

Start with Jesus,
says archbishop

Synod focuses on
Earth, mission

A space opens up
for the Gospel



The Anglican

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MISSION ACCOMPLISHED

Bishop Patrick Yu, area bishop of York-Scarborough, cuts the ribbon to open the new St. George on Yonge (historically known as St. George, Willowdale) on Dec. 3. Left to right are Archbishop Colin Johnson, the Rev. Pam Prideaux (assistant curate), the Rev. Steve Shaw (priest-in-charge), Willowdale MP Chungsen Leung, Doug Heyes (people's churchwarden) and City of Toronto Councillor John Filion. For story, see Page 12. PHOTOS BY MICHAEL HUDSON

Day for laity focuses on fresh expressions

Conference teaches how to share the Gospel

BY STUART MANN

ARE you a lay person who wants to share the Gospel with people outside your church but you don't know how?

If so, consider attending the Vital Church Planting Conference, which will be held at St. Paul, Bloor Street Feb 2-4. The last day of the conference—Saturday, Feb. 4—will focus on teaching lay people how to start fresh expressions of church.

"Saturday is for people who see a need in their community to reach people with the Gospel of Christ," says the Rev. Anna Spray, an assistant curate at St. Bride, Clarkson, and one of the conference organizers. "It's for people who care about seeing the church reaching out beyond its borders."

The conference is usually held in the middle of the week, but this year's gathering will include the Saturday so that lay people can attend. "We really want to make

space for lay leaders," says Ms. Spray.

Saturday will include plenary sessions and workshops led by lay people and clergy who have experience in planting new churches. One of the speakers will be the Rev. David Male, a pioneer of the fresh expression movement in England.

The Rev. Canon Al Budzin, incumbent of St. Philip, Etobicoke, has brought lay people from his church to previous conferences, and plans to do so again this year. He says lay participation in the conference has borne fruit in his parish.

"It opens up their minds and eyes and hearts to seeing St. Philip's in a different way," he says. Since attending the conference, Canon Budzin and his parishioners have started Messy Church, the Pints of View Chapel at the local Army Navy Club, and a community lunch with a neighbouring church.

He says clergy should take as many people as they can to the conference, even if it's just for the Saturday. "It's a powerful experience. It's worth taking the risk. It's an excellent investment in ministry."

All three days of the conference will include plenary sessions and workshops for all people, both clergy and lay. "There's always a sense of excitement and it's a good time to connect with people," says Ms. Spray.

Since it began six years ago, attendance has climbed from 60 to 150. Last year's conference was sold out. "What's really exciting is seeing how far this has come," says Ms. Spray. "It's amazing to see the growth that has happened. We've come a long way in a short time."

The conference is co-sponsored by the diocese and Wycliffe College's Institute of Evangelism. For information on how to register, visit the conference's website, <http://vitalchurchplanting.com/>.

Intern works for social justice

BY CAROLYN PURDEN

LEAH Watkiss says she has found the perfect job with the Diocese of Toronto. With a strong background in religion and social justice, she was recently hired on a one-year contract as an intern with the diocese's Social Justice and Advocacy department.

"I'm loving it," she said recently in an interview. "This is the kind of position I've always wanted to do."

She has two key assignments. The Social Justice and Advocacy department is coordinating meetings between Anglicans and MPPs on social justice issues, and Ms. Watkiss has been finding an Anglican coordinator in each riding who will take the lead on the meetings.

She is also developing back-



Leah Watkiss

ground information on the three main things that the politicians will be asked to do: raise the minimum wage, index social assistance to the inflation rate and bring in a housing benefit plan. The meetings between Anglicans and the MPPs have been taking place in December and will continue in January, prior to the government's presenting its budget.

