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# The Anglican

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DECEMBER 2013

## CHRISTMAS MESSAGE

BY BISHOP PETER FENTY

## Share God's gifts

**T**he seasons of Advent and Christmas are exciting times of the year. Advent announces that the celebration of the birth of Christ is coming. We see the shopping malls and stores transformed into beautifully decorated places in which to shop for gifts for family and friends. We are treated to wonderful Christmas music that inspires goodwill and offers fond memories. Our worship includes some of the most inspiring and wonderful Advent hymns and prayers.

I have always enjoyed the lighting of the candles on the Advent wreath and the story told in anticipation of the birth of the Christ child. The Advent hymns and carols speak powerfully and profoundly about God's promise of salvation for all of humankind.

The birth of the Messiah, our Lord and Saviour Jesus Christ, offered and continues to offer hope for a better world. We think of Christmas as a time of giving, and it truly is. We give thanks to Almighty God for the gift of His only Son. As we prepare for and celebrate Christmas, I encourage us to take time to reflect on what it really means for us. God chose to give, in order that we might have. Let us think of the positive and meaningful things of the season, and the gift of life in all its fullness that Christ offers.

This holy season is a constant reminder to all of us that "God gave," and that God continues to give opportunities to each of us for making a difference in the lives of others. At Christmas, we give gifts to family and friends in anticipation of receiving. How about this year choosing to offer a gift that is not material but of intrinsic worth, such as love, peace, compassion and forgive-



### LIGHTING THE WAY

Young people light the first candle on the Advent wreath at St. Paul the Apostle, Rexdale in Toronto. A candle will be lit each week during Advent, followed by the lighting of the middle candle on Christmas Eve. PHOTO BY MICHAEL HUDSON

ness, to name a few?

God is love, and it is out of love that God gave his only Son for the salvation of humanity. Love for others, including those who may hurt us, is still at the heart of our Christian life and witness. Christ has given us the example of loving others unconditionally. We must love others for their sake. Scripture reminds us that we are to "Love God with all our heart, and soul, and mind, and strength; and love our neighbour as ourselves." Paul tells us that love is the greatest gift of all.

In Christ, peace is offered, and we are invited to pursue peace in our daily lives. May we be more intentional in making every effort to live lives of true neighbourliness, which means living in peace with others. There is far too much violence in homes, neighbourhoods and our communities. The risen Christ offered peace to his frightened friends and continues to offer peace to each and every one of us, for he is the Prince of Peace.

Compassion is a virtue. We need to be compassionate in our relations with others. Many have become so self-centered that the ability to be compassionate seems to be lost. Jesus showed compassion for many with whom he came into contact. He was always concerned about others for their sake and encouraged showing compassion for each other.

In the Lord's Prayer, we say, "Forgive us our sins, as we forgive those who sin against us." When people say or do hurtful things, however, it makes it very hard to consider forgiving them, but we must find the capacity to forgive. Forgiveness is not passive behaviour or a sign of weakness. It is the ability to release the other—as well as the self—of anger and pent-up feelings that make us sick. When we forgive another, we are both set free. There is no greater gift than forgiveness for someone who has hurt us and is looking for reconciliation.

Continued on Page 10

## THE ARCHBISHOP'S LEVEE 2014

at the Cathedral Church of St. James



Please join Archbishop Johnson and the College of Bishops to offer best wishes and prayers for the New Year.

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# Diocesan Missioner is here to help

## Anglicans trying new forms of church

BY STUART MANN

**JUST** three days into her new job as the Diocesan Missioner, the Rev. Susan Bell flew to England to attend a conference on fresh expressions of church. She thought she would just sit quietly in the audience and listen to experts talk about planting new churches and connecting with people in new ways.

"In fact, when I arrived, I was approached by people from western Australia, Germany, Sweden, Denmark—from all over the place," she says. "They had heard that the Diocese of Toronto was way out in front and they wanted to know what we were doing and how we were doing it. They wanted to hear about our commitment to this idea of mission."

It was a pleasant start to the job. Since then, she has been working with Anglicans at every level of the church—diocesan, episcopal area and parish—to encourage and enable missional activities. "People are already doing amazing things, and I'm here to help," she says.

Since 2007, when Archbishop Colin Johnson encouraged Anglicans in the Diocese of Toronto to "drive the family car," new forms of church and new ways of sharing the Gospel with those in the wider community have been bubbling up all over the place. Some



The Rev. Susan Bell at Artscape Wychwood Barns, a community cultural hub in Toronto. PHOTO BY MICHAEL HUDSON

of those efforts have been big, such as the "reboot" of St. George the Martyr, Toronto, or the creation of a Mandarin-speaking ministry in northeast Scarborough, and some have been small, such as the start of a gathering in a local pub. In every case, the purpose has been to reach those who have not been reached by traditional forms of church.

"I think mission is rooted in the Great Commission: Go and

make disciples of all nations," says Ms. Bell. "Think of St. Paul working shoulder to shoulder with people in their daily lives. It's about meeting people where they are and building relationships. The days are largely gone when we can say, 'If we build it, they will come.'"

Statistics show that 40 per cent of the Canadian population is "unchurched," meaning they have had no Christian formation or church-going experience. For

these people, "the church is simply not on their radar, so we can't just open our doors and lay on another service or another program and expect people to come," she says. "We have to be in the business of making relationships, starting with loving service to our neighbour and going out and being a living, walking sacrament."

As strange as this may sound, it's not a new way of being Anglican, she says. "We have the

tremendous blessing of a mixed economy in our diocese—our missions alongside the riches of the inherited church. It's about becoming an invitational community again, something that Anglicans have been very good at. We just have to remember the family story. This is recalling us to ourselves. If you think of all the churches that are in the diocese now, at one point they were all planted. Faithful people in every generation have gone out and said, 'We want to invite our neighbourhood to be part of the Body of Christ,' and they planted a church and worked at it. That's what we're after again—that sense of being invitational."

Under the leadership of Archbishop Johnson, the diocese has been intentionally working at that for several years now. "There have been a lot of twists and turns in the road, but I think we're learning a huge amount," she says. "The Reach Grants, for example, are so exciting—watching ideas bubble up from people all over the diocese, and all they need is a little bit of encouragement and seed money."

The Reach Grants are small amounts of money, from \$500 to \$5,000, given by the diocese to Anglicans who want to try new ways of reaching those outside the church. Ms. Bell says the grants have sparked a lot of creativity, particularly among lay people. "Connections are being made between this idea of mission and what they can do."

In addition to her role as the Diocesan Missioner, Ms. Bell is the associate priest at St. Martin-in-the-Fields, Toronto, and the chaplain at Havergal College, a girls' private school in Toronto. Her husband is the organist at St. Paul, Bloor Street, and they have four children.

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Clockwise from top left: Bishop Peter Fenty and his wife Angela are joined by Archbishop Colin and Ellen Johnson; members of San Lorenzo Ruiz, Toronto, enjoy the dinner; the Rev. Canon Dawn Davis and her daughter check out the silent auction items; Bishop Fenty and the Rev. Canon Stephen Fields; the Rev. Nicola Skinner. PHOTOS BY MICHAEL HUDSON

# Dinner raises funds for clergy in need

BY SUSAN MCCULLOCH

**ALMOST** 200 Anglicans from parishes in York-Simcoe and beyond gathered on Nov. 9 to help clergy and their families in times of need. The York-Simcoe Bishop's Company Dinner, held at the Barrie Country Club, featured a gourmet meal and a silent auction. Bishop Peter Fenty, the area bishop, gave the keynote address.

