

**Vicar of Baghdad comes to Toronto**

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# The Anglican

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## New course expands horizons

**Clergy learn skills for changing times**

*In this series, we look at how the diocese's Our Faith-Our Hope campaign is helping individuals and parishes re-imagine the church.*

BY STUART MANN

**FOR** the Rev. Peter Mills, Mondays are unlike any other day of the week. For several weeks now, he has travelled from his two-point parish of Ida and Omeme, located near Peterborough, to Wycliffe College in Toronto to attend a course on missional leadership and formation.

Mr. Mills says the class, and the opportunity to be with other clergy who are in mid-career, is a time to step back from the day-to-day duties of running a parish. "In parish ministry, it's easy to put your head down and look five or six Sundays down the road," he says. "The thing about this course is, it offers a structure and a venue for lifting our heads up and looking farther down the road and outside the walls of the church, too."

Mr. Mills is one of seven clergy –



The Rev. Peter Mills, outside Wycliffe College, says connecting with instructors and classmates is energizing and encouraging. PHOTO BY MICHAEL HUDSON

three from the Diocese of Toronto, two from the Diocese of Niagara and two from the Diocese of Algoma – who are taking the new course at Wycliffe, which received a \$75,000 grant from the Our Faith-Our Hope campaign to launch the program.

The course, which includes both classroom learning and practical application in the community, helps church leaders

### OUR FAITH OUR HOPE

learn about recent developments in missional leadership and formation. It is designed to equip clergy with the skills needed to form Christians in a post-Christendom context, cultivate missional practices, strengthen

preaching for worship and mission, and lead in times of change.

Mr. Mills says one of the great benefits of the course is to learn from instructors who have experience in faithful and creative leadership and with other clergy who want to get better at leading parishes that are able to live and share the Gospel in a rapidly changing world.

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## Churches worship, plan together

**AS** the Week of Prayer for Christian Unity approaches, some congregations are finding that worshipping with others of different denominations can be an enriching experience, leading to a greater understanding of other traditions and a willingness to serve the community together.

That's the case for one cluster of churches in Clarkson, located on the western edge of the diocese. For the past year and a half, the Anglican, Baptist, United and Presbyterian congregations have been worshipping together on special occasions. The experience has brought the clergy and congregations of the churches closer together.

"It rose out of the friendship with some of the clergy and we decided we should get together," explains the Rev. Canon Stephen Peake, the incumbent of St. Bride, Clarkson.

During Holy Week last year, the congregations worshipped at a different church each day of the week. It was a great success, with about 130 people attending the Maundy Thursday service at St. Bride's. On Easter morning, they gathered on the Lake Ontario shoreline for a sunrise service.

This past Christmas, they were planning to hold a joint "Quiet

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## Bishop preaches in Washington

### Embassies organize remembrance service

**BISHOP** Philip Poole, the area bishop of York-Credit Valley, was given a rare honour – to preach at the Remembrance Sunday service at Washington National Cathedral to mark to 100th anniversary of the beginning of the First World War.

The service was organized by the embassies of Australia, Canada, France, Germany and the United Kingdom. It was attended by more than 1,500 people, including representatives of 30 embassies in Washington.

The Episcopal cathedral, also known as the Cathedral of St. Peter and St. Paul, is the sixth

largest cathedral in the world and the second largest in the United States. It was the place of the Rev. Dr. Martin Luther King Jr.'s last sermon and the state funeral of President Ronald Reagan.

"I had a few sleepless nights ahead of time, that's for sure, but it was an enormous privilege to be there representing the Diocese of Toronto and Canada," says Bishop Poole. "I met people from Belgium, Russia, Germany – all over the world. It was incredible."

The service in November included a French bagpipe player, a brass quintet from Germany and two buglers from the United

Kingdom's Royal Marines. At 11 a.m., the congregation marked two minutes of silence, followed by the laying of a poppy wreath to honour the fallen from all conflicts. There was a particularly poignant moment when a French child and a German child read out letters in their native languages from soldiers writing home to their families during the Great War.

In his sermon, Bishop Poole spoke about his grandfather, who had fought at Passchendaele and Ypres and was awarded the Military Cross at Amiens. Despite his

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Bishop Poole preaches at Washington National Cathedral. He spoke about his grandfather, a decorated soldier of the First World War, and urged the congregation to move from nostalgia to remembering. PHOTO FROM WASHINGTON NATIONAL CATHEDRAL.



# Goodwill may lead to advocacy

Continued from Page 1

Christmas" service at one of the churches for those who find Christmas a difficult time of the year. They're also planning on doing something leading up to Easter, possibly a Lenten program.

Canon Peake says the churches have started to think about how to serve the community together. This has been helped by the fact that many people in the congregations already know each other by volunteering in community programs. One such program is The Compass food bank, an ecumenical initiative that has served south Mississauga for the past 10 years.

"We've talked about doing common outreach projects and looking at other ways we can reach out to our community together," he says. One idea they've discussed is doing a joint collection of food for the food bank.

The goodwill that has developed among the churches could lead to advocacy as well, he says. "There would be real openness to shared issues and addressing them in the community if they ever arose."

In the meantime, the churches are worshipping together on occasion and inviting each other to events. St. Bride's, for example, hosted a More Than Gold event to



Members of Anglican, Baptist, United and Presbyterian churches in Clarkson worship together at a sunrise service on the shore of Lake Ontario. PHOTO BY RICK PENTON

discuss how to provide Christian ministry during the upcoming Pan Am Games.

Canon Peake says one of the biggest benefits from the experience is simply getting to know

other Christians. "The biggest benefit is worshipping with people in different ways and seeing that there are different expressions of our faith that are equally valid, just different than we're accustomed to," he says. "Sometimes when we do things differently, that's when we grow and change, and I think that can be spiritually healthy. It's not about just doing things together but having relationships with other

Christian believers."

The Week of Prayer for Christian Unity will be held around the world on Jan. 18-25. In the diocese, the week will be celebrated with a service on Jan. 25 at 4 p.m. at Yorkminster Park Baptist Church in Toronto. Parish churches are also encouraged to pray for and celebrate Christian unity during the week. For resources and more information, visit [www.councilofchurches.ca](http://www.councilofchurches.ca).

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# AIDS vigil joins communities

## Indigenous bishop gives homily

BY STUART MANN

**THE** diocese's annual World AIDS Day Vigil took on a new dimension this year, as it also marked the start of Aboriginal AIDS Awareness Week.

The service, held at St. Peter, Carlton Street on Dec. 1, drew about 60 people and included a homily by Bishop Mark MacDonald, the national indigenous Anglican bishop, who spoke about his brother's death from AIDS.

"My brother was in one of the first waves of people who died of AIDS," he said. "Though my family had many challenges in life beforehand and in the experience itself, my brother's AIDS was a place where we found the strength to truly be a family. God finds a way to heal our humanity by helping us transform our tragedies into the reunion of our lost communal humanity."

The service included testimonials by a mother who was HIV-positive, an aboriginal man who talked about living with HIV in the native community, and a man who had been incarcerated for 22 months for not telling his partner he was HIV-positive. (In Canada, it is a crime for HIV-positive people to have unprotected sex without telling their partner.)

The service featured aboriginal sacred dancing, drumming and smudging. Candles were lit by all those who attended. The diocese's



**Top: memorial exhibit inside St. Peter, Carlton Street, remembers those who have died of AIDS. At right: women lights candles during the vigil. PHOTOS BY MICHAEL HUDSON**

HIV/AIDS Working Group and members of the aboriginal community created the liturgy.

"It brought a fresh new expression to the service," said Canon Douglas Graydon, the diocese's coordinator of Chaplaincy Services. "It was really great to see members of the gay community and the aboriginal community coming together. The general consensus was that it was a very meditative and uplifting vigil."

The diocese has been holding an AIDS vigil on the first Sunday of Advent for the past eight years. Chaplaincy Services has also made resources available to parishes that want to incorporate it into their Sunday worship.

World AIDS Day is held around the globe to recognize the social



justice and human dimension of the pandemic. Vigils are also held on that day to remember those who have died and to remember the issues involving HIV and AIDS. It is estimated that about 30,000 people in the Greater Toronto Area are HIV-positive.

## Blog shows faces of FaithWorks

A new blog tells the stories of people whose lives have been transformed through FaithWorks, the diocese's annual outreach appeal.

"Faces of FaithWorks was created in response to numerous requests to hear the stories of people who have been helped," says Susan McCulloch, the FaithWorks campaign manager. "Because a picture is worth a thousand words, each blog entry contains a photo and a brief interview."

The first entry, posted on Nov. 11, featured Daniel, who works at the Take This Bread Bakery, a ministry of All Saints Church-Community Centre in Toronto. Since then, blog entries have highlighted the ministries of Couchiching Jubilee House, Flemingdon Park Ministry, the Friday drop-in for street-involved women at All Saints, and the Anglican United Refugee Alliance. Faces of FaithWorks has been featured on the diocese's website, Facebook page and Twitter feed and has been well received. The blog is updated every Tuesday and Thursday. Visit <http://contact.toronto.anglican.ca/Facesof-FaithWorks> or the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

# Bishop leads prayer services at Canadian embassy, cemetery

Continued from Page 1

valour, he rarely talked about his war experiences. Years later, at the family cottage in Muskoka, he would lower the Canadian flag each night and pause for a moment of remembrance.

