

Confirmation for all ages

Woman cares for Romanian orphans



Booth set up at bridal show

The Anglican

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MARCH 2014

New church for Scarborough

Building
'geared
for today'

BY STUART MANN

FOR Ryan Ramsden, four years of hard work finally paid off when Bishop Patrick Yu cut the blue ribbon to officially open the new Grace Church in Scarborough on Jan. 25.

"I think that was the moment when a lot of people realized, we're here," said Mr. Ramsden, who has helped the church at every step of the way, from the initial amalgamation of four parishes into one to the construction of the new building at 700 Kennedy Road.

"It was a special moment because it has been such a long process," he said. "Everything seemed to be so far away, and now, all of a sudden, we're here and the building is open and we're all together. It's a really good feeling to know that our efforts amounted to something."

His relief and joy were shared by many who packed the church on Jan. 25 for an open house and a service of dedication.

"The place looks amazing," said Bishop Patrick Yu, the area bishop



The procession approaches the altar at Grace Church in Scarborough, the newest church in the diocese. 'The place looks amazing,' said Bishop Patrick Yu. PHOTO BY MICHAEL HUDSON

of York-Scarborough. "Kudos to all four congregations who came together to do this. They worked very, very hard."

As natural light filled the en-

tranceway of the church, Bishop Yu, following tradition, said, "Let the doors be opened" and banged his staff on the door leading into the sanctuary. He then cut the rib-

bon to officially open the diocese's newest church.

The service that followed was rich with joy and thanksgiving. It featured singing, guest soloists

and a Eucharist. Bishop Yu blessed a number of items, including the lectern, the font, the altar and a microphone.

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As election approaches, Anglicans step up advocacy

BY MURRAY MACADAM

WITH a provincial election expected this year, Anglicans are increasing their efforts to ensure that poverty-related issues receive the attention they deserve.

A motion for vestry meetings calls for an increase in Ontario's minimum wage from \$11 per hour to \$14.50 by 2015. The motion acknowledges the government's recent increase to \$11 per hour, but notes that this new rate still leaves a full-time minimum wage worker in poverty. A person working 35 hours per week at mini-

mum wage receives only \$20,020 annually, well below the \$23,105 poverty line for a single person.

Anglicans are also working with community partners on poverty issues. For example, Kelly Ambrose, a member of the Social Justice and Outreach group at St. Mark, Port Hope, is active in the Northumberland Poverty Reduction Action Committee. It recently wrote to Premier Kathleen Wynne to urge her government "to become a leader in economic and social change," through a substantial minimum wage increase.

"Some in our small town community require assistance," says Ms. Ambrose. "Many work at minimum-wage jobs that actually give them less income than social assistance. Use of food banks are part of their lives as they struggle for basic essentials. Their quality of life is severely compromised by a lack of affordable housing."

She adds, "Many of us have so much in our lives to give, and our faith clearly calls us to respond. The time has come to step up and perhaps out of our comfort zone, and take action."

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Local priest takes on dual role

BY STUART MANN

GROWING up in Uganda, the Rev. Canon Dr. Isaac Kawuki Mukasa wanted to be a diplomat. In his new role as African relations officer for both the Anglican Church of Canada and The Episcopal Church (formerly the Episcopal Church of the United States of America), his dream has come true.

"This is what I want to do—to build bridges and create opportunities for conversations between church leaders in Canada, the



The Rev. Canon Dr. Isaac Kawuki Mukasa

U.S. and Africa" said Canon Mukasa, who is a priest of the Diocese of Toronto.

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BOOK LAUNCH

Sally Armour Wotton holds a copy of her new book at Wycliffe College on Jan. 29. The book provides examples and techniques for expressing deeply held beliefs through stories. Ms. Wotton teaches storytelling and writing at Trinity College. The book is available at Crux Books at Wycliffe College and at Amazon.com. PHOTO BY MICHAEL HUDSON

Confirmation for any age, church finds

Candidates are all adults

BY CAROLYN PURDEN

ON May 18, St. Leonard, Toronto, will hold its first confirmations in 10 years. Even more remarkable, all five candidates are adults—and three are over 60 years old.

The unusual event shows a need to rethink our assumptions about the rites of Christian passage and when they take place in a person's life, says the Rev. Greg Fiennes-Clinton, incumbent.

He says the confirmations have come about because of a number of steps he took after arriving at St. Leonard's just over a year ago. One of the first things he discovered was that the baptismal font was tucked away in the transept, behind a couple of pews.

"The majority of our congregation is 75-plus," he says. "We have very few regular attendees under 40. When you have no babies in the congregation, you don't use the font."

He moved the font into a more prominent position, and one Sunday the entire congregation stood around it and everyone renewed their baptismal vows together.

Last September, he took another step. He encouraged congregants to practice devotion beyond the hour they spend in church, using tools such as morning and evening prayer at home and Bible readings.

Then in October, he began talking about the idea of having confirmation. "I was intentional to say that confirmation can be for people of any age," he says,

adding that there are people who, for a number of reasons, may never have been confirmed. He himself was not confirmed until he was in seminary and teaching a class for confirmation candidates.

For a lot of his congregation, the Second World War broke out when they were of confirmation age, and such events can distract people from the regular rites of passage, he says.

At first, no one responded to his suggestion of a confirmation class, but then a couple of people stepped forward. After that, others joined in.

The confirmation, to be conducted by Bishop Patrick Yu, area bishop for York-Scarborough, is an exciting event for the parish, and it will be a celebratory occasion, says Mr. Fiennes-Clinton.

So far, the five candidates for confirmation range from a married couple in their 80s to a woman in her 20s. Others may step forward. Mr. Fiennes-Clinton has had other enquiries, including one from a woman with a teenage child.

"In our parish, we're having to rethink confirmation as something for those in that teenage stretch of life," he says. "For us here, at least this year, it's not the norm."

He reflects that it is never too late to step forward and make a personal intention. "I think there's always a season for invitation and accepting an invitation," he says.

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For details, see the April 2014 issue of The Anglican.

WE WHO
ARE MANY
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1 COR. 10:17



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Time for a renovation?



We are redecorating our apartment – luckily, only part of it, but what chaos that creates in all the other rooms!

The books need to be boxed so the bookshelves can come out. We have to unhook the tangled cables for the TV and computer. We have to move the filing cabinets, chairs, tables, clothes from the closets, furniture and pictures on the wall. We need to coordinate the painting and re-carpeting in one room so we can move things back and free up the next. Who knew we had so many books and so much stuff?

What takes the time is the dusting off, the sorting through, the decisions about what to put back or not, and where. Will it ever end?

Now that I think about it, we also need to factor in the time it took to figure out the style we wanted, choose the colours, redo some wrong choices, get the decorator, block off the times when we would not be entertaining and coordinate it all with the decorator's schedule.

We liked the choices we had made when we last redecorated, but there were some things that began to niggle. The lighter colours will bring more brightness into some dark spaces. The new flooring will clean up the well trodden carpet of (we think) more than 25 years. We hope it will reflect a home of peace and joy where people will feel welcome and comfortable.

It's already begun to show, but Oh, we

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

hope it's done soon!

Lent begins in March. You can approach the season of Lent a bit like renovating. Most of us will not be building something completely new but refurbishing a well worn pattern of life. Things that worked well a decade ago are wearing thin. Circumstances change over time: relationships, work habits, family responsibilities, health and interests. There are things that begin to niggle and maybe even some that demand immediate remedy.

