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THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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FEBRUARY 2014

Order honours lay people for good works

Archbishop awards medals
on New Year's Day

BY BOB BETTSON

DURING a Christmas season when many Anglicans in the Diocese of Toronto lost both heat and electricity due to an ice storm, Anglicans of all ages flocked to St. James Cathedral on New Year's Day to celebrate the contributions of lay people.

Archbishop Colin Johnson presented medals to the first members of the newly created Order of the Diocese of Toronto. Forty-eight people were named to the order. (See pages 6-7.)

Archbishop Johnson said that while Hollywood movies seemed to be preoccupied by superheroes, the Order of the Diocese of Toronto recognized the every-

day good deeds of ordinary folk in the Anglican Church.

"These 48 people are being honoured because someone saw in them the gifts of God, the face of Jesus," he said. Their work at the parish, area or diocesan level provided the church with the capacity to do good things, he added.

Many of the members said they were surprised and honoured to receive the award.

"It's very humbling and exciting," said Jenny Salisbury, who was recognized for her work in youth ministry at both the parish and diocesan levels. "I'm entirely surprised."

The award had a special mean-

Continued on Page 2



Jenny Salisbury shakes hands with Archbishop Colin Johnson after receiving the Order of the Diocese of Toronto medal. Forty-eight lay people were honoured at the inaugural ceremony at St. James Cathedral. For more coverage, see pages 6-7. PHOTOS BY MICHAEL HUDSON



The medals depict the dove and the diocese's coat of arms. They are inscribed with the words, 'Their works glorify.'



About 750 people filled the cathedral for the presentation.

Facebook ads invite people to church for Christmas

BY HENRIETA PAUKOV

IF you were on Facebook during the week leading up to Christmas, you may have come across the diocese's Christmas ad. "Cele-

brate with us," said the ad. "This Christmas, find peace, beauty and joy at your local Anglican church." Along with this simple message, aimed at seekers, the ad featured a photo of a crèche by

photographer Michael Hudson.

When Facebook users clicked on the ad, they were taken to the Find a Church page on the diocese's website so they could find a church close to them. The ad ran from Dec. 17 until Dec. 26 and was seen by 334,548 people and clicked on 907 times. It cost \$500.

"Facebook advertising is proving to be much more cost-effective than the print advertising we used to do in newspapers like the *Toronto Star* and *Metro* around Christmas and Easter," says Canon Stuart Mann, director of Communications. The Christmas ad was the second time the diocese advertised on Facebook

Storm makes Christmas one to remember

BY CAROLYN PURDEN

THANKS to the massive ice storm that hit the Greater Toronto Area at the end of December, the Rev. Jenny Andison's first Christmas as the incumbent of St. Clement, Eglinton, was truly one to remember.

When the storm hit Toronto on the evening of Saturday, Dec. 21, the church lost its electricity. However, the church was still fairly warm on Sunday and the decision was made to hold the three services by candlelight.

"We were relieved that we had been able to pull off those services," says Ms. Andison. "Then suddenly it dawned on us that we probably wouldn't have power for

Christmas Eve or Christmas Day, our biggest services of the year. We realized that the church would be extremely cold."

It was decided that the Christmas services would go ahead if possible, and when it became obvious that Toronto stores had run out of generators, one was bought in London, Ont. It would be used to power a few lights attached to the balcony and some in the sanctuary. The sexton also owned a generator, which would be used to power the single microphone.

The next issue was letting parishioners and the neighbourhood know that the church would be open on Dec. 24 and 25. The parish's e-mail server and phone

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The diocese's Facebook ad was seen by 334,548 people over Christmas.

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ANGLICANS BRAVE ICE FOR LEVEE - SEE PAGE 9

Free tuition helps students reduce debt

Dean takes action after watching video

BY CAROLYN PURDEN

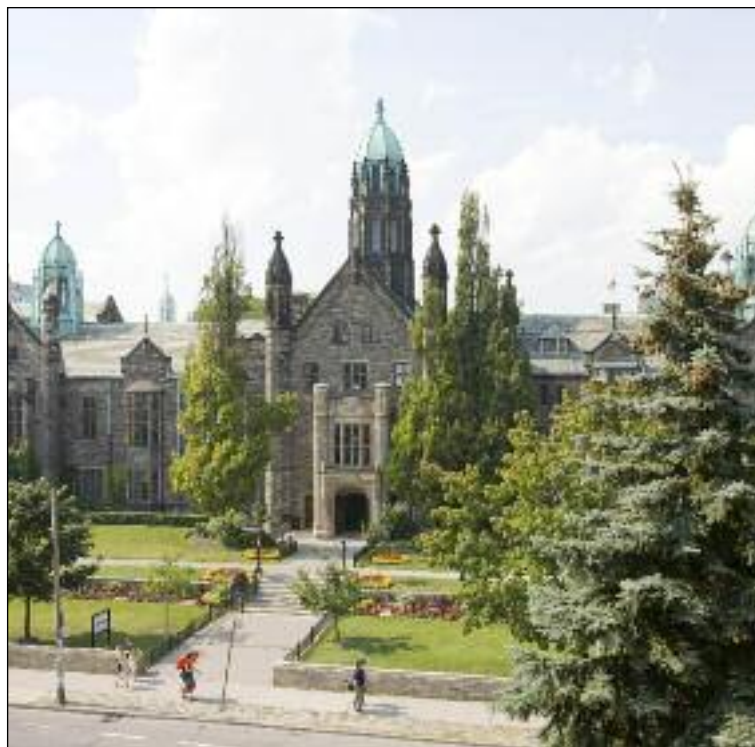
THE faculty of divinity at Trinity College in Toronto is offering free tuition to students who need bursaries to study at the college.

The new policy was sparked by a video produced by the diocese, *Is God calling you to be an Anglican priest?* The video, which has been viewed more than 4,000 times on the diocese's YouTube channel, features young priests

talking about their ministry.

When the Rev. Canon Dr. David Neelands, dean of divinity at Trinity College, saw the video a year ago, he knew that it could change the way young people are recruited to the priesthood. He also reflected on the financial hardships facing young divinity students.

"The church is dependable but not well-paying," he says. "So a young priest with student debt has a big problem."



The Rev. Canon Dr. David Neelands is the dean of divinity at Trinity College (left). PHOTOS BY MICHAEL HUDSON

He talked to the faculty of divinity's bursary committee, and a few months later the faculty announced a new tuition policy: bursary students entering divinity could get free tuition. The policy

was enacted for this academic year and about 15 students are benefiting from it.

The bursary fund has been raising money, and despite the market downturn in 2008, it has done well with its investments, says Canon Neelands. "So we took a deep breath and wondered: What if we offered 100 per cent tuition for those who need it? It's going to be particularly useful for the young."

Anyone who applies for a bursary normally goes through a means test, and young people

have no trouble meeting such a test, he says. "We thought this would enable us to say the best thing we could say to young people preparing to study."

Not only is the faculty offering free tuition, it is also thinking about the possibility of forgiving debt at graduation. Although this is still in the discussion stage, Canon Neelands says it would be a double bonus for students. "We'd take care of their tuition costs while they were studying and we'd try and give them a leg up when they graduate."

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Medals awarded

Continued from Page 1

ing for Peter Tovell, an architect and a member of Church of the Redeemer, Toronto. "I've never received an award. It means a lot to have my skills and gifts recognized. I never expected it and I'm very thankful."

Heather MacGregor, a churchwarden at St. Mary Magdalene, Toronto, called the award a "complete surprise" and said she was touched to be honoured. As the chief executive officer of the YW-CA Toronto, she has received recognition in the secular world, but to be acknowledged for her volunteer work for the parish is

"wonderful," she added.

All the recipients gathered in the east aisle of the cathedral and came forward one by one as their citations were read. After the presentation, the members gathered for a group photo and also to have their pictures taken individually with the bishops.

The medal presentation took part during choral evensong at the cathedral. The service was preceded by the Archbishop's Levee, which included the traditional greeting by the bishops, a ringing of the bells and refreshments.

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Speakers to discuss climate change

Christians urged to respond

BY CAROLYN PURDEN

ST. James' Cathedral will host a full-day symposium on the environmental crisis and a Christian response to it. The symposium on March 8 will focus on the fact that humanity is contributing to climate change, that it is going to have a drastic effect on future generations, and that we need to prepare ourselves for an entirely different way of living.

Entitled "The Earth is the Lord's: a Christian Response to the Environmental Crisis," the workshop is sponsored by the cathedral with assistance from the Snell Foundation.

The idea for the symposium came from David Bazett-Jones, a medical scientist at SickKids and a parishioner at the cathedral. He has been concerned about climate change for some 20 years. "It's a problem that faces all humanity and is the single most important issue confronting us," he says.