"Did he remember the sound of bombs and machine guns that led to his deafness, the brutal slog, the mud up to his knees, boots that never dried, the sight of the dead and the maimed, the blood and carnage, the smell of war, the weeks turning into months?" asked Bishop Poole. "Did he remember learning that his kid brother had been wounded, suffered scarlet fever and dysentery, and wonder if he would ever see him alive again? And did he remember the deep sense of guilt, mixed with profound gratitude, that he returned home safely while many others lay dead on foreign soil? I watched my grandfather remember."

Bishop Poole urged the congregation to move from nostalgia to

remembering. "Remembering carries with it the idea of putting back together, to re-member, to put the body back together, to heal."

He says Christians remember through Holy Communion and the death and resurrection of Jesus Christ. "In this great cathedral, people gather to remember in the Holy Eucharist, in the death and resurrection of Jesus Christ. They remember Good Friday and Easter Day. They remember that out of crucifixion comes resurrection, out of despair comes hope, and out death comes new life and new possibilities. They remember that there is a better way."

Christians need to remember that they are the children of God, he said. "God remembers you. God knows you by name. God counts the hairs on your head. And that is well worth remembering. God loves you. No matter who you are or what you have done or where you have been, God loves you."

Two days after the service,

Bishop Poole was invited by the Canadian Embassy in Washington to lead its Remembrance Day ceremonies. This included a visit to Arlington National Cemetery, where he led prayers over the graves of five Americans who had fought with Canadian troops in the First World War.

The cemetery has 230,000 graves. "It was massive and very sobering," recalls Bishop Poole. "I was amazed at how young the men were who I was asked to pray for. I was deeply aware that I didn't know any of them. They would have been husbands and brothers and sons and people who went to school and did sports, and they heeded the call to fight for their country and died on foreign soil."

A video of the Remembrance Sunday service, including Bishop Poole's sermon, is available on the Washington National Cathedral's website, <http://www.nationalcathedral.org/>.

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# Refugees need our help



It was Oct. 28, 35 years ago. Our first daughter was just weeks away from her birth. They had arrived in Sutton – mother, father, two young girls and a boy – frightened, cold and bewildered. They were Vietnamese boat people that we and four other families from our parish had sponsored.

We had found a townhouse for them to live in, assembled furnishing and filled the fridge. They spoke no English, and we spoke no ... actually, we didn't know what language they spoke. (It turned out to be Cantonese.) We had no idea what we were doing or how it would work out, but we knew what an awful situation they had been through. (Actually, we learned much later that it had been worse than we could possibly have imagined on that cold morning. Only slowly did we find out that they were not mother and father with their children: they were brother and sister, with two nieces – the daughters of another sister – and a nephew, who escaped the last dreadful days of the Vietnam War. They were terrified that we would send them back.)

We taught them their first words of English and they practised them on our uncritical newborn infant. We wondered how they would fare in a small, rural community where there were no compatriots to meet. But they flourished in Canada. They worked so hard! Some years later, once they got established, they moved to Toronto. We kept up contact occasionally and attended their weddings. A couple of them have university degrees. All are highly accomplished. They were able to sponsor other family members to Canada.

On the 25th anniversary of their arrival, we had a reunion of the refugees and their sponsoring families. There were laughter and tears, old stories retold and ones that we heard for the first time. What an impact

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

the sponsorship made on all of us! None of us will ever be the same because of it.

Just days after Christmas, either Dec. 28 or Jan. 11, depending on which calendar you use, the Church keeps the Feast of the Holy Innocents. It commemorates the destructive rage of Herod's slaughter of the infants of Bethlehem and the flight of the Holy Family into Egypt. The Art Gallery of Ontario houses Peter Paul Rubens' early 17th century masterpiece, "The Massacre of the Innocents," a haunting portrait of hopeless despair and depraved brutality. (You can see it at <http://www.ago.net/agoid106855>.)

The infant Jesus was a refugee, forced from his homeland by violence and political machinations that came suddenly to his door. He followed the path of the children of Israel millennia before, escaping their famine-ravaged homeland to survive in Egypt. There they thrived for a while until they fell into slavery under the domination of a pharaoh "who knew not Joseph." In their escape, led by Moses, they were reminded before re-entering the Promised Land: "For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them with food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt" (Deuteronomy 10).

Today, we are in the midst of the worst refugee crisis ever. Our country's prosperity has been built on the shoulders of immigrants and refugees, from the United Empire Loyalists to the potato-famine Irish, from the Chinese who built our railway to the scientists fleeing post-war Europe, from the Vietnamese boat people to the victims of

the Rwandan genocide. Today, we need to respond again to the dire needs of the people around us. More than 16 million people – men, women and children – have been displaced by war, famine, persecution and disaster. Another 33 million are internally displaced in Iraq, Syria, Palestine, South Sudan, Colombia and Congo, to name but a few. They are running for their lives, eking out survival without adequate access to food, water, shelter, protection or education.

Canada can do much better in responding. People and parishes in the Diocese of Toronto can help. AURA (Anglican United Church Refugee Alliance, a FaithWorks partner) brings refugees to Canada "where they can get a fresh start under the care of faith communities. Working with the Diocese and the Toronto Conference of the United Church, AURA matches UN convention refugees with parishes and congregations. They arrange for private sponsorship, facilitate the application process, advocate with the federal government and assist parishes with settlement issues. More than 50 parishes are currently sponsoring refugees. AURA is an essential resource as refugees begin the often overwhelming process of starting over in a new country." (From the FaithWorks brochure and [www.auraforrefugees.org](http://www.auraforrefugees.org).)

We can help. We have the history, the structures, the capacity and the will to respond. And we have the mandate: "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me" (Matthew 25).

Join me at 4:30 p.m. on Sunday, Feb. 1 at St. James Cathedral for a special Eucharist to give thanks for the work of refugee sponsors and those they have helped, and to pray for refugees and for openings to engage in this ministry more compassionately and more effectively.



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### 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:

The Most Rev. Colin Johnson

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# A happy green New Year



When I go to parishes for confirmations, sometimes with baptisms, I find that many services have not yet included the newest baptismal promise. It was authorized by General Synod in 2013 and subsequently commended for use in our diocese.

"Will you strive to safeguard God's creation, and respect, sustain, and renew the life of the Earth?" asks the officiant. Whenever I ask it, it calls forth an eager response. "I will, with God's help," answer the confirmands. This new responsibility is eagerly embraced by the young, who understand the fragility of the Earth's environment, and our responsibility to protect it.

The road to reverse humanity's heavy footprint on the Earth is long, arduous and complicated. God's people must be engaged in many aspects of it, including technological, financial and political. None of it will work, however, without some sort of personal effort to lighten our footprint.

I do not claim to be a thorough-going environmentalist, but I have been striving for over 10 years to be more responsible. In this brand new year, I would like to share how we have attempted to do this at home. These are easy steps that you may wish to try at home as well.

1. We have responded to government incentives for energy efficiency. From time to time, different levels of government have of-

## BISHOP'S OPINION

BY BISHOP PATRICK YU

ferred assistance for home renovations that will result in energy saving. We availed ourselves of them twice after we bought our house in 2005. It started with an energy audit, which informed us of the degree our old house can improve in energy efficiency. It would not reach the level of newly built houses, but if we followed the recommendations, it could make a substantial improvement. It turned out that increased insulation in the attic and a simple fibreglass insulation wrap around our unfinished basement made our house warmer and easier to heat. I did the work on the basement myself but hired a professional to do the attic. Subsequently, I have made use of government subsidies to upgrade my furnace and air conditioner.

2. Kathy is religious about watching the clock when she washes clothes and dishes; she does them at night and on weekends. This evens out power generation for the producers and also lightens the load on our pocketbook. I keep a record of our hydro use and made it a game to shift electricity use from peak to off-peak hours. My hydro bill is lower this year than the last.

3. One by one, we are switching to LED lights. The bulbs are still expensive but the

price is coming down, and from time to time one can find bargains. The most notable saving is on the candelabra over our dining table. Its seven bulbs of 25 watts each used to consume 175 watts each time we turned it on. I have replaced them with 9-watt LEDs and so saved 102 watts of energy each time we turn it on. Unfortunately, meals are often in peak hours. It may still be a luxury to light up the house for Christmas, but we feel less guilty because we're using LED lights, which look just as good.

4. It bothers me to turn on the basement light during the day, when the sun is shining outside! I have installed first one, then two more, solar panels in my backyard. I got my first 20-watt panel on sale at Canadian Tire to charge my batteries. When the price came down, I bought two additional 40-watt ones and connected them to a growing battery pack in my basement. Over a period of a year, we now have a modest 100-watt system that pretty well lights up my basement workshop, exercise area and computer desk during the day. I have since connected the batteries to an outlet on the main floor, so all our cell phones and rechargeable batteries can be conveniently charged by the sun. An added advantage is that when there is a power outage, there will be light for a while before we have to turn on the generator. It is difficult to be completely off-grid, but it is easy to assist the grid.