Some of your habits are well established and spiritually healthy – they might just need a light dusting. Other parts of your lifestyle might be like walls that need a fresh coat of paint. The walls themselves are fine. They don't need to be moved, torn down or rebuilt, but they have become dull with age or don't fit the colour scheme of the furnishings that now decorate the space, or they darken rather than bring light into the room. So, for instance, you may already be a reasonably faithful Anglican, but do you need to try a new pattern of personal prayer mid-week to add some colour to the Sunday worship? Or add five minutes of silence to subdue a hectic schedule? Or get some exercise regularly? Or spend some time with an old friend or a new one?

Other things need to be removed, let go and not put back. Some of these things are just collecting dust and cluttering up space.

It might be an old routine that once was helpful but stopped being of use years ago. Perhaps it is something that is actually destructive: an old grievance unresolved and tightly tucked away mouldering on the back shelf, a behaviour that harms yourself or diminishes others, or a rut your thinking runs through that stunts your potential to grow or love or heal.

Sometimes the Lenten renovation is a do-it-yourself effort and sometimes it takes the advice of an "interior decorator" and the expertise of a professional carpenter to accomplish the results you need. A spiritual director, a priest, a counsellor, a wise friend can be of enormous help in pointing you in the right direction and then accompanying you through the process.

Like home renovations, these personal "renovations" take time, there is a cost and there can be considerable chaos in the process.

Lent is six weeks of spiritual renovation in preparation for the new life we celebrate in the resurrection of Jesus Christ at Easter – we being in dust! The traditional practices of self-examination, penitence, prayer, fasting, almsgiving, scripture reading and meditation that mark the "observance of a holy Lent," unsettle us and move things around in our lives so that we can be opened to brightening and restoring power of the Holy Spirit. We want to be people whose lives inwardly and outwardly more comfortably and invitingly reflect the image of Christ.

As the Lenten blessing prays: "May the God of mercy transform you by his grace."



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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.

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Go for gold in your discipleship



By the time you read this article, the Winter Olympics will have concluded. As I write, I pray that the Games will have proceeded safely and that Canada will do well. Some readers may even have gone

to the Games; more will have watched on television with excitement and amazement at how the athletes can perform at such a high level.

The various competitions evoke images of discipleship. The Christian life, like hockey, involves teamwork. Figure skating reminds me of the beauty and grace when we worship and love our neighbours. The Christian life sometimes needs a calculating eye for precision, which is also essential in curling. Much of the Christian life involves courage and risk-taking – I think of freestyle skiing and the luge, in particular.

Underneath it all, however, is the need for training. I watched with fascination the near miraculous recovery of skier Kaya Turski, who injured her knee five months ago. According to the CBC, she chose to proceed with an unconventional surgery and then persisted in her rigorous therapy and training. What impressed me was that she had no assurance that each step would work. But she kept her goal firmly in mind and proceeded one painstaking step at a time. She pushed herself to be the best she could be. I hope she wins!

I wonder what would happen if each of us,

BISHOP'S OPINION

BY BISHOP PATRICK YU

and each of our churches in this diocese, pursued our discipleship with as high an aim and as much focus as Ms. Turski. What would happen if our prayer, our learning and our service became our first, not our last, priority? What would our church look like if we gave God the best and not the leftovers? What if we aimed for gold rather than mediocrity?

I am not the first one to link discipleship with the Olympics. St. Paul had in mind the Games when he wrote, "Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one" (1 Corinthians 9:25). We have the wonderful tradition of Lent, which is, for me, a kind of spring training. As the days lengthen and the sun warms our bodies and hearts, we are urged to make a special effort to reconfigure our lives for God, for mission and for grace and beauty.

This ancient tradition is in danger of being trivialized or ignored. It is so easy to simply bypass Lent in our too busy lives, or to limit it to observances like giving up broccoli. Lent is not about giving up life: it is about taking on habits that will increase our capacity. It is a time to review old habits and try new things. Do pay attention to what your parish offers, but in case it is not possible for you to take part, may I offer some readily available re-

sources from our diocese's website (www.toronto.anglican.ca)?

If you go to the website and click on Parish Life, you will find resources for care of the environment, mission and prayer. For example, there is the Green Congregation Guide, which you can use with friends to see how "green" your church is and perhaps suggest ways to make it greener. (It works for the home as well.) For mission, you can start a Bible study with the "Mission Possible" guide. "All our Days" is a user-friendly booklet for Bible reading and the prayer cycle, and if you follow the link to Oremus, you can follow daily prayers online.

With a little snooping, you can find opportunities for volunteering in one of our many ministries, such as All Saints, Sherbourne Street or Flemingdon Park Ministry. Check out the excellent ministries supported by Faithworks and dedicate some of the savings from the luxuries you give up to these worthwhile causes, if you have not already done so.

Here is a new Lenten adventure. The national church has a resource for us to reflect on our own baptism in Lent and Easter called "Becoming the story we tell." You can download it from the national church's website (www.anglican.ca) and be one of the first groups to try this out.

Think of the diocese and its website as a sort of gym where you can choose how to exercise: singly or in groups, at home or at church. We need to get down to work so our lives do not go downhill in the wrong way, but soar for gold.

Send your **PARISH NEWS** to editor@toronto.anglican.ca

Websites still important



Are you wondering why I am dedicating this instalment of my Social Media column to websites? Someone told me the other day that he'd heard a church leader question whether

with all the social media available, we still even need websites. Let me answer most emphatically: Yes, we still need websites.

The most important reason is that you own your website in a way that you don't own your Facebook page, your Twitter feed, or your YouTube channel. If you read the terms of use for these and other social media, you will find that the companies that own them reserve the right to change or discontinue any part of their service at any time without prior notice to you. Your own website is a lot less vulnerable to this sort of disruption. You also have a lot more control over what your content looks like and how it's organized.

Speaking of control, if your parish website isn't on a content management system (CMS) that allows for easy updating and maintenance by your parish administrative assistant, receptionist or a volunteer, then you will want to make a change at the first opportunity. I come across many parish websites with information that's months, if not years, out of date, and I can only assume that the parish is stuck with software so complex they have

SOCIAL MEDIA

BY HENRIETA PAUKOV

to rely on a knowledgeable website developer every time they need a small update. Your church deserves better.

Two affordable content management systems used by many parishes are WordPress and Drupal. As examples, the website for St. Clement, Eglinton, <http://stclements-church.org>, is on WordPress, and the website for St. Paul, Bloor Street, <http://www.stpaulsbloor.org>, is on Drupal. Of the two, WordPress is easier to use for people with no knowledge of HTML. Joomla is another CMS you may hear about but I should note that at least two parishes have told me they have found it difficult to work with. I recommend that you find parish websites you like and then contact the churches and ask them about what has worked for them.

What should you have on your website? Start with basic information about your church: physical location, mailing address, phone number and email address, worship times, office hours, names of your clergy and other staff. If your website has these pieces of information and they are easy to find and current, you are doing great. If you also have an events calendar, online donation capability, and links to your social media chan-

nels, even better. And if your website is optimized for mobile devices, then you are ahead of most churches in the Diocese.

Once your website is as good as it can be, it can act as the hub of your online presence, while your social media channels act as the spokes. The hub and spoke model for the flow of online content is borrowed from marketing, but it's also applicable in a church communication context. Your social media are ways to reach out to people—seekers, parishioners, neighbours, donors—and cultivate relationships. From there, you send them to your website to get more information, sign up for your e-newsletter, make a donation or register for an event. So when you are posting content on your social media, look for opportunities to provide links pointing people back to your website.