Ms. Watkiss is also helping to organize the week-long Shalom Justice Camp, to be held in Peterborough from Aug. 19 to 24. A national gathering that moves to a different diocese each year, the camp's aim is to engage every part of a person—mind, heart and hands—to better understand every part of

Continued on Page 2

AIDS Day sees more involvement

BY MURRAY MACADAM

WORLD AIDS Day, Dec. 1, has come and gone for another year, but not without increased involvement by Anglicans in a range of activities. A group of Anglicans, both lay and clergy, took part in the World AIDS Day Breakfast, sponsored in part by the Blueprint for Action on Women and Girls and HIV/AIDS. The Anglican group was introduced to all by name. The breakfast is an annual event, but almost none of the Anglican participants had taken part before.

More than 70 people watched a film about AIDS, called *We Were Here*, and took part in a candle-light service at St. Paul on-the-Hill, Pickering, including local parishioners and people from the broader community. An evening vigil with a guest speaker at the Church of the Redeemer, Toronto, drew 45 people, up from last year's event.

Meanwhile, a flash mob at Dundas Square in Toronto drew about 100 people for a powerful dance and music event, sponsored by the Canadian Foundation for AIDS Research, with support from Rachel Johnson, a member of the Diocesan HIV/AIDS Network. A YouTube video of the event, including basic facts about HIV/AIDS in Canada, notes that 65,000 Canadians are living with HIV, and the number of infections is rising.

"It's encouraging to see a growing awareness and involvement by Anglicans," says the Rev. Canon Douglas Graydon, who coordinates diocesan involvement on HIV/AIDS issues, including involvement with AIDS service organizations. "The challenge now is to expand the number of parishes involved, and to truly make our parishes places of welcome for people who have often felt unwelcome before."

Missional resources available for Lent

BY STAFF

If you are interested in exploring where God may be calling your parish in the future, and how your parish can begin to make the transition to a missional way of thinking, there are two resources available for you to use in Lent.

- **Mission Possible Bible study** is a five-week resource that helps people think through who God is and the mission that God calls them to in the post-Christendom context. More than 50 parishes in the diocese have taken the course. All of the teaching notes and participants' guides can be downloaded for free from the

website, www.shapedformission.ca.

- **Re-Imagining Church: Shaped for Mission** is a five-week course that introduces basic concepts and ideas on being a missional church. This course is a first step for people to start thinking about how their parish can make the transition from a Christendom mode of life to a post-Christendom and missional way of thinking and being in their local context. If you would like to teach this course in your parish or arrange for a teacher to do so, contact the Rev. Jenny Andison, the Archbishop's Officer for Mis-

sion, at jandison@toronto.anglican.ca.

"As the diocese moves towards becoming a mixed economy diocese, where healthy inherited churches and fresh expressions of church exist alongside each other following the God of mission, we all have much to learn and explore together," says Ms. Andison. "While Jesus Christ is the same yesterday, today and forever, the church itself is always reforming and being reformed in each generation, and our current age is no different. Lent is an ideal time to engage in reflection together as a congregation on how your common life is being shaped by and for God's mission to the world."

Correction

IN the December issue, The Steward by the Rev. Bill Welch contained information from a previous column. *The Anglican* regrets the error.

Intern answers call to social justice work

Continued from Page 1

social justice.

Organizers hope to attract 100 attendees from across Canada, with half of them between the ages of 16 and 35. Participants will be able to choose from one of 10 immersion programs, such as poverty and food, or water quality, and will hear from experts in these areas and meet with local groups engaged in the same work. There will also be opportunities to network with people working on other social justice issues.

Ms. Watkiss says she feels called to do justice work. "That's where I feel my vocation is," she says. "I see social justice as really doing the work of the Gospel."

After earning her Bachelor of Arts degree in Social Justice and Peace Studies at King's College, the University of Western Ontario, she obtained her Master's degree in Peace and Justice from the University of San Diego, Calif.

During her studies, she spent a summer taking a cross-cultural program in Ecuador, and she served as an intern in applied non-violence at Berkeley. "I've al-

ways focused my studies on the interplay between social justice and religion, specifically focusing on Christian social teaching, non-violence and religious conflict resolution," she says.