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# The Eucharist transforms my life

BY MIKE WALKER

One morning in August, I realized, with great pleasure, that I could lift and carry a glass of orange juice from point A to point B with my right hand. For someone who lives an ordinary, able-bodied life, that's no big deal, right? But for me, it was huge. I had never been able to do that before. My physiotherapist was almost as amazed as I.

I don't live an ordinary life; I live a hybrid life. I'm a 30-year-old Prince Edward Islander with cerebral palsy. I'm also a poet and theologian of disability. I know the indignity of living in an inaccessible world of concrete and glass, but I also know the joy of living in relationship with people through songs, meals, board games and dancing (yes, I can dance).

The Eucharist helps me to navigate my double life. The bread and wine redress my bodily shame and give me the joy of the Lord. In our worshipping communities, we share Jesus' body and blood. We all participate in Jesus' life, death and resurrection.

Three words encapsulate the power of the Eucharist to change my body and mind into a vessel for Jesus' redemptive grace: vulnerability, availability, and solidarity.

For me, Eucharistic vulnerability means receiving my life from God and giving it back to God. In the broken bread, I know my body's fragility: I recall the reduced circulation in my right arm and my usually inert right foot. In the wine, I remember Jesus' assumption of human weakness and pain. I also know God's love through the touch of a friend who offers me the elements. I feel the Messiah's risen life whenever I hug my friends, whenever I can cook potato soup, or whenever I perform my 20th chin-up. God's infinite power animates my right



Mike Walker at Belmont Beach, Prince Edward Island.

hand and gives me inexpressible strength. The Eucharist reminds me both of my own bodily contingency and of God's miraculous grace.

Availability is vulnerability's flip-side. Because Christ offers himself to me through the Eucharist, he asks that I offer myself to others in the same way. As U2's singer Bono says in another context, "We get to carry each other." The Eucharist reminds us of our mutual frailty. The broken bread and poured-out wine embody Christ's demand that we share our intermingled strengths and weaknesses with each other. I can listen to a friend's stories of addiction. I can offer a stranger food or drink as hospitality. I can applaud when someone sings a beautiful song. God's mercy is his gift of himself; God's mission is our gift to each other.

Solidarity is the outworking of Eucharistic vulnerability and availability. Just as Christ assumes our weaknesses and declares that we must live for each other, God also demands that we share God with those who are not present in the

gathering. We who break the bread and pour the wine can recall, through Christ's love, our brothers and sisters who suffer in First Nations communities devastated by oil and mining companies, in the razed towns and cities of Syria and Gaza, and in parts of Africa under Ebola quarantine. Just as Christ suffered and died for me, and for everyone around the altar, he gave his life for all those who cannot be present with us. Through the Eucharist, God commands that we turn our vulnerability outwards, and become part of his desire and plan to bless the world. In the Eucharist, we give God thanks; we become one with the God who loves us and with other people.

This is how the Eucharist transforms my life. To quote the Red Hot Chili Peppers, my life is "more than ordinary." Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine.

Mike Walker is a member of the Jeremiah Community in Toronto.

# Earth's fragile environment

Continued from Page 4

5. We connected our downpipe to three rain barrels and use the water to water the flower and vegetable gardens. Again, we still water the lawn with city water, but reduce its use by this simple measure, which also moderates surface runoff during a downpour.

These are some modest measures of one family. It would be wrong to claim that such small steps by themselves will solve the problem. What I find, though, is that they made me get into the habit of thinking about my impact each time I drive or fly or turn on the light, and help me pay special attention to policy issues or new inventions that will reverse our unsustainable march towards catastrophe.

There will be a motion on the environment for discussion during your annual vestry. I hope these ideas give some practical substance to the discussion.

For a long period in the West, our theology about the Earth was formed by an interpretation of the first story of creation. It puts humans in the role of subduing and dominating the Earth. Biblical scholarship help us to understand that there is a complementary narrative in the second story of creation, when God both created and called human beings to be gardeners. Christians look for a renewed world redeemed by the Lord Jesus. "He shall come in glory to judge the living and the dead, and his Kingdom shall have no end." The new heavens and the new Earth are, metaphorically, presented as a city, but a city built on the banks of a river, on each side of which trees are planted. As we move into the New Year, I hope this will be a guiding image for our lives. Next time there is a baptism or confirmation, watch for the newest addition to the affirmation of faith, and respond enthusiastically with word and deed, "I will, with God's help."

# Can you pass the stewardship quiz?



Over the past few years, we have covered a myriad of topics related to generosity, including personal commitment, discipleship, time and talent, outreach, proportionate giving, leaving a legacy and pre-authorized giving. The most engaging articles tend to be lists – top 10 lists, to be exact – that can easily be inserted into parish bulletins or newsletters. Not to be outdone, I'd like to offer an alternative approach: a quiz.

When we engage parishes in year-round stewardship education, one of the first things we do is evaluate their current state of affairs to establish a benchmark. We do this by asking a series of questions related to best practices and then re-evaluate the situation six months later, to measure progress. We can apply this same principle on an individual level. Here are 10 serious questions (and some light-hearted responses) designed to measure personal commitment. Grades are assigned at the end.

1. Christian stewardship is...
  - a) An acknowledgement that all that we are and have is a gift from God.
  - b) The same as fundraising.
  - c) Designed to make me feel guilty.
  - d) Not worth the effort.

## THE STEWARD

BY PETER MISIASZEK

2. Stewardship asks us to give...
  - a) A prayerful proportionate gift of our time, talent and treasure based on our personal faith response.
  - b) 10%.
  - c) Until it hurts.
  - d) My first-born.
3. I give...
  - a) Abundantly and enthusiastically.
  - b) When I can.
  - c) Only time and talent.
  - d) Rarely. Giving is somebody else's responsibility.
4. If others look for Christ in my actions, will they find Him?
  - a) Always.
  - b) Often.
  - c) Seldom.
  - d) Only with a microscope.
5. I use Pre-Authorized Giving (PAG or PAR).
  - a) Yes – it is the best way to ensure that my parish always has the resources it needs.
  - b) I might use it if I were certain that I would not run out of money.
  - c) I prefer envelopes.

- d) Why should I give if I'm not at church?
6. I give a proportional and sacrificial gift to the church.
  - a) Yes, and I try to give a bit more each year.
  - b) I try to give at least an hour's pay.
  - c) Why should my giving be sacrificial?
  - d) I give what I can, when I can.
7. How much I give to the church is influenced by:
  - a) Gratitude for God's blessing.
  - b) Whether the sermon was meaningful.
  - c) How much spare change is in my pocket.
  - d) I don't feel a need to give to the church.
8. If others gave in proportion to what I give, my parish would be...
  - a) Thriving.
  - b) Static
  - c) Floundering.
  - d) Finished.
9. I have left a gift to the church in my will.
  - a) Absolutely.
  - b) I'm thinking about it.
  - c) The church is not a priority in my estate plans.
  - d) What is a will?

10. The newcomer to our church is...
  - a) Valued and engaged for who they are.
  - b) Necessary to bring new energy and increase attendance.
  - c) Viewed with suspicion and would adversely impact the intimacy of our parish.
  - d) Discouraged.

For each (a) circled, score three points; for (b), score two points; for (c), score one point; and (d) gets zero points.

Score:  
25-30 – You are a faithful steward who takes generous giving seriously.  
16-24 – You are making progress on the journey but need to take a leap of faith.  
6-15 – You are not serious about seeing your parish become a vibrant faith community.  
0-5 – You haven't been paying attention.

Of course this little quiz is not meant to make us feel guilty. Hopefully, it will incline us to take the discipline of giving seriously and help us realize our giftedness. In this season of giving, let us pray that we might be faithful stewards who give generously because we have already received the free gift of life and salvation.

Peter Misiasek is the diocese's director of Stewardship Development.



# I experienced a 'warming of the heart'

*Brother Reginald Crenshaw, a member of the Order of the Holy Cross, is an honorary pastoral assistant at St. Paul the Apostle, Rexdale, and a member of the diocese's Supporting Congregations Volunteers. He lives at the OHC's priory house in Toronto.*

At St. Paul's, I'm responsible for sacramental preparation, especially baptism and confirmation, and preach every other Sunday. I'm in charge of pastoral care and the church's Christian formation program for adults. In that capacity, I conduct Bible studies, reading groups, and twice yearly parish Quiet Days. My ministry with the diocese includes being an NCD (Natural Church Development) coach, Appreciative Inquiry facilitator and the Parish Selection consultant. I also do consulting – for example, conflict intervention – for the College of Bishops. The things that interest me the most are those activities that involve teaching and people learning new and creative ways of understanding their faith and connecting their spirituality to action for the betterment of the whole community.

The first time I came to Toronto was in 1982, as part of my novitiate experience in a branch house of the Order. At that time, the Order was responsible for St. Matthias, Bellwoods, and I assisted there on Sundays. But my real work was as director of STOP 103, a food bank program founded by Graham Russell, who was the incumbent at St. Stephen in-the-Fields. The program has evolved into The Stop, now the largest privately funded food advocacy and health agency in the city. I feel honored to have been part of a program begun by a parish of this diocese, a program that has become such an important advocacy resource in Toronto. Brothers of the Order served as the first three directors of it.

