the traffic is piling up, we choose a different route. Beyond pragmatic activity, we also respond to what we see in people and events. Is the homeless person on the corner a nuisance or an opportunity? Is the gang of teens, dressed in black, a threat or a group of friends?

We learn to “see” through the values and relationships in our lives. We pick up the attitudes, prejudices and perspectives of those closest to us in family and community. We see the world through the lens we have learned and then shaped. Part of that shaping comes through our life as a Christian—shaped by our faith in God through Jesus Christ, by scripture and by people of faith around us.

## BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

Through Advent, we were reminded that Christians see the possibility of God's kingdom of peace, hope, justice and love in spite of all evidence to the contrary and in spite of the delay in its fulfilment. We were called to faithfulness of “sight,” for what we see is what we get. When we see God's kingdom and its potential, we believe it is possible and create space for it to emerge. We look for those moments of grace where that kingdom is present in people and situations around us. We delight in them and point them out to others and nurture their survival and growth. We act as though the kingdom were already here, in a defiant declaration of hope and promise. Strangely, it is that very act of defiant hope and faithfulness that creates space for more.

Recently, Deacon Maisie Watson shared a book with me that describes that kind of defiant hope in the face of all that is not. *Tattoos on the Heart* is the story of Gregory Boyle, SJ, a priest in the barrios of Los Angeles, reaching out, over the past 25 years, to gang mem-

bers by providing employment, tattoo removal and friendship. Greg sees the dignity of every human being in the young men and women around him and treats everyone as worthwhile, whether they choose a path of freedom from drugs and gangs or remain bound by it. He sees Christ in the faces and relationships in the barrio and nurtures them. He describes taking a young man with him to a dinner at the White House. On the plane home, this young man tells a stewardess about himself and Greg's work and she begins to cry. Greg replies to him, “She just caught a glimpse of ya. She saw that you are somebody. She recognized you...as the shape of God's heart. Sometimes people cry when they see that.” It is a book that is profoundly hopeful in the midst of much despair and pain.

At Christmas, the shepherds saw more than a baby in a manger. At Epiphany, the wise men saw more than a young, poor couple and their child. They saw the potential for God's kingdom, glimpsed in this ordinary family, and they honoured it. Where will we see Christ among us? Where will we see the kingdom emerging? Wherever we see it, celebrate the light, share it with others and live with defiant hope.



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### Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Justin Welby, Lambeth Palace, London, England SE1 7JU.

### In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

### Primate:

The Most Rev. Fred Hiltz, Church House, 80 Hayden St. Toronto, ON M4Y 3G2

### In the Diocese of Toronto:

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

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The Most Rev. Colin Johnson

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# A bit of family far from home



BY AN TRAN

**T**ôi cần con dao lớn hơn.” (Translation: “I need the larger knife.”)

When I heard this, I stopped and turned. The three ladies behind me at the bakery at All Saints, Sherbourne Street, were engaged in something complex involving knives and dough. But that wasn't what caught my attention.

My family lives far away, out in western Canada, and I don't hear Vietnamese spoken every day anymore. My sister-in-law told me that Vietnamese sounded like music to her, and when we all talked it was like a beautiful choir. But now it's just me here in Toronto, solo.

So to hear that music again, where I least expected it, made me stop. Their conversation revolved around how to get the most communion wafers out of a piece of dough. It was the most mundane conversation in the

world, but for me it was like finding a piece of home.

I stood nearby and stared at them for a bit. They kept baking. When they spoke English, they were somewhat slow, hesitant and halting, but when they spoke Vietnamese, they sounded confident, quick and cheerful.

When they paused, I said “Why are there different sizes of cookies, aunt?”

They all looked at me in shock, and I repeated my question.

Then they all smiled broadly, laughed and started talking very fast. (There really isn't a word for communion wafer in Vietnamese, so we use that catch-all word, “banh,” which means any pastry or baked good.) The communion wafers could be ordered in different sizes and the bakery only needed a day's notice for an order, they explained. They were all very happy to be baking, and they explained to me what they were doing. The bakery manager (I had heard her called Sue, but perhaps her name was Xuân—“spring” in Vietnamese) told me how they were all ex-

cited to be baking twice a week.

I could hear that the conversations around us had stopped or were quieter as we got louder and more excited. Before I left, the bakery manager insisted that I had to see the bread dough. She explained the baking process very quickly, but I really didn't understand how it worked. I was just happy to hear her voice.

As I was leaving, I said goodbye to the three ladies in the proper, respectful Vietnamese way my parents had taught me. One of them reached out like she wanted to touch me, but remembering her flour-covered hands, stopped.

The bakery manager smiled and said, “You must come back to see us. We really want you to come back to see us.” In a FaithWorks ministry in Toronto, as far from Vietnam as you can get, I had found family.

*An Tran is the administrative assistant for the diocese's Stewardship Development department.*

# His labours reflected the Beatitudes

*This is a reflection by Archbishop Fred Hiltz, the Primate of the Anglican Church of Canada, on Nelson Mandela, who died on Dec. 5. It was posted on the national church's website on Dec. 5.*

BY ARCHBISHOP FRED HILTZ

**T**oday the world mourns the passing of one of the greatest men of our times. Nelson Mandela's life is the story of the prisoner who became the president of his beloved country. He is the icon of South Africans' long road to freedom from apartheid. He is “the father of our nation,” writes Desmond Tutu, “the pride of our people.”

Mr. Mandela only ever looked back to remember those who had been so sorely oppressed, who suffered and died. He looked ahead and with a strength of spirit that was

unwavering. He pressed for truth and reconciliation in his homeland. So impressive was his foresight that it inspired the same kind of work so necessary in numerous other countries as well.

Mr. Mandela stood tall among his people and he gave them hope for a better future. He spoke as one in whom wisdom had made his dwelling. He acted with a humility that had about it a sense of authority the world will never forget. All his labours were a wonderful reflection of a life given to the teaching in the Beatitudes, perhaps most especially the one that reads, “Blessed are those who hunger and thirst after righteousness, for they will be satisfied” (Matthew 5:6).

Mr. Mandela loved much. Who can ever forget his wonderful smile? For his family and his people he lived, and in their great love for him he died.

“We pray that nothing good in his life will

be lost but be of benefit to the world; that all that was important to him will be respected by those who follow him; and that everything in which he was great will continue to mean much to us now that he is dead” (Prayer of Thanksgiving, The Funeral Liturgy, p 602, Book of Alternative Services).

Mr. Mandela is destined to be remembered in the calendar of holy men and women through the ages. To give ourselves to the work of “transforming unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation among all people” (the Fourth Mark of Mission) will be to truly honour his life and his labours.

*A service of commemoration for Nelson Mandela was planned for St. James Cathedral, Toronto, on Dec. 15, with Archbishop Hiltz preaching.*



# We're bonding in Christ



BY THE REV. CANON  
PHIL GROVES

Over the last four years, the Diocese of Toronto has played a significant role in the development of Continuing Indaba. Since the Third Anglican Congress, held in Toronto 50 years ago, the Anglican Communion has been struggling with how to understand itself as a global Communion of locally autonomous churches. The Congress proposed the idea of Mutual Responsibility and Interdependence as churches in newly independent African and Asian countries sought to establish equality with the powerful churches that they relied on for money and leadership, including their serving bishops and archbishops.

The tension between valuing the local and the global is one that pervades Anglicanism, and many of us have a much stronger sense of local rather than global mission. The local context is where the life of mission and ministry is lived out. Most Anglicans are concerned for their church and their parish, whether that be in Scarborough, Ontario; Scarborough, Lincolnshire; Scarborough, Jamaica; or Scarborough, Cape Town. It is wonderful to know that God is at work through Anglicans in all these places that have little in common other than a name.

The former Bishop of Jamaica, Alfred Reed, pointed out why for him the global church matters. He said that without a wider vision of the Anglican Communion, individual churches are likely to be "introverted, insular and isolated." Being Anglican means being part of God's church across the globe and open to all that God is doing.

Participation in global mission is made difficult by the experience of colonialism—

the imposition of the cultural ideas of one group on another. In recent years, this has come into focus through polarized statements on human sexuality, where the reading of the Scriptures in one place can seem feeble or harsh in another. Questions have been asked if there is a future for the global church unless there is agreement on what is considered essential.

The Primates of the Anglican Communion, meeting in Alexandria in 2009, called for a Communion-wide program of mutual listening, and the Anglican Consultative Council that met later that year asked for this to be delivered through the Continuing Indaba Project.

Continuing Indaba looked to a number of dioceses across the Communion to help build an understanding of conflict transformation and reconciliation. The Diocese of Toronto was one of these because of the experience in listening and dialogue gained under Archbishop Terence Finlay during the 1990s, and the commitment of the present bishops to unity in diversity.

We asked a team of eight, led by Suzanne Lawson and including lay and ordained people (among whom was Bishop Linda Nicholls), to travel with groups from Hong Kong and Jamaica. They visited one another's places of mission. The giving and receiving of hospitality, and the experience of journeying together and worshipping together, led to developing their bond in Christ.

Differences were not hidden. Indeed, to some extent they were highlighted as people began to be honest with one another, and then learned that the differences were not as simple as people had perhaps expected. The issue of colonialism kept coming to the fore. Toronto, Hong Kong and Jamaica had very different experiences of British expansionism through the 18th to the 20th centuries, and all three were resistant to the idea that a way could be imposed on them from outside.