This practice also makes your website easier to find online, because the more inbound links a website has, the higher it ranks in search results on Google and other search engines. And driving traffic to your website allows you to gather information about your visitors, if you have the time to delve into your website analytics software.

If you want to read more about church websites, go to <http://www.churchmarketingsucks.com> and pick "Websites" in the archive. I always learn something there.



EDITOR'S CORNER

BY
STUART MANN

Yes we can

I was crouched in the semi-darkness at the bottom of the basement stairs, trying to untie a knot in my shoelace, when my son came down the stairs and said, "Dad, I have a question."

"Okay," I said, picking at the knot. "Why was Jesus baptized? I mean, if Jesus was God, he didn't have any sins, right? So why was he baptized?"

I stared into the darkness for a few seconds, then put the shoe aside and stood up. He was looking intently at me.

"Well, that's a good question," I said. I had to be careful. If I told him what I thought about Jesus, I'd send him off in a wildly different direction. He was asking this question as part of his religious studies course at school. I'm not sure his teacher would have appreciated his answer.

After a few seconds to mull it over, I said, "Maybe Jesus wanted to be baptized because he wanted to experience everything that we experienced. By becoming one of us, he would understand our suffering and would help us."

He thought about that for a moment. "Sounds good," he said, then turned around and went up the stairs.

I went back to my knot but couldn't concentrate. Was that the right answer? I thought. Probably not. Maybe I should have said something else. In the end, I decided it didn't matter – he'd learn about Jesus in his own way, in his own time, if he wanted to. The important thing was that we had had a conversation about Jesus and God without getting tongue-tied about it.

I'm not sure why, but lay people often have a great reluctance to talk about God or Jesus, even to their loved ones. This probably comes from years of sitting in the pew, watching the clergy and lay leaders lead the service. We were taught to sit still and mind our manners. While there is merit to this, it turned many of us into spectators.

But I think our reluctance goes deeper than that. The real reason why so many lay members are hesitant to talk about God or Jesus is that we are afraid we'll get it wrong. This is understandable. I've lost count of how many times I thought I understood a passage of scripture, only to be informed that no, that wasn't the meaning of it at all, that I had been reading it wrong for decades. If this happens to you often enough, you simply learn to keep your mouth shut. Better to let someone else talk about it.

I'd like to say to my fellow lay members that God and Jesus don't care if we get it wrong; what they can't abide is if we remain silent (or worse, flippant) when someone asks us about them. We have all the words we need. Not only that, but we have permission and encouragement from Jesus himself (see Matthew 10:19-20).

If you don't think you can do it, read the Acts of the Apostles. Those people were regular folks just like us. They made lots of mistakes. They didn't know what to say, either. But they rose to the occasion and changed the world. We can too.

Planting seeds leads to giving



New Year's Eve was an exciting time in our household, though not for the usual reasons. My kids were excited about an impending get-together with their cousins later that evening. They were also eager to donate the "share" portion of their weekly allowance, which had grown to a princely sum over the course of the year.

Alexandre, our eldest, had done his homework. He had searched the Internet for several days, looking for an organization that would best use his gift to fund research into childhood diseases. Our son has always had a keen interest in this area of research, ever since he was introduced to a boy in his elementary school who suffered from a brain tumor.

Our daughters—Sarah and Catherine—have been mesmerized by animals since they were infants. The volume of stuffed bears in their bedrooms attests to their affection. Sarah has an abiding concern for the plight of polar bears in the Arctic and

THE STEWARD

BY PETER MISIASZEK

the impact of climate change on their habitat. Similarly, Catherine is concerned about the dwindling panda bear population in Asia. Accordingly, they were able to find a charity to give their "share" portion to. It didn't hurt that they each received a cute and cuddly plush bear of the respective animals they had adopted.

To the credit of both charities, thank-you letters and welcome kits were promptly received in the mail. Such was the initial foray into the world of charitable giving for my three children. I hope the experience was as good for them as it was for me. In fact, I was a bit overwhelmed by their enthusiasm and desire to help others, including animals. And I couldn't help but gloat a bit to their grandparents.

This outcome didn't happen overnight. At the beginning of the year, my wife and I introduced the idea of giving them each a weekly allowance equal to half of their respective ages. We imposed a small caveat:

they had to divide their allowance three ways between saving, spending and sharing. As a result, each of them saved a significant amount by year's end to give away.

As a fundraiser, I resisted the temptation to impose on my children my favorite charitable causes (FaithWorks, my parish, my alma mater, etc.). I believe that at this stage in their young lives, gaining an appreciation for the importance of sharing and recognizing that there are others in need is more important than who they might give to (so long as they are reputable causes).

In the coming years, I fully expect that the seed we planted in 2013 will bear fruit. Exposing our children to the concept of giving of one's treasure will open their minds and hearts to the ever-growing needs in our midst. Most of all, it will lay the foundation for even greater generosity and a lifetime commitment to giving as a way of life.

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

LETTERS

Thank you

I would like to thank the editors, writers and all the others who play a part in providing me with the *Anglican Journal* and *The Anglican* each month. In each edition, I read stories and editorials that make sense to me; they inspire me and teach me. The differing perspectives and circumstances of the authors expand my vision and bring into focus other ways of seeing and doing; they spark my imagination

and give me hope. The truth is revealed to me in ways that I can understand, and it lets me know that I am on the right path and that there is so much more to be done on this journey. As always, God is working through each of us to reach others, and I appreciate and value the sharing of God's word through the papers each month. Thank you.

Sandy Scholes
Cavan, Ont.

Order of Diocese of Toronto

Thank you for your extensive coverage of the inaugural presentations of the Order

of the Diocese of Toronto. A number of members of the Church of the Nativity attended that very moving occasion, and there was a lot of buzz in our parish afterwards about the wonderful work that was being done by so many people across the diocese. It was inspiring to see the nominees' stories in print in *The Anglican*; they capture a moment in the history of our diocese.

It's in the interest of accuracy in history that I write to you with a small correction to the record. Our nominee, Gloria McLean, has been involved in both the Seniors Lunch and the After-School pro-

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Email your **LETTERS**
to editor@toronto.anglican.ca



From left, Olive and Emma Anderson and Charlotte and Emily Kirchner wait for the service to begin.



Grace Church's choir puts their heart into it.

New church opens

Continued from Page 1

The new building is spacious, modern and full of light. "If you're standing on street level, you can look through the glass doors all the way to the back-lit stained glass window behind the altar," said Mr. Ramsden. "The front of the church is very transparent, so people can see what is going on inside and not be intimidated. The whole building has a great feel to it."

One of its most outstanding features is the entranceway, which has a tall bank of windows facing the street. The space is large and welcoming and adaptable to any event.

The sanctuary is a mixture of traditional and contemporary elements. Striking contemporary stained glass windows from St. Giles, one of the four amalgamat-

ed churches, line both sides of the worship space. It has an excellent audio-visual system and large TV screens on either side of the altar. Downstairs, there is a multi-purpose room, a kitchen and a hall.

"We now have a building that is geared for today," said Bishop Yu. "It's new, healthy and bright. It has all the right conditions to thrive. It says to the community, 'We're here for you.'"

The Rev. David Howells, incumbent, said the next stage of the church's journey is to "enter the community on Kennedy Road." He is already exploring ways the church can connect with the Second Base Youth Shelter, located next door.