I returned to Toronto in 2008



Brother Reginald Crenshaw and the congregation of St. Paul, Rexdale, gather for a service of baptism, confirmation and re-affirmation of vows at the church. PHOTO BY MICHAEL HUDSON

at the request of my Superior, to be part of the rebuilding of our Priory, and I have been here ever since.

I was born in Los Angeles into a devout Roman Catholic family. I was educated in Catholic

schools, first by the De La Salle Christian Brothers in high school and in my undergraduate years, and then with the Jesuits at the University of San Francisco, where I did graduate studies. My doctorate, which is from Columbia University in New York,

is my only degree from a non-Catholic institution. My parents, especially my mother, played an important role in my life. She taught, by word and example, how to love, how to stand up for your convictions, a strong work ethic and integrity. Several Christian Brothers in high school and college were particularly important. They imparted to me a love of learning and scholarship, and by their life and commitment that teaching and learning is an important and significant activity for evangelism. Their life and witness was the seed for the beginning of my vocation as a religious teaching brother.

I joined the Order of the Holy Cross because it is the container in which my journey with and to God is most complete. I had reached a point in my life, in 1979, where a significant change was needed in the working document that I call my life. I experienced what can only be described as a Wesleyan "warming of the heart" that turned my world upside down. I decided at that time to revisit the seed of religious life that had been planted when I was a small boy in grade school, and which I had abandoned.

I have spent a majority of my life in the Order living and working in urban areas, particularly in the Episcopal dioceses of New York and Chicago. I taught in Catholic schools in New York and was a professor at New York Theological Seminary, teaching in the MDiv program and the certificate program for church workers and ministers from a variety of denominations. In Chicago, I was on the diocesan staff, doing many of the things I am now doing in Toronto.

The most important ministry I have had in the OHC was being the Novice Master for the Order in North America, where I had the opportunity help create and nurture future members of the Order. This was probably the most growth-producing period of my life in the Order. I am currently a member of the Council of the Order. This is my fourth term in that capacity.

The best part of being a monk is that I'm still growing and becoming more conscious as a human being. The monastic life promotes this – but it is also the

most difficult part. On occasion, I would like to keep things as they are. But I realize, as both St. Benedict and our Father Founder reminds us, that our salvation depends on the constant openness to life and new possibilities. What I struggle with is giving up control. In the past, I have wanted to control my progress, but what I've learned in so many ways as I become older and maybe a little wiser is that God is in charge. What relief!!

The Diocese of Toronto is very large and varied. There are places of health and places not so healthy. There is life and vitality here; there are also places of decline and death. There is good, creative, leadership, both lay and ordained. There are places struggling to survive and not sure how to do that. And what is sad is that some of these places are resistant to resources that might help them to live again. But I have a very optimistic view for the future of this diocese. The leadership, both lay and ordained, is outstanding, and it is their willingness to risk and be Christ's eyes, ears and feet that gives me hope for the life, vitality and future of this diocese.

I would like my future to include teaching, at least part-time. I miss that. I hope to do some writing. There is a particular chapter of my dissertation that I am working on that I would like to develop into a book. I've just graduated from the Haden Institute in Spiritual Direction. While I've been doing spiritual direction for 20 years now, the training and learning from that two-year program has been life enhancing and growth-producing. I want to develop and devote more time to this ministry in the future.

In my top five passages from scripture is this passage from Jeremiah 29:7: "But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare." It underscores a philosophy and theology of mission that I find appealing yet challenging. It invites one to openness and fresh possibilities for learning and living and being. It takes God out of the temple and into the wilderness, into the desert, where God is in control.



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## SEEKING CHILDREN AND YOUTH MINISTER

The Anglican Church of St. Philip (Etobicoke) invites applications for a new part-time position of Children & Youth Minister.

The successful applicant will work closely with lay leaders and parish clergy to enrich and enhance existing programs, and to lead in the development of new programs to nurture the Christian formation of children and young people.

**The deadline for applications is February 28, 2015.**

To submit an application, or to request a detailed job description and position requirements, please contact the church office at [admin@stphilips.net](mailto:admin@stphilips.net) or (416) 247-5181.





The Rev. Canon Dr. Andrew White urges Anglicans to donate money to help Christians in Iraq survive. At right, Canon White and others pray. PHOTOS BY MICHAEL HUDSON



## 'Vicar of Baghdad' shares plight of Christians

BY STUART MANN

**THE** Rev. Canon Dr. Andrew White recalls the time he was kidnapped and locked in a dark room. Turning on his mobile phone for light, he saw that he was surrounded by severed toes and fingers. He managed to secure his release by bribing his captors.

Canon White has been dubbed the Vicar of Baghdad because he is in charge of St. George Anglican Church in the Iraqi capital, one of the most dangerous postings in the Communion. He was in Toronto recently to receive an honorary degree from Wycliffe College and to raise money for persecuted Christians in the Middle East.

He said he had to leave Iraq several weeks ago because of repeated death threats and the advance of ISIS, the radical Islamic group that has become notorious for beheading its captives. He is currently living in England.

"Justin told me I was more valuable alive than dead, and I had to agree with him," he said, referring to Justin Welby, the Archbishop of Canterbury.

Canon White was speaking at a prayer service for Christians in the Middle East at St. Paul, Bloor Street on Dec. 9. Well over 100 people attended the evening service and, at Canon White's prompting, sang a rousing version of "Joy Down in My Heart."

Canon White has multiple sclerosis and spoke while sitting in a chair at the front of the church. By turns witty and provocative, he challenged his audience to not only pray for Christians in the Mid-

dle East but also to give money to help them survive.

"Yes, pray for peace but also pay for peace," he said. "We're spending hundreds of thousands a month just feeding our people."

His congregation, which once numbered in the thousands, has been greatly reduced due to killings, kidnapping and people fleeing for their lives. A large number fled to Nineveh, only to be trapped when ISIS captured the city four months ago. Many were killed or forced to convert to Islam. Those who escaped are scattered throughout the region.

He spoke about four youths who were shot to death by ISIS after saying they could not convert because they loved Jesus. "They were my children," he said, pausing to compose himself. "I cry when our children are killed."

Despite the persecution, Christians in Iraq have not lost hope, he said. "We have a saying: 'When you've lost everything, you've got Jesus.' And we've lost everything. We're not sad – we have joy deep down in our hearts."

He said Christians in Iraq and the rest of the Middle East need "protection, provision, perseverance and peace." He urged Christians around the world to "keep praying for us, keep believing in us."

He asked those in attendance to financially support the Foundation for Relief and Reconciliation in the Middle East, of which he is the founder and president. The foundation exists to support his work at St George's and reconciliation between people of all faiths in the region.

## BRIEFLY

### Thinking of starting a new ministry at your church?

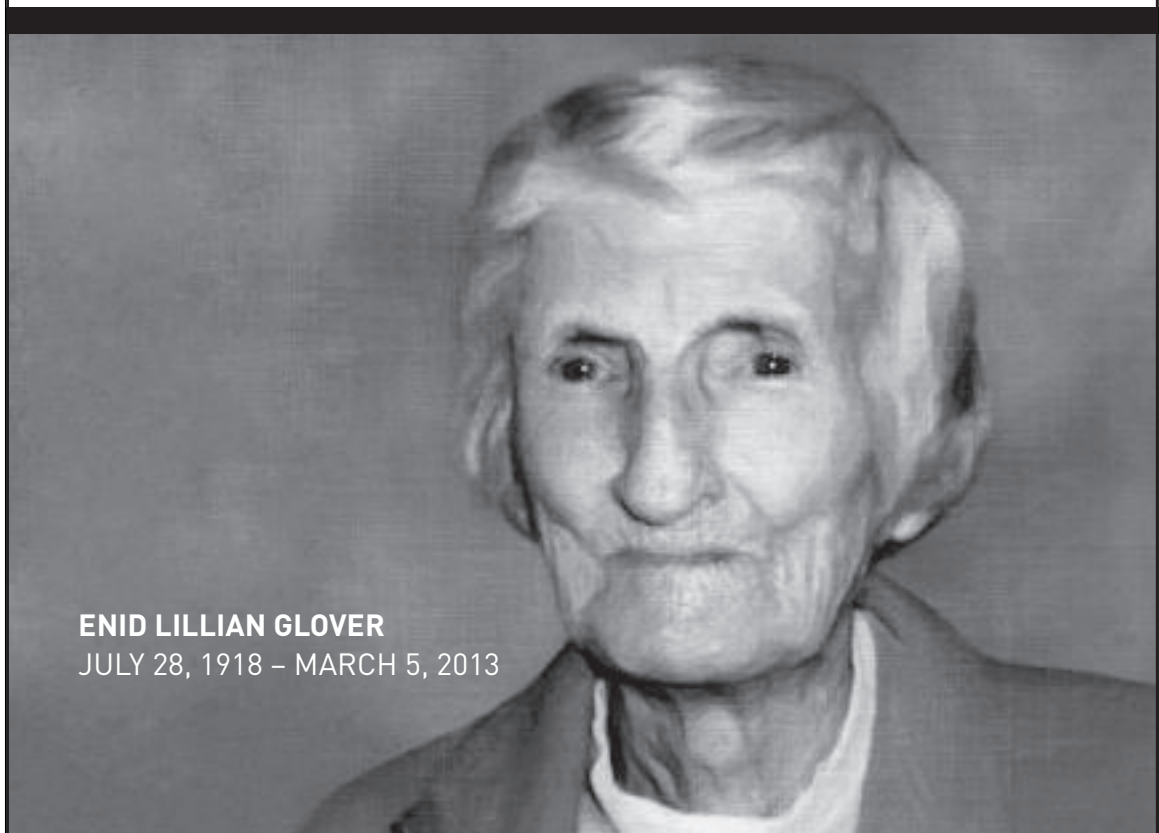
Registration is open for the annual Vital Church Planting conference, held at St. Paul, Bloor Street Jan. 29-31. Participants who register by Dec. 31 will get the early bird rate. The conference will feature