The full-day workshop will be led by five speakers who have a special interest in environmental issues. They are journalist Alanna Mitchell, author of a book on the state of the oceans; theologian Dennis O'Hara, director of the Elliott Allen Institute for Theology and Ecology; former MP Lynn Mc-



David Bazett-Jones, standing beside Lake Ontario in Toronto, says humanity is on the precipice of cataclysmic change. PHOTO BY MICHAEL HUDSON

Donald, co-founder of JustEarth: A Coalition for Environmental Justice; environmental researcher Stephen Scharper, professor in the Department of Anthropology at the University of Toronto; and New Testament scholar and author Sylvia Keesmaat, adjunct professor at the Institute for Christian Studies and at the Toronto School of Theology.

There will be presentations by the speakers, group discussions and a concluding panel session.

The day will have five components. First, participants will look at the science around the human contribution to climate change, and then at justice issues, such as the plight of those who are becoming refugees in part because of climate change.

From there, the symposium will address a theology of interconnectedness. People, particularly in the West, believe the biblical tenet that they have dominion over nature, says Dr. Bazett-

Jones. But humans are at the point where they have to realize that they are a part of nature and are dependent on it. A new theology of creation is needed, he says.

The fourth part of the day will focus on living well with less. To avoid cataclysmic climate insta-

bility, scientists say that 70 to 80 per cent of known fossil fuel reserves must be left in the ground forever. People in the developed world must learn to reduce consumption and live bountifully and thankfully with much less, if civilization is to survive into the next century.

The final theme of the day, "God with Us," looks at the future. "We're on the precipice of cataclysmic change," says Dr. Bazett-Jones. "That can lead to depression and inaction. I'm fearful that in the West, it will lead to nihilism—'It's so bad, so what's the point?'"

Despair, anger, civil unrest and fear for the next generation are likely reactions, he says. The symposium will ask how faith can help us find new ways to live that will be more fulfilling. "This is what I would like to see explored with courage, because it is a really difficult thing to think about," he says. "Most of us try not to consider the implications of the climate crisis because many of the coming changes seem so painful."

Those interested in attending the symposium may register online at the cathedral's website, www.stjamescathedral.on.ca, or by mail to Lenten Symposium, St. James Cathedral, 65 Church St., Toronto, ON, M5C 2E9.

Christmas services go ahead

Continued from Page 1

lines were down, but parishioners used their email and Facebook pages to tell others that the church was open, warning them to bring long johns and flashlights.

The church's outdoor sign was encased in ice, so sandwich boards and red and green party balloons served to advertise that the church would be open. Tea lights were placed in little bags of sand and put around the entrances of the church, to guide people to the doors. St. Clement's has a tradition of letting children ring the church bell before the early Christmas Eve services, and this also alerted the neighbours that the church was open.

On Christmas Eve, the church

held three services, at 4 p.m., 7 p.m. and midnight, and while fewer people came than normal, it was still a celebration of the incarnation.

Ms. Andison described the almost medieval atmosphere as the midnight service took place. "It was done in almost complete darkness, with a few little lights providing just enough so that people could see the words. It was freezing cold—everyone could see their breath."

St. Clement's has a cross suspended high in the chancel. As the midnight service was coming to an end at 12:02 a.m., a light suddenly illuminated the cross. "It was unbelievable," says Ms. Andison. "Everyone was pointing at it,

and then slowly the other lights in the church began to come on."

Everyone started cheering and clapping when suddenly the fire alarm went off. Even though she knew there was no fire, Ms. Andison quickly brought the service to a close, wishing everyone a merry Christmas and asking them to evacuate the church to the closing carol.

Within minutes firefighters were on the scene. After checking the premises, they said the alarm had been triggered by the surge of power coming back on in the church.

"It was a very dramatic end to a long three days of no power," she said. "It was a Christmas to remember."

Facebook advertising catching on

Continued from Page 1

around a major holiday. An Easter ad in 2013, which ran for four days, was seen by more than 100,000 people and was clicked on about 140 times.

Facebook advertising is also catching on in some parishes. The Church of the Messiah in Toronto

ran an ad at Christmas, says the Rev. Tay Moss, the incumbent. He reports that "the number of visitors was indeed higher this year," though he points out it is difficult to ascertain how much of the increase was due to the ad campaign.

The diocese's ad generated a positive response from its own Facebook community as well, with people liking and sharing the post about the ad. "Great use of social media for a great cause!" commented the Rev. Ryan Sim of Redeemer, Ajax.

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New ways for new times



Sometimes institutions, as well as individuals, are required to make courageous and sacrificial choices. Sometimes these are not only pragmatic but innovative. Over the past two or three years, that has happened in the Diocese of Moosonee.

Its website describes Moosonee as “straddling both northern Ontario and northwestern Quebec, covering some 560,000 square kilometres, second only to the Diocese of the Arctic in geographic size.”

It is one of the great historic missionary areas of the Anglican Communion and of early Canada, with records dating back to 1780. It is an area set in “an almost unbelievable land ... of forests, lakes and rivers, with mountains and muskeg and desolate tundra.”

It stretches from the See city of Timmins, 700 kilometres north of Toronto, to Chisasibi on the Quebec coast and then across to Kashechewan on the Ontario side of James Bay. It is just a bit smaller than the state of Texas, or about the same size as France, yet has only 23 parishes and a dozen clergy.

The Rt. Rev. Tom Corston was elected bishop almost four years ago. His consecration was my first time presiding as Metropolitan. He almost withdrew from the episcopal election, but in the end he felt it was God's call and he needed to test it. He knew the diocese was in difficulty. His job would not be to rescue it but to help figure out its future.

The once flourishing southern parishes along the Highway 11 corridor are in communities that are shrinking. In the single industry towns, with forestry, rail and mining in decline, people began moving away, and many of the small churches were becoming not only financially fragile but lacking the people-power to be sustainable. The northern communities around James Bay, almost completely aboriginal, are growing. The east coast villages are thriving, thanks to strong Cree leadership and well financed band councils that provide direct support for the church. It is a different story on the west coast, which is rife with social and political problems and serious poverty. The diocese was on the verge of bankruptcy. Bishop Tom knew the next three years were crucial and began to work with his people to develop some new models.

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

They engaged in a strategic planning process, and finally presented three alternatives to their diocese's Synod. The leading proposal was to sever the diocese by distributing the struggling southern parishes among the bordering dioceses and creating a new, self-sufficient, largely Cree diocese clustered around James Bay. The elders and the grandmothers gathered in Synod disagreed: they were all part of one diocese, aboriginal and white, and would remain united. Parish ministry needed to continue, with both stipendiary and locally raised priests and deacons led by a bishop. Another solution needed to be found.

And so was born the concept of a Mission Area of Moosonee. Diocesan Synod and then Provincial Synod agreed. The formal structures of the diocese, its canons and constitution, Synod, the parish-based ministries and the provision of priests would continue. The beautiful but expensive bishop's house was sold, and the already tiny office was consolidated. They reduced their governance structure, realigned parishes and redeployed clergy.

The administration of payroll for clergy was moved to the Diocese of Quebec for Moosonee clergy residing in the civil province of Quebec, and to the Diocese of Toronto for Ontario-resident clergy. Diocesan trust funds are now managed by General Synod. A key part of the plan was that when Bishop Tom retired, the archbishop of the province would become the next bishop of Moosonee with the full spiritual, temporal and legal jurisdiction that a diocesan bishop has in the government of the church, but that he or she would delegate the usual day-to-day affairs of the diocese to an administrator, who would be a parish priest named by the bishop. Bishop Corston would be appointed, with a very small honorarium, as a part-time assistant bishop to celebrate some of the confirmation visitations and provide pastoral and episcopal care under the direction and mandate of the archbishop.

This model not only gives breathing space to consider alternatives, it is a courageous and creative response to changed circumstances—technology, communications, transportation possibilities, pastoral needs, as well as finances.

What does this mean for me? As of Jan. 1, I am now the bishop of both Toronto and Moosonee, as long as I continue as Metropolitan of Ontario. Unlike ordination as bishop, which is life-long with an active ministry that continues until retirement, the Metropolitan, styled as “Archbishop,” is elected by Provincial Synod to serve a renewable six-year term. I have now served four.