It was a remarkable conversation, facilitated by a lay woman from South Africa and a bishop from Ireland, both places where colonialism had also left a deep scar. It was in this context that a gay member of the Hong Kong team was able to make his sexuality known. It was here that those who opposed homosexuality could be honest with him and with one another. They did not change their minds, but they changed their way of being with one another. The instinct to exclude was replaced by a commitment to journeying together.

Suzanne Lawson spoke of it in this way: "I came to understand a different kind of 'one-ness' through our time together with people from the dioceses of Jamaica, Toronto and the Province of Hong Kong. One-ness meant that we didn't have to change our minds and certainly didn't have to change anyone else's, but we did have to open ourselves to each other and learn about each other and listen to each other."

At a recent event in Toronto to mark the 50th anniversary of the Anglican Congress, Bishop Patrick Yu was able to stand and witness to the commitment of the Diocese of Toronto to the inclusion of all voices. Trust built up in the diocese means that narratives of persecution, told by both traditionalists and LGBT people, can be publicly challenged in a call for mutual responsibility and interdependence within the diocese and across international boundaries. To build this trust across the Communion is the ongoing work of Continuing Indaba, and the Diocese of Toronto is at the forefront of living out this way of being the Body of Christ.

*The Rev. Canon Phil Groves is the director of Continuing Indaba. For more information on the work of the Continuing Indaba Project, visit [www.continuingindaba.com](http://www.continuingindaba.com), where you can find process guides and theological resources for your church in its local and global mission.*



EDITOR'S  
CORNER

BY  
STUART MANN

## In exile no longer

In her keynote address to Synod, Bishop Jane Alexander asked, "Who is Jesus for you?" It's a good question, especially if we want to share Jesus with others, either in words or actions.

When I was a boy, Jesus and God were remote figures who lived behind the altar at the front of the church. They were to be worshipped from a respectful distance. The idea of having a "relationship" with Jesus was completely foreign to me. He was an only child, born of the Virgin Mary in a stable. Although I was not close to him, I knew that he cared for me, as the children's song says: "Jesus loves me, this I know, for the Bible tells me so."

As a teenager, I heard that Jesus died on the cross to take away my sins. I did not understand this. I didn't think I was particularly sinful, certainly not to the extent that someone should die for them. I also learned that if I was good, I would go to heaven.

When I went off to college, I left the church and did not think anymore about Jesus. At that point in my life, Christianity seemed to be all about death, dying, sin and sacrifice. These were not the sort of words that fired my imagination.

As I entered my 40s, I encountered the usual mid-life crises (miscarriages, birth, death, debt, etc.) and dealt with them in the usual way (drinking, etc.) After five years of this, I ended up in the same spot where many of my friends ended up: lost, lonely and wondering where it all went wrong.

This is the point at which Jesus came back into my life. Somehow, despite all my transgressions, he had not forgotten about me. He showed me the way out of the darkness, back into a healthy lifestyle, back into loving relationships (which were not necessarily with the same people I knew before my life cratered), back to a life with direction and, most of all, purpose.

Jesus is the person who guides me back from exile. If I stay close to him on the journey, I can see and know God. It's not much more complicated than that.

I suspect there are many others who see Jesus in this way, and why not? We see and understand Jesus according to the context we live in; this is the way it has always been. I think this Jesus—the one who guides us out of loneliness and alienation—is the foremost Jesus of our time.

But to me, Jesus is even more than a guide—he is a way of life. I don't think about going to heaven anymore: living the way of Jesus is heaven, right here on earth. In this Jesus-centered life, I see God every day, even in the worst moments.

If you haven't already done so, I invite you to join us on the journey, with Jesus at our head. It is a journey of love, compassion, struggle and joy. A journey of outcasts in a difficult land. A journey out of the darkness and into the light. A journey to and with a loving God.

Email your **LETTERS**  
to [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca)

# This is one of our strengths



BY SEÁN J. MADSEN

There was a time in my life when I didn't fully appreciate one of the greatest strengths of our Anglican understanding of the Christian faith—its diversity.

But having been exposed more and more to denominations that have a very narrow and rigid concept of the limits of belief, which they insist their members unthinkingly accept, I have become much more grateful about belonging to a faith community where there is room at the table for a wider variety of believers.

As an Anglo-Catholic who also passionately believes in liberation theology, I don't fit neatly into any convenient pigeon hole, so I am extremely glad that my full expression of faith fits completely into the Anglican milieu.

I dearly love the diverse liturgical expression to be found in the Anglican Church, not only the high church ceremonial with incense, candles and bells, but also a plain Prayer Book liturgy, or even an alternative type of service, with the worship preferences of younger people uppermost in mind. There is a place in my heart for all the richness that the diversity of Anglican styles of worship has to offer.

While I find the New Revised Standard Version of the Bible, which we now use so widely in our liturgy, easy to understand, I still have the venerable King James Version, which I grew up with, and which I often read devotionally.

Most of all, as I talk with other Anglican believers and find that sometimes there are areas of faith where we are not in complete agreement, I give thanks for our ecclesiastical communion where there is an understanding that God accepts us where we are and appreciates our varied journeys of faith.

Who can know the mind of God? In this life, we see God only dimly through a mirror. Much of what we know as faith consists largely in mystery. I'm certain that God truly appreciates the honesty of believers who have the simple humility not to always claim that they know all the answers. In this present existence, we are on a pilgrimage, and our destination is not here, but is in the life to come.

The kingdom of God does begin here, however. In the Lord's Prayer, we pray frequently that God's will be done on earth, just as it is in heaven. Our prayer and our actions are meant to alleviate human suffering here and now, to stop wars, fight disease, and help the poor, to care about animals and the environment. Through such vehicles as FaithWorks, we are called to respond to the needs in our com-

munities, whether in the places we live or on the other side of the world. With the intercessory petitions that we present, either in the formalized setting of Sunday liturgy or in our own daily devotion, we invoke God's mercy and intervention into issues of concern where, if it is his will, healing and relief may be manifested.

As thinking Christians, we can use our intelligence and the other gifts God has blessed us with to struggle with life's perplexities and paradoxes. Having faith is not always as simple and straightforward as we might wish—and often we must humbly pray, "Lord, I believe, but help my unbelief." We are gifted to belong to a community of faith where each person's journey is validated and our doubts and fears are more compassionately received and accepted by fellow pilgrims on the way.

As our daily lives are filled with unexpected events, we can find solace in the prayers of Compline from the Book of Common Prayer, including this reassuring devotion: "Be present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness: through Jesus Christ our Lord. Amen."

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



# 'It's like a phone ministry'

*The Rev. Canon David Luxton is chaplain to the retired clergy and their spouses in York-Credit Valley. He was appointed by Bishop Philip Poole, the area bishop, in 2007.*

Bishop Poole is the son of a priest, as am I, so he knows how quickly you can drop out of sight when you are retired. You were a person of great importance and influence in your parish and then suddenly you are retired and you are neither of those things. Sometimes you're not even sure where you're going to live, being rectory-less.

Bishop Poole doesn't want to lose track of the retired clergy in his area. He wants me and the Rev. Bill Craven to keep in touch with them—know where they are, how they are, and if they need to be contacted. So we keep in touch with them and arrange a luncheon and a eucharist for them every year. If they can't or won't come to the luncheon, I try to get together with them for lunch some other time, lest we lose all touch.

There are about 100 retired clergy and their spouses, all over the age of 65. The oldest is 94. If they're connected quickly with a new parish after retirement, then I don't need to worry too much about them—basically I just call them and ask them to come to the luncheon. But others are not quickly connected, so I



Archbishop Colin Johnson and the Rev. Canon David Luxton at St. James Cathedral, Toronto, in 2009. Canon Luxton received a golden stole in honour of the 50th anniversary of his ordination to the priesthood. PHOTO BY MICHAEL HUDSON

try to keep in touch with them.

The main issues are health, relocation and someone to call them and listen. The spouses of clergy are quite often dislocated. There was a tradition in my generation that when you retired, you didn't stay in the parish. You moved away and didn't get in the

way of your successor. So the spouses sometimes found themselves in places completely new to them with a different style of worship.

With people this age, you don't solve their troubles—you bear them with them. That's what I try to do, and I find that very satisfying. I love my job phoning them. It's like a phone ministry. You listen most of the time.

The best way to deal with the dislocation of retired clergy is for the bishop to call up the priest soon after retirement and get him or her to do an interim. I went from being the incumbent of a large parish (St. George on-the-Hill, Islington) to being an interim priest in about seven parishes, one after the other. My wife finally said,

"What are you doing? You're doing as much work as you used to." So I stopped doing that and now we're in the pew. Mag and I go to St. Martin-in-the-Fields, Toronto.

It's very hard to make the transition from being an incumbent or priest-in-charge to sitting in the pew. We're very careful to be supportive. Archdeacon Harry Hilchey, who was Archbishop Michael Peers's right-hand man, was in my parish for 10 years. I learned from Harry that you're not there to criticize or offer advice, but to rediscover that the celebrant is in the pew, too.

When I moved to the pew, I realized that for the past 40 years I had been preoccupied with celebrating the eucharist. I

had had little time to stand back and watch the sacred dance. I have become free of the books and the page announcements and simply watch the goings-on. Going from a parish in the mainstream tradition—neither high nor low church—to an Anglo-Catholic parish has been of great interest to me. I go and watch. I'm thrilled to be there as a member of the congregation. It has definitely drawn me more deeply into the drama of the Holy Mysteries.