speakers and workshops on missional learning, discernment and planning. The conference is sponsored by the Diocese of Toronto, Fresh Expressions Canada and the Wycliffe College Institute of Evangelism. Register at [www.vitalchurchplanting.com](http://www.vitalchurchplanting.com).

### Diocesan Centre, area bishops' offices closed for Christmas

The offices will close for Christmas at noon on Dec. 24. Normal office hours will resume on Jan. 5, 2015.

WITH HER GENEROUS LEGACY GIFT,  
THE MINISTRIES THAT ENID GLOVER CARED  
SO DEEPLY ABOUT WILL BE FUNDED IN PERPETUITY.



ENID LILLIAN GLOVER  
JULY 28, 1918 – MARCH 5, 2013

Enid Glover was a lifelong Anglican whose mother was the caretaker of the first St. George, Willowdale, a wooden church that was replaced in the 1920s. As a young girl, Enid and her family took a horse and buggy down Yonge Street to go to church. As an adult, she was an active member of the ACW and sang in the church choir there and later, at St. Patrick, Willowdale. After taking early retirement from Sears, Enid was busier than ever as a member of the Second Mile Club where she enjoyed square dancing, line dancing and needlecrafts. Her close friends, Ken and Ruth Loan, remember Enid as a woman whose faith allowed her to live each day to the fullest. "Although she was a reserved person, Enid truly cared about others and was a generous supporter of FaithWorks. She wanted to leave a legacy to ensure that those who needed her help would receive it for many years to come."

Enid's legacy gift to the FaithWorks Endowment Fund at The Anglican Diocese of Toronto Foundation will help ensure that the ministries she cared so deeply about will be funded in perpetuity.

### For information about making a legacy gift to FaithWorks or another Diocesan ministry or program, contact:

Peter J. Misiaszek, CFRE  
Director of Stewardship Development  
Diocese of Toronto  
135 Adelaide St. E., Toronto, ON M5C 1L8

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# More people seek housing, forum hears

Faith groups urged to be 'really bold' on behalf of poor

BY MURRAY MACADAM

**ABOUT** 60 people, some from as far away as Thunder Bay and London, Ont., attended a recent forum in Toronto on the challenge of ending homelessness. The participants included Anglicans and other people of faith, low-income people, service providers and politicians.

The forum, organized by the Interfaith Social Assistance Reform Coalition (ISARC), opened with a powerful reflection by Imam Dr. Abdul Hai Patel. He noted that Islam's central religious text, the Quran, affirms that the poor have a right to the wealth of the rich. But as chair of Toronto's Flemingdon Park food bank, he sees a growing hunger crisis, with 4,500 families relying on it.

Michael Shapcott, one of Canada's leading experts on housing issues and a member of Holy Trinity, Toronto, noted that the number of people on waiting lists for affordable housing in Toronto has soared 31 per cent to 168,000 individuals in 2014, up from 128,000 in 2008.

"We've got a serious problem that's gotten worse," he said. He linked the shortage of affordable housing with rising inequality, along with cuts to social pro-

grams and tax cuts for affluent Canadians.

He zeroed in on sharp cuts by the federal government for affordable housing. The number of affordable housing units subsidized by the federal government is slated to drop from 626,000 in 2007 to 492,000 in 2017. Unless these cuts are reversed, he said, tenants faced with higher rents "are going to struggle for a few months, go to the food bank, then get evicted."

He said a comprehensive housing strategy must include bold targets with sustained funding, new affordable and accessible housing units, and legislative changes. "It's not rocket science," he said. "We have the resources and technical ability."

He urged faith groups not to be afraid when pushing for solutions to homelessness. "We need to be really bold, not just pushing for one-off measures. Groups like ISARC are mighty voices."

The government of Ontario has pledged to eliminate homelessness as part of its next five-year poverty reduction program. However, it has not allocated additional resources to achieve this goal, nor has it set out a timeline.

Liberal MPP Lou Rinaldi told the forum that his government has not been doing enough to help



**Katie MacDougall of STEP Home in Waterloo Region talks about how the program has helped 500 homeless people find housing through collaboration among service providers, homeless people and outreach workers. The program also addresses loneliness among homeless people. PHOTO BY MICHAEL HUDSON**

the homeless. However, the government's first five-year poverty reduction plan has led to real benefits, he said, including 47,000 children and families being uplifted from poverty, with another 70,000 children in low-income families now eligible for free dental services through the Healthy Smiles program.

An afternoon panel outlined how an innovative program called STEP Home, in Waterloo Region, has helped more than 500 formerly homeless people find housing, through collaboration among service providers, homeless peo-

ple and outreach workers. The program also addresses the critical issue of loneliness among homeless individuals. Funding comes from municipal, provincial and federal programs. Besides improving people's lives, a local study showed that the program is cost effective: for every dollar invested, there is a savings of \$9.45 in reduced policing, ambulance, hospital and other costs linked to homelessness.

"If we come together with passion around a common goal, amazing things can happen," said STEP Home outreach worker

Katie MacDougall.

The forum wrapped up with suggestions for action, including urging participants to ask their local MPPs to support a Private Member's Bill introduced in the Ontario Legislature by MPP Peter Milczyn, called the Planning Statute Law Amendment Act. It would give Ontario municipalities the power to require developers to allocate some units in new housing developments to affordable housing. The measure, called inclusionary zoning, has been implemented in hundreds of U.S. municipalities.



## FOR CLEAN WATER

The Rev. Heather Gwynne-Timothy, incumbent of the Church of the Incarnation, Toronto, exchanges the peace with the Hon. David Zimmer MPP, Minister for Aboriginal Affairs, at the church on Nov. 30. Mr. Zimmer spoke to the congregation about issues and conditions at Pikangikum, a First Nations reserve in northern Ontario. A luncheon after the service raised over \$1000 for the Pikangikum Water and Sewer Project, an initiative of the Primate's World Relief and Development Fund and the Evangelical Lutheran Church in Canada to provide clean water for the reserve. PHOTO BY MICHAEL HUDSON

# Columnist wants 'revolution'

BY PETER GORMAN

"I want a revolution!"

Such was the rallying cry of veteran *Toronto Star* columnist Joe Fiorito as he spoke to the parishioners of St. Anne, Toronto, during their Sunday morning worship on Nov. 23, devoted to the issue of "housing insecurity."

Over the past year, the parish's Social Justice & Advocacy working group has welcomed a number of guests to speak on various subjects – Francisco Rico-Martinez, Miranda Kamal, and Martha Crean on changes to Canada's refugee system; and Hugh Segal on the proposed guaranteed annual income. In offering up the regular sermon time to these speakers, it's clear that, for St. Anne's, discussing, praying for, and addressing these issues is not merely extracurricular but indeed an essential form of worship.

This time around, there was little doubt what is the most urgent



**Joe Fiorito**

registered, and with National Housing Day so close on the calendar, the timing seemed right.

Joining Mr. Fiorito was longtime housing and homelessness advocate Michael Shapcott, who echoed the columnist's call for major public investment in affordable housing. Noting the Anglican Church's long and commendable tradition of seeking out the via media – "the middle road" – Mr. Shapcott insisted that, when it comes to the right to housing, "there is no middle ground; we must be on the side of justice."

As Mr. Shapcott remarked,

issue facing the neighbourhood and the city: housing. In the wake of a 10-month municipal election campaign in which the issue hardly

tracing back to the cancellation of the National Affordable Housing Program in 1993, there has been a remarkable shortage of political willpower to properly invest in affordable housing at every level of government. As a result, there are now a staggering 168,000 Torontonians on the city's ever-growing waitlist for affordable housing. Both speakers urged the parish to make both the economic and the moral case for public investment in housing, to community politicians and business leaders.

Mr. Shapcott and Mr. Fiorito also ruminated on the day's scriptures throughout, including the very fitting Ezekiel 34: "I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice." Reflecting on this passage, Mr. Fiorito said, "I don't want to destroy anybody – I just want them to pay their taxes!"