"We must not be afraid to take risks, ask the hard questions or face the challenging realities of our times," he said. "We must work unceasingly so that everyone in God's world enjoys the basics of life, and that each person is treated respectfully and with dignity. We have to safeguard against treating others contrary to how we would want to be treated."

Bishop Fenty urged his listeners to develop a holistic approach to life and living. "To live and participate in God's mission requires of us the courage, faith and will to act, even contrary to the ways of the world. If we desire and hope for a future in which our communities are truly open to what is just, then we must pursue justice even against the odds. If we be-

lieve in a society in which people count and matter, then we must advocate for all to have equal access to the good things of life."

Archbishop Colin Johnson spoke about the importance of the Bishop's Company in raising funds to assist clergy and their families. Earlier in the week, he had been able to help the spouse of a cleric travel to Australia to attend her father's funeral. Without the support of the Bishop's Company, he said, she would have been hard-pressed to afford the \$11,000 round-trip airfare. He thanked everyone in attendance for making it possible for him to provide this support to a family in a time of need.

A silent auction featured everything from homemade cookies to tickets to the Toronto Maple Leafs. The auction raised \$4,580.

The dinner was sponsored by Hugessen Consulting, Ken Maynard Insurance Brokers, Ltd., Michael and Sue Burns, Mel Cartmill of Total Kitchens, Newmarket, and Laceby Real Estate, along with 24 supporting parishes.

*Susan McCulloch is the FaithWorks campaign manager.*



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BIBLICAL QUOTE INSIDE EACH CARD:

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you; therefore the child to be  
born will be holy; he will be  
called Son of God.**

[Luke 1:35]

Image by Shelby, grade 5,  
St. Peter's Anglican Church, Erindale

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# We can all be evangelists

BY BILL HERON

The Anglican congregations in the small towns of Palgrave, Tottenham, Beeton and Bond Head had dwindled to the point where they could not sustain themselves. The solution was to amalgamate, with the centre located in the church in Tottenham. We were to be given an entirely new name: the Church of the Evangelists.

The name has a double meaning. It is an amalgamation of the four Gospel writers, and it is also a reminder that we are all called to be evangelists—proclaimers of the good news of God in Christ.

That role has been unfamiliar to most Anglicans in Canada. For centuries, our denomination has represented the Establishment, and we have taken it for granted that people are familiar with our beliefs and stories. Evangelism has been equated with missionary work in far-away places.

Members of the Church of the Evangelists, however, have found a great opportunity to be evangelists in our own backyard. It has involved some unexpected people and produced some surprising results.

A number of our newest mem-



Samantha Muirhead and Hazel Miller walk into the Church of the Evangelists. PHOTO BY BILL HERON

bers are young people who attend Sunday worship and Sunday school of their own accord—

without a parent bringing them or having sent them. How did this come to be? It happened because three generations of one family found evangelism a natural thing to do.

It appears to have started with Gertie Williams, a big-hearted grandmother who has two of her grandchildren with her every day after school. Her next door neighbour's daughter, Tanisha, is a schoolmate of theirs who is sometimes included in their activities.

One day, Tanisha observed that Gertie's family went to church every Sunday, but that her own family didn't. Gertie's response was: "Well, you can come with me. If you want to come to church with us, we go every Sunday, and you'd be more than welcome. All you've got to do is walk across the lawn."

Tanisha, open and curious, and comfortable knowing a few of the kids who already attended our church, quickly became a familiar face at the Church of the Evangelists. Her cheerful, outgoing nature endeared her to everyone, and the congregation was delighted when Tanisha expressed a desire to be baptized.

The next link in the chain of evangelists is one of Gertie's daughters. Denise Williams is co-director of the Sunday school at the Church of the Evangelists, along with Monique Chirrey. Their program is so appealing that children who visit want to keep coming. "They have a really good charisma between them," says Gertie. "They're both easy-going. They're both relaxed. The kids can sense that in them."

The draw of the program is evident in a recent incident. It was suggested that three or four of

the older girls be asked to join the choir. When they were approached, they asked, "Is that going to interfere with our Sunday school?" When they were told that it would, their answer was: "Then we don't want to go in the choir."

The third-generation evangelist is Crystal, daughter of Denise and granddaughter of Gertie. When she heard about "Bring a Friend Sunday," she asked about a classmate: "Grandma, can Samantha come to church with us on Sunday?" Gertie's answer was an immediate, enthusiastic, "Yup!"

Once again, a young person visited, found friends, enjoyed the program and now attends regularly. "Once I brought her," Crystal says, "Sam asked if she could go again, and it's kept on going."

Crystal has continued to bring in new members. Gertie recalls: "Then there was Hannah, whose parents don't go to church, either, but it was Bring a Friend Sunday again, and Crystal brought her. And now Hannah's been baptized in our church and she goes to our confirmation classes."

It hasn't stopped there. Our new young parishioners have in turn invited other friends. A culture of youthful evangelism has developed. The Rev. Naomi Miller's daughter Hazel, for one, has not waited for a Bring a Friend Sunday. More than once she has invited a kindergarten friend for a sleepover, followed by church. As she has observed: "All the cool big kids bring a friend."

Bill Heron is a member of Church of the Evangelists, New Tecumseth.



## TheAnglican

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A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

### Archbishop of Canterbury:

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

### In Canada:

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

### Primate:

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

### In the Diocese of Toronto:

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

### The Archbishop of Toronto:

The Most Rev. Colin Johnson

### York-Credit Valley:

The Rt. Rev. Philip Poole

### Trent-Durham:

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# Videos tell stories



If this column were a class, today would be the day we watch videos. Actually, let's do that anyway. I invite you to visit the website for St. Clement, Eglinton, at <http://stclements-church.org>, and watch the welcome video you will find on the homepage.

I chose this one because it's a great example of a well-executed parish video. I am not talking about its technical aspects, important as they are. I am talking about its purpose, audience and message—all crystal clear on the first viewing. The video is obviously intended for seekers or newcomers to St. Clement's and its purpose is to let them know how St. Clement's can be relevant in their lives. The message is "You are welcome here." Notice that the video manages to get its point across in less than two minutes. It is brief, targeted and engaging—three qualities that make for a video people will want to watch and share with their friends.

Video has vast—and, in our diocese, largely untapped—potential in helping churches tell their stories and connect with parishioners and seekers. Welcome videos are one way. Educational videos are another. Have a look at the excellent videos offered by Redeemer, Ajax, at <http://www.redeemthecommuter.com>, on topics including marriage, parenting children and teenagers, and Christianity 101.

Sermon videos have proven effective for the Church of the Transfiguration in Toronto. "We are very low-tech," says the Rev. David Giffen, the incumbent. "It's literally just a camcorder at the back of the church. I cut it myself after the service and post it on YouTube." The videos are

## SOCIAL MEDIA

BY HENRIETA PAUKOV

useful in several ways. When he visits his house-bound parishioners, he brings his iPad so they can watch the latest sermon and talk about it. "It's a way for them to stay connected to what's happening," he says.