Our participation in this experiment is significant but not overwhelming. Many of our deaneries in the Diocese of Toronto are numerically larger, and in some ways the Diocese of Moosonee will function not unlike one of our Episcopal Areas, the smallest of which has more than five times the number of clergy and almost three times the number of parishes (but not, of course, the vast distances.) Telephone, email and video conferencing make the administration at a distance possible with a very capable local priest on the ground. I will visit parishes in a couple of compressed week-long circuits, but most of that will be delegated to the assistant bishop and other bishops. I will chair the semi-annual Executive Council, conduct some of the confirmations, gather with the clergy in their annual clericus meeting, and oversee pastoral care, particularly of the clergy. Together with the lay and clerical leadership, we will work to find the most faithful ways to engage in God's mission to the people of the Diocese of Moosonee.

It will undoubtedly entail some small sacrifice for me and for our diocese, but this involves considerable sacrifice for Moosonee. Some clergy are travelling vast distances to serve small, scattered communities. They are paid Council of the North stipends—pitifully small. Yet they have the fiery resolve of early pioneers and a deep sustaining faith in the gospel of Jesus Christ. The laity are passionate about their faith in Jesus Christ and their love for the church, which for a great many influences their daily lives to a degree that challenges the vigour of our own Christian practice. They will have a bishop who is at a considerable distance and less intimately engaged with them than they have been accustomed.

Our mutual cooperation is an experiment in how we, as part of the wider church family, can support one another in fulfilling Christ's mission in new ways for new times.



TheAnglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

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Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

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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.

The Archbishop of Toronto:

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Faster, higher, stronger



In February, young athletes from around the world will heed the call to gather at the Winter Olympics. For two weeks, more than a billion sets of eyes will focus on Sochi, Russia, and the amazing feats of athleticism by the athletes. There will be extraordinary victories and stunning defeats. We will see household names from developed countries compete against athletes from countries we may not be able to locate on a map without assistance. Canadians will be riveted to television sets in search of hockey gold, which too often is allowed to define our national psyche. Off the playing field, and indeed sometimes on it, a great sense of friendship, camaraderie and good humour will serve to unite our world in the pursuit of friendly competition. We will be delighted and perhaps amazed by the opening and closing ceremonies. We will learn something of the fabric of the life of the host country, its peoples, its dreams and aspirations, and its flair for the dramatic.

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

Father Henri Martin Didon, a Dominican teacher, was a proponent of the discipline of sport as an educational tool. He ended a talk at an athletics meeting in France with three Latin words: “Citius, altius, fortius (faster, higher, stronger.) It was adopted by that powerful force within the Olympic movement, Baron Pierre de Coubertin, as the motto of the Olympics from then on.

Following the 1908 Olympic Games in London, a service was held at which the Olympic champions attended. In his address, Bishop Ethelbert Talbot said, “The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well.”

I once knew a Summer Games Olympian. He came from a country not noted for its talent in tower diving. Without the luxury of

professional coaching, state of the art training facilities or the financial backing that allowed other athletes to have what Baron de Coubertin called the “freedom of excess,” this man almost single handedly achieved the standard necessary to compete in his chosen sport and represent his country. He trained on his own and paid his own way to compete. I think he finished either last or second last in his sport at the Olympic Games. No one but friends and family will likely ever remember that he competed. But for me, he embodies the words of the good Bishop Talbot and he will always bear the title Olympian.

Enjoy the Olympic Games. Appreciate the value of the goal of the Olympics, which is to in some small way unite our world. Admire the level of human achievement. Be alert to the stories of courage and endurance.

I hope that, as we watch with whatever intensity suits us, we might consider through the lens of the Christian Gospel the words of Bishop Talbot as we participate in God's great gift of life: “The most important thing in life is not the triumph but the struggle.”

Use caution and common sense



At synod in November, I presented a workshop called Your Church on Social Media. Can you guess what issue came up at both the afternoon and the evening session as soon as I asked whether anyone had any questions? People wanted to know what policies they should have in place around posting photos of children on church social media and websites.

My advice is to err on the side of caution. This approach will not only protect the children in your congregation, but will also foster an atmosphere of courtesy and trust in your church community. At the very least, ask the parents or guardians for permission before you post photos of their child. Even better, ask them to sign a Photo Release Form. You can find one online by Googling “photo release form” or adapt the one on the Diocese’s website. Visit www.toronto.anglican.ca, point to Parish Administration, then click Forms, and look under Communications.

“Even if you have permission from the parents, it’s important to make sure you don’t include any identifying factors with or in the photo,” says Tanya Baleta, communications coordinator at St. Paul, Bloor Street, who was one of the panelists at the workshop. She explains that to prevent identification, she edits out name tags in photos and doesn’t post photos of children in their school uniforms.

SOCIAL MEDIA

BY HENRIETA PAUKOV

Hunting down permissions and release forms for kids’ photos may be a bit of a hassle, but I think it’s worth it. Used carefully and responsibly, photos of the kids from your church will enliven your website and social media channels and give outsiders a more accurate idea of the life of your congregation.

At the synod workshop, we also discussed another important social media concern—online reputation. I think that many Anglicans worry about the potential for negative comments about their church on social media. This is a valid concern, but not a valid reason to avoid using social media altogether. After all, people can say negative things about you on Facebook, Twitter or any other online space even if you do not have a presence there. (For some reason, the workshop participants started laughing when I pointed this out.)

My point is, negative comments are something you can manage. I recommend that you respond as if the comment were being made to you in person, keeping in mind the insight that Meredith Gould shares in *The Social Media Gospel*: “Virtual community is real community.” This means that you don’t ignore the comment—you take it seriously and use common sense when responding.

If the comment is of a less serious nature, such as a complaint about your

church’s parking lot, look at it as an opportunity to engage with the commenter and improve how you do things. Respond in a positive manner, try to provide information or help, and apologize if appropriate.

If the comment is of a more serious nature—an allegation of misconduct on the part of one of your church’s volunteers, let’s say—act promptly to address the substance of the comment. Ask yourself whether you need to involve Children’s Aid, the canon pastor, your churchwardens, your area bishop, or the police. If you are stumped, give us in the Communications department a call; we can help you figure it out. It is probably best to delete the comment, if you can, but take a screenshot first and note the date and time, the name of the person who made the comment and any other useful information. As for comments that are belligerent or vexatious, or spam, feel free to erase the comment and block the commenter.

I didn’t mention this at the workshop, but of course you want to respond to positive comments, too! Thank people, point them to more information, invite them to your church. The power of social media is in the conversations we have with our online communities.

Henrieta Paukov manages the Diocese’s website and social media. She has a certificate in social media, a degree in communication studies, and more than 10 years of experience in communications.



EDITOR’S CORNER

BY
STUART MANN

Where do you look for God?

I was walking to the office when a young woman fell in step beside me, holding out a ragged paper cup. She kept up a constant stream of chatter, perhaps afraid that I would take the first opportunity to break away. She needn’t have worried. It was a difficult day and I needed a distraction. I could have listened to her for hours.

When she finally paused to catch her breath, I said, “How are you?” She stared at me, taken aback, and then started up again. At the corner I put some money in her cup, said goodbye and turned the corner.

“God bless you,” she called out after me.

I waved it off. I had heard that line from dozens of street people seeking money. It was designed to end the conversation on a high note, in case we ran into each other again.

As I walked on, though, I had to admit that the line affected me. I felt a warm glow inside. Someone had blessed me—or had asked God to. Who was I to scoff at that?

I thought of some other times I had dismissed these glimpses of God. There was the cross at the side of the highway where the motorcyclist had met his death. There was the newspaper clipping of Jesus, bleeding from his crown of thorns, taped to the wall in my barber shop. There was the crude wooden cross that the construction workers had bolted to the wall they were building at the local French school.

I had dismissed these things as religious window dressing, nothing more. They were created by people whose understanding of Christianity was barely above the level of superstition. So why did they affect me so deeply? The sidewalk blessing, the cross at the side of the road, the picture of Jesus in the barber shop, the two planks fastened to a concrete wall—they made me think of God, Jesus and the human condition in a way that few things did.

On Epiphany Sunday, we heard Matthew’s story of how the wise men from the east followed the star to the infant Jesus. What do you follow to Jesus? Where do you find your epiphany? For me, going to church on a regular basis and reading the Bible and related commentary is vitally important. But so too are these in-between things. They show me where God is in my neighbourhood. They remind me that God is in my community every day, not just on Sundays, and that I shouldn’t for a moment think that I’ve got it all figured out, that my understanding and relationship with God is better than anyone else’s. That young woman asked God to bless me; when was the last time I did that to anyone?

In the missional language that our diocese is adopting, we are encouraged to seek out what God is doing in our neighbourhood and join up with that. I encourage you to radically seek out God in the unexpected places. Like those wise men all those years ago, it is in these places that you may well find your epiphany.