I went to Cuddesdon College, Oxford, a very Anglo-Catholic college. They knelt when I stood during the creed, they kissed the stole—they did all kinds of things that surprised me. My father was the bishop of the Diocese of Huron (Bishop George Luxton) and he said, "I want you to go to the 'headwaters,' so you're going to Cuddesdon." This was in the late 1950s.

I served in the Diocese of Niagara for a number of years, then was the rector of St. George on the Hill in the Diocese of Toronto for 26 years. I was also chair of the diocese's Archives for a spell and Bishop Fricker's area director for the Faith in Action campaign.

I think the current campaign, Our Faith-Our Hope, is timely. I'm proud to be part of the Diocese of Toronto. I think we're doing the best we possibly can in very tough times. The social action work of young clergy amazes and encourages me.

Bishop Poole always says to us, "We stand on your shoulders," as that gives the active clergy a better view. That makes us feel good. We have done our part in our part of the vineyard. We bring what we have done now to our new parish pew. We are grateful to be thought of in that way and to be sought out by our bishop as we walk the last stretch of the road.



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## Historic moment celebrated

BY THE REV. CANON MEGAN COLLINGS-MOORE

A special eucharist will be held on Jan. 25 at 3 p.m. at St. James Cathedral, Toronto, to celebrate the 70th anniversary of the Rev. Dr. Florence Li Tim Oi's ordination to the priesthood. She was the first woman ordained in the Anglican Communion. All are invited to this service.

The Rev. Dr. Florence Li Tim Oi was ordained in 1944 by the Rt. Rev. Ronald Hall, Bishop of Victoria (later Hong Kong and Macau)



The Rev. Dr. Florence Li Tim Oi

to serve the sacramental needs of the local people. After the Second World War, her ordination was controversial and she voluntarily chose to relinquish her license, while maintaining her Holy Orders to be valid and intact. It wasn't until she moved to Toronto

Continued on Page 14



# Synod on a mission

The diocese's 155th Regular Session of Synod convened on Nov. 29-30 at the International Plaza Hotel in Toronto. Both Archbishop Colin Johnson and Bishop Jane Alexander, the bishop of Edmonton, spoke passionately about shaping the church for God's mission. Synod members listened to Missional Moments and took part in workshops designed to help them share the Gospel of Jesus Christ with others. "Being missional is not the flavour of the day, it's not a program, it's not a quick fix, it's not about getting more people into our pews," said Archbishop Johnson in his charge. "It's an attitude, a way of being."

Photos by Michael Hudson



Synod members join hands while singing a hymn.



Electronic voting devices keep Synod moving.



Bishop Linda Nicholls and others during the eucharist.



Food is an essential part of Synod.



The Rev. Canon Ted McCollum speaks about mission to seasonal workers.



A cardboard Jesus from St. Peter, Erindale, makes an appearance.



Canon Dr. Robert Falby, chancellor.



The Rev. Martha Tatarnic leads workshop.



One of many booths at Synod.



Musicians play during opening Eucharist.



# I long for every parish t

You can't be shaped for mission without knowing whose mission you're working for

BY ARCHBISHOP COLIN JOHNSON

The opening prayer for the feast of St. Andrew: "Almighty God, you gave your apostle Andrew grace to believe in his heart and to confess with his lips that Jesus is Lord. Touch our lips and hearts, so that faith may burn within us and that we may share in the witness of your church to the whole human family, in Jesus Christ Our Lord. Amen."

Are you saved? When were you saved? Is Jesus Christ your personal saviour? I find those questions somewhat off-putting. They put me on my guard—not because I don't believe the questions themselves, and not because I don't believe that they are true or that the questions are wrong. It's often the tone and the assumptions behind the questions—the emotional and spiritual baggage, the degree of aggression, a certainty, an unnuanced correct response that is required to these loaded words.

Is Jesus Christ your personal saviour? I rather like an old monk's response to that: No, I prefer to share him with others.

There was a brilliant artist who in a series of drawings illustrated Jesus' life in the book, *He Was One of Us*. (Editor's note: A drawing from the book was shown on the screen at Synod.) Look at the drawing of Jesus' disciples. Notice how each approached Jesus in a different way. There is the direct, inquisitive, perhaps even skeptical look. There is a glance away, perhaps distracted or not particularly paying attention to things. There's a warm, genuine, open, friendly, ready-to-engage look. There's one with eyes cast down, perhaps shy or humbled or a bit embarrassed or with devout piety. You see, there's no one way to respond to Jesus. But the important thing is that there is a connection. All of these people have deliberately followed Jesus. They're present and they're trying to figure out this person—who he is and their part in his mission.

#### Who do you say that I am?

Jesus asks his disciples, "Who do you say that I am?" He has already asked the question, "What do other people think?" But the real question is, "Who do you say that I am?" It's important to remember that when Jesus asks this question, he and the disciples have been together for quite a while. The direction of the mission is beginning to become clearer, at least in one sense—they're now heading towards Jerusalem. The specter of the cross is looming. Death is on the horizon. And yet they have no conception of resurrection. They're frightened and even aghast. They haven't signed up for this. This is not what they expected. This is not what they were prepared for. And they respond typically: they deny it. It can't be. It can't happen. But it's in the very midst of their anxiety, as they look to this uncertain and seemingly dreadful mission where all seems to be lost, that

Jesus asks this key question, "Who do you say that I am?" And the response is proffered—who knows whether it is tentatively or boldly given, whether it's a leap of faith or a sudden insight or a growing articulation of a gradual understanding—but a statement nonetheless is uttered by Peter: "You are the Christ, the son of the Living God."

But the question is asked not just of Peter but of all of them—"Who do you say that I am?"—and the collect for today is the feast of St. Andrew, that God gave him grace to believe in his heart and to profess with his lips that Jesus is Lord. Jesus is Lord. Not Caesar. Not the principalities and powers of this world. Not family, not money, not status, not the church, not self—but Jesus. In the midst of their confusion about what the mission is, there is a point of clarity. Having made that point of clarity, they can continue on because it was and is God's mission—God's eternal mission—and they've joined it.

As we set out in Synod today, we continue to develop a theme that we have been developing for the past decade—building communities of hope and compassion through investment in healthy parishes, strong leadership, appropriate infrastructure and responsive engagement with our neighbours. Why is this particular question from Jesus important? Well, you can't be shaped for mission without knowing whose mission you're on. The diocese's mission statement—now over 20 years old in its current form—is still valid: worship, proclaim, embody. Those are the key words. Or to flesh it out with a few more adjectives: godly worship, intelligent faith, compassionate service. I long for every parish in this diocese to be missionally shaped, for every part of this diocese to be shaped for mission. But you can't be shaped for mission without knowing whose mission you're working for.

#### For the sake of the world

Every parish missional: turned inside out because you're sent out, moving from lectern and altar and kneeling desk, out into everyday life, into the world, for the sake of the world, for the sake of Christ.

You've heard before "every parish missional" and you'll hear it a lot more over the next couple of days—in the keynote address by Bishop Jane Alexander, the bishop of Edmonton, in the address of Bishop Michael Hawkins in his report of the Council of the North, in the Missional Moments that will highlight particular pieces of work across our diocese, and yes, even in the budget itself, which is organized to undergird our investment in healthy, missional communities across this diocese, in rural, suburban and urban areas, rich and poor neighbourhoods, in traditional places and fresh expression places.

But you can't be shaped for mission without knowing whose mission you're working for. Being missional is not the flavour of the day, it's not a program, it's



Archbishop Johnson delivers his charge to Synod: 'Don't be afraid. God has given us all the gifts we

not a quick fix, it's not about getting more people into our pews. It's an attitude. It's a way of being. It's a response in faith to the God who is revealed in Jesus Christ who is alive and present with us today through the gift of the Holy Spirit. Mission is rooted in the very nature of God—the God who reaches out and creates; the God who enters into relationships of love with God's creatures; in the God who reveals the divine life and purposes to us in Jesus' birth, way of life, his friendships and actions and teaching, his sacrificial death and resurrection, his ascension and the sending of the Spirit. God in Christ draws us as church and the whole creation to Himself in compassion, reconciliation and redemption. Mission is an orientation of our lives, to turn and face outward into the world, to find where God is already active and to join in.

For each of us, our mission as a church is to embrace and participate in God's mission for the sake of the world. Each of us, as baptized members of Christ, shares in that mission, and it is a multi-faceted mission. Look at the Marks of Mission and you will see how multi-faceted mission is. But the key to all Christian mission is to know who Jesus is and to be able to make your faith explicit to others as well as to yourself, because we have not just a personal saviour but we need to be open to share.

#### Passionate spirituality

The Natural Church Development process reveals that almost every parish surveyed—almost two-thirds of the diocese—has a deficit not in money, not in people, not in programs, but in passionate spirituality, specifically Christology—



# o be missionally shaped



need.' PHOTO BY MICHAEL HUDSON

how we understand who Jesus Christ is. We have difficulty answering the question, “Who do you say that I am?” and even more difficulty telling other people how we answer that. We’re reluctant to speak about our faith and hesitant to mention Jesus. Why? Because we don’t know Jesus? No, I don’t believe that for a moment. We—all of us here—are here because we’ve had a faith experience. We know something of the risen and glorified Jesus. We know something of the suffering Christ and the compassionate Christ—not just as old stories but as personal stories about Jesus and the Spirit in our lives, about the experience of God’s faithfulness in difficult times, of unexpected joys, of transformation and growth, of healing and reconciliation, of hope even in the presence of suffering, of willing self-sacrifice and of the gracious

receiving of love and compassion.