"They have a commercial kitchen, and at times they've thought about trying to set up a



Bishop Patrick Yu delivers his homily during the official opening and dedication of Grace Church in Scarborough. PHOTOS BY MICHAEL HUDSON



The Rev. David Howells says the next step on the church's journey is to reach out to the Kennedy Road community.

business model so the youth can gain experience," he said. "We'd love to use our space at the front of the church as a kind of coffee shop where they could put their goods on the market."

He said the church plans to reach out to seniors living nearby and also to members of the south Asian and Middle Eastern communities. "We're already working with mission and evangelism support to reach out into those communities – how we can serve and



Plenty of delicious food is available during the open house.

help them, and to what extent we can offer them our faith, our faith practice and our church community, and invite them into that."

He praised Grace Church's congregation, which is largely made up of people from the former churches of St. Giles, St. George, the Church of the Epiphany and St. Crispin.

"Grace Church really is one community now," he said. "To use someone else's phrase, we are a coalition of the willing. This is

one of those remarkable moments in the life of the church where everybody on board is positive, open, willing to try things and are prepared to put their stuff aside for the sake of the life of the church. They're willing to step forward, not knowing what the next step will look like. They've taken the choice of stepping into the possibility of life. That is what made this all happen. They've made huge sacrifices and worked hard. They've really been stellar."

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Mary G. Griffith B.A., M.B.A., J.D.

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Christians explore new forms of church

Fresh expressions of church growing in U.K., study finds

BY STUART MANN

MORE than 130 people, some from as far away as British Columbia, attended the eighth annual Vital Church Planting conference, held Jan. 30 to Feb. 1 at St. Paul, Bloor Street.

The conference, co-sponsored by the Diocese of Toronto and Wycliffe College's Institute of Evangelism, focussed on how to create fresh expressions of church away from the traditional parish setting.

"I think we've always been a little bit nervous about straying too far from the comfortable and familiar surroundings of our church buildings, of church as we know it, so this year we wanted to take a step into the unknown and really focus on what it looks like to do church in every context," said the Rev. Ryan Sim, the conference leader. "We focussed on church in the home and the neighbourhood, church in the workplace and church in 'third spaces' – places like cafes and daycares."

The keynote speakers were the Rev. Dr. Michael Moynagh, the director of research for Fresh Expressions in the United Kingdom, and Joe Manaf, a Free Methodist pastor at a church in Saskatoon and an experienced church planter. All of their talks are available on video at the conference website, www.vitalchurchplanting.ca.

In his opening address, Dr. Moynagh pointed out that fresh expressions of church are growing in the U.K. A recent study of 10 dioceses found that 20,863 people were attending fresh expressions of church, the equivalent of one new diocese. Fresh expressions of church accounted for 15 per cent of the total number of worshipping communities and nearly 10 per cent of attendance. (A fresh expression of church is a form of church established primarily for the benefit of people who are not yet members of any church.)

Dr. Moynagh said it's not enough for traditional churches to simply talk about reaching new people with the Gospel of Jesus Christ. "Mission is not a second step for God, so it cannot be a second step for the local church," he said. "We cannot gather to worship a missionary God and not practice mission ourselves. You cannot delegate it to a sub-committee."

Secondly, he said, mission work should be done in teams. The current church model, he said, is for Christians to meet on Sunday in their churches and then to disperse for the rest of the week, trying to do mission on their own.

"That's not how God wants mission to be," he said. "Mission is to be done in community." He cited how Jesus worked with his disciples, and how Paul and the early missionaries worked in small



Donna Santos speaks at a workshop on faith in the workplace at the Vital Church Planting Conference. There were several workshops to choose from, including creating church through family relationships, the arts and alternative settings such as cafes. PHOTO BY MICHAEL HUDSON

teams to spread the Gospel and plant churches. He encouraged Christians to join up with others where they worked and played and listen to the needs of the people around them.

The Vital Church Planting conference has spawned two other similar conferences – one in Edmonton and the other in Nova

Scotia. At the Toronto gathering were clergy and laity from several denominations, including United

Church members, Presbyterians, Lutherans, Christian Brethren and Anglicans.

BRIEFLY

Church helps feed Syrian refugees

St. Paul, Bloor Street has donated \$40,410 to the Canadian Foodgrains Bank to help feed Syrian refugees in Jordan, Lebanon and Syria. The church raised the money during its "Advent Ask" program, surpassing its goal of \$25,000. The church also donated 1,100 pairs of socks to ministries that help homeless people in Toronto, and served up a Christmas dinner to people who had nowhere to celebrate the holiday. The Canadian Foodgrains Bank is a partnership of 15 churches and church agencies that work together to end global hunger.

Archbishop honoured for ecumenism

The Toronto chapter of the Order of Saint Lazarus has awarded Archbishop Colin Johnson with the Marjorie MacKinnon Award for his contribution to ecumenism. In conjunction with the award, a \$1,500 bursary was given to Archdeacon Bruce Myers, the coordinator for ecumenical and interfaith relations for the Anglican Church of

Canada. Archdeacon Myers is studying ecumenism as part of his Doctor of Ministry degree at St. Paul University in Ottawa. The bursary will help to pay for his studies. The Order of Saint Lazarus was established in 1098

to treat leprosy. Two of the priorities of the Toronto chapter are to help people in palliative care and to promote ecumenism. The order includes members from several Christian denominations.



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CANADA BRIEFS

New bishop for B.C. diocese ①

The Very Rev. Dr. Logan McMenamie, rector of Christ Church Cathedral, Victoria, has been elected the 13th bishop of the Diocese of British Columbia, which is comprised of Vancouver Island and the Gulf Islands. He was elected on Dec. 7 and will be consecrated at the cathedral on March 2. "I'm excited about the possibilities in the life of the diocese," he said. "It was overwhelming on the day of the election." He will succeed Bishop James Cowan, who retired last year.

The Diocesan Post

Single mom ② provides free clothes

Amy Johnson, a single mother of six, has started a clothing bank in the basement of St. Mark, Windsor. "I know what it's like to go without," says Ms. Johnson, who in 2009 fled a "really horrifying marriage and family life"



and needed donations of clothing and food for herself and her children. Today she is a full-time law student at the University of Windsor and runs Cuddles Clothing for Kids, located in the church's basement, in her free time. The charity provides free clothing for kids up to 18 years old.

Huron Church News

Primate hopes for advances against poverty ③

In his New Year's Day address at Christ Church Cathedral, Ottawa, Archbishop Fred Hiltz said he hoped 2014 would bring an "unprecedented advance" in tackling issues linked to poverty, and that the church becomes known as the church for the poor. "I pray there be many more

initiatives like your Bishop's Appeal for Ending Child Poverty," said Archbishop Hiltz, Primate of the Anglican Church of Canada. "I pray our faith, skill and passion for addressing these issues will be unleashed diocese by diocese across the country." In Ontario, 375,000 people turn to foodbanks every month and more than one-third of them are under the age of 18, he added.

Crosstalk

Friends party for 62 years

BY CAROLYN PURDEN

FOR the past 62 years, a group of former members of the Anglican Young People's Association (AYPA) has been gathering every Dec. 31 to see in the New Year together.

They were all originally members of the AYPA at St. Michael and All Angels, Toronto, one of the largest chapters in Canada, and they have been partying together since 1951.