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When the Lord teaches us to pray



BY SEÁN J. MADSEN

Luke’s Gospel records the pivotal occasion when Jesus’ disciples asked him to teach them how to pray (11:1). Christ’s answer has

been used as a prayer formula by Christians ever since. But Jesus didn’t want us to just repeat his words verbatim; he wished his followers to use these petitions as models for all of our prayer.

Indeed, in this regard, it is telling that when one of St. Teresa of Avilla’s nuns asked her how she could become a true contemplative, Teresa responded, “Say the Lord’s Prayer, but take an hour to do it.”

So, how can we pray more in keeping with Jesus’ intentions? There is nothing wrong with using his actual words, of course, but we can make a greater effort to consider their fuller meaning as we say them. We can also do more to employ the principles in the Lord’s Prayer in our other devotions.

Significantly, Jesus asks that we begin prayer by approaching God as a community, rather than just as individual believers. In praying “Our Father,” we also recognize God’s parental care for us. Interestingly, images from Isa. 66:13 and Lk. 13:34 show how God relates to us as a mother figure. It is no doubt these scriptures, among others, that led the 14th century

English mystic, Julian of Norwich, to refer to “our mother, Jesus,” in her Revelations of Divine Love.

When we pray that God’s name be hallowed, we are reminded that, because of Jesus, we are able to address God directly, and even by the name “Abba,” which actually means something like “Daddy” or “Papa” (see Rom. 8:15).

Our prayer for God’s kingdom to be realized here and now on earth echoes the many occasions where Jesus, especially in his parables, illustrates the need for his followers to bring about the reign of God through their lives. Whenever we feed the hungry, care for the sick or visit those in prison, he says, we are proclaiming that God’s kingdom already exists among us.

Asking for our daily bread to be supplied is not only a general petition for our temporal needs to be met, but is also an expression of our longing for the very bread of life, Jesus himself, coming to us through his Word and in the Holy Eucharist.

To have our sins forgiven by God, specifically because we first forgive the sins of those who have acted against us, is probably the most difficult part of Jesus’ model of prayer for us. We instinctively want to react, “But they don’t deserve to be forgiven! God, look what they did to me!”

However, is there anything in our own lives that we wish we hadn’t done? Don’t we so wish we could just take it back?

Don’t we now truly repent and desire that God would forgive us? This is precisely what Jesus wants us to understand about the value of forgiveness, and why we must extend it to others—whether we believe they are worthy of it or not—for we do not know how God may, even now, be working in their lives and hearts.

Much as I love the beauty of the cadences of our old Prayer Book, the rendition of the Lord’s Prayer to be found in the Book of Alternative Services is probably more accurate, particularly in saying, “Save us from the time of trial,” rather than, “And lead us not into temptation,”—for, demonstrably, God does not “lead” us into temptation.

As many scriptures tell us, there will be trials in this life, but these tests will, by God’s provision, lead to our salvation. And thus we know that he is with us when evil may threaten, and that his protection goes with us even through those valleys of the shadow of death that are spoken of in Psalm 23. So, as Jesus taught his disciples, we pray that God may deliver us from evil.

Ultimately, everything belongs to God, and what we think of as belonging to us are actually gifts from him. To God, therefore, belongs “the kingdom, the power and the glory,” to which we can only respond, “Amen!”

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

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Laity receive Order of the

‘They are honoured because someone saw in them the gifts of God,’ says archbishop

The following were named to the Order of the Diocese of Toronto on Jan. 1 at St. James Cathedral. The order recognizes members of the laity who have given outstanding service over a significant period of time in their volunteer ministry.

Chris Ambidge, ODT

Church of the Redeemer, Bloor Street

A long-time member of diocesan Synod, Mr. Ambidge is currently the Honorary Lay Secretary of Synod and a member of General Synod. He has been a principal and principled advocate for the full inclusion of lesbian, gay, bisexual and transgender people in the life of the church, providing leadership in official dialogue processes for more than 20 years. In this work he has modeled for Anglicans how people can hold differing views and remain within the same church.

Norman Baker, ODT

Church of the Advent, Toronto

Mr. Baker has contributed more than 80 years of service to his parish in nearly every aspect of parish life, including advisory board chair, Sunday school superintendent, lay anointer, chalice bearer, lay reader and churchwarden. He is “the living eyewitness to almost all of the Advent’s history.”

William (Bill) Barnett, ODT, and Karen Barnett, ODT

St. John, York Mills

Mr. and Mrs. Barnett have had long-standing leadership roles in their parish in every capacity. They have helped meet the needs of the sick, the poor and the marginalized through their leadership support of FaithWorks, the Downtown Churchworkers Association, SickKids hospital, Our Faith-Our Hope: Re-imagine Church, and LOFT Community Services (formerly Anglican Houses).

Bill Benson, ODT

St. Cuthbert, Leaside

Mr. Benson has provided leadership in the parishes he has belonged to, and in the diocese as a volunteer consultant. He is a long-time member of the diocese’s Postulancy Committee. He has coached a number of parishes that are using Natural Church Development and has supported parish selection processes for incumbents. He is able to negotiate difficult situations with skill and aplomb.

Barbara Broadbent, ODT

St. Timothy, Agincourt

Ms. Broadbent was instrumental in starting St. Timothy’s hot lunch program, a ministry that provides food for the homeless and poor of central Scarborough. She has led St. Timothy’s into a much deeper awareness of and commitment to meeting the needs of those who are suffering.

Bert Chandler, ODT

St. Patrick, North York

Mr. Chandler was recognized for his 91 years of service to the church. He has served in every position in his parish, including churchwarden, outreach coordina-

tor, chair of the advisory board and treasurer of St. Patrick’s since 1963. He was also a member of diocesan Synod, served two terms on the diocese’s Treasury Board and was active in Scouting, the St. George’s Society and the air force. He conceived the St. Patrick’s Anglican Scholarship Trust Fund as a living legacy of St. Patrick’s.

Joanne Colbourne, ODT

All Saints, Kingsway

Mrs. Colbourne was honoured for a decade of teaching, training and parish facilitation work with the diocese’s network of highly competent, well trained volunteers, of which she was a founding member. She has provided long-term service in her parish, in all leadership roles.

Marjorie Fawcett, ODT

St. Andrew, Scarborough

Mrs. Fawcett was recognized for decades of work at St. Andrew’s and for her long commitment to diocesan work. She helped to organize the registration procedures for diocesan Synod and was a scrutineer in numerous episcopal elections, including the first elections for area bishops. “Her behind-the-scenes, faithful service is the kind of bedrock that allows other ministries to go forward,” said a member of St. Andrew’s. In addition, her work with the Canadian Friends to West Indian Christians has meant that the Bishops Basil Tonks/Arthur Brown fundraising dinners have been able to take place for more than 25 years.

Evelyn Fitzakerley, ODT

St. Bede, Scarborough

Mrs. Fitzakerley has held many roles in her parish and the wider community. She has been a churchwarden, lay reader, anointer, envelope secretary, treasurer, choir member, organist, and bazaar coordinator. “She is an inspiration in her willingness to help all who cross her path and are in need of a helping hand or an uplifting word,” said a member of St. Bede’s.

Rogers Gardham, ODT

Grace Church, Markham

Mr. Gardham was honoured for his cheerfully contagious enthusiasm. He was active in the Anglican Young People’s Association and was a Sunday school teacher, churchwarden and member of diocesan Synod. Using his banking acumen, he provided leadership in the United Way and local volunteer agencies. He was an early and continuing promoter of FaithWorks and served on the diocese’s Stewardship Committee and Treasury Board. He has been an ardent campaigner for the diocese’s Our Faith-Our Hope: Re-imagine Church campaign.

Anita Gittens, ODT

St. Paul the Apostle, Rexdale

Ms. Gittens has served as a churchwarden, a lay member of diocesan Synod and as the president of the Diocesan Anglican Church Women. She is also a member of Diocesan Council and the Diocesan Executive Board. She has been the chair of York-Credit Valley’s Area Council and has served on nu-



Members of the Order of the Diocese of Toronto have their pictures taken by family members and friends.

merous boards and committees in the church and the wider community, particularly in health care and education.

Blake Goldring, ODT

St. Clement, Eglinton

Mr. Goldring was recognized for his leadership in revitalizing the Bishop’s Company, for his mentoring and promotion of young business leaders, and for his philanthropic support of parish, diocesan, national and civic organizations that improve society. His exemplary support and innovative ideas that build bridges between business leaders and Canadian Forces personnel and their families, both regular and reserve, and especially his support of the military chaplaincy, led to Mr. Goldring being named the Honorary Colonel of the Canadian Army.

Terry Grier, ODT

St. Margaret, New Toronto

Mr. Grier has provided strategic leadership in his parish’s outreach, food and Out of the Cold programs, its fundraising and stewardship initiatives, and its major building project. In addition, he provides a key leadership role in the successful capital development campaigns for Trinity College, Toronto.