But if you and I are not speaking about the Jesus that you know, where will people hear about him, and from whom? And is that the message that you want them to hear about Jesus? Is that the message that’s true to the Jesus that you know as a faithful Anglican, an Anglican who has been formed by an encounter with Christ speaking through the scriptures as we wrestle with them and try to intelligently understand them, as we are shaped by the encounter with the life-giving Christ in the sacraments and in our worship, as we engage in loving service where Christ is encountered in the face of the neighbour? So we need to learn how to talk about our faith, to articulate the hope that lies within us. That’s the starting point of all missional activity.

Don’t be afraid. God has given us all

the gifts we need. We have extraordinarily gifted clergy. We have extraordinarily gifted lay people. We have extraordinary resources. We have well trained teachers of the faith, both clergy and lay. We can engage in re-framing and re-imaging our church, both in what we’ve traditionally been very good at and also in trying out some new things. You have permission to try out new things. Drive the car. For God’s sake, drive the car for God’s sake.

## We are not alone in this

We are not alone in this. You are not alone in this. Your parish likely has resources within it that are as yet untapped. You’re partners with neighbouring parishes and can offer opportunities to each other to enrich one another. The deanery of Victoria-Haliburton has a jointly sponsored resident Biblical scholar in its midst. Several Oshawa parishes are working towards a coordinated youth ministry that will reach out in new ways to youth. Some parishes are partnering with para-church organizations like Sanctuary that bring that organization’s expertise to bear on special ministries and provide the spiritual care and nurture that those people need. You can tell the stories of faith to each other and the world.

The outreach conferences that we’ve sponsored help people articulate their faith so that they can advocate with our members of provincial and federal parliament on behalf of the poor and the needy and the environment, and to speak as Anglican Christians. Do not let what you cannot do limit what you can do. In this diocese, we have been consistently and consciously investing with a missional framework for over a decade, and we have supported the infrastructure, the education and the experimental moments that have supported that. The Ministry Allocation Fund has provided over \$20 million in the past decade to do this. We’ve had a benchmarking process that identifies best practices that work in our context. We’ve developed Canon 29 and other revisions of canons that allow what the former Archbishop of Canterbury Rowan Williams calls the principled loosening of structures. We have a Diocesan Missioner who has brought continuity and advocacy and focus to the missional process. We’ve invested in missional education. The Vital Church Planting Conference has introduced missional vision and support. Our Synods, our outreach conferences, our social justice and advocacy and environmental activity, the Re-imagining Church programs and courses have engaged clergy and laity and have been led by the bishops, to say how important this is. The more intense Missional Transformational Process has engaged key clergy and laity to go deeper. We’ve had ongoing support for leaders and we’re recruiting new clergy and new lay leaders with a missional understanding. We’ve invested in missional experiments as well as invested in the tried and true ministries that are also missional. One of the keys things has been Reach Grants—small grants of money that have allowed people to use their imagination to reach out into their communities in new ways. That has happened all over the diocese—in small rural parishes as well as large urban ones. We’ve invested in major projects like St. George the Martyr in Parkdale and Redeem the Commute in Ajax and Grace Church in Scarborough. We’re

building greater capacities and strong parishes throughout the diocese, from Port Hope to Cookstown to Parkdale. We’ve looked at cluster ministries, such as what is happening in Peterborough.

## Extraordinary resources

The Our Faith-Our Hope: Re-Imagine Church campaign has given us extraordinary financial resources to do this. I’m so grateful for your commitment to allow that program to happen. Let me give you an example. The area of Trent-Durham and the diocese’s Communications department made an application to Our Faith-Our Hope for a communication project. One of the things they’re doing is using technology for Christian education, allowing small parishes to participate in quality Christian education through videos posted on the website. Trent-Durham is experimenting with Skype meetings by the regional deans. It’s providing a training day for parish teams in the use of social media to spread the Gospel. If the experiments work in Trent-Durham, they will be replicated in other parts of the diocese. How much did that cost? The grant was \$3,500. And we have \$40 million available.

We have more to do. I’m about to appoint a small implementation group to put into effect immediately some of the recommendations of the Multicultural and Intercultural Task Force report, and to also recommend the priorities for the next steps. Within the next week, I’ll be appointing a Missional Strategy Group to identify “what’s next” for the missional priorities of the diocese. We will continue to meet the basic needs of people living in desperate circumstances across our diocese, to engage in advocacy on behalf of the poor, including the working poor and those on disability, the homeless and environmental issues. We’re doing that because we’re called as part of our baptismal covenant, as part of the Marks of Mission, to be stewards of God’s creation and to be faithful to our incarnational theology.

Mission is about transformation. We are called, in imitation of Jesus and in obedience to Christ, to be agents of hope and reconciliation—hope, not optimism. Hope not that people will avoid change. Hope not that we will avoid pain and loss or death. But enduring hope, courageous hope, imaginative hope, hope borne out of the lived experience of faithful Christians over millennia—that pain, loss or death are not the last words in God’s reign. Hope that is rooted in deep trust in God whose mission we join, God who is revealed in the person of Jesus, and that’s why it’s important to name our faith. Our mission is grounded in hope that Jesus’ birth and time, his life and witness and friendship, his witness to God’s mission, his death and resurrection, make a decisive difference in the world, that God’s mission in Christ transforms individual lives, communities and the world, and we bear witness to that in word and deed by what we do in his name as individuals, as a church, as this Synod today and every day.

Let’s hear again the prayer for St. Andrew’s Day: “Almighty God, you gave your apostle Andrew grace to believe in his heart and to confess with his lips that Jesus is Lord. Touch our lips and hearts, that faith may burn within us and that we may share in the witness of your church to the whole human family, in Jesus Christ Our Lord. Amen.”



# SYNOD BRIEFS

## 13 named canons

Archbishop Johnson named the following honorary canons of St. James Cathedral:

- Canon Claire Burns
- Canon Mary-Anne Nicholls
- Canon Stuart Mann
- Canon Dave Robinson
- The Rev. Canon Susan Bell
- The Rev. Canon Dennis Dolloff
- The Rev. Canon David Harrison
- The Rev. Canon Mark Kinghan
- The Rev. Canon Steven Mackison
- The Rev. Canon Heather McCance
- The Rev. Canon Ted McCollum
- The Rev. Canon Kevin Robertson
- Rev. The Major Canon David Warren

## Report from General Synod

Bishop Linda Nicholls gave some of the highlights from Joint Assembly, a meeting of General Synod and Lutheran Assembly on July 2-7 in Ottawa. About 600 Anglicans and Lutherans from across Canada worshipped together and enjoyed the warm, collegial friendship of Primate Fred Hiltz and Lutheran Presiding Bishop Susan Johnson. The gathering heard from the keynote speaker, Prof. Christopher Duraingh of Episcopal Divinity School, on the challenges of mission. The gathering heard presentations leading to resolutions on resource extraction, homelessness, and peace and justice in Palestine and Israel. Bishop Nicholls also spoke about resolutions coming to the next meeting of General Synod. For more information, visit [www.anglican.ca](http://www.anglican.ca).

## 2011-2013 report card

Synod received the document entitled "The Anglican Diocese of Toronto: Priorities and Plans 2011-2013—Report Card." The document highlights the actions taken over the last two years to achieve the diocese's strategic priorities. Over the last two years, the diocese has focused its work on four key areas, as outlined in the Our Faith—Our Hope campaign: strengthening local parishes; building the church for tomorrow; revitalizing our inheritance; and giving to others beyond ourselves.



The Rev. Anne Crosthwait leads Synod members in a workshop on Contemplative Fire. PHOTOS BY MICHAEL HUDSON

## Departed remembered

Synod remembered the following departed who were connected to Synod: the Rev. David Adams; the Rev. Canon Gordon Baker; the Rev. Murray Belway; Sister Joyce Bodley, SSJD; Sister Angela Blackburn, WSHS; Ms. Kathleen Violet Carter; Mrs. Evelyn Cotter; the Rev. William Craig; the Rev. Canon Frederick Cross; the Rev. Canon Jack Crouch; the Rev. Canon Robert Cuyler; the Ven. Robert Dann; Ms. Virginia Finlay; the Rev. Canon John Fralick; the Rev. Canon Timothy Grew; the Rev. Canon Stanley Hanes; Mr. John Herron; the Rev. Peter Hill; Mrs. Elizabeth Jennings; the Rev. Dr. Michael Lloyd; the Rev. Thomas Little; Ms. Donald McTaggart; the Rev. William Manley; Sister Jean Marston, SSJD; Ms. Wilma Mills; Sister Constance Murphy, SSJD; the Rev. Bruce Mutch; the Rev. Pat Orr; Mrs. Hope Sibbald Thompson; the Rev. Canon John Speers; Mrs. Marilyn Tibbles; the Rev. Dr. Versey Wigmore; Ms. Shirley Wigmore; the Rev. Dr. Bruce Williams. Rest eternal grant to them, O Lord, and let light perpetual shine upon them.

## Workshops

Synod members had 10 workshops to choose from: Your Church on Social Media, with Henrieta Paukov; Matching Mission and Context; A Monastic Sacred Footprint, with the Rev. Kim McArthur; Collaboration with Economically Marginalized People, with the Rev. David Opheim; Messy Church, with the Rev. Claire Wade; The Roots of New Hope Anglican Ministry, with the Rev. Esther Deng; Re-

deeming the Power of Our Communities, with Murray MacAdam; Starting a New Service in a Small Church, with the Rev. Martha Tatarnic; and Spirit of Invitation, with the Rev. Canon Mark Kinghan and Jeff Potter.