In those days, explains Lois Reid, a member of the group, most people did not go to university. "There were a lot more people who worked, and the AYPA was their recreation, entertainment and social life," she says.

There was another reason for the AYPA's popularity, she adds. "They called it a marriage bureau because so many people went there and married a partner that they met there." In fact, that is where she met her late husband, Arthur. "AYPAers were people with common interests, backgrounds and faith, and that was a good thing to build a relationship on," she says.

Some group members, such as Mississauga Mayor Hazel McCallion, have achieved national prominence, while others have flourished in law, health care and other professions. Several became priests in the Anglican Church, and one person, living near Niagara Falls, won \$1 million in a lottery. The winner invited the group to Niagara Falls and paid for accommodation, dinner and breakfast.

In the early years, so many people attended the New Year's Eve party—around 50—that it was held at the Anglican Conference Centre in Thornhill and lasted all weekend. Now the numbers have dwindled to just nine people, all in their 80s. They met this past New Year's Eve at a person's home.

Over the years, the couples have remained good friends and keep in contact, says Ms. Reid, although some have moved away for jobs or other reasons. Interestingly, she could think of only one couple who divorced. "That was one of the factors we considered a very positive one," she says. "Everybody stayed together. It seemed to us that the commitments we made were made conscientiously, and when we made our vows we were committing ourselves to those vows because of our faith. Sort of like building a house on solid ground."

WORLD BRIEFS

Anglicans encouraged to share stories ①

SOUTH AFRICA -- Anglicans throughout the Communion can now share their stories of peace and justice on a Facebook page dedicated to stories that inspire hope. The Anglican Peace and Justice Network launched its first Facebook page this year and attracted 300 likes in the first 24 hours of operation. "We want grassroots Anglicans to be able to communicate with the whole Communion from wherever they are doing the work of Christ-centred peace-building and seeking justice," said the Rev. Canon Deleene Mark of South Africa. "No story is too small or too local to share and inspire others." The address is www.facebook.com/AnglicansforPwwithJ.

Anglican Communion News Service

Pacific villages washing away ②

SOLOMON ISLANDS -- If skeptics want to see the dramatic effects of climate change firsthand, they can look to the Solomon Islands, where Ontong Java, the most northerly of the island group, is literally being washed away. While people have lived there for thousands of



years, the rising seas have eaten away much of the land, and growing food is impossible due to salt water damage. The Anglican Church and the government are involved in resettlement talks for 2,000 residents, since little can be done to avoid imminent evacuation. The Anglican Church supported innovative agricultural projects in recent years to try and continue production of food, but nothing has worked against the rising salt water.

Anglican Overseas Aid

Online course draws thousands ③

UNITED STATES -- It is already being called the largest and most concentrated scholarly discussion of Biblical studies in history. An online Harvard University course called "Early Christianity: The Letters of Paul" has attracted 22,000 online students from 180 countries. "The day the course was launched was aston-

ishing—like drinking from a fire hose," says professor Laura Nasrallah. "The discussion threads couldn't handle the amount of people who were commenting. The Apostle Paul beat Beyonce." The course includes video lectures and exercises. There is even a chance to have recorded video conversations with far-flung classmates.

Anglican Communion News Service

Church helps with family planning ④

MALAWI -- The Anglican Church in Malawi, Africa, is joining with other faith groups and the government to educate people on the importance of family planning. If current trends continue, the country will grow from 15 million to 40 million within the next 20 years. Bishop Brighton Malasa says the church can help through preaching in the churches and ensuring that church owned hos-

pitals and health care centres are emphasizing birth control and family planning.

Anglican Communion News Service

Many refugees are children ⑤

KENYA -- In the Kakuma Refugee Camp near Kenya's border with South Sudan, more than 500 refugees are arriving each day. Since violence broke out last December, more than 27,000 refugees have fled South Sudan. More than 80 per cent are children, and the refugee agencies that are helping them, including partners of the Primate's World Relief and Development Fund, are concerned for their safety. The new influx of refugees is straining resources available in Kenya.

Anglican Communion News Service

Church gets Christmas windfall ⑥

UNITED KINGDOM -- An Anglican church in York has been awarded more than \$180,000 by a court. The money was discovered last year in a garbage bag left on property owned by the church. No one claimed the money. Since the court established no connection to a crime, the parish of St. Thomas was awarded the money. The funds will probably be used for work in the community, including a youth club and a homeless shelter, a church spokesperson said.

The York Press

'I felt called to help them'

Kathy Langston, a member of St. Olave, Toronto, cares for orphans in Romania.

I hire two women to work with abandoned babies in a hospital and four women to work in three state group homes that are dreadfully understaffed. There is often one woman in a house with 12 handicapped children. This person has to clean and do laundry as well as feed and change the children, so neglect is unavoidable. Our women are there specifically to love the children, massage and exercise their deformed limbs, talk to them, sing to them and engage them in activities.

In 2000, I heard about abandoned babies in Romania and how they were living in hospitals and orphanages without love and care. I decided to go on my summer vacation to volunteer in a hospital. Their suffering was horrible and I felt called to help them. Knowing I had to try something but not knowing how, I moved over and volunteered for nine months in the hospital.

I got approved to be a foster parent and took four babies out of the hospital from 2001 to 2003. I wanted to get them healthy and beautiful and then to be adopted. This happened to two of the children—Florina and Sylvia—who were adopted here in Romania. The two other children, Codi and Andrea, were left with me. When international adoptions were officially banned in 2004, it put an end to that plan. So I started to hire women to go into the hospital to love and care for the babies who were stuck there. A few years later, I found out about abandoned handicapped children living in state group homes and the neglect that they suffered. God made it possible to hire women to go into these state houses.

Over the years, God has given me the perfect women to love these children and to be their mothers. The women were all unemployed, and all of them had dedicated, loving hearts. They are a blessing to these children.



Kathy Langston holds a baby in a hospital while another looks on from her crib.

They try to develop the children's bodies and lovingly heal their vulnerable souls. The years went by and Codi and Andrea became my own children. I got residency status and in 2009 was able to adopt them.

The biggest challenges are working in this system and working in a foreign language. Though I speak the language, it always requires great concentration. The biggest rewards are seeing babies who come in liter-

ally starving to death, sad and unresponsive, become happy and healthy. It's a huge reward to see children move who couldn't move, and walk who couldn't walk; to see their souls open up to love, to see them respond with great love to our women, to get a smile or a kiss from a child who was previously withdrawn.

Some of the babies go on to become adopted while others go into foster care or back home if that particular family has ac-

ceptable living conditions. The abandoned handicapped children that we take care of in the state group homes will never leave them.

My Christian faith has deepened since being involved in this work here, because in so many situations I have been forced to trust God. I have seen how God has arranged everything over these years. He has opened people's hearts to give so that abandoned babies and children can receive love, care and food. He continually helps our women survive each day in a system that seems not to put the child's welfare first. A prevalent mentality is that handicapped children should stay quiet in bed. This is destructively lonely for them and God gives our women perseverance and courage to work against this. Wonderful things have happened because of their perseverance. God has opened up the way to serve Him and His suffering children and to work for His kingdom of love, and it is amazing how He has brought it all to be. I believe more than ever before in His love and care for us individually.

St. Olave's supports me with prayers and donations, and gives tax receipts for donations made to our mission.