# Church takes journey of transformation

*St. Margaret of Scotland, Barrie, has been involved in the diocese's T.R.E.C. program (Transforming, Reflecting on, Engaging by, Carry on). This program helps parishes learn to listen for missional opportunities in their neighbourhoods and respond with experiments that seek to re-engage with the community in partnership with God.*

BY SUSAN CRONJE

**ST.** Margaret's was first introduced to missional transformation in January 2010, when our then new incumbent, the Rev. Stephen Pessah and his wife, the Rev. Beth Pessah, offered to lead a six-week course on mission-shaped churches. Two years later, St. Margaret's was invited to take part in the diocese's T.R.E.C. program, and our journey began.

Our original Missional Guiding Team numbered fewer than 10 people back then, but today our Missional Action Team is made up of about 40 parishioners. As part of our missional experiments, St. Margaret's engaged in the Adopt-A-Park program in Barrie. We committed to cleaning Hanmer Park, located just down the street from the church. Surrounded by both an established subdivision and a new one, it appeared to be



The Dixon family attend the scavenger hunt in Hanmer Park, Barrie. With them is Peter Becket, St. Margaret's people's warden, dressed as a turkey, and Kevin Hamann, a member of the church's youth group, dressed as a scarecrow. PHOTO BY RON STEFFLER

common ground for people in the area. Consequently, it was a perfect place to meet our neighbours. We decided to hold a scavenger hunt in the park, as a way to practice our hospitality in the neighbourhood, develop established relationships and start new ones.

By late September, the neighbourhood was well informed of the scavenger hunt, as we put up more than 40 posters, handed out over 500 flyers door-to-door and held a promotional blitz in the church parking lot, which serves as the kiss-and-ride for the school

next door. About 50 volunteers from the church were involved in activities leading up to and including the scavenger hunt. Some were in the park while others were at the church serving refreshments afterwards.

Everyone in the church was invited to get involved, as either a volunteer or a participant in the scavenger hunt. Talented members of the congregation designed costumes for the turkey and the scarecrow, real-life characters who became celebrities for the day. Others prepared the cornu-

copias, which were handed out to each participant to put the scavenger hunt items in, and still others tied small haystacks, shined apples and gathered acorns and maple keys, all in preparation for the day. Donations of soup and chili filled numerous crock pots at the church, and tables and chairs were set out in anticipation of a hungry crowd. The event was funded by generous donations from church members as well as our Our Faith-Our Hope fund.

The volunteers assembled at the church as early as 9:30 a.m.

and began the day in the same way as had begun previous planning meetings – by reading our “missional scripture” (Luke 10: 1-12) and praying. This day was different, however, as we knew God would show us the fruits of our labours and, more specifically, what God was up to in our neighbourhood.

The set-up in the park began at 10:30 a.m. and all was ready by 11:30 a.m. The scavenger hunt was scheduled to start at noon. We all stood around chatting and wondering if anyone would come. The weather was a mixed bag of rain showers and sunshine. People slowly started trickling into the park, and by 12:30 p.m. there were more than 75 people. The sun continued to shine and the volunteers and participants interacted in a friendly and natural way, without apprehension. After the scavenger hunt, almost all returned to the church, where more than 125 bowls of soup and chili were served. It was more than we could have imagined, and we are excited to continue on this journey, knowing that the Holy Spirit is leading us.

*Susan Cronje is the Missional Coordinator at St. Margaret of Scotland, Barrie.*

## First service for cluster

St. Luke, Price's Corners was the site of a worship service on Nov. 23 that celebrated the newly formed Huronia Cluster Ministry. Bishop Peter Fenty, the area bishop of York-Simcoe, presided at the service and preached to more than 70 people of all ages from the participating churches.

On Oct. 1, the churches of the Parish of Washago-Price's Corners (St. Paul, Washago; Good Samaritan, Port Stanton; and St. Luke, Price's Corners) joined together with the Parish of Coldwater-Medonte (St. John, Matchedash; St. Matthias, Coldwater; and St. George, Fairvalley) to form the Huronia Cluster Ministry for a period of two years. The ministry plan will be tried out and tested for two years to see if it will be suitable on a longer-term basis. Unfortunately, the congregation of St. Matthias, Coldwater held its last service on Oct. 26 and the church has been disestablished.

The clergy leadership team for the cluster, appointed by Bishop Fenty, is composed of the Rev. Maureen Hair, incumbent, the Rev. Capt. Ron McLean, associate priest, and two deacons – the Rev. Sue Curtis and the Rev. Jim Ferry. The idea is that with the churches working together, resources for administration can be used more economically by reducing duplication wherever feasible and redirecting some of these resources into clerical leadership and programs to help grow the ministry in each of the churches. It is hoped that in so doing, even more effective mission and spiritual deepening can be realized.

At the first worship service of the whole cluster together on



Celebrating the newly formed Huronia Cluster Ministry are, from left, the Rev. Capt. Ron McLean, the Rev. Elliott Sheppard, the Rev. Maureen Hair, Margie Maukonen, Bishop Peter Fenty, Joanne Reid, the Rev. Sue Curtis and Julie Poore, ODT.

Nov. 23, Bishop Fenty thanked all, especially the lay leaders for their willingness to try something new in the spirit of cooperation and trust in the Holy Spirit's guidance. He reminded the gathering of their primary mission to see and serve Christ in all persons. Bishop Fenty also re-commissioned the lay executive members of the cluster: churchwardens, treasurers and lay delegates. It was an opportunity for some members who were meeting other people in the cluster for the first time to see and affirm their support of these persons who are responsible for so much of the life and wellbeing of the communities, and to pray for them as their own ministries unfold.

## Church welcomes new neighbours

St. John, East Orangeville held a “Welcome New Neighbours” information fair on the evening of Nov. 28 to help new residents in the area access local community services. Mono Mayor Laura Ryan and representatives from a wide vari-

ety of local government and community services were on hand to welcome the new families to the community. St. John's provided refreshments and also offered childcare. “To honour the commandment to ‘love thy neighbour as thyself,’ St. John's is embarking on a new outreach ministry of hospitality,” said the Rev. John Lockyer, incumbent.

## Historical items dedicated

Two binders of historical documents were dedicated at St. Peter, Churchill, on Nov. 2 by the Rev. Matthew McMillan. The first was a three-ringed binder of census, birth, marriage and death information about the Rev. Canon Edward Morgan and his family. Canon Morgan planted nine Anglican churches in the Barrie area, including St. Peter's. The second was a three-ringed binder of census, birth, marriage and death records of all the clergy who have served at St. Peter's from 1856 to the present day. The binders were presented in gratitude for all the



George Leggett stands with documents at St. Peter, Churchill. PHOTO BY CAROLYN SMURTHWAITE

years of selfless service to the Anglican Church. The binders were researched and presented to the archives by George Leggett, who worked endless hours compiling the information.

## Conference hears stirring story

Retreat leader Emma Marsh gave three inspiring talks at the Toronto Diocesan Prayer Conference, held at St. John, York Mills on Oct. 25. The theme of the conference was “Abiding in the Word of God.” Ms. Marsh used scripture and personal stories to illustrate her faith journey and encourage participants to deepen their own intimacy with God. She suggested that after receiving Holy Communion and returning to their seats, people pray and invite Jesus to immerse them in his love.

Ms. Marsh also told a story about how her husband's grandfather came to be a man of faith. He was a fisherman from Newfoundland, and one stormy day as he was hunting for seals, his skiff became detached from his fishing boat. For 70 days he drifted on the Atlantic Ocean, surviving on the meat of two seals and drinking water collected from his rain hat. He was rescued off coast of Scotland. Before this, he had not been a man of faith, but due to his survival he committed his life to God and Jesus Christ. His grandson was to become an Anglican bishop.

After each talk by Ms. Marsh, small groups of people met and discussed questions related to the talks. At the end of the conference, there were prayer stations for people who desired personal prayer. Many went forward.