## Designated ministries

Synod approved changes to the Constitution and Canon 29 that will allow Designated Ministries to have lay members of Synod, if permitted by Diocesan Council.

## Top four favourites

Synod members used electronic devices to vote for members of Provincial Synod. To make sure Synod members were comfortable using the devices, JP Copeland, the technical director of Data on the Spot, asked them to name their top four favourite seasons from the following list: Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost, All Saints/All Souls, and Reign of Christ. Their top four favourites were Christmas, Easter, Advent and Lent. They were also asked to choose their four favourite books of the New Testament from the following list: Matthew, Mark, Luke, John, Acts of the Apostles, Romans, 1 Corinthians, Ephesians, Hebrews and Revelation. Their top four favourites were Matthew, Mark, Luke and John.

## Youngest member of Synod

The Rev. Ryan Sim of Redeemer, Ajax, wasn't able to attend Synod and lead a workshop because he was with his wife Kristen, who gave birth to a baby boy on the first day of Synod. Synod was delighted with the news.

## Elected to Provincial Synod

The following clerical members of Synod were elected to represent the Diocese of Toronto at the Provincial Synod in 2015:

- The Rev. Joan Cavanaugh-Clark
- The Rev. David Giffen
- The Rev. Canon David Harrison
- The Rev. Canon Mark Kinghan

The following lay members of Synod were elected to represent the Diocese of Toronto at the Provincial Synod in 2015:

- Mr. Brian Armstrong



Diocesan staff members, from left, Elizabeth McCaffrey, An Tran and Minda Antonio, part of the team that helped run Synod.

- Ms. Suzanne Lawson
- Mr. Jonathan Lofft
- Ms. Laura Walton

## Missional moments

As the diocese seeks to become shaped for mission, Synod heard from presenters on how they are taking different approaches to connect with people who are not being served by traditional forms of church. These were called "Missional Moments." There were four presentations. The Rev. Canon Mark Kinghan and Jeff Potter spoke on "Spirit of Invitation;" the Rev. Canon Ted McCollum spoke on "Plentiful Harvest;" and Bishop Linda Nicholls (standing in for the Rev. Ryan Sim) spoke on "Redeem the Commute;" and the Rev. Dawn Leger and the Archbishop's Youth Ministry team spoke on "Youth Ministry."

## Council of the North

Bishop Michael Hawkins, the bishop of Saskatchewan and co-chair of the Council of the North, made a presentation about the Council of the North and showed a video. For more information on the Council of the North, visit [www.anglican.ca](http://www.anglican.ca).

## Audited Financial Statements

Synod received the Audited Financial Statements for the diocese, the Consolidated Trust Fund and the Cemetery Fund for the year ended Dec. 31, 2012.

## Thanks to Stuart Hutcheson

Archbishop Colin Johnson thanked Mr. Stuart Hutcheson, who has been the interim director of Finance for the Diocese for the

past several weeks. "Stu stepped in at a critical point at the Synod and pre-Synod meetings," said Archbishop Johnson. The new director of Finance is Ms. Harpreet Wadehra. She succeeds Mr. Michael Joshua, who became the director of Finance for the Bible League in September.

## Priorities and Plans

Synod received the document entitled "Priorities and Plans 2013-2015" and the "Financial Budget 2014-2015" and approved the priorities and financial plans contained therein. Diocesan Council will implement and report back to Synod on these plans and take corrective measures from time to time as best serves the needs of the Diocese. As a result, there is no corporate Synod planned for 2014. For more information on the priorities and financial plans of the diocese for the next two years, visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

In the document "Priorities and Plans 2013-2015," Archbishop Colin Johnson said the diocese serves Christ's mission through compassionate service, intelligent faith and godly worship. "All that we do should enable us, as a Diocese and as parishes and other ministries within the Diocese, to be missionally focused—increasing our capacity to respond as vibrant partners of God's activity in the world as identified in the Marks of Mission."

## Assessment rate

Synod approved a parish assessment rate of 25 % in 2014, which is the same rate as in 2013, and



Padre Carol Bateman and Padre Murray Bateman greet guests at the Canadian Forces chaplaincy booth.



# Who is Jesus for you?

## Everyone is called to mission

*This is an abridged excerpt of Bishop Jane Alexander's keynote speech to Synod.*

BY BISHOP JANE ALEXANDER

It's wonderful to be here with you and to speak to you about one of my favourite things, which is mission. Mission is about Jesus. It's about relationships. It's about being a friend to Jesus. It's not optional—we can't decide if it's something to do or not. This missional push will take us forward. God's church will always be growing and moving on to something better than what it was in the past. So to all those people who say, "It will never be like it was," no, it won't be, and that's okay.

Mission includes discipleship, which is following, and evangelism, which is telling. It's not the work of a select few. People love to go to that list in Ephesians that says that some are called to this and some are called to that. But then they say, "But I'm not called to mission." Sorry, everyone's called to mission. All of us are involved.

Mission isn't primarily about filling up churches. That may be a side effect, but it is not the reason why we do it. The church, if it truly has a missional heart, exists for the transformation of the community it serves. Think about that for a moment. Think of your parish church. Does it exist for the transformation of the community it serves? Then ask yourself the next question: where is that community—inside or outside the church?

Mission is about seeing our churches as filling stations, where we are nourished and refueled through worship and fellowship, and then sent out into the world. It's about every single person in this room deciding that you want to be in relationship with Jesus—hopefully you've already decided that—and secondly, that you want other people to be in relationship with Jesus, too. Then it's about seeing what you can do to make that happen.

It's the Diocese of Edmonton's centennial year, and what we're trying to do is collect 100 stories of faith. We're asking people, "Who is Jesus for you and what's it like to be in Christ?" In the early



Bishop Jane Alexander of the Diocese of Edmonton gives the keynote address to Synod. PHOTO BY MICHAEL HUDSON

church, we know that people shared their stories of faith all the time. But we seem to be at risk these days of giving that task to one or two people. If we can get back that sense of sharing and story-telling, then we're going to recapture our sense of wonder of what God is doing in the world.

We just had the Archbishop of York in our diocese, and one of the things he told us was that he tries to speak to someone about Jesus every day. There are about 700 people at this Synod. Imagine what would happen if today, during dinner, all of us went out and tried to have conversations about Jesus. That's how it moves. We have those wonderful stories in Acts about the Spirit falling on people, and

then people rushing out and being baptized. It happened because people spoke to other people about what was going on—where they had seen God at work. That's our task if we intend to be missional. Maybe you can do that between now and the end of the Synod—find someone you don't know and say, "Who is Jesus for you?" If we can't do it here, and if we can't do it with each other, if it's too scary to do it here, it's going to be too scary to do it anywhere.

A missional church listens to the people in it, but it also listens to the neighbourhood. We read the media, we look for patterns, we go to websites, we talk to leaders, we talk to people at work, we notice

where people are gathering, we look for recreational places and we look in the networks of our own congregation. We listen, listen, listen.

(Bishop Alexander described how she celebrated Ash Wednesday with clergy at a commuter train station in Edmonton, and the reaction of people to the imposition of ashes.) It was quite something to see people walking off the escalator and coming up to us. Some already had a grey smudge on their foreheads after an early morning church service, but most had not. We could see glimmerings of remembrance in some people's faces. They would say, "I kind of remember this." Or, "I know something about this." We had these wonderful conversations going on around us, but even more amazing was when people came up to us and said, "You came outside. You left your building and came out." Some said, "Can I still come back to church—it's been such a long time?" "Can I still pray?" "Will you help me find some words to help me pray today?" "Would you pray for me?"

It has been said that it's our familiarity with the face of humanity that allows us or enables us to uncover the face of Jesus. How familiar are we with that face outside of our normal patterns of community life? Are we willing to take that risk and go out and look into new people's faces and see what we might find there? Once you've listened to them, it changes you. After we listened to what people were asking us that day in the train station, we had different kinds of conversations, starting with "We should get out more often." A missional church wants to do that, it wants to seize every opportunity to get out there.

As you listen, listen for God's mission. In addition to our Christian tradition, listen to the local context. Ask and pray to God over and over, "What are you doing? How do you want us to join in?" In every parish, it would be easy to have a group of people who pray to God every day—"What are you doing right here where we live and how do you want us to join in?" Once you join in and catch that glimpse of God somewhere, you can't help looking for God everywhere and noticing God everywhere.

*Bishop Jane Alexander is the Bishop of Edmonton. To watch a video of her full address to Synod, visit the diocese's YouTube channel, [www.youtube.com/tordio135](http://www.youtube.com/tordio135).*

## Synod Briefs

Continued from Page 10

24.85 % in 2015. For more information on the assessment rate, visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

### Military chaplain thanks Synod

Padre Carol Bateman thanked Synod and the diocese for its support of Anglican chaplains in the Canadian Armed Forces. One of the ways the diocese supports Anglican chaplains in the military is through the Our Faith-Our Hope campaign. Padre Bateman received a standing ovation.

### Order of the Diocese of Toronto

In his closing remarks, Archbishop Johnson told Synod that the first recipients of the Order of

the Diocese of Toronto will be honoured at the Archbishop's Levee on Jan. 1 at St. James Cathedral. The levee begins with a eucharist at 12:30 p.m. All are invited to attend this annual event to greet the bishops.

### Thanks to Canon Judy Herron-Graham

Archbishop Johnson thanked the Rev. Canon Judy Herron-Graham and presented her with a gift as she stepped down as Honorary Clerical Secretary of Synod. She served in this capacity since 2007.

