
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.

**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 Rumlesi-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

**FRIENDS**

**Lay people honoured**

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**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 leaders 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 cooperatively. 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.

Continued on Page 14
Priest tries new ways to combat HIV, AIDS
Strategy focuses on empowerment

BY MARY LOU HARRISON

In 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 and fear. A little while later, his status with the principal of the college at which he worked, his superior was supportive but discouraged him from telling others, the Anglican Church would be out of fear that the reputation of its religious leader in Africa to publicly announce that he was HIV-positive. The support of friends empirically powered 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 strategy 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 be - sieger, 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 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 Semutoto 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.

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 HUDDSON
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 plan.

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

“They’ve here because thousands of people around us wake up each day, not in a decent home, but in a rundown apartment or a hostel with strangers sleeping only a metre or so away. Or else their home is a bench or 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 2021.”

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 Yuftaka 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.”

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.

Rally raises plight of low-income tenants

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 forest 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 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 ordered 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.

The Anglican 3

NEWS

January 2014

The Cathedral Church of St. James

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ORGAN AND TRUMPET: OLD & NEW
IN HONOUR OF DR. WOLFGANG KORT
Friday, February 7, 2014 at 7:30pm
Join organists Andrew Ager, Michael Bloss, and trumpeter Paul Sanvidotti. Tickets $25/20, available online

LAST NIGHT OF THE PROMS
Friday, May 2, 2014 at 7:30pm
The St. James Cathedral Choir in concert with guests Giles Bryant, The Band of The Royal Regiment of Canada, and The Cathedral Parish Choir
Tickets $35/40, on sale February 2

THE UNKNOWN SOLDIER
A WORLD PREMIER BY ANDREW AGER
Friday, May 30, 2014 at 7:30pm
The St. James Cathedral Choir in concert with chamber orchestra
Tickets $35/40, on sale March 2

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Live with defiant hope

A bit of family far from home

**By An Tran**

To căn còn dao lồm trong lòng tôi: “Tôi cần dao lớn hơn. (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 isn’t her first language, 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, aunty?”

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, “bánh,” which means bread or cake or pastry.) 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 excerpts. A bit of family far from home. They kept baking. When they spoke Vietnamese, they sounded confident, quick and cheerful.

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**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 delays in its fulfillment. We were called to faithfulness of “sight,” for what we see is promise. Strangely, it is that very act of defying hope and faithfulness that creates space for faith.

Recently, Deacon Maiho Johnson shared a book with me that described that kind of defiance. The Promise of the Wise Men: The Miracles of the Incarnation 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 the potential in our kingdom emerging? Wherever we see it, celebrate the light, share it with others and live with defiant hope.

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**

Today the world mourns the passing of one of the greatest men of our times. Nelson Mandela lived a 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, wrongly suffered and died. He looked ahead and with a strength of spirit that was uncovering. 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 around the world.

Mr. Mandela stood tall among his people and he gave them hope for a better future. He spoke from his heart and told the world his story. He told the world how he had felt the pain of hunger and thirst after righteousness, for they will be satisfied” (Matthew 5:6). Mr. Mandela loved nothing more than ever to get his wonderful smile? For his family and his people he lived, and in their great love for him he lived.

“We pray that nothing good in his life will be lost but of benefit to the world, that all that was important to him will be perpetuated by those who follow him, and that everything in which he will great will continue to mean much to all.”

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. The Diocese of Toronto, 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 relied on for money and leadership, including their serving bishops and archbishops.

The challenge of valuing the local and the global is one that pervades Anglicanism, and many of us have a much stronger sense of the global than of the local mission. The local context is where the life of mission and ministry is lived out. Most Anglicans are connected with their local 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 Reedy, had very different experiences of Anglican mission. He said that without a wider vision of the Anglican Communion, individual churches are only “inverted, isolated, 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—

This is one of our strengths

BY SEAN J. MADSEN

There was a time in my life when I didn’t understand the significance of the liturgy. If you haven’t already done so, I invite you to join us on our journey to find out more about our faith. It is a journey of love, community, and sacrifice. These were not the sort of words that fired my imagination.

As time went on, I encountered the usual mid-life crises (miscarriages, birth,death, etc.) and dealt with them in the usual way (drinking, etc.) After five years of this, I ended up in the same spot as 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. Someone introduced me to a new way of Jesus. I didn’t think about going to heaven anymore: living the way of Jesus is heaven, right here on earth. It brings to life a life lived for God every day, even in the worst moments. If you haven’t already done so, I invite you to join us on our journey to find out more about our faith. It is a journey of love, community, and sacrifice. These were not the sort of words that fired my imagination.

I’m not one who minds what others think of me. I do not mind what others think of me. It is a journey of love, community, and sacrifice. These were not the sort of words that fired my imagination.

I’m not one who minds what others think of me. It is a journey of love, community, and sacrifice. These were not the sort of words that fired my imagination.
‘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-ry-less.