## CANADA BRIEFS

### Winter warmth heads north

Since at least 1861, members of the Diocese of British Columbia have sent supplies to those in need in the Diocese of Caledonia. In late fall, Anglican Church Women members gathered in St. John, Duncan, to pack boxes of quilts, socks, toques, baby items, sweaters and mittens that they had made or collected. These boxes were then sent to eight churches across the province. A box of quilts was sent to Old Masset, a Haida community, for use in a long-term care facility. *The Diocesan Post*

### Deanery hosts different kind of fair

The new deanery of London, Ont., has invested in strengthening the relationships among its parishes. The deanery council's fall meeting featured a ministry fair, in which congregations shared a ministry that they do well and could ask questions about areas in which they struggle. Church members swapped tips about Messy Church, street ministry, community breakfasts and more, and are planning to meet again and develop new ideas for ministry. *Huron Church News*

### Parish collects electronic waste

Last fall, St. John the Evangelist, Winona, hosted its first annual Environmental Awareness Day. Working with Ontario Electronic Stewardship, the parish collected and recycled 1.48 tonnes of electronic waste, which would

have otherwise ended up in a landfill. The event also included an open house for local environmental organizations such as Clean Air Hamilton and Greening Niagara. That sparked many conversations about sustainability and stewardship. "Our hope is to involve more participation from the Winona community, heighten awareness and increase the number of organizations engaging with us in conversations that lead us to environmental action," said the Rev. Leslie Gerlofs, priest-in-charge. *Niagara Anglican*

### Diocese hires new communications officer

Gisele McKnight is the new communications officer at the Diocese of Fredericton, succeeding Ana Watts, who retired in 2014. In addition to serving as editor of The New Brunswick Anglican, Ms. McKnight will produce weekly e-bulletins and oversee the communications strategy of the diocese and other groups. A 20-year veteran of the newspaper industry, she has won numerous awards for her reporting and comes to the diocese from Fredericton's The Daily Gleaner, where she worked as opinion and religion editor. "I was looking for a change, and this is an answer to my prayers," she said. Raised in the Salvation Army, Ms. McKnight has a special interest in social justice issues, especially those involving women and children. *The New Brunswick Anglican*

### Parishioners sing for charity

The Wildwood Singers, comprised of 10 parishioners at St. George of England, Cormack, Nfld., have been performing at church, local charities and community events for nearly 20 years. They had long considered recording a CD and donating the



### KEEPING SEAFARERS WARM

The Ladies' Lunch and Learn group of St. Andrew, Scarborough, donate wool hats and scarves that they knitted for seafarers to the Rev. Judith Alltree (middle), the executive director and chaplain of the Mission to Seafarers in Southern Ontario. PHOTO BY MICHAEL HUDSON

proceeds to charity, and with the help of fellow parishioner Jodie Rice, that dream became a reality in 2014. The Wildwood Singers have sold more than 300 copies of a CD of Gospel favourites, and have donated the \$4,290 profit to help St. George install a new roof. They plan to donate further proceeds to charity as well. *Anglican Life in Newfoundland and Labrador*

### Parish celebrates with cookbook

Parishioners at St. James, Goulais River, Ont., will commemorate the congregation's 120th anniversary with a special 120-page cookbook. Filled with family recipes, favourite Bible

verses and local church history, the cookbook is meant to feed "body, soul and spirit." Parishioners began work on the recipe book in 2013. St. James's opened for Easter services in 1896, but a 1923 fire destroyed everything except the organ. A new building was consecrated in 1926, and numerous renovations have since taken place. *Algoma Anglican*

### Saskatchewan bishop outlines priorities

In his charge to the 68th Synod of the Diocese of Saskatchewan, Bishop Michael Hawkins underscored the importance of working closely with the Diocese of Brandon in the area of indige-

nous ministry and with the Diocese of Athabasca in non-indigenous ministry. Bishop Hawkins said his diocese also intends to work closely with the Diocese of Saskatoon around rural ministry and diocesan administration. Responding to the bishop's charge, the committee in charge of offering feedback to diocesan priorities discussed, among others, the issue of suicide prevention. It noted that the diocese has begun addressing the issue with a two-day course, Applied Suicide Intervention Skills Training. The committee suggested that pastoral care training be provided to families who have lost a loved one to suicide. *Saskatchewan Anglican*

# Work of school chaplains celebrated



The Rev. Andrew MacDonald and the Rev. Canon Susan Bell minister to more than 900 students as chaplains at Havergal College in Toronto. PHOTO BY SUSAN PINK

BY MARTHA HOLMEN

**REPRESENTATIVES** from Anglican-affiliated independent schools in the Diocese of Toronto gathered on Nov. 12 for a dinner to celebrate the work of school chaplains and those who support them. Among the guests were chaplains, heads of school and board chairs, as well as Archbishop Colin Johnson and the four area bishops.

Seven independent schools within the Diocese have chaplains, whose roles can include leading regular prayer services, teaching religious education classes and providing pastoral support to their school communities.

The Rev. Jesse Parker, a graduate and board member of Royal St. George's College and the in-

cumbent of St. John the Evangelist, Port Hope, spoke about the ways in which school chaplains enrich the lives of their students. He emphasized the role of chaplains in providing support and sowing the seeds of vocation as students struggle with the stress of trying to discern their future paths.

"Each one of us, each child, each student, is best prepared to take his or her own place in the world when they've been reminded again and again that their first and great object is not so much to find a job, to start a career, to study this or that because they're expected to by their parents or their peers, but to find a calling, to nurture a vocation and thereby to grow into the fullness of who God made them to be," he said.

Mr. Parker credited the Rev. David Donkin, chaplain at Royal St. George's College, with planting the seeds of vocation in his life. "In a difficult time, David was one person in my life that I knew I could trust completely," he said. "I came to regard him as a companion, as someone who was walking alongside me, a confidant, a friend even. And that's a precious and rare thing for a young person to find in an adult."

Archbishop Johnson thanked the chaplains, as well as those who support their ministries, for their invaluable work. "I'm very grateful, because you are engaged in the training and the formation of young people who will take major leadership roles in our society in the next generation," he said.

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# A journey ends, another begins

This column will bring to an end my survey of the Hebrew Bible. This project started almost three years ago. It has been an interesting adventure, as I have re-learned much of my Old Testament studies.

You may have noticed that I rarely called it the Old Testament. I preferred the terms the Hebrew Bible or the Tanakh. Old and New Testaments suggests that, somehow, the new has replaced the old. This is not true. The Christian Bible contains both testaments, and the new is founded and built upon the old. In some ways, it completes the Old Testament, but it does not replace it. To understand and comprehend the Christian Gospel, we must have a working knowledge of the Hebrew section of the Bible.

This series began when I read an article in the 2011 issue of *Horizons*, a Huron University College publication for alumni, of which I am one. A new Old Testament professor had been appointed that year, Dr. Tracy Lemos, and she had written an article entitled "Is Not My Word Like Fire? The Hebrew Bible and Anglican Theology." This article rekindled my interest in the Hebrew Bible; it also reminded me that we Christians sometimes neglect this book and think it is not important in understanding the message of Jesus Christ. I hope I have helped you realize that it is important, even essential, in our Christian quest. Please do not neglect the Hebrew Bible.

I should also mention my three main resources for these articles; they have been invaluable in my research. First is the Tanakh itself. I have used the Jewish Study Bible, published by the Oxford University Press in 2004. It has some excellent articles as well as a good translation of the original Hebrew text. Next I have used Michael Coogan's book, *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures*, published by Oxford University Press in 2011. The third book, written by Dr. Christine Hayes, was *Introduction to the Bible*, published by Yale University Press in 2011. This is a compilation of her lecture series, which is available on the Open Yale Courses website, [oyc.yale.edu](http://oyc.yale.edu). These lectures are well worth watching, and Dr. Hayes helped to bring this study to life for me.

So why study the Hebrew Bible? It forms the basis of our Christian faith and our Christian scriptures. Remember, Jesus and all his disciples were Jewish. So were most of the writers of the New Testament, with the exception of Luke. The writings of the New Testament were deeply affected by the writings from the Hebrew Bible. Our understanding of the messiahship of Jesus only makes sense against the background of the Tanakh. Jesus was the Jewish Messiah!

Do I believe that we must accept every word of the Hebrew Bible? Did God really order the destruction of all the enemies of the Hebrews? I think not, but this is how the Hebrew people saw and understood their God, Yahweh, at that time in history.

Dr. Lemos went on to say in her article that scripture is not the only source of truth in Anglican theology. There is a three-legged stool of truth that is comprised of scripture, tradition and reason. Unlike many reformers who maintain "sola scriptura" (by scriptures alone), Anglicans base our theology on the three-fold notion of scripture, tradition and reason. This allows us to make judgement calls about the stories in the Bible. If God is a God of love and forgiveness and caring for all people, then it may be inconsistent for him to order the killing of our enemies.

It was the Hebrew people who developed and maintained their understanding of God as being one. This monotheism grew out of believing in and worshipping a multitude of gods, as did most of their neighbours. They developed a theology of monotheism, which prevailed through a very polytheistic society (worshipping many gods). The Hebrew scriptures were written to express this concept, although there is evidence throughout the Hebrew Bible of some Jewish people maintaining their household gods. Monotheism eventually became the norm for Jews, Christians and Muslims.

I have enjoyed this adventure through the Tanakh, and it has helped to strengthen my own understanding of my Christian faith. I have enjoyed the dialogue. Next month, we will begin to look at the life and writings of the Apostle Paul, the most important writer in the New Testament. Please join me in this new series of adventures and enjoy the dialogue.

## LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the February issue is Jan. 3. Parishes can also promote their events on the diocese's website *Calendar*, at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Worship and Music

**JAN. 1** – Holy Communion, 10:30 a.m., St. Olave, Bloor Street and Windermere Avenue, Toronto. "A quiet, meditative way to start the New Year." Call 416-769-5686.

**JAN. 9** – Compline with Schola Magdalena, a group of women dedicated to the performance of medieval music, in celebration of the life and works of St. Marguerite Bourgeoys, Canada's first female saint. Compline is the final monastic service or office of the evening. Schola Magdalena will enhance this service of quiet contemplation and prayer with plainchant and polyphony from 17th-

century Quebec in the candlelit sanctuary of St. Mary Magdalene, 477 Manning Ave., Toronto, at 8:15 p.m. Pay what you can. Call 416-531-7955.