### Elected

The following were elected Honorary Secretaries for a two-year term:

- Mr. Chris Ambidge (Honorary Lay Secretary)
- The Rev. Claire Wade (Honorary Clerical Secretary)
- Ms. Sarah McDonald (Assistant Honorary Lay Secretary)

### Standing ovations

Synod ended with standing ovations for the diocese's chancellors and registrar and for Archbishop Johnson.

### Synod on video

For videos of Archbishop Johnson's charge to Synod and Bishop Jane Alexander's keynote address, visit the diocese's YouTube channel, [www.youtube.com/tordio135](http://www.youtube.com/tordio135).



A capacity crowd listens to panelists during the social media workshop. PHOTO BY MICHAEL HUDSON





The Rev. Joyce Barnett and Bev Sneyd (seated) converse with the Rev. Canon Leonard Abbah, OHC, and other Synod members. PHOTOS BY MICHAEL HUDSON



Bishop Philip Poole during Members Time.



The Rev. Simon Bell at a workshop.



Jeff Potter



The Rev. Canon Stephen Fields (centre) and friends.



The Rev. Andrea Budgley, the Rev. Maggie Helwig and Sharon Chandler.



Keeping Synod wired for audio and visuals.



The Rev. Canon Dr. George Sumner and visitors at the Wycliffe College booth.



At the book table.



Bishop Peter Fenty.



Bishop Jane Alexander, Bishop Michael Hawkins and Canon Paul Baston.



## Bursary helps First Nations graduates ①

St. Mary, Saanichton, has established a First Nations Bursary of \$1,000 to be awarded to a graduate from Stelly's Secondary School upon successful completion of the first year of university or college. The first recipient of the award was Dominic Paul, who received his cheque from the Rev. Rob Szo, the rector of the Parish of Central Saanich, in the fall. Mr. Paul hopes to become a lawyer.

*The Diocesan Post*

## Archbishop leads youth in chorus ②

"I am gorgeous, talented, gifted; fearfully and wonderfully made by a God who loves me!" A chorus of young voices shouted this out in unison at All Saints Cathedral in Edmonton. Pumping their fists in the air, the young Anglicans and their leaders were led by the Most Rev. John Sentamu, the Archbishop of York, who was visiting the diocese as part of its 100th anniversary celebrations. A strong believer of young people as leaders of change and growth in their local communities, Archbishop Sentamu has more than 40,000 Twitter followers.

*The Messenger*

## Cowboy Church held on farm ③

Holy Trinity, Yorkton, held its first "Cowboy Church" at the farm of Barry and Dale Sharpe, parishioners who live on the city outskirts. The service took place in "The Saloon," which is a building that had been moved to their property from the local fairground and has been used for many social occasions over the years. Those in attendance wore cowboy hats and were entertained by Prairie Blend, a Gospel quartet. The congregation was made up of people from all over the deanery. Just over 100 people attended, plus five dogs.

*Saskatchewan Anglican*



## Church posters in grocery store ④

Trinity, Fonthill, is the only church in the 120-member Pelham Business Association (PBA). "Our goal is to bring the joy and meaning of Christ into each workplace," says the Rev. Canon David Browning, rector. The church participates in PBA initiatives and has put up posters in the local Sobeys's grocery store. The posters show Canon Browning in church, with the words: "I'm Dave, and we're passionate about Jesus and his ministry." He says he has received many comments from staff, management and customers. "Cashiers are reminded that we're praying for them."

*Niagara Anglican*

## Sweaters sent to Syrian refugees ⑤

Hearing that Canadian Lutheran World Relief was collecting new and gently used sweaters for Syrian refugees living in the Za'atari camp in Jordan, the members of St. James, Stratford, got to work. They quickly gathered 349 sweaters that were then folded and packed into 21 boxes to be sent to Jordan. They were expected to arrive there by mid-November.

*Huron Church News*

## Helene Campbell shares story ⑥

Helene Campbell, the 22-year-old who underwent a double lung transplant, talked about her life at A Lung Story, an evening of music, art and story-telling. The event was hosted by The Open Table, a young adult ministry supported by Ottawa's Anglican, United, Presbyterian and Evangelical Lutheran churches. Speaking in conversation with the Very Rev. Shane Parker at the Church of St. John the Evangelist in downtown Ottawa, Ms. Campbell shared how her illness and ongoing recovery have tested and strengthened her faith and motivated her to launch Give2Live, a national campaign to encourage organ donation. Ms. Campbell grew up in a Christian family and currently attends Cedarview Alliance Church in Ottawa's west end.

*CrossTalk*

## Bishops decry end-of-life bill ⑦

Anglican bishops in Quebec have urged the provincial government to withdraw its controversial "medical aid in dying" bill, saying it could present risks for the elderly, people suffering from

clinical depression and those with disabilities. "Christian thought through the ages has been guided by the principle that human beings are made in the image and likeness of God, and our life is to be seen as a gift entrusted to us by God," they write in an open letter in the *Montreal Gazette*. "Life is thus seen as something larger than any individual person's ownership of it, and is not simply ours to discard." The bishops added that while they recognize "the diversity of opinion about euthanasia, both within our church and in society at large, the Christian vision of human dignity and community gives rise to some profound misgivings" about Bill 52, also known as An Act Respecting End-of-Life Care.

*Anglican Journal*

## Church recovers from oil spill ⑧

St. Paul's church in the town of Zealand, New Brunswick, now rests on a new foundation and has refurbished footings. Updated wiring, a new furnace, new concrete front and vestry steps and a wheelchair ramp are slated to be added soon. Renovations to the 147-year-old church were required after 700 litres of furnace

oil leaked into the basement soil beneath the church. Clean-up costs were about \$150,000, and the final tally is expected to be about \$200,000. The parish applied for and received a loan guarantee from the Diocese of Fredericton and has avoided external debt, although it must reimburse its rectory fund for the \$75,000 advanced for the cleanup last spring. More than \$60,000 in donations has been received.

*The New Brunswick Anglican*

## Priest-poet wins international prize ⑨

The Rev. Mia Anderson, a priest in the Diocese of Quebec, was the 2013 winner of the \$20,000 Montreal International Poetry Prize for her poem, "The Antenna." The poem, chosen from among 2,000 submissions, will be published as part of the 2013 Global Poetry Anthology, with 50 other poems that were shortlisted. Ms. Anderson served in a parish in Quebec City before retiring. She is a former actress who spent 25 years on the stage in London, Edinburgh and Manchester, as well as across Canada, including five seasons at the Stratford Festival and a national tour of her one-woman show, 10 Women, 2 Men and a Moose. She has published four books of poetry.

*Montreal Anglican*

## Council meets in a new way ⑩

The meeting of the Provincial Council of the Ecclesiastical Province of Canada, held in Corner Brook, Nfld., was groundbreaking for two reasons. The size of the council was reduced by a third, and a number of presenters and guests joined the meeting electronically via Skype. No face-to-face council meeting is planned for 2014. It is hoped that council members will be able to carry out the work of the province through video conferences, and the council has asked the dioceses to acquire the technology for video teleconferencing to make that possible.

*The Diocesan Times*

# Jesus statue returned

'It seemed like a good idea at the time,' reads note

BY CAROLYN PURDEN

A cast of Jesus as a seated panhandler that was stolen from in front of St. Stephen in-the-Fields, Toronto, on Nov. 30 was returned a few days later — likely because of intense publicity given to the theft in the press and on TV.

Entitled "Whatsoever You Do," the stone resin cast was displayed at the church this fall, when it was part of a mini-festival put on by St. Stephen's and the Trinity College chaplaincy.

After the festival ended, sculptor Timothy Schmalz agreed that

the cast could remain at the church. The congregation is hoping to raise funds for a permanent bronze replica.

The cast is undamaged, only a bit scratched, and Mr. Schmalz is thrilled that it has been returned. A note was attached to the cast that read, "I'm sorry. It seemed like a good idea at the time."

The Rev. Maggie Helwig, priest-in-charge of St. Stephen's, says the thief took the cast not only from the church, but from the whole community.

People in the neighbourhood respond powerfully to the statue,

she explains. "There are a lot of people in our neighbourhood and our church who are poor and marginalized and struggling. This was probably the first time they had seen Jesus depicted as one of them."

People sit with the statue and leave offerings, even draping a scarf around its neck. Ms. Helwig says the whole neighbourhood is very happy to have the statue back. "People are patting his head as they walk by."

St. Stephen's is not pressing charges since the cast was returned. "I'm very glad the person



This life-size statue of Jesus as a panhandler was stolen from outside St. Stephen in-the-Fields, Toronto.

who took it changed their mind and did the right thing," Ms. Hel-

wig says. "We're a church — we're in the forgiving business."



# Vestries urged to support wage increase

## Workers living in poverty

BY MURRAY MACADAM

**JUSTICE** and dignity for low-paid workers are behind a request by Archbishop Colin Johnson that parish vestries in 2014 present a motion requesting that the Ontario government raise the provincial minimum wage from \$10.25 per hour to \$11.50 immediately, with a further increase to \$14.50 per hour by 2015.

A higher minimum wage has been a key focus of a diocesan advocacy campaign involving meetings with MPPs of all parties. Many anti-poverty, labour and other organizations across Ontario are also urging the government to raise the minimum wage. The government has set up a review panel to study the issue. A report on the diocese's vestry motion campaign will be sent to the government.

An increased minimum wage is "a key factor in addressing poverty reduction, particularly among the working poor," writes Archbishop Johnson in a letter to clergy. "I have had several meetings with provincial cabinet ministers who indicate their support of this but they note it is not high on the agenda of voters."