The sermons are also a tool for evangelism. The church posts them on its Facebook page and parishioners then share them with their own Facebook networks. It's a less intimidating way to share their faith and "actually may touch more people than you think," says Mr. Giffen. He can think of half a dozen parishioners who found their way to Transfiguration after watching its videos. Gillian Mitchell, who posts sermons for St. John, York Mills, reports a similar experience. Many new members say they found St. John's through its website and "watched the sermons to get a taste of what they would find on a Sunday morning," she says.

Besides welcoming, education and evangelism, how could your parish use video? Here are a few ideas from *Social Media for Social Good*, which I have adapted for a church context: You could document parish events, give a tour of your church, or feature your meal program, community garden or other outreach ministry. Whatever you decide to do, make sure you think through your audience, your goals and your message before you start. Speaking of audience, captions make your video accessible to more people.

Once you have made your video, it's time to make it available to others. First, figure out where to post it. Two popular video-sharing websites are YouTube and

Vimeo. Which should you choose? That depends on your goals. If your goal is to get your video watched by lots of people and possibly reach some seekers, then choose YouTube. It receives more than 1 billion visitors each month and is also an important search engine.

If you are less concerned with reach, then Vimeo might be the right tool for you. "The main advantage [of Vimeo] is video quality," says the Rev. Jesse Dymond, on-line community coordinator for the Anglican Church of Canada, explaining that Vimeo allows users to upload larger and higher-quality videos. He encourages the use of Vimeo for videos that will be played at events or for saving downloaded videos. No matter which video-sharing site you choose, be sure to give each video you post a title, description and tags, so that people can find it easily and determine its contents at a glance.

Finally, it's time to share your video. Here's where the work you have done on your Facebook page and Twitter account pays off, because the supporters you have cultivated on these sites will share your video with their networks. Mr. Giffen says that many people may not be ready to "step out and knock on doors and have conversations with people, but they are willing to post something that shows where their faith is. It's an easier avenue into evangelism for them."

So what are the stories your church could tell? And how would you tell them with video?

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



## EDITOR'S CORNER

BY  
STUART MANN

# Keep God in the picture

A little while ago I had the good fortune of attending a conference in a town in the Canadian Rockies. I was very excited to go. As a life-long resident of southern Ontario's flatlands, I love the mountains and find them inspiring.

The town and the mountains were every bit as beautiful as I was hoping they would be—a prosperous little city surrounded by low foothills and, in the background, towering peaks. I spent most of my time just looking at them in awe and wonder.

On the second day of my visit, I picked up a magazine about all the businesses of the town. There were lots of photos of clean storefronts, happy customers and friendly staff. I flipped through it, then put it back on the shelf and continued on my way.

As I walked along, I kept thinking about the magazine. Something was bothering me. Then I realized what it was: there were no mountains in the photos. The editor of the magazine had air-brushed (today we call it "Photoshopped") all of them out of the pictures.

I understood why the editor had done this. He or she wanted to draw the reader's eye to the businesses and shops, not the mountains. The business owners—the people who paid for the production and circulation of the magazine, not to mention the editor's salary—wanted customers to come to their stores and buy their goods. The mountains were a distraction, even a threat.

I thought of us back in the Diocese of Toronto. Did we air-brush God out of our lives in order to look good and attract people? I used to do this all the time, to the point where I was an Anglican in name only (although still claiming full membership in the tribe). I thought I needed to hide God or my faith, such as it was, in order to get along with my friends, find a job and fit into society.

I still do that, but not as much. I no longer try to hide the fact that I'm a Christian. I remember the first time I said in a conversation that I was a believer. It was a tremendous relief, and I was surprised at how easy and natural it was. Instead of halting the conversation, as I was afraid it would, it actually deepened the dialogue. We ended up having a great conversation about faith and a lot of other things as well. Since then, I've had many conversations like that. People want to talk about their faith; they're just looking for someone they can trust to tell it to.

If you're a lay person, I encourage you to share your faith with others. You'll know when the time is right. Don't be afraid. Just share what you can, in a way that you're comfortable with. God will look after the rest.

# Prepare for Christ's coming among us



BY SEÁN J. MADSEN

The Anglican Church's liturgical year is profound with its annual celebration of the events in Jesus' life and ministry. Advent has a special prominence, however,

as a time of anticipation, for when it arrives, we know that the observance of the birth of Christ is imminent.

As one Advent succeeds another, we are challenged to go deeper in our understanding of its purpose for us and to keep seeing it in new and different ways. Do we fully appreciate the wonder of God stepping out of eternity into time as a little baby, born to a poor family? What are the things that God is trying to tell us by coming to us in this way?

Like Mary, we may have questions, and like her, we may ponder aspects of the significance of Christ's mission. Luke's Gospel tells us that she responded to the angel Gabriel's announcement to her that she would become the mother of the long-awaited Saviour by asking how this might be, as she was not married. She also reflected on the significance of the visit by the shepherds, who were sent by an angelic appearance.

We are left wondering if the shepherds ever encountered Jesus again later during

his ministry. We can contemplate as well what the Wise Men may have done with their knowledge of Christ's birth, when they returned home. We are only given the briefest glimpse of these characters in the Gospel story.

There are questions that we might ask directly of ourselves, too. Are there places in our lives where there is no room at the inn for Jesus? How can this annual reminder that he had to be born in a lowly stable affect our view of the problems in the world—and the ways in which we might better respond to the needs of the homeless, of refugees, and of others who are inadequately housed? What could we do to bring them real hope as well?

The spirit and purpose of the Advent season are well summed up in the collect for the third Sunday of Advent, which says: "God of power and mercy, you call us once again to celebrate the coming of your Son. Remove those things which hinder love of you, that when he comes, he may find us waiting in awe and wonder, for him ..."

In many of our parishes, where we progressively light the candles of the Advent wreath with each succeeding Sunday of the season, this and the other collects of Advent lead us to the full drama of the approaching Christmastide.

The Old Testament reading for the third Sunday of Advent is taken from one

of the lesser known prophets, Zephaniah. It reads, in part, "On that day it shall be said to Jerusalem: Do not fear, O Zion: ... the Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; ... as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth" (Zeph. 3:16-20).

Zephaniah prophesied during the reign of King Josiah of Judah (640-609 BCE). His overall message was a warning of impending judgement, but also the assurance of eventual blessing. As suggested in the reading quoted above, this prophecy of the Lord's benevolence was intended not only for the chosen people but ultimately for all nations. As such, it is an early echo of the Gospel and indeed thus foretells the coming of Christ.

With each Advent, we are again brought home to the marvel of God's actual coming among us. May this Advent be for you a rich time of reflection and of deep renewal. May it also be a new beginning in your appreciation of the wonder of Christ's incarnation.

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

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# Mississauga churches thank farmers

## Anglicans staff booth at outdoor market

BY CAROLYN PURDEN

**THE** Rev. Canon Jennifer Reid, the incumbent at St. Peter, Erindale, has been shopping at the Square One farmers' market in Mississauga for many years. The market, which is held on Fridays and Sundays, always draws a large number of families. This year, Canon Reid saw it with different eyes.