Vivien Harris, ODT

Holy Trinity, Guildwood

Mrs. Harris established her church’s parish nurse ministry and has served as the volunteer parish nurse since 2006. She has made a profound impact in Guildwood and Scarborough by her personal care of the sick, the aged, the isolated and the bereaved, as well as her outreach work with new immigrants and refugees.

Ena Hordatt, ODT

St. Stephen, Downsview

Ms. Hordatt has served her parish as reader, advisory board member, lay Eucharistic

minister, Synod and deanery representative, altar guild and prayer group member, and Bible study leader.

Bill Humphries, ODT

St. Matthias, Etobicoke

Mr. Humphries has been a churchwarden and property manager, managing the church building and negotiating with contractors. “Bill is always there to help,” said a member of St. Matthias.

Stuart Hutcheson, ODT

St. Peter, Erindale

Mr. Hutcheson was recognized for his ongoing work as a diocesan administrator in a number of parishes. He has served on many diocesan boards and committees. He was the diocese’s acting Director of Finance and Treasurer during two interims.

John Lawer, ODT

Church of the Transfiguration, Toronto

Mr. Lawer was honoured for his long service to the parish, holding numerous offices. He was a lay member of diocesan Synod and was a distinguished member of the diocese’s Trust Committee.

Delores Lawrence, ODT

St. Matthew the Apostle, Oriole

Ms. Lawrence has served her parish in every capacity, including 13 years as a churchwarden. In her work for the diocese, she was a lay member of Synod, a member of the Diocesan Council and Diocesan Executive Board, a member of the Bishop’s Company and co-chair of the diocese’s Our Faith-Our Hope: Re-imagine Church campaign. Born in Jamaica and raised in Ontario, she has served in a number of leadership roles in education, health and politics. As a nurse, she recognized a gap in home care services and organized a company that now employs 1,000 people and is a leader in providing nursing care in Canada.

The Diocese of Toronto



ends at St. James Cathedral on Jan. 1. PHOTO BY MICHAEL HUDSON

Suzanne Lawson, ODT *St. Peter, Cobourg*

Ms. Lawson was recognized for her promotion of lay ministry in the diocese and the national church. She was a pioneer proponent of the principles of volunteer management as an extension of our baptismal vows, and has served in many paid and unpaid capacities in the church and the voluntary sector. Her work has increased the capacity of people to enter into dialogue with those who differ.

Wilson Loo, ODT *St. Elizabeth, Mississauga*

Dr. Loo has provided leadership in his parish's building program, both in growing the congregation and in the physical building. He has served the diocese through his membership on the Our Faith-Our Hope: Re-imagine Church steering committee, and now on the campaign's Allocations Committee.

Elizabeth Loweth, ODT
St. Clement, Eglinton
Mrs. Loweth has provided leadership in outreach, social justice, interfaith and multicultural ministry, and women's issues in the church at local, diocesan, national and international levels. She is a past president of the Diocesan Anglican Church Women and has served on the Multicultural Ministries Committee, the Canadian Council of Churches' Human Rights Commission, the International Council of Christian and Jews Executive, the International Anglican Women's Network and the Canadian Anglican NGO to the United Nations.

Nancy Mallett, ODT
St. James' Cathedral, Toronto
Ms. Mallet has served the cathedral as an educator, historian and events' organizer. A teacher by vocation, she has presided over children's Lenten programs and has introduced thousands of school children to

the history of the church and the development of the province. She has overseen the creation of exhibitions of artifacts, nativity scenes and church fabrics that have attracted international acclaim and attracted thousands of local and international visitors.

Kennedy Marshall, ODT
Epiphany and St. Mark, Parkdale
Mr. Marshall has provided exceptional service to his parish and the diocese over many years. At the diocesan level, he has been a member of the Treasury Board, Diocesan Council, the Diocesan Executive Board, the Parkdale Commission and numerous other boards and committees that have enhanced the capacity of the church to respond to its mission. He has also been a member of General Synod.

The Hon. Margaret McCain, ODT
St. Paul, Bloor Street
The Hon. Margaret McCain was honoured for her outstanding contribution to the life of the church and society, born out of her Christian witness. She was the organist of her small parish church until she was appointed Lieutenant-Governor of New Brunswick. She co-authored a major report on early childhood education that resulted in the establishment of Beatrice House and the revamping in Ontario of junior Kindergarten. Her philanthropic generosity has had a significant impact in many communities in the arts, education and health care, and to her parish and the diocese, especially in support of Faith-Works, the Bishop's Company and Our Faith-Our Hope: Re-imagine Church.

Heather McGregor, ODT
St. Mary Magdalene, Toronto
Ms. McGregor has provided leadership in the Parkdale Deanery renewal, and in her parish in choral music, as a churchwarden and as a strategist. She is a member of the

diocesan volunteer network. As the chief executive officer of YWCA Toronto, she has a passionate commitment to the full and equal contribution of women in society, and for housing and programs for those who are marginalized.

Ward McCance, ODT
St. Peter, Cobourg
Mr. McCance, a founding leader of Faith-Works, was honoured for his ongoing concern for stewardship and well trained lay leadership in parishes, for his continued work on establishing benchmarks for missional initiatives, and for his leadership in the parishes where he has worshipped.

Gloria McLean, ODT
Church of the Nativity, Malvern
Ms. McLean has served her parish for 20 years, most notably by coordinating the Malvern After School Intergenerational Program and the monthly Seniors Lunch. "She epitomizes the hospitality for which the Church of the Nativity has become known," said a member of Nativity.

Malynda Montgomery, ODT
St. Philip, Etobicoke
Mrs. Montgomery has served her parish as the coordinator of the grief ministry, as a lay pastoral visitor, a churchwarden and president of the Chancel Guild. She has been a Sunday school teacher, a cemetery board trustee and a member of diocesan Synod.

Charles Parker, ODT
Christ Church, Stouffville
Mr. Parker was recognized for his facilitation of parish support and interventions, and for his role in evaluating and approving Reach Grants, which support innovative, missional, parish-based projects.

Dorothy Peers, ODT
Epiphany and St. Mark, Parkdale
Mrs. Peers was honoured for her quiet, effective and compassionate leadership in her parish, where she has helped establish a community garden that brings together "all sorts and conditions of people" from the Parkdale community. She has brought wisdom, hospitality and compassion to countless clergy and their families in her own ministry as the spouse of Archbishop Michael Peers, a former Primate.

Keith Pickett, ODT
St. John the Evangelist, Port Hope
Mr. Pickett has served his parish for more than 40 years, as a member of the choir and the advisory board, as a volunteer with the Treasure Trove clothing store and the Dime-A-Day program for South Africa, and as a member of the property, outreach and parish selection committees. He has also been the narrator for the parish's Christmas pageant for 27 years.

Eric Pollard, ODT
St. Peter, Erindale
Mr. Pollard was honoured for his service to the diocese as an administrator in a number of parishes, bringing stability to difficult situations. He was also recognized for his decades of ministry and leadership in his own parishes, and for his skills in coaching, assessing and resolving complicated issues with clarity, passion and compassion for the sake of the Gospel.

Julie Poore, ODT
Parish of Washago-Price's Corners
Mrs. Poore has provided long-time service

to her parish, the York-Simcoe episcopal area and the diocese. She has served not only in her own parish but on Area Council, Synod, Diocesan Council, Diocesan Executive Board, the Our Faith-Our Hope: Re-imagine Church Advisory Committee and now the campaign's Allocations Committee.

Bob Poulton, ODT
St. Paul, Newmarket
Mr. Poulton has served as a churchwarden, a treasurer, a pastoral care volunteer, a choir member, a lay reader, a lay minister, and a member of the property committee, the information technology group and the finance group.

David Ptolemy, ODT
Diocesan Archives
Mr. Ptolemy was recognized for his unstinting service as the diocese's secretary-treasurer during one of the most critical periods in the diocese's history. In his retirement he has contributed significantly to the Diocesan Archives as a volunteer.

Audrey Riley, ODT
St. David, Lawrence Avenue
Ms. Riley was honoured for her service as secretary of St. David's Club, as the head of the parish's Chancel Guild, as one of the founding members of the Daily Bread bakers, and as clerk of the vestry.