**JAN. 11** – Morning Prayer, 10:30 a.m., with guest speaker from World Accord, St. Olave, Bloor Street and Windermere Avenue, Toronto. Call 416-769-5686.

**JAN. 18** – Holy Communion with South Sudanese Community Church of Toronto and special guest Bishop Peter Fenty, 10:30 a.m., St. Olave, Bloor Street and Windermere Avenue, Toronto. Call 416-769-5686.

## Dinner & Talk

**JAN. 6** – Charles Kenyi examines the problems that have troubled South Sudan since its independence: boundary disputes, poverty and the perils associated with exporting oil. 7 p.m. to 8 p.m. at St. Olave, Bloor Street and Windermere Avenue, Toronto. The evening will begin with Epiphany

Evensong at 6 p.m. followed by a light supper at 6:30 p.m. Call 416-769-5686.

## Forum

**JAN. 11–FEB. 8** –The 19th series of the Forty Minute Forum at St. Clement, Eglinton, begins with a talk by Henry S. Kim, director of the new Aga Khan Museum. On Jan. 18, Terry Fallis speaks about his hit satirical novel, *The Best Laid Plans*. On Jan. 25, opera star Ben Heppner reminisces about his career. Feb. 1 presents Thabet Abdullah of York University on the roots of religious extremism in Iraq. The series concludes on Feb. 8 with physician Dr. Ritika Goel on why our Medicare needs to provide pharma care and insurance for the uninsured. The forums are held on Sundays between services, 10:10 a.m. to 10:50 a.m. in the Canon Nicholson Hall, 70 St. Clements Avenue, in the Yonge/Eglinton area. All events are free and everyone is welcome to attend.

## IN MOTION

### Appointments

- The Very Rev. James Merrett (Diocese of Qu'Appelle), Interim Priest-in-Charge, St. John the Evangelist, Peterborough, Dec. 1.
- The Rev. Heather Gwynne-Timothy, Regional Dean, York Mills Deanery, Jan. 1.

### Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe, [mconliffe@toronto.anglican.ca](mailto:mconliffe@toronto.anglican.ca).

### Trent Durham

- St. Matthew, Oshawa

### York – Credit Valley

- St. Matthias, Bellwoods
- Trinity, Streetsville

### York – Scarborough

- Christ Church, Scarborough
- St. Christopher (Associate Priest)

### York – Simcoe

- Grace Church, Markham



Clients and staff of LOFT's award-winning youth programs.

# LOFT wins national award for service to youth

LOFT Community Services, a FaithWorks partner, has won a national award for its Transitional Age Youth Program. LOFT was one of four winners of the 2014 Eva's Award for Ending Youth Homelessness. The award recognized LOFT's work with youth aged 18 to 24 who are experienc-

ing mental health and addiction issues. LOFT's Transitional Age Youth Program is supported by the Kenneth Maguire Trust, named after the late Bishop Kenneth Maguire, a former bishop of Montreal. The trust is administered by the Anglican Foundation.

**Prayer cycle for January was unavailable at press time.**



# Baptism site a quiet place of pilgrimage

Jordanian side of river is humble, understated

*The Rev. Bob Bettson, incumbent of the Parish of Bobcaygeon, Dunsford and Burnt River, recently toured some of the holy sites in Jordan with the Associated Church Press. This is the first of a three-part series on the sites he visited.*

BY THE REV. BOB BETTSON

"This took place in Bethany across the Jordan where John was baptizing" (John 1:28). The fourth Gospel goes on to describe John the Baptist baptizing Jesus in the waters of the Jordan River.

Since 1996, an independent commission appointed by King Abdullah of Jordan has overseen archeological work at the site that has been widely recognized as the place of Jesus' baptism.

The area of "Bethany beyond the Jordan," which is located about 10 kilometres north of the Dead Sea, has been a place of Christian pilgrimage since the sixth century. The archdeacon Theodosius, writing in 530 CE, mentioned that the Church of St. John the Baptist was built there, and that a single pillar bearing an iron cross had been erected by the side of the Jordan River, marking the place where Jesus was baptized.

A treaty between Israel and Jordan in 1994 enabled the landmines that had been left in the area during previous wars to be removed. After that, the commission began to create a place where visitors could see the site where Jesus was baptized and excavated ruins.

The commission's first task was to research the history of the site, drawing not only on the Bible but ancient maps, pilgrims' accounts and archeological evidence.

According to Rustom Mkhjian, the commission's assistant director, the research has left no doubt in his mind that the site was the centre of John the Baptist's ministry.

A British civil engineer who has worked on other restoration projects in Rome, Italy, and Jordan, Mr. Mkhjian says the remnants of five early churches in the area have been discovered. Most were destroyed by earthquakes. However, they continued to be visited by Christian pilgrims until the 12th century, when the Crusades began.

The site has attracted three popes as visitors. Pope Francis I visited last May to see the partially completed Roman Catholic Church of the Baptism of Jesus. He told worshippers: "The place where we are meeting commemorates the baptism of Jesus. Coming here to the Jordan to be baptized by John, Jesus showed his humility and his participation in our human condition."

When we arrived at the site on a hot sunny day, there was little indication that this was one of the major potential pilgrimage sites in Jordan. What surprised me was how understated and humble the Jordanian side of the site was. We could see far more modern buildings and access to the river on the Israeli side. But on the Jordan side, there were shaded pathways, greenery, and an atmosphere perhaps more in keeping with the message of John the Baptist and Jesus.

Stepping into the Jordan River was an amazing experience. It was cool and muddy, and it allowed me to think back 2,000 years to John's ministry in the wilderness and the appearance of Jesus, about to begin his ministry.



Clockwise from above: workers uncover ceramic images at the baptism site; the Jordan River; churches for pilgrims near the site. PHOTOS BY THE REV. BOB BETTSON



It wasn't hard to imagine the wilderness where John lived, because much of the nearby land was unchanged since that time. Apart from the nearby churches, there is no construction in the area. The churches have no permanent congregations; instead, they are being built to serve the growing number of pilgrims who come to the area. Visitors will find the site free of the commercialization that marks some other Biblical places in the Holy Land. The emphasis is on education, preservation and pilgrimage.

We saw some pilgrims from the Israeli side, wearing white gowns, immerse themselves in the river. We also saw workers

carefully removing material to expose objects from almost 2,000 years ago.

Another piece of evidence for "Bethany beyond the Jordan" as the baptism site for Jesus is a famous mosaic map of the Holy Land found in Madaba, Jordan, dating back to the sixth century. The map includes two fish symbols north of the Dead Sea. Since fish were the symbol for Jesus, researchers believe the fish were placed where they were to mark the place of his baptism.

Mr. Mkhjian spoke about the John the Baptist Research Centre, which is working in the caves in the area to find the spot where John the Baptist lived on locusts and honey. The area also in-

cludes an extensive water system with baptism pools linked to the Jordan, all part of the Byzantine period when the site was first developed.

John the Baptist and Jesus are not the only Biblical figures to be connected with the area. A large hill has been named Elijah's Hill and is said to be the place where Elijah ascended to heaven with his chariot of fire.

Mr. Mkhjian speculates the hill may also be the site of the Transfiguration, not only because Jesus was baptized nearby and Elijah was believed to have ascended in his chariot there, but it is near Mount Nebo, where Moses saw the promised land he was never to reach.

## Cleric finds learning with peers provides hope for future

Continued from Page 1

"It's a huge encouragement to connect with instructors and classmates who have all chosen to be there and are all kind of in the same boat – looking around and saying, 'What do we do in this new context?' It's energizing and encouraging and gives you some hope for the future."

The course started with a week-long session in August, followed by classes on six Mondays (during the day) in the fall and six more in the winter. It will finish

with another week-long session in June. Those who want to continue on in the program may complete a second year to qualify for a Master's degree in missional leadership and formation.

With the knowledge learned so far, Mr. Mills has undertaken two initiatives in the parish. One has been to strengthen his relationship with the school in Ida, one of the only gathering places in the area. He has got to know the school's principal better, leading

to opportunities to connect with the community through the school. "It's all about relationships," says Mr. Mills. "We've heard it before but it's so true. We need to have relationships with those outside the church in order to share the Gospel with them."

The second initiative came out of a talk given by a presenter in the United Kingdom, who spoke to the class via Skype. "He encouraged us to consider doing small things – getting together

with three or four parishioners and talking about what we might do together in our neighbourhood."

As a result, Mr. Mills and his wife, along with two parishioners from St. John, Ida, are planning a neighbourhood open house. "We're sending out invitations and getting to know people who live here but, other than with a little wave now and then, we have very little contact with." He's hoping to encourage other parish-

ioners as they extend hospitality to their neighbours.

He still has several months to go in the course and, while he admits it has been a challenge to juggle the time commitments of the course, the parish and his family, he says it has been worth it. "I am very grateful for the Our Faith-Our Hope grant and would encourage anyone who is in parish ministry and wants to be effective for the long haul to check into it," he says.