Bishop Poole doesn’t want to lose track of the 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, they 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 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 incolum. 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 rededicate 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 helps definitely draw me more deeply into the drama of the Holy Mysteries.

I went to Cuddesdon College, Oxford, a very Anglo-Catholic college. They knew 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.

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

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) 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
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

Electronic voting devices keep Synod moving.

Bishop Linda Nicholls and others during the eucharist.

Food is an essential part of Synod.

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

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

Canon Dr. Robert Falby, chancellor.

The Rev. Martha Tatarnic leads workshop.

One of many booths at Synod.

Musicians play during opening Eucharist.
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.”

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 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, prophetic, compassionate service. I long for every parish missional: turned inside out for the sake of the world, for the sake of Christ. 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 this 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.

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 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 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 his life, 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.

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—
I long for every parish to be missional shaped. 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 who Jesus is, for fear that we will offend. We know something of the risen and glorified Jesus. We know something of the suffering Christ and the compassionate Jesus, of the lived experience of God’s faithfulness in difficult times, of unending hope—imagine that!—of healing and reconciliation, of enduring hope, courageous hope, the hope that we have in 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 $8,500. 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 and to also recommend the priorities for the next steps. Within the next week, I’ll be appointing a Missional Priorities Project. One of the things they’re doing is to identify “what’s next” for the missional priorities of the diocese. We will continue 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 motivated by the love of Christ, to be agents of hope and reconciliation—hope, not optimism. Hope 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. We pray that God will help us realize 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.”
BRIEFS

13 named canons
Archbishop Johnson named the following honorary canons of St. James Cathedral:
- Canon Claire Burns
- Canon Mary-Anne Nicholls
- Canon Stuart Mars
- Canon Dave Robinson
- The Rev. Canon Susan Bell
- Canon Emmet Milligan
- The Rev. Canon David Harri- son
- The Rev. Canon Mark Kinghan
- The Rev. Canon Steven MacKl- son
- The Rev. Canon Heather McCanes
- The Rev. Canon Ted McCollum
- The Rev. Canon Kevin Robert- son
- Rev. The Major Canon David Warren

Report from General Synod
Bishop Linda Nicholls gave some of the highlights from Joint As- sembly, a meeting of General Synod and Lutheran Assembly on July 2-7 in Ottawa. About 600 Anglicans and Lutherans from across Canada worshipped to- gether and enjoyed the warm, collegial friendship of Primate Fred Hiltz and Lutheran Presid ent Detlev Johnson. The gathering heard from the keynote speaker, Prof. Chris- phie Zeller, about the Anglican-Protestant Dialogue on the School, on the challenges of mission. The gathering heard presentations leading to resolu- tions 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.an- glican.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 of local parishes; building the Hope campaign: strengthening priorities. Over the last two

Despatch remembered
Synod remembered the follow- ing departed who were connect- ed to Synod: the Rev. David Adams; the Rev. Canon Gordon Baker; the Rev. Murray Belway; Sister Joyce Bodley, SSJD; Sister Angela Blackburn, WHS; Ms. Kathleen Violet Carter; Mrs. Evelyn Colter; the Rev. William Craig; the Rev. Canon Frederick Cross; the Rev. Canon Jack Crouch; the Rev. Canon Robert Cuyler; the Ven. Robert Dunn, 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. Donaldia McTaggart; the Rev. William Manley; Sister Jean Marston, SSJD; Ms. Wilma Miles; Sister Constance Murphy, SSJD; the Rev. Bruce Mutch; the Rev. Pat Orr; Mrs. Hope Sibbald Thompson; the Rev. Canon John Speak; Mrs. Carolyn 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.

Youngest member of Synod
The Rev. Ryan Sim of Redeemer, Ajax, wasn’t able to attend Syn- od 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 repre- sent the Diocese of Toronto at the Provincial Synod in 2013 and 2014.
- The Rev. Joan Cavanaugh-Clark
- The Rev. David Giffen
- The Rev. Canon David Harri- son
- The Rev. Canon Mark Kinghan

The following lay members of Synod were elected to represent the Diocese of Toronto at the Provincial Synod in 2013 and 2014.
- Mr. Brian Armstrong

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

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

Missonal 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 “Missonal 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 “Plenti- ful Harvest;” and Bishop Linda Nicholls (standing in for the Rev. Ryan Sim) spoke on “Redeem the Commute;” and the Rev. Dawn Leger and the Archbish- op’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.

Audited Financial Statements
Synod received the Audited Fi- nancial Statements for the dioc- ese, the Consolidated Trust Fund and the Cemetery Fund for the year ended Dec. 31, 2012.

Assessment rate
Synod approved a parish assess- ment rate of 2.5% in 2014, which is the same rate as in 2013, and past several weeks. “Stu stepped in at a critical point at the Synod and pre-Synod meetings,” said Archbishop Johnson. The new di- rector of Finance is Ms. Harpreet Wadehra. She succeeds Mr. Michael Joshua, who became the direc- tor of Finance for the Bible League in September.