Jenny Salisbury, ODT
St. Clement, Eglinton
Ms. Salisbury has championed youth ministry at the parish, diocese and national church levels. She has been a member of diocesan Synod, Diocesan Council and the chair of the Archbishop's Youth Council, she work-shopped a youth theatre group that collected, interpreted and performed stories of Anglican youth across Canada. She co-developed a strategic program to train and mentor Anglican youth leaders. She helped write the case statement for the Our Faith-Our Hope: Re-imagine Church campaign

Libby Salter, ODT
Church of the Redeemer, Bloor Street
Ms. Salter has served on Diocesan Council and numerous diocesan boards, committees, advisory groups and trusteeships, shaping the procedures and governance of the diocese. She represented the diocese at several Provincial and General Synods and was the prolocutor of Provincial Synod.

Ann Sim, ODT
St. Matthew, Islington
Mrs. Sim has served in a variety of roles, including churchwarden, youth leader, Chancel Guild member, lay administrator, pastoral care team leader, selection committee member and senior elder.

Sylvia Slemmestad, ODT
Grace Church in Scarborough
Mrs. Slemmestad was one of the original members of St. Giles church, having served in every role, including choir leader and organist. "Sylvia is an inspiration to the whole congregation," said a member of Grace Church, an amalgamation of four Scarborough churches, including St. Giles. "Secretly, to many of us, she is known as Saint Sylvia."

David Taylor, ODT
Grace Church, Markham
Mr. Taylor was recognized for his commit-

'It's amazing where God puts you'

John Stephenson is the Manager of Outreach to Dan Harrison at All Saints Church-Community Centre in Toronto.

Dan Harrison is a large Toronto Community Housing development on Sherbourne Street, just north of All Saints. Dan Harrison has been identified by the Toronto Police Service as the most dangerous Toronto Housing building in Toronto. In this context, we work to promote safety and build meaningful relationships with tenants.

Our outreach to that community includes a daily drop-in centre where people can come and find a safe space to meet other tenants. They can also speak with our staff and connect with a myriad of services—including health care, counselling and social work—from outside organizations. Many of the people we work with are really looking for relationship, and the church does a great job providing that.

Part of my position also includes managing our social enterprise, Take This Bread bakery. The bakery is an 11-month training program for tenants of Toronto Community Housing. Participants learn to bake and sell bread to the local community, churches and restaurants. They also learn how to bake communion wafers, which in my opinion are the best in the business! Some of these participants transition to employment while others become bakery leaders for the next year's group.

The bakery program is a place where deep community is built with our participants and volunteers from outside the community. One of my favourite moments was during a baking day where we had just finished baking a large order of communion wafers. As we sat around, eating up some of the extra wafers, one of the participants raised a wafer



John Stephenson (second from right) bakes communion wafers with Take This Bread participants in 2012. PHOTO BY MICHAEL HUDSON

to the sky and acted like he was a priest sharing the bread at communion. We all laughed, finished up the remaining wafers and started talking about how the church had played a role in many of the participants' lives. We had affectively shared communion with each other in a kitchen.

One of the most difficult parts of my job, and certainly my least favourite, is seeing so many of those we work with die. There was a period of three months where we had four of our regular community members pass away, most well before 60 years. Poverty is so pervasive in these settings that the health of those we work with is at risk. Whether it is the late identification of cancer or effects from drug use, the death of our participants is incredibly sad. As a church, we have a unique opportunity to mourn for and with these people who are acknowledged so little by the wider society. Working in this environment is

like cross-cultural learning. We really are not the experts, as participants have so much to teach us about their lives. I have learned that asking questions and listening are two of the most important things we can do working with those who are marginalized. I think the church is uniquely positioned to offer relationship that is not scrubbed clean by professional boundaries that sometimes limit deep interaction.

In 2007 at Eastern University in Philadelphia, I received my MBA with an emphasis in international development. I had no intention of returning to banking with my MBA but really hoped to be involved in economic and community development work. After finishing my studies, I worked in the Fiji Islands, directing a study-abroad program for university students. When that finished, I returned to Canada in 2008, when the economy was really suffering and jobs were scarce. After 13 months

without work, I spoke with the former priest here at All Saints about a new position developing the outreach at Dan Harrison. Four years later, the program has really taken shape.

During my undergraduate degree, I followed my then girlfriend (now wife) to Ghana to volunteer with a small rural organization. After five months, we returned to Canada inspired to work in the international development field as a career. We had also seen how the church was doing incredible things in these small villages, and wanted a Christian perspective on development work. It's amazing where God puts you, though, and I would never have imagined that I would end up doing similar things here in a marginalized community in downtown Toronto.

I was raised in Peterborough, Ont., where my father was teaching at a Pentecostal Bible College. (He's now an Anglican

priest.) The students at the college had started a kids group in our neighbourhood as outreach. At four years old, in our basement with those students and other kids, I knew I wanted to follow Jesus. My parents were great teachers of who this Jesus was and what it meant to follow him. Through the years I have struggled with the brokenness I see in the world, but in my travels I have seen God do amazing things and his presence is just undeniable for me.

My parents have been the biggest influence on my faith journey. My twin brother and I also attended Pioneer Camp (Inter-Varsity Christian Fellowship) from age nine and worked there into our late 20s. The modelling we witnessed in our leaders inspired us to live lives that were both counter-cultural and God inspired.

Mathew 5:38-39 is a passage I both love and loathe at the same time. Here at All Saints, conflict can escalate between participants so quickly. What I see is this passage being about de-escalating violence. As Christians and as a church, I think we have a role in this world to de-escalate the violence that we see.

What would I like to be doing in five years? Part of my work means that I interact frequently with the larger social systems like Ontario Works (welfare) and the Ontario Disability Support Program. When you start interacting with these systems, you realize how broken they are. In five years, I would like to be involved developing policy that works with the poor, or with an organization that shapes new policy directives for our province or city.

Churches can order communion wafers and other baked goods by visiting Take This Bread's website, www.takethisbread.ca.

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LEAP OF FAITH
TOGETHER
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Community Services



Laity honoured

Continued from Page 7

ment to social justice. He has served as a member of diocesan Synod, Diocesan Council, the FaithWorks committee, the Stewardship Development Board, the Community Ministries Board and numerous other boards and committees.

Peter Tovell, ODT
Church of the Redeemer, Bloor Street

Mr. Tovell uses his professional architectural experience to help assess parish building projects and to advise parishes on collaborative ministries. He has served on Diocesan Council and the Diocesan Executive Board, and was one of the diocesan representatives in the Anglican Communion's Continuing Indaba process.

Denise Whalley, ODT
All Saints, King City

Mrs. Whalley has served her parish as churchwarden, choir member, Chancel Guild member, property committee member, office assistant and painter. "Denise lives up to the maxim of St. Francis: 'Preach the Gospel. If necessary, use words.'"

Cara Wigle, ODT

St. Margaret, New Toronto
Mrs. Wigle was honoured for her tireless work with Sunday school, the Christmas Dinner Among Friends, the Lakeshore Out of the Cold, the advisory board, the Vacation Bible School, the Robbie Burns Dinner and other parish activities.

Beverley Wood, ODT
Trinity Church, Aurora

Ms. Wood was recognized for her work with Welcoming Arms, Welcome Table, the Clothes Closet, lay pastoral visitation and benevolence assistance. She is also a member of the Compass Rose Society.

Marilyn Yeung, ODT
St. Christopher, Richmond Hill

Ms. Yeung has given many years of service in all capacities to building up her parish. In the diocese, she is a trained volunteer facilitator, a member of diocesan Synod and a member of diocesan boards and committees, bringing quiet wisdom and generous insight to complicated and contentious issues.

First greetings

AN ice storm and power outages didn't stop Anglicans from traveling to St. James Cathedral on Jan. 1 to greet the bishops, their spouses and senior clergy at the annual Archbishop's Levee. The

event included a Eucharist, a ringing of the bells, music and refreshments. It was followed by the presentation of the Order of the Diocese of Toronto to 48 lay people for their outstanding work.



Bishop Peter Fenty shakes hands with Lorraine La Fleur.



Bishop Patrick Yu and his wife Cathy (left) and Bishop Philip Poole and his wife Karen greet people in the receiving line at the Archbishop's Levee. PHOTOS BY MICHAEL HUDSON



The Samuels family enjoys refreshments.



Archbishop Colin Johnson and his wife Ellen stand with their granddaughter Keira.



Bishop Linda Nicholls greets Erika Gregory and Cara Robinson.

CANADA BRIEFS

History made in New Westminster ①

History was made at Christ Church Cathedral, Vancouver, when 300 delegates to a special electoral Synod in November elected the first woman and also the first American citizen to be bishop of the Diocese of New Westminster. Bishop-elect Melissa Skelton will also become the first woman diocesan bishop of the Ecclesiastical Province of British Columbia and Yukon. Her ordination and installation service will be held on March 1. Bishop-elect Skelton is currently the Canon for Congregational Development and Leadership and rector of St. Paul's Episcopal Church, Seattle.