"The farmers are picking their produce the night before and they're in their trucks at three and four in the morning to drive there and set up," she explains. "I wondered if anyone ever thanked them. I thought that here was an opportunity for the churches to acknowledge the farmers' work and encourage others to thank the farmers."

She talked to the market organizer and asked the cost of renting a booth for a day. But when she explained the purpose, the organizer waived the fee.

Two churches—St. Luke, Dixie South, and St. Hilary, Cooksville—joined St. Peter's, and together they planned an array of activities and treats for people to enjoy for free. The booth opened at 8 a.m. the Friday of Thanksgiving weekend under a large banner that read, "The Anglican churches of Mississauga thank the farmers."

That Friday was a professional development day for schools, so parish volunteers set up a table of thanksgiving crafts, inviting children to make pictures and

posters and deliver them to the farmers.

Recipe cards bearing the names of churches in Mississauga were also given away. "That became a draw for people to come over," says Canon Reid. In addition, she drew up a booklet of mealtime blessings from various faith traditions and created a list of local churches, and these were given away as well. Volunteers baked and bagged more than 200 cookies and delivered them to every person working in the market. A sticker on the bag read, "Thank you for feeding us."

Canon Reid said the goodies were well received. "Some farmers were hugging us and grinning." One farmer was particularly grateful, as she had got a late start and her farm hands had not had breakfast.

At lunchtime, eight of St. Peter's choristers turned up and sang songs and hymns of thanksgiving, attracting a large crowd.

Initially people were reluctant to approach the booth, says Canon Reid, but once one or two people stopped by, suddenly there was a crowd. Many had a hard time believing that everything was free and a donation was not required.

Altogether, about 40 children took part in the crafts and more than 200 people stopped by the booth during the day. The farmers were surprised and appreciative.



Clockwise from above: the Rev. Canon Jennifer Reid hands out bags of cookies to vendors at the farmers' market at Square One shopping mall in Mississauga, accompanied by Carol Samuels-Faria and the Rev. Paul Walker; children make crafts at a booth run by three Anglican churches; choristers sing for passersby. PHOTOS BY MICHAEL HUDSON

## Bags provide food for thought

BY PETER DALE

Brown lunch bags lined the back of the Church of the Redeemer, Toronto, on Oct. 17. Each bag contained an apple, a postcard to Prime Minister Stephen Harper and an information card. The bags were labelled "Chew on This." Organizers wanted the recipients to munch on the apple, "chew" on the information provided on the card and send the postcard to Prime Minister Harper, exhorting him to take action against poverty in Canada.

Twenty four volunteers handed out 500 bags on the sidewalk outside of the church, which is located at Bloor Street and Avenue Road. The initiative was part of the "Dignity for All" campaign, a national effort sponsored by several agencies.

As the volunteers handed out the bags, they thought of Susan, who works 25 hours a week at a grocery store in Ontario. She earns a minimum wage of \$10.25



A volunteer hands out a Chew on This bag outside the Church of the Redeemer, Toronto. The campaign urged people to think about poverty and write to the Prime Minister. PHOTO BY MICHAEL HUDSON

per hour and receives no benefits. Her net monthly income, after deductions, is \$1,008, putting her well below the poverty line. Susan represents the working poor, a group that is often forgotten.

The campaign called for the implementation of a federal plan to

eliminate poverty by following the recommendations of committees of both the House of Commons and the Senate. It wanted government to strengthen the income security programs for poor, single, working-age adults, and to protect and further the gains made in dealing with children and seniors who live in poverty. It also called for investment in housing and affordable childcare. Many Canadians are unaware of Canada's poor performance when it comes to dealing with poverty within its borders. This makes it important that every effort be made to inform Canadians and urge them to put pressure on the federal government to take action.

Peter Dale is a member of the Church of the Redeemer, Toronto.

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# 'I love working in south Etobicoke'

*Rosemary MacAdam is the part-time youth minister at St. Margaret, New Toronto, in south Etobicoke. She is the Youth Ministry Area Coordinator for York-Credit Valley. She also works at Scarboro Missions in Toronto, running a workshop for high school students about the Golden Rule and world religions.*

**At St. Margaret's, I run three weekly programs for youth.** I am blessed to have created a relationship with Humber College's Child and Youth Worker program, so we currently have three Humber students doing their placements at the church. It's a great way to connect with a community college, and to connect college students with the church. With the student placements, I run an after-school cooking club for teens and a Friday activities program for youth aged eight to 13. The Friday program uses the Humber students' gifts to plan therapeutic activities. I am also working on building up a vibrant Sunday youth program.

**In my job as the area coordinator, I worked hard on the diocesan-wide Anglican youth retreat, held at the end of October.** We had about 100 youth for a weekend retreat at Camp Medeba in the Haliburton Highlands. The theme was "Finding God at the Movies." We explored what God was saying in our contemporary context to youth in grades seven to 12. I think having larger events where youth can connect and meet other Christian youth is vital.

**The first time I went to south Etobicoke was when I went for my youth ministry interview at St. Margaret's.** To be honest, my first thought was "Where am I? This doesn't feel like Toronto at all." South Etobicoke has its own identity and has a small-town feel to it. On Lake Shore Boulevard, people say hello, and there is a strong community identity. Most of the youth who come to our programs live on that street or very close by, so there is a strong community connection, which is really wonderful. I love working in south Etobicoke.

**I became a youth worker after volunteering in an after-school youth program run by St. John the Evangelist in Peterborough.** I was completing my undergrad at Trent University. The program was for high school students and was run by Christian



**Rosemary MacAdam near Lake Shore Boulevard. At right, young people attend a 'poetry slam' at St. Margaret's last year. PHOTOS BY MICHAEL HUDSON**

Harvey. I really enjoyed working with the teens and learned so much from them. When I graduated from Trent, Christian asked if I would consider applying to the diocese's Youth Ministry Apprenticeship Program. This is where apprentices learn how to be youth ministers. I was hesitant at first but eventually agreed to the interview. I was accepted and have been on this path ever since. For me, children and youth are powerful teachers, and I am constantly learning about myself and the Spirit through them. Sometimes it is difficult to work with youth, but at other times I am completely humbled and awed by their gifts.

**I graduated in Women's Studies from Trent University.** I was heavily involved in the fair trade movement and the anti-sweatshop movement, specifically the United Students Against Sweatshops organization. I travelled to El Salvador and Nicaragua to work with women organizing for better working conditions in the sweatshop factories. I worked in Trent University's purchasing department as the fair trade coordinator to ensure the university ethically sourced all of its clothing. I also worked one summer for a trade union, organiz-



ing hotel workers in Niagara Falls. My last job before becoming a youth worker was working for six months on an organic farm just outside of Peterborough.

**Both my parents' involvement in social justice and their strong integrity as human beings have shaped me a lot.** Holy Trinity, Trinity Square, in downtown Toronto was my home parish, and I have always had a strong connection between my faith and social justice. I have also had wonderful mentors and teachers, both Christian and from other faith traditions, who have really influenced and inspired me. The call of the Gospel is Jesus calling us to build societies of justice and peace, which is something I strongly believe in. I think my experience of

**Youth can be brutally honest and they ask a lot of questions.** These are gifts that are very important in the church. Youth also constantly challenge and call the church to be relevant in today's society. They ask the church, "How is what you are talking about relevant to my life?" The theme for CLAY (the Canadian Lutheran Anglican Youth gathering this summer) is "Worth It." It's a great theme because it asks us to explore why being Christian and following Jesus is worth it. The church doesn't need to be "cool" to be able to meet our youth; rather, we need to be authentic and relevant.