Romania is a beautiful country, but the Communist mentality still remains in a large part of the population, though not so much in Christians. Generally speaking, Romanians are a warm-hearted people. Romania is a developing country: days can go by without hot or cold water, and we cook with gas from large bottles. When I want to complain, though, I think of the countless villages in this country without running water and other settlements without a well. In my free time, which I don't have much of, I read, listen to music or watch a movie on TV.

Apart from missing family and friends in Canada, I miss most the atmosphere of respect and goodwill that is often lacking

here. Visiting Canada two years ago, when we were in Toronto airport for only a few minutes, nine-year-old Andrea exclaimed, "Are people here ever nice!" Codi and Andrea are sensitive to their position in this society as marginalized people. Because of their ethnicity (Roma) and the fact that they are adopted, they endure prejudice. It causes me a lot of pain to hear comments about them, which happen even in their presence. In Canada, I watched them relax and enjoy being accepted for who they were. I miss that.

I will stay here in Romania as long as I receive funds to pay the salaries of our women. The problems are not going away, babies continue to be abandoned, and the children in the state group homes have no other future.

I read from the New Testament every day, but my favourite passages are from the Psalms. I couldn't say which one is my favourite, so here are a few of the ones I always turn to for encouragement. I love the beauty of the King James Version. Psalm 57:1 "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, until these calamities be overpast." Psalm 36:7 "How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings." Psalm 37: 3-5 "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him and he shall bring it to pass." Psalm 42:11 "Why are thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance and my God."

For more information about Kathy Langston's work, visit her website, www.hosanna-children.ca.

Christians raise policy issues with politicians

Continued from Page 1

Other Anglicans, often joined by members of other denominations, have been meeting with local MPPs to call for increased funding for affordable housing and higher social assistance rates, as well as the minimum wage increase. These efforts are leading to further action. For example, following a meeting with

MPP Mike Colle, Anglicans in north Toronto started working with United Church members on a non-partisan town hall meeting to raise public awareness of poverty and ensure that poverty issues are discussed during the election campaign.

The parishes of St. Chad and St. Anne resolved to hold an all-can-

didates meeting following a meeting with their MPP. "Increasingly, St. Chad's sees people in need at our drop-in and our community supper," says Archdeacon Paul Fehely, priest-in-charge. "We believe that those in elected positions have both the moral obligation and the ability to make a significant difference in the lives of

the economically poor. An all-candidates meeting allows us the opportunity to confront the issues."

Anglican churches will also be placing signs on their property that say, "Let's Vote to End Poverty." The signs are part of a non-partisan campaign by the Interfaith Social Assistance Reform Coalition, which includes the An-

glican Church.

Election resources, including questions for candidates, will be available on the diocese's Social Justice and Advocacy Committee webpage, www.toronto.anglican.ca/sjac.

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

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Wesley's message changed lives



BY THE REV. CANON
DR. REGINALD
STACKHOUSE

In all the years I've been attending church, I have yet to hear a good word said about money—that is, unless the church needs some. What's so wrong with that? Maybe not much unless we read a classic 18th century sermon by John Wesley. It's called "Our Use of Money."

It opens with the founder of Methodism reminding his working class listeners that money's real value lies in what it makes possible—such as a good meal when they are hungry or a comfortable room at an inn instead of sleeping outside or medicine when they are sick or a warm coat on a winter day or any of the other good things that money can put in their hands.

So Wesley's message is simple and straight. When money can do that much for people, we should follow three rules: earn all we can, save all we can, give all we can.

It was an ideal message for labouring men and women because it pointed out how stupid they were to work their hearts out in shifts of 12 hours or more, only to throw it away by gambling on cock fights or boozing in pubs. He reminded people that money on its own was just so much metal and paper, but when put to good use, it could be a life-changer, so much so that some social historians estimate Wesley's preaching was a major fac-

tor in developing a middle class on each side of the Atlantic in the 18th and 19th centuries.

Wesley's preaching on money showed people they could save enough as adults to pay for the schooling they had been denied as children, and that could be a life-changer. By learning how to read and write, a person could start up the promotion ladder. By practising Wesley's message, ordinary people did not have to stay ordinary. Any of them could save enough to open a shop of their own, where they could be their own boss instead of toiling all their lives for somebody else. By saving their money instead of blowing it on a weekly "bust-out," a man and woman could buy a home of their own instead of living in a tenement basement.

All this was good news Wesley not only preached but practised. His published sermons sold so well on both sides of the Atlantic that he is said to have become the highest paid person in England.

So what did he do with all that income? He put it into a chain of shelters the Methodists built in the new industrial cities and towns that were exploding with people. There, people could find shelter and food, all of it made possible by the way Wesley practised what he was preaching. Now, centuries later, Wesley's sermons still remind us how money management is as much a part of a Christian's life as prayer or Bible study.

The Rev. Canon Dr. Reginald Stackhouse is principal emeritus and research professor at Wycliffe College, Toronto.



The Rev. Canon Ted McCollum and Bishop Linda Nicholls open Ontario's first ice chapel, located on Lake Simcoe. PHOTO BY BOB BETTSON

Ice chapel opens for anglers

BY BOB BETTSON

THE missional church is all about meeting people where they are, so the Rev. Canon Ted McCollum decided that the town of Beaverton, located on the shores of Lake Simcoe, would be a good place for what is being called Ontario's only ice chapel.

Bishop Linda Nicholls, the area bishop of Trent-Durham, dedicated the chapel, called St. Paul's on the Ice, on Feb. 4 during a brief, chilly service on the ice. A group of parishioners from St. Paul Anglican Church in Beaverton, some

clergy from the Victoria-Haliburton deanery, and Beaverton Mayor Terry Clayton attended. Beaverton is often called the ice fishing capital of Canada, because of all the huts that gather on the ice for fishing.

The chapel itself is a fishing hut that wasn't going to be used this winter. It was donated by one of Canon McCollum's parishioners, as were the signs and furnishings for the hut. It comfortably holds about four people and has candles, blankets and a binder that includes prayers suitable for anglers.

After Canon McCollum began

working on the idea, he talked to the mayor and the owner of the hut. Both said the idea was good. The church didn't need a license, since the hut would not be used for fishing.

The brief service involved prayers, and the hut was blessed with chipped ice rather than water.

Canon McCollum says prayer seems appropriate for fishing—either for a new experience, for a good catch, to give thanks for a day of fishing, or just to have some quiet time of reflection away, but still on the ice.



Assistant Organist Position

The Cathedral Church of St. James is accepting applications for the position of Assistant Organist to begin September 1, 2014. This position entails approximately 20 hours per week for 34 weeks per year. Salary will be commensurate with RCCO guidelines and accommodation may be available. Please send CV and applicable support material (sound files, etc.) to David Briggs at dbriggs@stjamescathedral.on.ca.

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LOOKING AHEAD

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

Worship

MARCH 5 – Litany by Candlelight with Holy Communion for Ash Wednesday, 6 p.m., St. Olave, Bloor and Windermere streets, Toronto. The service will be followed by a light supper at 6:30 p.m. and the first in a Lenten series about women of the Bible at 7 p.m., in which the Rev. David Burrows examines women's significant roles throughout the Bible. This Lenten series will run until April 9.

MARCH 9 – Choral Evensong for First Sunday in Lent, 4 p.m., with the choir of St. Peter, Erindale, St. Olave, Bloor and Windermere streets, Toronto. Clem Carelse, St. Peter's music director, will

look at the dramatic transition from mediaeval to Reformation music for Lent.