Bed race helps youth at risk ②

For the second straight year, parishioners from St. Andrew, Camrose, took part in a bed race that raised funds for youth who are at risk of being homeless. The team included people from Camrose United Church and the chaplaincy of the University of Alberta's Augustana Campus. The team placed second, raising \$1,464 for Camrose Open Door. The bed race rider was Chantal Kerr, 6, of St. Andrew's. Her father and uncle spent countless

hours welding the racing bed together. St. Andrew's parishioners were among the many spectators who turned out to cheer the racers on. *The Messenger*

Niagara, Cuba sign covenant ③

Bishop Michael Bird of the Diocese of Niagara and Bishop Griselda Delgado del Carpio of the Episcopal Church in Cuba signed a covenant in Hamilton, Ont., in November that formal-

izes the companionship relationship between the two churches. The covenant spells out how Niagara and Cuba "might come to know, respect and pray for each other and accompany each other in our mission to be a living testimony of God's love." Effective for five years, the covenant calls for people in both dioceses to "share our gifts, our talents and insights to enable us to further our mission." Parishes in both churches will be encouraged to celebrate "Companionship Sunday" in May of each year. *Niagara Anglican*

Eucharist held in once-secret bunker ④

About 130 young people gathered in a once-secret underground bunker near Carp, Ont., for a Eucharist in November. The bunker, nicknamed The Diefenbunker, was built more than 50 years ago to protect the Canadian government from nuclear attack. It is now a museum and a national historic site. The service was part of a seven-week course on the spirituality of *The Hunger Games*, a best-selling

book and movie. A few days later, the youth went to see *Catching Fire*, the second movie in *The Hunger Games* trilogy. *Crosstalk*

Diet raises funds for new church ⑤

Barbara Earle of St. Michael and All Angels in St. John's, Newfoundland, made a life-altering decision last year. She wanted to lose 50 pounds. She also wanted her diet to be a fundraiser for her church, which is constructing a new building. She called her idea "A Slimmer Barb for a Fuller Church." Seeking pledges from family, parishioners and friends, she promised not to collect a single dollar unless she reached her goal. She dieted, exercised and fasted until she reached her goal a year later. Ms. Earle, a survivor of major cancer surgery, decided to raise funds for her church as her way of thanking God for her recovery. On the day she presented the \$7,850 cheque to her parish priest, the congregation gave her three resounding cheers. *Anglican Life*



RING OUT

A mother and child play with a set of Pagoda Bells in Healey Willan Park in Toronto last fall. The bells were donated to the park by St. Mary Magdalene, Toronto, in celebration of the church's 125th anniversary. The park is located beside the church and is named after Healey Willan, who was the church's organist and choirmaster from 1921 to 1968. 'The bells reflect the parish's strong and continuing musical heritage, as well as its tradition of ministry to children,' says the Rev. Canon David Harrison, incumbent.

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the March issue is Feb. 1. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship

FEB. 2 – Choral Evensong for Candlemas at 4 p.m., followed by refreshments and a presentation by Douglas Cowling, who will provide an entertaining look at late mediaeval religious art, architecture and music in England, at St. Olave, Bloor and Windermere, Toronto. Call 416-769-5686 or visit www.stolaves.ca.

Music

FEB. 6, 13, 20, 27 – Lunchtime Chamber Music at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St. David Boutin-Bourque, clarinetist, performs on Feb. 6, Shannon Graham and The Storytellers perform classical jazz on Feb. 13, Jenny Cheong performs on cello on Feb. 20 and the Rising Stars recital is held on Feb. 27.
FEB. 16 - Jazz Vespers at Church

of the Incarnation, 15 Clairtrell Rd., Toronto, at 4:30 p.m. Listen to inspiring jazz music and reflect on the Word of God. Call 416-221-7516 or visit www.incarnation-toronto.ca.

MAY 7 – Concert featuring The Three Cantors at St. Thomas, 101 Winchester Rd. E., Brooklin, at 7:30 p.m. A reception to meet the performers will follow the concert. Proceeds will benefit the Primate's World Relief and Development Fund, as well as the church. Tickets are \$30. Call the church office, 905-655-3883.

Dinner

MARCH 4 – Pancake and samosa supper, 5-7 p.m., Christ Church, Scarborough Village, 155 Markham Rd.

Anniversaries

FEB. 23 – 50th anniversary reunion at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., North York. This is a special 10 a.m. service to reunite all parishioners, past and present, as part of the church's 50th anniversary celebration. Visit www.stmatthew.ca or contact Janice Sanders at 416-491-6422.



SYRIA SUPPORT

Members of Toronto's Syrian community gather at Epiphany and St. Mark, Parkdale, on Dec. 15 for an ecumenical prayer service for Syria. PHOTO BY MICHAEL HUDSON



TUNING UP

The Toronto Jewish Folk Choir and the Temple Sinai Ensemble Choir practice before a concert at Grace Church on-the-Hill, Toronto, during Holocaust Education Week. The concert also featured The Upper Canada Choristers.



DELICIOUS

A cake featuring the flag of Barbados is served up during a celebration of the 40th anniversary of the ordination of the Rev. Canon Anthony Jemmott, who is the incumbent of St. George Memorial, Oshawa. Canon Jemmott is from Barbados.

Auction

FEB. 8 – Time and Talent Auction at Church of the Holy Trinity, Guildwood, 85 Livingston Rd., Toronto, at 7 p.m. The evening commences with a wine and cheese reception.

Speakers

FEB. 2, 9, 16 – The he Forty Minute Forum continues at St. Clement, Eglinton, 70 St. Clement's Ave., Toronto. On Feb. 2, Dr. Ted Sargent will speak on nanotechnology. On Feb. 9, Dr. Ron Deibert, director of the Canada Centre for Global Security



TASTY TREAT

Archbishop Colin Johnson serves up pancakes to Eleanor Spence and Codi-Lyn Dunkley at St. Peter, Erindale. Archbishop Johnson was at St. Peter's to make breakfast for the Sunday school as part of the prize awarded to Shelby Collier for her painting chosen for the Faithworks Christmas card. PHOTO BY SIMON CHAMBERS

Studies, will speak on "After Snowden: What Now for an Open and Free Internet?" On Feb. 16, violinist Julia Wedman of Tafelmusik presents "Playing With Passion" in both words and per-

formance. Forums are held from 10:10 a.m. to 10:50 a.m. (between the major morning services) in the Canon Nicholson Hall. Call 416-483-6664 for further details.

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| <p>Network (LOFT)</p> <ol style="list-style-type: none"> 5. (Ash Wednesday) 6. St. John the Baptist, Lakefield 7. St. Luke, Peterborough 8. St. John the Evangelist, Peterborough 9. All Saints, Peterborough 10. St. Matthew and St. Aidan, Buckhorn 11. Redeem the Commute Ministry 12. St. Michael, Westwood 13. St. Thomas, Millbrook 14. St. Stephen, Chandos 15. St. John the Evangelist, Havelock 16. Christ Church, Campbellford 17. St. Mark, Warsaw | <ol style="list-style-type: none"> 18. The Rt. Rev. Peter Fenty, Area Bishop of York-Simcoe 19. All Saints, Collingwood 21. Christ Church, Batteau 22. Good Shepherd, Stayner 23. Prince of Peace, Wasaga Beach 24. Sudanese Congregation 25. Nottawasaga Deanery 26. Trinity Church, Barrie 27. St. Margaret, Barrie 28. St. Paul, Innisfil 29. Redeemer, Duntroon 30. St. George, Allandale (Barrie) 31. St. Giles, Barrie |
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IN MOTION

Appointments

- The Rev. Jennifer Schick, Associate Priest, St. Mary Magdalene, Toronto, Jan. 13.
- The Rev. Greg Carpenter, Associate Liturgical Officer of York-Scarborough, assisting the Area Liturgical Officer, the Rev. Geoff Sangwine, Nov. 29.
- The Rev. Robert Ross, Interim Priest-in-Charge, St. Matthias, Bellwoods, Toronto, Dec. 29.
- The Rev. Canon John Whittall, Interim Priest-in-Charge, the Parish of Campbellford, Hastings & Roseneath, Jan. 1..

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

- 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 the Apostle, Oriole

York – Simcoe

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

Ordination

- The Rev. Kevin Wong was ordained a priest at St. Luke, East York, on Jan. 11.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Four covenants in Hebrew Bible

To better understand the Tanakh (the Hebrew Bible), it is important to comprehend the role of covenant to these ancient people. A covenant is a contract or treaty between two parties. There are probably more covenants found in archeological research than any other document from Near Eastern studies. These covenants are usually between a suzerain (a feudal lord) and his vassals.