**I practice yoga every day and am a very avid dancer.** Spirituality is a very embodied experience for me, so doing yoga, dancing, hula hooping and cycling are all vital ways I connect with myself and my spirituality. I commute to south Etobicoke from downtown Toronto by bicycle along the lake, and though people think I'm crazy for cycling an hour each way to work, it is actually a wonderful part of my day. I love learning about world faiths and spending time with my cat Charlie. I'm fascinated by personal growth and physiotherapy, and read books about physiology and the wonderful sphere of human existence.

**What do I want to be doing five years from now?** Living in Bali and working as a yoga teacher at a yoga retreat center! Or working at St. Margaret's with my family of amazing youth. Developing a workshop on sacred stories and travelling to high schools to talk about spirituality. Travelling with Scarboro Missions to Turkey to learn about Sufi mystics. Having a baby and becoming a Sunday school teacher leading Godly Play. Moving to the country, having a lot of cats and growing my own food. The possibilities are endless!



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# CANADA BRIEFS

## New Advent calendar engages children ①

Su McLeod, the family ministry facilitator for the Diocese of British Columbia, came up with a new Advent calendar that engages children in global and local celebrations of Christmas, as well as praying for specific needs. Here are her instructions: create 24 parcels using maps as wrapping paper, and number them from one to 24. In each parcel, state the name of the country that is shown on the map, along with how the people there celebrate Christmas and a prayer for a specific need. The parcel could also include small presents representing the country. The parcels can be stored in a suitcase, with the big numbers going in first and the small numbers on top. Open a package each day to learn about Christmas in another land and what its needs are.

*The Diocesan Post*

## Man collects socks for needy feet ②

For All Saints Cathedral's Gordon Smith, success is counted in pairs. When Mr. Smith learned that 85 per cent of those visiting a foot clinic in Edmonton didn't have clean socks to put on after their treatment, he set out to make a difference. He began by talking to friends and students, and right away he was given 10 pairs, then 50, then 100. "All of a



sudden, I'm in the sock business," he recalls. Eight years later, Mr. Smith has collected 65,000 pairs of socks, along with toques, mitts and underwear. He has adopted the phrase, "Sock it to me, brother!" as the slogan for his work. The socks are given to social service agencies in downtown Edmonton.

*The Messenger*

## Opinions sought on new name ③

Anglicans in the Diocese of Rupert's Land were being asked to comment on a new name for their diocesan centre. The centre used to be called the Anglican Centre. However, it now also houses the staff of the Manitoba/Northwestern Ontario Synod of the Evangelical Lutheran Church in Canada. The two staffs working under the same

roof meant that the building needed a new name. They came up with the following names and asked Anglicans and Lutherans to pick their favourite one or suggest another:

Anglican/Lutheran Centre, Anglican-Lutheran Mission Centre, Faith Centre, One Faith Centre, Nesbitt Commons and Synod House. The new name was to be officially announced at an open house on Nov. 26.

*Rupert's Land News*

## Vergers to meet in Burlington ④

For only the second time in its 25 year history, the Vergers' Guild of the Episcopal Church will meet in Canada next year. About 100 members will hold their yearly conference at St. Luke, Burlington, Sept. 25 to 29. In addition to excursions and social events, the group will hold their annual meeting and participate in in-service training and other educational sessions. For more information about being a verger or the conference, contact Terry Hughes at [hugest@cogeco.ca](mailto:hugest@cogeco.ca) or 905-632-9535, or visit the guild's website at [www.vergers.org](http://www.vergers.org).

*The Niagara Anglican*

## Bikers tour diocese to help hungry ⑤

A group of Christian bikers, including the dean of St. Paul's Cathedral in London, Ont., went for a ride around the Diocese of Huron in September to raise money for The Daily Bread Food Bank and the Fellowship Centre, both located at the cathedral. The ride started with a "blessing of the bikes" at the cathedral and included stops at churches at Grand Bend and Mount Forest. The ride ended with a barbecue at the cathedral. The food bank provides meals to 1,000 households a month while the Fellowship Centre serves 3,500 noon-time meals each month.

*Huron Church News*

## Anglicans march to protest charter ⑥

Clergy and lay people in the Diocese of Montreal participated in two multi-faith marches against the Quebec government's proposed Charter of Values in Montreal in September. The marches included Christians of many denominations, Muslims, Jews and Sikhs. In his parish newsletter, the Rev. Bill Gray of St. George's Place du Canada in downtown

Montreal, wrote: "The state is hardly neutral or a defender of equal rights, nor a protector of gender equality, when a doctor, nurse, teacher, daycare provider, public service worker, etc., can lose their employment and living because they freely choose to wear a head covering or display some other such religious symbol."

*Montreal Anglican*

## Women discuss faith in workplace ⑦

The Anglican Church Women in the Diocese of Nova Scotia and Prince Edward Island hosted a panel discussion in early October on women who have been successful in living out their faith in the secular workplace. The panelists included the Lieutenant Governor of Nova Scotia and a law professor. During the discussion, each panelist talked about the challenges and rewards of witnessing to their faith in the workplace. They also spoke about education, race, sexual orientation and childhood. The Hon. Mayanne Francis spoke about the surprise she got when she asked for a church service as part of her installation as Lieutenant Governor. She stated that there would be no installation without a church service, so a service was held at All Saints Cathedral in Halifax the morning of her installation. The panelists took questions from those in the audience.

*The Diocesan Times*

## Container of supplies bound for Belize ⑧

A container filled with 22 tonnes of supplies, including 50 bicycles, has been shipped from the Diocese of Eastern Newfoundland and Labrador to Belize. The materials include books and other school supplies, first aid equipment, toys, clothing, shoes, bedding, household wares, a computer and furniture—all of it donated. A team of 15 volunteers planned to travel to Belize in November to build a library for a school.

*Anglican Life*

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# WORLD BRIEFS

## Alliance supports small farmers

RUSSIA -- Sally Keeble, the director of Anglican Alliance, spoke about the challenges facing small farmers in Africa and described the work of Anglicans in food security at a G20 meeting in Moscow in late October. Anglican Alliance brings together those in the Communion to work for a world free of poverty and injustice, to be a voice for the voiceless, to reconcile those in conflict and to protect the earth. The alliance has worked in the Congo and Malawi to assist small farmers with strategies for water supply, planting and harvesting. Microfinance loans have helped farmers in their task of

strengthening local agriculture, she said. The alliance has already started preparing for the next G20 summit in Brisbane, Australia, next year, where it will advocate for Anglican farmers in the Pacific whose island homes and farms are threatened by rising water levels.

*Anglican Communion News Service*

## Ireland, Wales say yes to women bishops

NORTHERN IRELAND -- While the Church of England continues to struggle with the issue, the Church of Ireland has appointed its first female bishop, and the Church of Wales has agreed to allow women bishops in the fall of 2014. The Rev. Pat Storey, incumbent of St. Augustine, Londonderry, was appointed Bishop of Meath and Kildare by the House of Bishops of the Church of Ireland.