Music

MARCH 5 – Imposition of Ashes and sung Eucharist, featuring the music of Allegri and Byrd, 7 p.m., St. Peter, Erindale, 1745 Dundas St. W., Mississauga, Ont. The church will also host weekly organ recitals every Thursday at 12:15 p.m. during Lent. There will be choral evensong on March 27 at 7:30 p.m.

MARCH 18 – Concert featuring The Three Cantors at All Saints, Peterborough, 235 Rubidge St., at 7 p.m. Tickets are \$25. To reserve tickets, call the church at 705-742-0042.

APRIL 13 – A special Holy Week concert of favourite hymns, anthems and special pieces featuring the Parish Choir and the Etobicoke Citadel Band of the Salvation Army, 7 p.m., St. Peter, Erindale, 1745 Dundas St. W., Mississauga, Ont. For tickets, call 905-828-2095 or purchase them at the door.

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.

MARCH 4 – Pancake supper, St. Matthew, Islington, 3962 Bloor St. W., Etobicoke. Doors open at 5:45 p.m., dinner at 6:15 p.m. Tickets are \$7 for adults and \$20 for a family.

Rummage sale

APRIL 26 – Semi-annual rummage sale, 8:30 a.m. until noon, Grace Church, Markham, 19 Parkway Ave. Bargains galore on clothing, linens, household goods and other items. Call 905-294-3184.

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IN MOTION

Appointments

- The Rev. Capt. Gregory Bailey, Interim Priest-in-Charge, Parish of Georgina, Feb. 23.
- The Rev. Judith Alltree, Chaplain and Executive Director, the Mission to Seafarers, Sept. 1, 2013.
- The Rev. Kyn Barker, Coordinator of the Community of Deacons, Jan. 1.
- The Rev. Bryce Sangster (Diocese of Montreal) Priest-in-Charge, Parish of Campbellford, Hastings & Roseneath, March 1.
- The Rev. Lisa Newland, Incumbent, St. Matthew the Apostle, Oriole, March 15.
- The Rev. Vernal Savage, Incumbent, St. Peter, Scarborough, March 15.

Vacant Incumbencies

Clergy from outside the diocese, with the permission of their bishop, may apply through the

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- St. Barnabas, Peterborough
- St. Matthew, Oshawa

York – Credit Valley

- Royal St. George's College Chaplaincy
- St. George-on-the-Hill, Toronto
- St. Matthias, Bellwoods

York – Scarborough

- Christ Church, Scarborough

York – Simcoe

- Parish of Coldwater-Medonte
- Parish of Georgina
- St. Andrew, Alliston (Associate Priest)
- St. David, Orillia
- St. Mary, Richmond Hill

Ordination

- The Rev. Ian La Fleur will be ordained a priest at St. Andrew, Scarborough, on March 9 at 7 p.m.

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Conclusions

- The Rev. Lisa Wang concluded her ministry at St. James Cathedral. Her last Sunday was Jan. 26.
- The Rev. Daniel Tatarnic has concluded his ministry at the Parish of Coldwater-Medonte. He has been appointed Incumbent of St. Barnabas, St. Catharines (Diocese of Niagara), starting March 1.
- The Rev. Martha Tatarnic has concluded her ministry at St. David, Orillia. She has been appointed Incumbent of St. George, St. Catharines (Diocese of Niagara) starting May 1.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Prophets spoke word of God

The role of prophet in the Near East can be traced to the second and third millennium before Christ. Most of the local tribes had prophets associated with their religious cults. The Hebrew word for prophet is "Nabi," meaning a person called by God. Prophets in the Hebrew Bible were not fortune-tellers. They spoke the word of God. Their oracles were about past, present or the very near future.

Prophets are mentioned in the Patriarchal period and during the exodus, but they are most evident during the period of the monarchy, between 1025 BCE and 586 BCE. Abraham is referred to once as a prophet. Aaron and Miriam were called prophets, but they usually delivered the words of Moses. Moses himself was referred to as a prophet in only one place (Deuteronomy 34:10). Deborah was called a prophetess in the Book of Judges, but her usual role was as a judge or leader of her tribe.

The prophets are divided into two parts: the Former Prophets (those found in the historical books of Joshua through to 2 Kings) and the Classical or Literary Prophets. These are the men who had books in the Bible named for them. We will look at the Classical Prophets in a future column. Here we will examine the role of the Former Prophets, especially their relationship with the monarchy.

The first of the Former Prophets is Samuel. He is also called a judge and a priest. Samuel wasn't sure that a king was a good thing for the Hebrew people, but, compelled by God, he anointed the first two kings of Israel, Saul and David. Samuel is a fascinating figure in the Hebrew Bible, especially as an adviser to Saul.

Next we encounter Nathan, a prophet to King David. It was Nathan who advised David that his dynasty would be eternal. It was also Nathan who called David to task for his adulterous affair with Bathsheba. Both Nathan and Samuel were very influential in the lives of the first two kings. There is also evidence of groups of prophets roaming the countryside. For a time, Saul was associated with an ecstatic group of prophets.

Next in appearance are Elijah and his student Elisha. They are also described as healers and

miracle workers. They primarily prophesied against King Ahab and his wife Jezebel, who was a Canaanite and brought her Canaanite gods to Israel, causing many people to renounce Yahweh and worship false gods.

Elijah was considered the new Moses. He even had his encounter with God on Mount Horeb (or Sinai), as did Moses. Here he heard God's voice and received his commission to call the people of Israel back to the worship of Yahweh.

The most memorable story of Elijah was his battle with the prophets of Baal (the chief god of the Canaanite people) on Mount Carmel. You may remember the story. The people of Israel were in the midst of a drought, and Elijah challenged the prophets of Baal to a duel to see which god would consume the sacrifice and thus bring rain. They gathered on Mount Carmel. The prophets of Baal tried in vain to get their god to consume the sacrifice. They failed! Elijah doused the altar and wood with water, and God sent a fire to consume the sacrifice, the water and some of the prophets of Baal! Rain soon followed. Yahweh was successful and won back the hearts of the Hebrew people.

On Mount Carmel today there stands a monastery with a small chapel. During my visit to the Holy Land many years ago, I was invited to preach at the Eucharist on this holy mount. What a thrill it was to stand where Elijah had stood many centuries before and offer this story to the assembled group of students from Wycliffe College and other fellow travellers. You could visualize Elijah taunting the prophets of Baal.

Today, Elijah is considered the forerunner to the Messiah. The Christian Bible calls John the Baptist Elijah. At every Passover meal today, a cup of wine is poured out for Elijah and the door is opened to allow him to come in. A chair is set aside at every circumcision so Elijah may witness this holy event in life of the family.

The prophets were an important part of Hebrew history, especially during the time of the monarchy, usually calling kings and people to account for their moral and religious lapses. Their effect upon the people of the exile after 586 BCE was significant in leading the people into a renewed religious belief.

Work focuses on East Africa

Continued from Page 1

Canon Mukasa will continue to serve as the Canadian church's global relations officer for Africa. In addition, he has taken on a new role as African relations officer for The Episcopal Church. In this dual role, he will work to promote and strengthen relationships between the North American and African churches.

He said most of his work over the next three years will focus on East Africa, which he calls one of

the most strategic regions in the Anglican Communion. He said it is important for North American and African leaders to meet and learn from each other in order to overcome divisions and misunderstandings that resulted from issues around sexuality.

Canon Mukasa was instrumental in starting the Canadian and African Bishops in Dialogue group, which has forged bonds between African and North

American church leaders. The group has met in London, Dar es Salaam, Toronto and Cape Town, and will meet again this year in Coventry, England.