Priorities and Plans
Synod received the document en- titled “Priorities and Plans 2013- 2015” and the “Financial Budget 2014-2015” and approved the pri- orities and financial plans con- tained 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.angli- can.ca.

In the document “Priorities and Plans 2013-2015,” Archbishop Colin Johnson said the diocese serves Christ’s mission through compassion service, intelli- gent faith and godly worship. “All that we do should enable us, as a Diocese and as parishes and oth- er ministries within the Diocese, to be missionally focused—in- creasing our capacity to respond as vibrant partners of God’s ac- tivity in the world as identified in the Marks of Mission.”

Continued on Page 11

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

I talked to you earlier 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 we do what we do. 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: what 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 hit 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 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 700 people at this Synod—find someone to tell them about your parish church, if it truly has a missional heart, exists for the transformation of the community it serves. Think about that for a moment. That’s our task if we intend to be missional.

A missional church listens to the people in it, but it also listens to the neighbouring community. We read the media, we look for patterns, we go to websites, we talk to leaders of other churches, and see what we might find there? Once we’ve listened to the people that we were asking 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 the Diocese of Edmonton. To watch a video of her full address to Synod, visit the diocese’s YouTube channel, www.youtube.com/tordio135.
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 Budgey, 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.
Jesus statute returned

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

By Carolyn Purden

A cast of Jesus as a seated pan-handle that was stolen from in front of St. Stephen-in-the-Fields, Toronto, on Nov. 30 returned a few years later — likely because of intense publicity given to the theft in the press and on TV. Entitled “Whatever You Do,” the stone resin cast was displayed at the church this fall, when it was put on a special put on by St. Stephen’s and the Trinity College chaplaincy.

After the festival ended, sculptor Timothy Schmaltz agreed that the cast could remain at the church. The congregation is hoping to raise funds for a permanent base to hold the statue. The cast is undamaged, only a bit scratched, and Mr. Schmaltz 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-chief of St. Stephen’s, says the third took the cast not only from the church, but from the whole community.

People in the neighbourhood responded powerfully to the statue, she explains. “There are a lot of people in our neighbourhood and our church who are poor and underprivileged, 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 wig says. “We’re a church — the whole community. It’s felt by them that it is their church.”

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Vestries urged to support wage increase

Workers living in poverty

BY MURRAY MacADAM

JUSTICE and dignity for low-wage workers are acted upon in the Anglican Church of Canada, says 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 dehumanizes 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 acknowledge, first, 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 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 Arch- bishop 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 $13.80,000 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, in contrast with provincial government aid to large employers (500 or more), 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 more 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 dehumanizes 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 acknowledge, first, 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.”

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Looking ahead

To submit items for Looking Ahead, email hpaskos@toronto.anglican.ca.

Worship

JAN. 6 Body, Mind and Spirit, an Epiphany Evensong at St. Gave, 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 Klibanov, 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.

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

Young hero awarded

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

Ayllu on to Page 15

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in 1981 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 Cana- da’s calendar and through other gestures, like the Florence Li Tim Oi Memorial Reading Room and Archives, located at Renison Uni- versity College, the Anglican college at the University of Waterloo.

The Rev. Canon Megan Collings- Moore is the Anglican Chaplain at Renison University College.
David, Solomon change history

David 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 through a great test 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 his kingdom. He managed an uneasy truce with the neighbouring states and controlled the surrounding area with relative ease. David was also considered a poet and musician and is credited with authoring the Book of Psalms. Some may actually date older than the monarchy of Solomon. The biblical writers describe David as having a very large harem. He also had a large and efficient army. Sources of scriptural material attributed to David are also found in the books of Proverbs and Ecclesiastes (especially the “J” source) were credited with having written the Book of Psalms. David 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. David married Bathsheba, his father’s concubine, 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. Some of his later history.

On the death of Solomon in 922 BCE, his son Rehoboam was anointed king. The northern tribes rebelled. Rehoboam was appointed by his father, but the people had allegiance to both God and king. Solomon had died without appointing anyone to his throne. This was a political and religious alliance 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. Use by some biblical writers to help explain some of their later history.

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**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 from across the province and the GTA.

A powerful theological reflection by Rabbi Tina Grimbeg 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 Grimbeg. “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 “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 families, 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 $11.45 per hour, and increased investments in affordable housing can help meet this target.

New Democratic MPP Cheri DiNovo decried the rising demand for food banks 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.

Echong 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 lose anyone behind,” she said.

Toronto City Councilor Joe Mihevc 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.

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**World Briefs**

Author C.S. Lewis remembered

UNITED KINGDOM – US President John F. Kennedy was assassinated on Nov. 22, 1963. It was also the day the Anglican poet, author, and Christian apologists 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

UNITED STATES – Every November, Episcopal clergy gather at the town Hall in downtown Lancaster, Pennsylvania, 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

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 Labeat, 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

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 John Gatwech 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

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**News**

Hot cushions part of conservation plan

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 release water for several hours. The pads are then boiled in water for future use, and can be reheated up to a thousand times.

Diocese of Exeter Website