A preamble to the motion says that because Ontario's minimum wage has not been raised since 2010, the 534,000 workers in the province who are receiving the minimum wage live below the poverty line, resulting in hardship for themselves and their families.

Everyone in society pays the cost of low wages. Low-income families are at greater risk of health problems, which drives up health-care costs. Community organizations experience increased caseloads, requiring additional public funding. Parish foodbank and meal programs struggle to keep up with increased needs, including those of people who work but do not make enough money to buy the food they need, or to find affordable housing. Recent studies show that about 11 per cent of foodbank users in Ontario are employed, but cannot meet their

basic needs from their earnings.

While concerns are raised about the impact of a higher minimum wage on small businesses, nearly half of Ontario's minimum-wage employees work for large employers (500 or more), not small businesses. Moreover, extra earnings from a higher minimum wage would be spent at local food and clothing stores and other local businesses, thus boosting local economies, generating tax revenue, and helping to offset the impacts of the increase.

"Our baptismal covenant calls on us to 'respect the dignity of every human being,'" says the Rev. Maggie Helwig, chair of the diocese's Social Justice and Advocacy Committee. "This has to be an active promise, a promise which commits us to ensuring that all people are able to live with dignity. The minimum wage is currently set at a level which deprives human lives of dignity, which forces people to eat poorly, restrict their social lives, and to live in substandard conditions. If we passively allow this situation to continue, we are, in effect, breaking one of our baptismal promises. The possibility of living a transformed life and working for a transformed society, one of justice and compassion, is offered to all of us, and we are given the duty and the grace of living out this vision."

Other Christians across Ontario are echoing the call for a minimum wage increase. "What might happen if churches all over Ontario collectively stood up with our poor sisters and brothers and low-income workers in our communities and demanded that our provincial government raise the minimum wage to \$11.50 per hour, and up to \$14.50 in 2015?" asks the Rev. Rafael Vallejo, a Presbyterian minister in Toronto. "Poverty and inequality are not inevitable."

Background information and suggestions for a homily about this issue are posted on the diocese's Social Justice and Advocacy webpage, [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac).



## TUNED UP

Concert violinist Jacques Israelievitch performs works by Franz Schubert at the new Grace Church in Scarborough, 700 Kennedy Rd., on Nov. 22. The church will have its official opening on Jan. 25 at 4 p.m. All are invited to attend. PHOTO BY MICHAEL HUDSON

## Looking Ahead

To submit items for *Looking Ahead*, email [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the February issue is January 1. Parishes can also promote their events on the diocese's website *Calendar*, at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Worship

**JAN. 6** – Body, Mind and Spirit, an Epiphany Evensong at St. Olave,

Swansea, 360 Windermere Ave., Toronto, at 6 p.m., followed by light supper at 6:30 p.m. From 7 to 8 p.m., Igor Klivanov, CEO of Fitness Solutions Plus, addresses myths about fitness, weight loss and health in relation to New Year's resolutions, focusing on nutrition as a key to wellness. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

## Educational

**JAN. 5, 19, 26** – The 17th series of the Forty Minute Forum begins at St. Clement, Eglinton, 70 St. Clements Ave., Toronto, on Jan. 5, with internationally renowned urban designer Ken Greenberg speaking on "City Building: The Great Paradigm Shift." Then, on

Continued on Page 15

## Moment in history

Continued from Page 6

in 1983 that she began to officially function as a priest again.

Though she passed away in 1992, her legacy and memory live on. She is memorialized with a day in the Anglican Church of Canada's calendar and through other gestures, like the Florence Li Tim

Oi Memorial Reading Room and Archives, located at Renison University College, the Anglican college at the University of Waterloo.

*The Rev. Canon Megan Collings-Moore is the Anglican Chaplain of Renison University College.*

## Young hero awarded

Continued from Page 1

water, several metres away from shore. He reached his uncle, turned him over and then started to pull him back.

Some bystanders on the other side of the river saw what was happening and ran across the train bridge to help, eventually pulling the uncle to safety. By the time the ambulance arrived, he had regained consciousness.

"When I first heard that he had gone in the water, I was quite upset, but now I'm just incredibly proud of him" says Ms. Boisvert, who helped to organize the diocese's recent Synod. "We have a hero in the family."

Elijah received his medal from Governor General David Johnston at Rideau Hall in Ottawa on Dec. 5, along with 41 others from across Canada who were honoured for acts of bravery.

Ms. Boisvert says Elijah, who wants to be a police officer with the Canine Unit when he grows up, was thrilled to be with police officers and other emergency personnel who were being honoured



Elijah Rumleski-Boisvert is congratulated by Governor General David Johnston at Rideau Hall in Ottawa.

at the ceremony.

She described Elijah, now 12, as very caring. "He'll do whatever he can to help. I don't think he considers himself a hero. He was just

doing something that had to be done. If he didn't go in the water that day, his uncle wouldn't be here. Our whole family is very proud of him."



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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# David, Solomon change history

**D**avid is looked upon as the most important king in the history of Israel. It was to David's line that God promised an eternal kingdom (see 2 Samuel 7:8-17).

This was God's fourth covenant with the Hebrew people, and it is connected with Mount Zion. This covenant will be held in tension with the Sinaitic Covenant with Moses throughout most of the monarchy, until eventually they blend.

David's monarchy flourished in Canaan primarily because of a power vacuum that existed in the 11th century BCE. Egypt was weakened and had lost control over Canaan, as had Mesopotamia. There was no major power to challenge David's kingdom. He managed an uneasy truce with the neighbouring states and controlled the eastward advance of the Philistines.

David was also considered a poet and musician and is credited with writing the Book of Psalms. Some may actually date to the 11th and 10th centuries BCE, but many are of much later origin.

The biblical writers describe David with all his foibles. He was a charismatic leader who brought together the 12 tribes. He was an excellent military strategist, but his morality was not always of the highest calibre. He committed adultery with Bathsheba and then had her husband killed in battle. In later life, he became suspicious, vindictive and even fearful.

Towards the end of his life, palace intrigue was rampant. His son Absalom was killed in a palace revolt against his father. Eventually, Solomon, the second child of David and Bathsheba, became king, but not without more palace intrigue, led by the prophet Nathan and Bathsheba. God did not condone this appointment. Solomon did prove to be a good king. He held the 12 tribes together and managed to build a great temple in Jerusalem on his palace property at Mount Zion, thus signifying the close association of the monarchy and the religious beliefs of the people. He ruled over a golden age of Israel.

Solomon transferred the Ark of the Covenant to this newly build temple, thus further cementing together the covenants of Sinai and Zion. This will have significance later in their history.

Solomon exploited Israel's po-

sition on the north-south trade routes. He fortified a number of cities, and through his marriages he maintained a political alliance with his neighbours. He was noted for his wisdom and is credited with having written the books of Proverbs and Ecclesiastes. This was not true, but probably some of the early sources of scriptural material (especially the "J" source) were first penned during his reign.

Solomon had a large court with a very large harem. He also had a large and efficient army. This was expensive and he levied large taxes on his people. He also introduced the concept of "corvée," a rather elaborate scheme for demanding free forced labour from the population. This was very unpopular, especially with the 10 tribes in the north, thus causing the eventual separation into two kingdoms following Solomon's death.

David and Solomon changed the course of Israel's history. No longer would Israel be a loose collection of tribes, united by a common covenant. They were now united under a king, and this proved to be both good and bad. Before David, Yahweh, their God, was considered king. Now the people had allegiance to both God and king. Sometimes this allegiance would be in conflict. Also, the covenant was now between God and the monarch. If the king sinned, the people suffered. For example, if the king worshipped other gods, the people would be conquered and live in exile. This was used by some biblical writers to help explain some of their later history.

On the death of Solomon in 922 BCE, his son Rehoboam was anointed king. The northern tribes rebelled. Jeroboam was appointed their king, and these 10 tribes were separated for the rest of history. The northern kingdom, called Israel, existed for 200 years until it was defeated by the Assyrians in 722 BCE. The inhabitants were taken into exile and lost to history. Few Israelites were left behind; they mixed with newcomers imported by the Assyrians and with local Canaanites. They eventually evolved into the Samaritans.

The southern kingdom, which included the tribes of Benjamin and Judah, and was referred to as Judah, continued to exist until 586 BCE. We will look at its existence and the role of the covenant in our next column.

## PRAYER CYCLE

### FEBRUARY

1. Holy Trinity, Guildwood
2. St. John the Divine, Scarborough
3. St. Jude, Wexford
4. St. Margaret in-the-Pines, West Hill
5. Working Group on Justice and Corrections
6. St. Michael the Archangel
7. St. Margaret Tamil Congregation
8. Nativity, Malvern
9. St. Nicholas, Birch Cliff

10. St. Ninian, Scarborough
11. St. Paul, L'Amoreaux
12. The Sisterhood of St. John the Divine
13. St. David, Lawrence Ave.
14. St. Timothy, Agincourt
15. Companion Diocese of Grahamstown
16. Wilkinson Housing and Support Services (LOFT)
17. All Saints Church Community Centre (FaithWorks)
18. Ingles Housing and Support Services (LOFT)

19. The Rt. Rev. Linda Nicholls, area bishop of Trent-Durham
20. Anglican United Refugee Alliance (FaithWorks)
21. St. George, Hastings
22. St. Peter, Scarborough
23. Christ Church, Norwood
24. Christ Church, Omeme
26. Peterborough Deanery
27. St. Barnabas, Peterborough
28. St. John, Ida

## IN MOTION

### Appointments

- The Rev. Sandor Borbely, Associate Priest, All Saints, King City, Nov. 1.
- The Rev. Matt Adams, Assistant Curate, Church of the Resurrection, Toronto, Nov. 4.
- The Rev. Michelle Stanford, Honorary Assistant, St. Thomas à Becket, Erin Mills, Nov. 10.
- The Rev. Annette Gillies, Priest-in-Charge, Parish of Roche's Point, Nov. 10, in conjunction with her current appointment as Incumbent at Christ Church, Holland Landing.
- The Rev. Dudley Walker, Priest-in-Charge, St. George, Grafton, Dec. 1.
- The Rev. Canon Stephen Fields and the Rev. Martha Tatarnic, Liturgical Officers for York-Simcoe, Dec. 1.
- The Rev. Pearce J. Carefoote, Honorary Assistant, St. James

Cathedral, Dec. 15. On that day at the Cathedral, the Archbishop recognized and received his holy orders as a priest in the Anglican Church of Canada.