*Anglican Communion News Service*

## Christians protest nuclear danger

SOUTH KOREA -- To prepare for the World Council of Churches Assembly, held recently in Busan, Christian clergy and peace activists held 40 days of fasting and prayer in front of Busan's city hall. They wanted South Korea's oldest and most dangerous nuclear plant at nearby Kori shut down. The plant has broken down 120 times in its 35-year history. About three million people live within 30 kilometres of the site. The participants wanted to remind the WCC assembly that South Korea is one of the most dangerous places to live in the world, thanks to a high concentration of nuclear plants. The fast was scheduled to end on the last day of the assembly, Nov. 8.

*Anglican Communion News Service*





Clockwise from top left: Daniella Archibald takes a leap of faith during the youth retreat; Chanelle McLeod receives communion; youth gather together during a laying-on-of-hands; Chiedza Magumbe smiles as she chats with Brooklin Holbrough. PHOTOS BY JAMES WOOD

# Youth gather for retreat

## Areas work together to create single event

BY JAMES WOOD

**YOU** could call it summer camp in the middle of fall, with bacon and eggs in the morning and tacos for lunch. People zipped down lines, played bucket ball, climbed high rope courses and bounced on trampolines. Later in the day, they discussed faith and read spoken word poems.

On the weekend of Oct. 25-27, youth groups from across the diocese gathered at Camp Medeba,

located near Haliburton. The youth were taking part in a diocesan-wide retreat, the first of its kind in more than a decade. Churches from across the GTA and beyond were represented. In all, 92 youth attended.

Newcomers were very impressed by the experience. "It's obvious (the organizers) thought about how to engage young people, and that is really showing

through the worship, activities, games, icebreakers—it's all coming through," said Jasmine Ali, a guest speaker and community worker in Toronto.

The diocese is made up of four episcopal areas—Trent-Durham, York-Simcoe, York-Scarborough and York-Credit Valley—with a youth ministry coordinator in each one. Some areas have held their own retreats but a gathering

for the whole diocese had been lacking.

"This year we thought, why don't we pool our youth together and create a larger event?" said Rosemary MacAdam, the youth ministry coordinator for York-Credit Valley. "A lot of other dioceses do larger events, and I felt that was kind of lacking in our diocese."

Ms. MacAdam was happy to see

the retreat turn out so well, and to see youth from across the diocese meet and make friends with each other. "I think it is really powerful when youth come together and see that there are other youth from churches, because oftentimes you're just in your own parish and that is what you know."

The informal atmosphere of the retreat helped to bring the youth closer together. "The only real difference (from regular summer camp) is that we took the time to pray and our songs were worship," said Olivier Wilmot, 18, of St. Margaret-in-the-Pines, Toronto.

Trent-Durham plans to hold a winter retreat in the New Year, and another diocesan retreat is being planned for the fall.

James Wood is a member of St. Thomas, Brooklin.

## WORLD BRIEFS

Continued from Page 8

### Catholic prelate sees easing of rules

**UNITED KINGDOM** -- The Roman Catholic archbishop of Birmingham, Bernard Longley, said it might be time to reconsider restrictions on Anglicans sharing in communion with Roman Catholics. Archbishop Longley, the senior Catholic cleric responsible for Roman Catholic-Anglican dialogue, said deeper sharing between the two churches might result in a reconsideration of the prohibition against Anglicans joining in the Catholic mass and receiving communion. Exceptions have been made in special circumstances since 1993.

*The Daily Telegraph*

### Anglicans study green theology

**ZIMBABWE** -- The Anglican Church has introduced a new, mandatory course on "green-house theology" for all those training for ordained ministry. The course focuses on knowledge about creation, the environment and its preservation. Bishop Chad Gandiya said the intention is for priests to take this learning back to their parishes to help empower people to make changes to help meet the Anglican Communion's fifth mark of mission, to "strive to safeguard the integrity of creation and sustain and renew the life of the earth."

*Anglican Communion News Service*



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

## Worship

**DEC. 2** – Advent Choral Evensong at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 4 p.m., with St. Olave's Choir. Followed by classical and light music with clarinetist Helen Russell, accompanied by Karen Quinton at St. Olave's newly acquired vintage grand piano. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca). **DEC. 8** – St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, will hold its annual Advent Carol Service at 8 p.m. Music by Rachmaninoff, Causton, Batten, Bach, MacMillan, Skempton and Chilcott, will be presented by the choir of St. Martin's, under the direction of Jack Hattey, with organ and trumpet accompaniment. Collection will be taken and donated to an outreach facility in the parish. Call 416-767-7491.

## Drama/Poetry

**DEC. 6** – St. Matthew, Islington, 3962 Bloor St. W., Toronto, is holding a CADENCE for the community, 8 – 9:30 p.m. in the gym. The events will celebrate many different kinds of artistic expression, including music, painting, poetry and baking, in a coffee house set-

ting. The admission fee is \$5. If you are interested in performing/submitting your art for a Cadence event, contact 416-231-4014.

**DEC. 6-8, 13-15, 20-22** – The Christmas Story, a Toronto tradition since 1938, celebrates its 76th season. Professional musicians and a volunteer cast present this hour-long pageant at Holy Trinity, Trinity Square. Friday evenings, 7:30 p.m.; Saturday evenings Dec. 14 & 21, 7:30 p.m. Saturday and Sunday matinees, 4:30 p.m. Sunday evening, 7:30 p.m. December 22nd only. Suggested donation: \$20 adults, \$5 children. To reserve, email [christmasstory@holyltrinity-toronto.org](mailto:christmasstory@holyltrinity-toronto.org), visit [www.thechristmasstory.ca](http://www.thechristmasstory.ca) or call 416-598-8979. The Church is wheelchair accessible. American Sign Language interpretation at selected performances.

**DEC. 14** – St. Theodore of Canterbury, 111 Cactus Ave., North York, presents the fifth annual reading of "A Christmas Carol," at 7:30 p.m. Start your Christmas Season with Dickens' classic story of redemption. Music by "The Tunes" Instrumental Ensemble. All proceeds to benefit North York Harvest Food Bank. Tickets \$10 at the door or call 416-222-2461.

## Music

**DEC. 8** – Christmas Sing & Ring at St. John, York Mills, 19 Don Ridge Dr., Toronto, 2 to 3 p.m. Join the handbell ringers, chimers, band and choir for a family concert that includes sing-along carols. Admission is by donation and will go to



## NEW HOME

**Lynnda Zammit cuts the ribbon to open Bradford House, a home for 30 low-income seniors who face a number of challenges. The home, operated by LOFT Community Services, can house 55 people and gives residents the ability to stay in Bradford West Gwillimbury. LOFT is funded by FaithWorks, the diocese's annual outreach appeal. At far left is Bishop Peter Fenty, area bishop of York-Simcoe.**

a charity. Wheelchair accessible; free parking; walk from York Mills subway (uphill). For more information, call 416-225-6611 or visit [www.sjym.ca](http://www.sjym.ca).