Canon Mukasa worked in the Diocese of Toronto's Congregational Development department before joining the staff of the Anglican Church of Canada in 2008. He will continue to live in Toronto and work out of Church House.

Letters

Continued from Page 5

gram since their inception, but is only one of a team of people who coordinate these programs, including staff from the Parkdale Golden Age Foundation. The awards are perhaps even more

inspiring when we remember that behind each person who received the Order is a "cloud of witnesses," representing all those others who contribute their time, talent, and treasure

to the ministry and mission of the church.

The Rev. Pam Prideaux
Incumbent, Church of the Nativity, Malvern

Clergy staff booth at bridal show

About 750
stop to talk

BY CAROLYN PURDEN

A major event for couples planning their wedding is the three-day National Bridal Show, held every January in Toronto. Thousands of future brides and grooms descend on the show to view wedding dresses, discuss destination weddings, book a photographer and find out the myriad other details they need to organize for their big day.

This year, the show offered all this and something more — a booth bearing the message: “Make your wedding spirit-filled. Speak to your local Anglican priest.”

The booth was the brainchild of the Rev. Canon Jennifer Reid, the incumbent of St. Peter, Erindale. “It was to raise awareness that churches have a role in weddings, beyond just being a wedding chapel,” she says. “It’s a place where we look after long-term relationships.”

With the support of Bishop Philip Poole, the area bishop of York-Credit Valley, she persuaded eight clergy to work four-hour shifts at the show from Friday through Sunday. As well, the Rev. Brian Murray, who leads a mar-



The Rev. Michelle Childs-Ward of St. John, Weston, and the Rev. Riscylla Walsh Shaw of Christ Church, Bolton, talk to visitors at a booth at the National Bridal Show. PHOTO BY MICHAEL HUDSON

riage preparation course, offered to work at the booth on Sunday morning, when the clergy would be in church.

The booth cost \$1,900 plus taxes, and Canon Reid obtained some donations of time and talent. One parishioner assembled the booth and Canon Reid’s cousin painted a sign. There was a small pew from St. Peter’s, some wedding bows and a lectern, and Robert McCausland’s studio lent a stained glass

window.

Clergy at the booth gave out cards with the diocesan contact information on one side and a wedding blessing on the other. Mr. Murray distributed a booklet about eight conversations every couple should have before they get married. “The grooms were very open to that,” says Canon Reid. “They’d say, ‘Well, this gives us something to talk about besides the wedding.’”

During the three days, the cler-

gy talked to some 750 people, Canon Reid estimates. Few were Anglicans, but many were Christian, nominal Christians or agnostic. The conversations ranged from “Does the church do weddings?” to “Can we have a priest bless us if we don’t get married in a church?”

There were deeper questions. Some asked what a church could offer that a secular wedding official could not. Other couples came

from different faith backgrounds and did not know how to deal with this in the ceremony.

After the show, Canon Reid said that e-mails from the other clergy indicated that all of them had had at least one significant faith-filled conversation during the weekend.

In terms of raising awareness of the church, Canon Reid believes the booth was successful, just in the number of people who walked past and were asked if they had considered a church wedding.

She adds that a travel agent in a neighbouring booth took several of Mr. Murray’s booklets because so many couples who came to see her about destination weddings were fighting all the time and seemed doomed to failure. Four young men running a photography booth on the other side also took some booklets.

“To have people in booths coming by and chatting with us throughout the weekend— you don’t know where you’ve reached, but you’ve opened up hearts and minds for just a moment.”

Shortly after she booked the show, Canon Reid discovered that the Church of England regularly attends wedding shows and has an online listing of them all. While she would enjoy doing the show again, she thinks it should become a diocesan initiative, especially as people who attend come from all over the Greater Toronto Area.

Christians plan flash mob

BY TANYA BALETA

CHRISTIANS across the Greater Toronto Area will come together to take part in a flash mob on April 26 in celebration of Christian unity. Performers will sing and dance in a choreographed routine to John Michael Talbot’s *We Are One Body*.

“We want to do something that will bring our faith out to the community,” says the Rev. Jeanette Lewis, the incumbent of St. Peter, Carlton Street, and co-organizer of the event. “It’s going to be exciting.”

Ms. Lewis and the Rev. Matthew Parker, director of church at the Yonge Street Mission, have been planning the event since last September. Ms. Lewis presented the idea of a flash mob at the first meeting of a

new ministerial group in Cabagetown, a neighbourhood in downtown Toronto. The group seeks to bring together clergy from different churches in the area. Members were asked to bring ideas for something Christians from different denominations could do together as an act of unity.

“I expected my idea to be shot down, but it wasn’t,” says Ms. Lewis. “In fact, as soon as I mentioned it, Matthew said he knew the perfect song. It was meant to be. The very title of the song says what we’re trying to get across.”

Participants will gather at the Yonge Street Mission’s Centre for Urban Education at 10:30 a.m. on April 26 to learn and practice the routine. Lunch will be provided before the group walks to Allan Gardens for its first performance

at 1:15 p.m. A second performance will take place at Yonge-Dundas Square at 1:45 p.m.

Among the performers will be Anglicans, Lutherans and United Church members. The Salvation Army and Roman Catholics have also been invited to take part.

Ms. Lewis says she is hoping to attract between 80 and 100 singers and dancers. Participants of all ages and skill levels are welcome. “It will be a simple dance that anyone can learn in a couple hours.”

Organizers are also looking for videographers, as well as marshals to help manage the performers. “If this can get the message out there about Christians working together, then it will be great,” she says.

For more information, visit www.torontoflashmob.com

BRIEFLY

Anglicans invited to Justice Camp

Anglicans in the Diocese of Toronto, particularly those aged 18 to 35, are being invited to take part in Justice Camp 2014. The gathering, which is held every two years in a different diocese in Canada, provides learning experiences that are aimed at creating an awareness of and passion for social justice. This year’s camp will be held in the Diocese of Edmonton Aug. 15-21. The theme is “Land” and participants will learn about Alberta’s oil sands industry, urban poverty, aboriginal reconciliation, food production and ecology and conservation, among other subjects. As with previous camps, participants will travel to specif-

ic areas to learn first-hand about the issues. A trip to Jasper National Park will be included in the itinerary. To register, visit www.justicecamp.ca.

Vehicles shipped to Latin America

Five ambulances and a bus were shipped from Toronto to Latin America in January. The vehicles, filled with medical equipment and 3,000 pairs of glasses, will be delivered to El Salvador and Ecuador. The Rev. Hernan Astudillo, priest-in-charge of San Lorenzo, Dufferin Street, said the vehicles and equipment will help poor people in those countries. He plans to lead another convoy down to Latin America in September. Since 2001, the church has sent more than 70 vehicles and tons of medical equipment and medications to El Salvador, Guatemala, Nicaragua and Ecuador.



Skating away the winter blahs

ADEN Nsubuga, 3, (pictured at far left with Katie Douglas) got his first taste of skating at St. Olave, Toronto’s first annual family skating party, held on Feb. 1 at Rennie Park in Toronto. The event drew 36 children and parents. The children were from the church’s Sun-

day school, youth group and nursery. “The weather had warmed up considerably on that day, but of course we also got a lot of snow, so they had to keep clearing the ice,” says Janice Douglas, a churchwarden. “Our coats may have been dampened, but not our spirits!”