- The Rev. Beth Benson, Regional Dean, Eglinton Deanery, York-Scarborough, Jan. 1, 2014.
- The Rev. Susanne McKim, Incumbent, Trinity, Port Credit, Feb. 1, 2014.

### Vacant Incumbencies

*Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Ms. Mary Conliffe.*

#### Trent Durham

- Parish of Bobcaygeon, Dunsford & Burnt River
- Christ Memorial, Oshawa
- St. Barnabas, Peterborough

#### York – Credit Valley

- Holy Family, Heart Lake
- Holy Spirit, Dixie North, Mississauga
- St. George-on-the-Hill, Toronto
- St. Matthias, Bellwoods

#### York – Scarborough

- Christ Church, Scarborough
- St. Matthew, Oriole
- St. Peter, Scarborough

#### York – Simcoe

- Parish of Georgina
- St. Andrew, Alliston – Associate Priest
- St. Mary, Richmond Hill

### Retirement

- The Rev. Jeff Kennedy has retired. His last Sunday at St. Matthias, Bellwoods, Toronto, was Dec. 22.

### Ordinations

- The Rev. Randy Greve, OHC was ordained a priest at St. Hilary, Cooksville, on Dec. 8.

# Looking Ahead

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Jan. 19, cardiac transplant surgeon, Dr. Heather Ross, speaks on "A 'Test Your Limits' Odyssey: The South Pole," and on Jan. 26, scientist Ted Sargent addresses "How Nanotechnology Is Changing Our Lives." The next three events will follow in February. Forums are held on Sundays from 10:10 to 10:50 a.m. (between the major morning services) in the Canon Nicholson Hall. All events in this series are free and everyone is welcome. For details, visit <http://stclements-church.org/> or call 416-483-6664.

## Music

**JAN. 9, 16, 23, 30** – Lunchtime Chamber Music at Christ Church, Deer Park, 1570 Yonge St., Toronto, Thursdays at 12:10 p.m. Jan. 9, Hannah Teminsky on French horn; Jan. 16, Brooke Dufton, soprano; Jan. 23, Angus Sinclair, "Ragtime!"; Jan. 30, Kate Clark & friends, woodwinds. Admission free; donations welcome. For more information, visit [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**JAN. 14, 28** – St. Simon the Apostle, 525 Bloor St. E., Toronto, is hosting a series of evening lectures/discussions on "Genocide in the 20th Century and the Church's response." On Jan. 14, the focus will be on the Holocaust, while on Jan. 28, Major Brent Beardsley will speak on Rwanda in the 1990s. For more information, contact the church at 416-923-8714, ext. 201, office@stsimons.ca or [www.stsimons.ca](http://www.stsimons.ca)



# Enough for all in reach, forum told

## Some gains made against poverty

BY MURRAY MACADAM

A society that provides enough for everyone's basic needs is within reach, a forum at Queen's Park heard on Nov. 13. The forum focused on strategies for Ontario's poverty reduction movement. It drew 50 people from as far away as Kingston, as well as six MPPs from all three parties.

A powerful theological reflection by Rabbi Tina Grimberg opened the forum, focusing on the Jewish concept of tzedakah, meaning the obligation to do what is just and share one's income with the poor. "We are partners in creation," said Rabbi Grimberg. "The divine presence pushes us to do what is right. God is present, but it's your job—our job."

Economist Greg deGroot-Maggetti, an anti-poverty activist for the Mennonite Central Committee Ontario, outlined how recent trends have worsened poverty. This has happened through cuts in employment insurance, inadequate funding for affordable housing and tax cuts that reduce public revenues. "Poverty doesn't just happen," he said.

Aside from moral arguments against poverty, current policies that keep people trapped in poverty simply make no sense, he said. Poverty leads to higher costs for health care and criminal justice, it creates an "us" and



Clockwise from above: Rabbi Tina Grimberg opens the forum with a theological reflection; the Anglican contingent includes (from left) Mark Stephen, Elin Goulden, the Rev. Kyn Barker, Suzanne Lawson, Murray MacAdam and Beth Baskin; Greg deGroot-Maggetti. PHOTOS BY MICHAEL HUDSON

"them" divide in society, and it is bad for the economy, he said.

Yet the news is not all bad as Ontario wraps up its first five-year Poverty Reduction Strategy. The Ontario Child Benefit program has helped low-income fam-

ilies, and the provision of full-day kindergarten is another major advance. While the government failed to reach its goal of reducing child poverty rates by 25 per cent, the child poverty rate dropped from 15.2 per cent in

2008 to 13.6 per cent in 2011.

Another five-year poverty reduction plan will be put forward by the government early in 2014. Mr. deGroot-Maggetti urged that it include bold targets, such as cutting the overall poverty rate

from 12 per cent to 6 per cent. Higher social assistance rates, a minimum wage increase from \$10.25 per hour to \$14 per hour, and increased investments in affordable housing can help meet this target.

New Democratic MPP Cheri DiNovo decried the rising demand for foodbanks and long waits for social housing. She noted that four times she has introduced a private member's bill to amend Ontario's *Planning Act* to allow municipalities to enact laws requiring housing developers to include a percentage of affordable homes in new developments. Yet each time it's been defeated in the legislature. Such a measure, if passed when first proposed, would have led to 12,000 affordable homes by now, she said.

Echoing a common refrain at the forum, she urged her listeners to get more involved in advocacy with government. "People of faith too rarely speak in the halls of power."

Liberal MPP Laura Albanese, from one of Ontario's lowest-income ridings, noted the great needs among people she represents. "We have to strive not to leave anyone behind," she said.

Toronto City Councillor Joe Miheve urged participants to discover "power-brokers" who can influence politicians, and work with them. Simply using arguments based on facts and arguments is not enough. Advocates need to think about the psychological factors—"the ocean of emotion"—that shape the attitudes people have towards political issues and public life. "We need to appeal to people's imaginations," he said.

## WORLD BRIEFS

### Author C.S. Lewis remembered ❶

UNITED KINGDOM – US President John F. Kennedy was assassinated on Nov. 22, 1963. It was also the day the Anglican poet, author, and Christian apologist C.S. Lewis died in England. Mr.

Lewis, the author of *Mere Christianity*, one of the most influential Christian books of the 20th century, was remembered at a service in Westminster Abbey. The former Archbishop of Canterbury, Rowan Williams, preached at the service. A memorial to Mr. Lewis was dedicated in Poets' Corner.

*The Telegraph*

### Clergy taste, bless new beer ❷

UNITED STATES – Every November, Episcopal clergy gather at the Iron Hill Brewery and Restaurant in Lancaster, Penn-

sylvania, to taste and bless a new batch of St. James Brown Ale. The beer is brewed especially for St. James Episcopal Church as part of a fund-raising effort. Head brewer Chad Reiker is a member of the church and a descendant of the family that has been brewing beer for more than 100 years. The brewery and restaurant donates 20 per cent of the sales of food and beer to the parish. In the past three years the projects, has raised \$12,000 for the church.

*Lancaster Online*

### Anglicans respond to typhoon ❸

PHILIPPINES – Anglicans around the world responded to the emergency caused by Typhoon Haiyan, which left millions homeless and without food or water. The first response came from the Anglican Alliance, which includes the Primate's World Relief and Development Fund. Floyd Lalwet, provincial secretary of the Episcopal Church in the Philippines, said the church's most important role

will be long-term development, after the immediate emergency is dealt with and other agencies have gone elsewhere.

*Anglican Communion News Service*

### Flooding brings more suffering ❹

SOUTH SUDAN – The situation in the independent state of South Sudan is fragile as floods add to the suffering caused by continual air bombardment by the Sudanese government in the north,

says Bishop Johh Gateek of the Diocese of Malakal. About 200,000 people have been displaced and are in need of humanitarian assistance. The Anglican Alliance is appealing for funds for the Diocese of Malakal as it responds to the crisis. The diocese needs help in supplying food, clean water, clothes and medical care.

*Anglican Communion News Service*

### Hot cushions part of conservation plan ❺

UNITED KINGDOM – Parishioners at two parishes in Devon will be using hot cushions this winter to keep warm; they'll also be able to turn down the thermostat to reduce carbon emissions. The pilot project involves 50 cushions for each church. It is part of the Diocese of Exeter's "Shrinking the Footprint" program. Three quarters of the 600 churches in Devon are old and hard to heat. The cushions are chemically triggered pads that remain warm for up to 90 minutes. The pad is later boiled in water for future use, and can be reheated up to a thousand times.

*Diocese of Exeter Website*