**DEC. 8** – The choir of All Saints, Peterborough, along with other local church choirs, will take part in the Peterborough Community Carol Sing at St. Paul's Presbyterian Church, at Water and Murray Streets, at 2:30 p.m. All proceeds

will go to the Salvation Army Christmas Hamper Fund. Visit [www.communitycarolsing.com](http://www.communitycarolsing.com).

**DEC. 8** – The Caribbean Chorale of Toronto, under the direction of the Rev. Amy Lee, invites you to a Christmas concert at 4 p.m. at St. Hilda, Fairbank, 2353 Dufferin St., Toronto. Tickets are \$20 each and can be obtained by calling 416-614-1184.

**DEC. 15** – "All Bells in Paradise," a

Christmas celebration at All Saints, Kingsway, in Toronto, with the Trillium Brass, featuring works by Bach, Lauridsen, Rutter, and Whitacre, along with congregational carol singing. Shawn Grenke, conductor; Martine Fornoville, piano; Christ Dawes, organist. Concert starts at 4:30 p.m. Tickets \$25. Visit [www.all-saintskingsway.ca](http://www.all-saintskingsway.ca).

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# May we pause to reflect

Continued from Page 1

As we gather around with family and friends for lunch or dinner on Christmas day, may we pause to reflect on the many ways in which we can share the gifts of love, peace, compassion and forgiveness beyond this season. These are God's gifts that can make a difference in our lives, the lives of our families, in

our communities and the world.

Throughout our Lord's ministry, all of these gifts were present. In the birth of Christ, God made possible through and in him all that the human heart yearns for in order to make our world a better place. If we as Christians are to have a quality of life that reflects the love and

goodness of God, we must pursue lives of love, peace, compassion and forgiveness. We believe that in the birth of the Christ child love came down at this time and forevermore.

May you and yours have a happy, peaceful and blessed Christmas.



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## Prayer Cycle will return

Prayer Cycle for January 2014 was unavailable for publication.

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Magi arrive from the east

Several years ago, the Anglican Church adopted a three-year cycle for reading scripture. On Dec. 1, we begin Year A, and the Gospel of choice is Matthew. So let's take a look at this interesting Gospel, especially Matthew's Christmas story.

The first Gospel reading we encounter from Matthew this Christmas season is on the Feast of the Epiphany on Jan. 6. This festival symbolizes the manifestation of the Gospel message to the Gentile world. It is the story of the Magi.

Matthew is the most Jewish of the four Gospels. It is also the most anti-Semitic! I believe Matthew was writing for a group of Christian Jews who were being evicted from the Jewish synagogue, and he was trying to encourage them in their departure. The Gospel was probably written in Antioch (present day Syria), which was a hotbed of Christian activity in the first and second centuries. Paul made Antioch his headquarters, and each of his missionary journeys left from that sea-port city.

Ignatius, the bishop of Antioch, quoted from this Gospel in 110 CE. Matthew seems to know about the destruction of the Temple in Jerusalem in 70 CE. So this Gospel would be written between 70 and 110 CE. Thus Matthew was probably written about 80 to 85 CE.

Both Matthew and Luke use Mark as a primary source in writing their respective Gospels, and they both follow the geographical outline of Mark. Matthew begins with the genealogy of Jesus. In this genealogy, he traces the lineage of Jesus through Joseph, his adopted father, and takes it back to Abraham, the father of the Hebrew people. Luke, on the other hand, traces his genealogy back to Adam, the first man, whom he called the son of God.

In the section immediately following the genealogy, Matthew talks about the birth of Jesus. Mary and Joseph are engaged, but not legally married. Mary discovers she is pregnant and Joseph, not wishing to embarrass her, decides to break the engagement quietly. Then an angel appears to Joseph in a dream and tells him that the child has been put there by the Holy Spirit. Joseph marries Mary and Jesus is born. There is

no trip to Bethlehem. Matthew seems to imply that Mary and Joseph actually lived in Bethlehem. There is no birth in a stable, no angels and no shepherds. That Christmas story is found only in Luke. Matthew insists on the virgin birth, but all of these Christmas events take place in Bethlehem.

The next section in Matthew's Gospel is the arrival of the Magi from the east. This is the Epiphany story, although we have made it part of the Christmas message through our Christmas pageants. The Magi first seek out Herod, to discover the birthplace of this new-born king. This sets the stage for the slaughter of the innocents later in the story. Herod sends the Magi to Bethlehem and here they present their gifts to Jesus in a home. The Bible does not tell us that there were only three Magi. We have made that assumption because of the three gifts. (An ancient legend suggests that there were as many as 14!) Even the gifts are symbolic. Gold represents a gift for a king, frankincense is for a priest, and myrrh is for one who must die, thus signifying that Jesus is indeed born to be our king and high priest but will die for his people. For Matthew, this story illustrates the contrast between the behaviour of the gentile Magi with the Jewish King Herod.

As the Magi do not return to Herod, he has all of the children born in Bethlehem in the previous two years put to death, known as the slaughter of the innocents. This would not be a great number, maybe a half dozen or so. Bethlehem was a very small village in those days. However, Joseph is warned in a dream, and he, with Jesus and Mary, escapes to Egypt. Here Jesus spends his early years. This is also symbolic for Matthew. Jesus, like Moses, is called out of Egypt; thus Jesus is the new Moses, sent to lead his people back to God. Jesus is indeed the Messiah, the new king of Israel, and Matthew continually quotes from the Hebrew Bible to show how this Jesus is the fulfillment of Old Testament prophecies.

Please read chapters one and two of Matthew's Gospel during this Christmas season to get a feeling for the author's Christmas story. It is well worth the effort. Have a blessed and holy Christmas.

## IN MOTION

### Appointments

- The Rev. Dan Graves, Incumbent, Trinity Church, Bradford, Oct. 1.
- The Rev. Debra Johnston (EL-CIC), Honorary Assistant, Church of the Incarnation, Toronto, Oct. 13.
- The Rev. Canon Leonard Abbah, Interim Priest-in-Charge, Parish of Roche's Point, Oct. 14.
- The Rev. Canon Jeannie Loughrey, Interim Priest-in-Charge, St. Peter, Scarborough, Oct. 15.

### Vacant Incumbencies

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

san Executive Assistant, Ms. Mary Conliffe.

### Trent Durham

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

### York – Credit Valley

- Holy Family, Heart Lake
- Holy Spirit, Dixie North, Mississauga
- St. George-on-the-Hill, Toronto
- Trinity, Port Credit

### York – Scarborough

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

### York – Simcoe

- Parish of Roche's Point
- St. Andrew, Alliston – Associate Priest
- St. Mary, Richmond Hill

### Conclusions

- The Rev. David Turner will conclude his ministry at St. Cuthbert, Leaside, Toronto, on Oct. 31, to pursue a new ministry in the Diocese of Fredericton.
- The Rev. Christine Watt will conclude her ministry at the Parish of Campbellford, Hastings & Roseneath, effective Dec. 31.

### Retirement

- The Rev. Helga Elliott has retired. Her last Sunday as Parish Deacon at Church of the Incarnation, Toronto, was Oct. 20.

### Ordinations

- The Rev. Mark Regis was ordained a priest at St. Paul, Bloor Street, Toronto, on Nov. 24.