There are four major covenants in the Hebrew Bible. Each of these covenants has Yahweh (God) in place of the suzerain.

The first covenant was between God and Noah (Genesis 9:8-11). After God had destroyed all the creatures on the earth by means of a flood—except for Noah, his family and the animals they brought on the ark—God promised to never again destroy the inhabitants of the earth by water. The sign of this covenant was the rainbow in the sky (Genesis 9:13). Each time we see a rainbow, we are reminded of God's promise. This covenant is considered universal in its scope, as the Hebrew nation had yet to be established.

Next was the covenant between God and Abraham (Genesis 15:18). Here God promised to make Abraham the father of a great nation. The sign of this covenant was circumcision (Genesis 17:10-12). Each male child was to be circumcised on the eighth day. The Hebrews never practiced female circumcision. A female child was admitted into the tribe by virtue of her father and later her husband.

The third covenant was made with Moses on Mount Sinai (Exodus 20:1-14). In this covenant, Moses received the Ten Commandments as a code of behaviour. God promised the Hebrews a land flowing with milk and honey. They were expected to follow the Ten Commandments and the other 400 or so laws listed in the books of Exodus, Leviticus and Numbers, and repeated again in Deuteronomy. The people were expected to put aside all their other gods and worship only Yahweh. I believe the exodus marks the beginning of monotheism for the Hebrews. I also believe that they discovered this God Yahweh while in Egypt, or perhaps through Moses during his time in Midian.

The Ten Commandments begins with, "Thou shall have no other Gods besides me" (Exodus 20:2). This would suggest that the people still believed in other

gods. This was a major turning point in the history of these ancient people. Here they turn away from their Canaanite religious background and become a Yahweh-only people. A belief in one God was the mark of the Jewish people throughout their history, in the midst of a very polytheistic world.

The fourth covenant was with King David (2 Samuel 7:13-16). Here the covenant was made between the king and God, and it promised David an everlasting kingdom. Christians believe this covenant promise was finally fulfilled in Jesus, who was a descendant of David, and that his kingdom will last forever.

The Hebrew covenant with God was an essential part of their belief system. They believed that God would protect them and their temple and their holy city. Indeed, their prophets and writers showed them it was because they broke the covenant with God that bad things happened to them.

After the death of King Solomon, the 10 tribes of the north split with Judah and formed their own kingdom called Israel. Their kings were not of David's line, and many of them led the people into worshipping false gods. The Assyrian Empire conquered Israel in 722 BCE, and most of the inhabitants were taken into exile and disappeared from history. They would have been assimilated into this empire and lost all identity as Hebrews.

The southern kingdom of Judah struggled on until 586 BCE. Their throne was inhabited continuously by descendants of David. The Judeans felt they were the true people of God. They had constructed a beautiful temple in Jerusalem that was believed to be a replica of God's house in heaven. It held the Ark of the Covenant, which had accompanied them throughout the 40 years in the wilderness. They believed they were invincible. In 586 BCE, the Babylonian armies captured Jerusalem, destroyed the temple and led the people into captivity.

This should have been the end of the Hebrew people, but perhaps God's greatest miracle was about to happen. They survived this exile and returned to Jerusalem in 537 BCE to rebuild their temple, their city and their faith. Next month we will look at the role the prophets and the writers of the Tanakh who helped make this happen. This is an exciting story.

BRIEFLY

Popular conference held again

The eighth annual Vital Church Planting Conference will be held in Toronto Jan. 30 to Feb. 1 at St. Paul, Bloor Street. Participants

will explore why and how to become a church for every context. The keynote speakers will be Joe Manafio and the Rev. Dr. Michael Moynagh. For details, visit www.vitalchurchplanting.com.

UK missionary to speak in Kingston

The Rev. Canon Phil Potter, one of the foremost leaders on mis-

sion-shaped church, will be speaking in Kingston, Ont., Feb. 14-15. Hosted by the Diocese of Ontario, his two-day workshop, called Hope is Here, will help clergy and laity engage with their communities in new ways. For more information or to register, visit www.ontario.anglican.ca or call 613-544-4774, ext. 130.

Anglicans go door to door after storm

Church provides heat, food, WiFi, telephone

BY CAROLYN PURDEN

WHEN last month's ice storm plunged Scarborough into cold and darkness, St. Andrew, Scarborough, did what any good neighbour would do—offered its help.

The church lost power on the weekend before Christmas, and while a handful of people made it to the 8 a.m. and 10 a.m. services on Sunday, the building was starting to get cold, says the Rev. Canon Heather McCance, the incumbent.

However, parishioner Sharon Zagrodny, who lives in the same neighbourhood as St. Andrew's, phoned Canon McCance on Monday to say that power was restored. Canon McCance had no power at home, so she and her 13-year-old daughter Cara Robinson went to the church.

There they found Ms. Zagrodny who, with freshly baked muffins, was ready to take action. A former town councillor in Kemptville, outside Ottawa, Ms. Zagrodny had lived through the Great Ice Storm of 1998 and knew exactly what to do.

"She knew what everybody was going to need before the rest of us had a chance to think about it," says Canon McCance. "At that point, none of us really realized how long it might be for some people to be without power."

Ms. Zagrodny and Cara Robinson went out into the neighbourhood and started knocking on doors, offering muffins and inviting people to the church for tea and coffee, to recharge their cellphones and to

warm up.

Canon McCance says about two dozen people, some of them parishioners, used the church that day. They came for the hot drinks, and one man brought his laptop and used the church's WiFi. Others used the phone to call distant family members.

Meantime, Canon McCance was busy. She spent several hours contacting senior and shut-in parishioners to make sure they were all right. One 92-year-old, who lived on the 14th floor of a condominium across from St. Andrew's, walked all the way down the stairs to get to the church and use the phone to find a place to stay.

Canon McCance also contacted the church's partner agencies to see if they needed anything, and she e-mailed her local councillor, Deputy Mayor Norm Kelly, to tell him the church was open if anyone was in need.

By late afternoon, the city's official warming centres were opening and people started going there instead of the church. St. Andrew's remained open that week but only a couple of people showed up. With several Scarborough churches without power, parishioners from at least three of them turned up for the Christmas Eve services.

Canon McCance says that it was good to be able to help church members but what was important was reaching out and inviting the community to share what St. Andrew's had.

"It's what we always want to do, but this gave us a particular opportunity to do it," she says.



PARTY TIME

Redeemer Church in Ajax hosts a Christmas party in a community hall for guests from the Redeem the Commute online community as well as local residents. Those attending were invited to give to a toy drive and stay for stories, carols, games, snacks, hot drinks and more. Redeemer reaches out to commuters and their families through its mobile app, website and social media presence. The app has been installed on mobile phones and tablets about 1,000 times. PHOTO BY MICHAEL HUDSON

WORLD BRIEFS

Redundant computers given to schools ①

IRELAND -- When the Church of Ireland installed new computers and servers in the church's departments last year, it was left with many functional computers that needed a new home. Rather than sending the computers to become e-waste, the church connected to Camara, an international charity that uses technology to improve education and skills in communities around the world. Founded in Dublin seven years ago, Camara retrofits computers and sends them to schools throughout the world, primarily in low income areas. The program enables children to upgrade their literacy skills. *Anglican Communion News Service*

Episcopalians call for end to gun violence ②

UNITED STATES -- A year after the massacre at Sandy Hook Elementary School in Newtown, Connecticut, the Episcopal Church Peace Fellowship (EPF) has renewed calls for an end to gun violence in the United States. The EPF held a memorial vigil outside the National Rifle Association headquarters in Fairfax, Virginia, on Dec. 14. "Twenty young children and six educators were slaughtered by 154 bullets, fired in just five minutes," said the Rev. Allison Liles at another vigil at Washington's National Cathedral. "This obscenity has to stop." *Anglican Communion News Service*

Leaders arrested ③ during demonstration

INDIA -- Police in Delhi charged into a demonstration led by church leaders who were protesting against the treatment



of Dalit (or lower caste) Christians. A number of nuns, priests and lay people were injured. Some church leaders defied police orders and continued to march on. Among those arrested was Church of North India General Secretary Alwan Masih. The Anglican Church is a member of the Church of North India. *Anglican Communion News Service*

Walking ministry a ④ witness to community

SOUTH AFRICA -- The parishioners of St. Francis Xavier

church in Port Elizabeth have started a walking group that has become a form of evangelism. The walking group started out with six members walking three kilometers per day to keep fit. Now the group has grown, with members ranging in age from seven to 70. They begin each walk with a prayer and wear T-shirts that say, "If we walk in the light, we will have fellowship with one another" (1 John 1:7). The walking group has become a witness to the community. *Anglican Communion News Service*

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