### Death

- The Rev. Canon A. Robert Cuyler died on Oct. 14. Ordained in New Westminster in 1953, he came to the Diocese of Toronto as Parish and Community Liaison Officer in 1969 and retired as Director of Community Ministries in 1992. He also made himself available for a number of interim ministries while on diocesan staff. A funeral service was held at St. Mary's in Nanose, British Columbia.

## The Church of St. Simon-the-Apostle invites you to our services

**Advent Lessons and Carols**  
Sunday December 1, 4pm

**Christmas Lessons and Carols**  
Sunday December 22, 4pm

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Tuesday December 24, 10pm

**Christmas Day**  
Wednesday December 25, 10:30am  
**Epiphany Blessing of the Chalk**  
Sunday January 5, 10:30am

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# Exhibit celebrates needlework

## Joint effort breaks down barriers

BY TANYA BALETA

**CHRISTIANS,** Muslims and Jews came together at St. James Cathedral on Oct. 24 to mark the launch of an exhibit celebrating multifaith needlework.

The exhibit, *Sacred Stitches: Beauty and Holiness in the Needlework of Many Faiths*, featured more than 100 items borrowed from faith organizations, museums and individuals.

"We're talking about how embroidery adds to the beauty and holiness of the church, the synagogue and the mosque," explained Nancy Mallett, curator of the exhibit and head of the cathedral's Archives and Museum. "We live in a very multicultural city and this is a way of recognizing that."

The exhibit ran until Nov. 1 and was the second in a two-part series, with the first honouring the 100th anniversary of the diocese's Ecclesiastical Needleworkers.

Pauline Brown served as vice-chair of the planning committee and installed the exhibit. She said the exhibit surprised people with the quality of its artistic content. "I think you could have stayed in there for a day and still have been fascinated," she said. "You can see the love that has gone into the pieces. The embroidery on some of the liturgical garments is extraordinary."

The exhibit featured the first cope in the cathedral's collection, given by St. John, York Mills in 1967. Also on display was a stole picked up on the battlefield in Flanders Fields, Belgium, after the priest wearing it was shot and killed during the First World War.

Planning for the exhibit began in June when Ms. Mallett formed a



**Clockwise from top left: a Jewish wedding canopy; copes and other liturgical vestments; ACW president Anita Gittens (right) and Ruth Davis view a sacred Judaic tapestry; traditional Chinese elder's outfit, worn by Bishop Patrick Yu's mother at his wedding. PHOTOS BY MICHAEL HUDSON**

39-member planning committee. "We've become friends," she said.

Anna VanDelman and her husband Lou represented the Pomegranate Guild of Judaic Textiles on the planning committee. "I've made friends here that I will be friends with all the days of my life," said Ms. VanDelman. "The committee was the most compatible, kind group I have ever sat with."

While Mr. VanDelman said he

is not a sewer, he was eager to contribute to the exhibit. "What we're short of is faith communities coming together and talking for good," he said. "I was talking to an imam a few moments ago and it's amazing how much I learned from him. If we do things like this on a regular basis, the walls between people will come down."

The exhibit featured hand-sewn prayer caps worn by Muslims in everyday worship. One embroi-

dered cap in particular was owned by Imam Michael AbdurRashid Taylor, executive director of Islamic Chaplaincy Services Canada and secretary of the Canadian Council of Imams.

"There's a little story behind that prayer cap," said Mr. Taylor. "I was kicked out of a courtroom in Ontario for wearing it in 1992. We had a case that went all the way up to the Supreme Court of Canada."

Mr. Taylor said he decided to sit on the planning committee in response to a request sent to the Ontario Multifaith Council. "Art and beauty is a way of gathering faith communities together," he said. "God is beautiful and He loves beauty. Muslims are encouraged to make that statement when we see beauty that reflects God. At this exhibit, there is no atheist, no Jew, no Christian, no Muslim—only beauty, only God."

## BRIEFLY

### Baroque music comes to Durham

Canadian soprano Emily Klassen and baroque instrumentalists will perform at *A Baroque Christmas* at St. George, 77 Randall Dr., Ajax, on Dec. 7 at 7:30 p.m. Last year's concert, *A Renaissance Christmas*, attracted 150 people. "This concert is in many ways unique, as no other type of concert exists in the Durham region featuring Early Period music," says the Rev. Jordan Wellington, assistant curate. For tickets, call 905-683-7981.

### Centre helps people with debt

Debt-counselling charity Christians Against Poverty Canada is partnering with Trinity,

Streetsville, to help people manage debt.

"The church is about offering hope, and we're really pleased to be able to offer a tried-and-tested route out of debt," says Natalie Crawford, the centre's manager. "The Bible speaks about looking after the poor, and in our society a lot of poverty is debt-related. Our congregation at Trinity has been working hard and is pleased to open a CAP Debt Centre to help get people back on track."

Christians Against Poverty Canada offers an in-depth, caring service to people with spiralling personal debt, regardless of age, gender, faith or background. Every client is visited in their own home. The charity does all the negotiating with creditors, and local volunteers offer face-to-face support to each person until the day they are debt free.

For more information, call Ms. Crawford at 905-826-1901, ext. 232.

### Five honoured for children's ministry

Five people were presented with the Sladen Award in Children's Ministry at the Children's Ministry Leadership Conference at St. John, York Mills on Nov. 2. Receiving the award were Rebecca Campitelli of St. John, Craighurst; Ruth Delaney of Christ Memorial, Oshawa; Jenni King of St. Chad, Toronto; Kim Williams of Church of the Resurrection, Toronto; and Jennifer Elliott of St. Andrew's Presbyterian Church, Toronto. The winners received a \$50 gift certificate toward their parish's children's ministry, and a letter to their priest and bishop. The conference was hosted by the Centre for Excellence in Christian Education.

### Events mark World AIDS Day

A World AIDS Day vigil service

will be held at St. Peter, 188 Carlton St., Toronto, on Dec. 1 at 3 p.m. The guest speaker will be Yvette Perrault, director of the AIDS Bereavement and Resiliency Project of Ontario.

"The issues related to HIV and AIDS have all but disappeared from public conversation," says Douglas Willoughby, co-chair of the HIV/AIDS Network of the Diocese of Toronto. "However, for the people affected by this disease, the issues are still prevalent, personal, and pressing."

The network organized a presentation by the Rev. Canon Dr. Gideon Byamugisha at Christ Church, Deer Park on Nov. 16. Canon Byamugisha, an Anglican priest in Uganda, was the first religious leader in Africa to announce publicly that he was HIV-positive, in 1992. The topic of his talk was "Challenging HIV & AIDS: Our Faith & Our Hope." A story about Canon Byamugisha will be published in next month's issue of *The Anglican*.

### Church recognized for renovations

St. Clement, Eglinton, has won a national award for the renovation of its building. The church was one of 16 recipients of the Ecclesiastical Insurance Cornerstone Awards for Building Heritage. The award celebrates excellence in the regeneration of historic buildings and sites in Canada. St. Clement's underwent major renovations from 2004 to 2007 to make it an open, welcoming place of worship, said the judges. Another recipient was the Library of Parliament in Ottawa.

### Synod on website

Synod will be held Nov. 29-30 in Toronto. For coverage, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). Stories and photos will also be published in the next issue of *The Anglican*.