Although she is not an Anglican, Ms. Watkiss says it has been "exciting and eye-opening" to learn about what Anglicans are doing in the field of social justice. As an example, she cites a visit to All Saints, Sherbourne Street, where she was astonished when she entered the church to find the pews pulled to one side and their space taken up with tables and chairs for the morning drop-in program.

"It was really moving to me to go into the church and see the pews pushed aside for God's people," she says. "It's what a church is meant for. This is ministry."

Ms. Watkiss is available for public speaking engagements about non-violence and religious conflict resolution. She can be reached at lwatkiss@toronto.anglican.ca.

See page 16 for related story.

A Music Director

is being sought by

St. Philip's on-the-hill Anglican Church.

This historic parish, serving the Unionville/Markham area is a worshipful, thriving, community of 300 families. We are seeking a team-player who is knowledgeable and appreciative of traditional and contemporary church music, and enjoys working with all age groups. Responsibilities include playing for and conducting Sunday Services, nurturing and developing musical talent within the congregation, planning the worship music with the clergy, and musically supporting our two youth drama and music groups. We have an enthusiastic Adult Choir for which there is a weekly rehearsal. A sound knowledge of Anglican liturgy is preferable and the ability to plan for major festivals throughout the Church Year will be an asset. The church has a 3 manual 40 stop digital Phoenix organ (2010) plus a Heintzman 7 foot Grand Piano. The applicant should have a music degree, strong playing and conducting skills, leadership and interpersonal skills, and a passion for worship ministry. Salary commensurate with RCCO guidelines, approx. 15 hours a week.

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Ms. Katharine Crowe, Parish Administrator,
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Laity leads church to goal

Clergy lend helping hand

BY CAROLYN PURDEN

THE fact that they were between incumbents did not hamper the parishioners of Epiphany and St. Mark, Parkdale, as they tried to reach their target in the Our Faith-Our Hope campaign.

In fact, not only did the volunteer committee of six people meet the \$85,000 target, they exceeded it by almost \$35,000. The achievement is even more remarkable, considering that there are only 82 families on the parish roll.

When the parish's incumbent retired earlier this year, it was immediately apparent that the burden of fundraising would fall on the shoulders of the laity. Bishop Philip Poole asked parishioner Kennedy Marshall if he would be prepared to lead the campaign. Mr. Marshall said yes, provided he could have another parishioner, Dorothy Peers, working with him.

"I wanted someone who would commit to something and deliver on that commitment," Mr. Marshall says. "She's involved with everything in the parish."

With Ms. Peers in place, Mr. Marshall received invaluable assistance from Br. Reginald Crenshaw of the Order of the Holy Cross. Br. Crenshaw had been acting as mentor to the parishioners as they began their search for a new incumbent, and since he had just completed the Our Faith-Our Hope campaign at his own church of St. Paul, Runnymede, he agreed to be an adviser and sup-



Members of Epiphany and St. Mark's campaign executive committee helped the church reach and then surpass its goal. From left are Ezra Cyrus, Gail Turner, Kennedy Marshall, Vicky Brook and Dorothy Peers. Missing from the photo is Claudette Taylor. PHOTO BY MICHAEL HUDSON

porter to the team.

"He was a tower of strength," says Mr. Marshall.

Additional help came from the interim priest-in-charge, the Rev. Jim Houston, and assistance from the sidelines was provided by Archbishop Michael Peers, the former Primate, who is the husband of Dorothy Peers.

Mr. Marshall says he was not surprised that the parish reached its goal and surpassed it. "What has surprised me about the whole exercise is the enthusiasm and commitment exhibited by the campaign executive," he says.

But it was not so easy in the beginning. Dorothy Peers says the campaign team has come a long

way since the fundraising started in the fall. "In some ways, we were leaderless," she says. "It was a very scary place to be in, and to think of starting a major campaign in that space was really daunting."

While the six members on the campaign executive committee knew each other, she adds, they

had not asked people for money before, and that was intimidating. However, the thing that gave the group courage to go on was the process outlined by the diocese for parishes working on the Our Faith-Our Hope campaign.

"It was really excellent," Ms. Peers said, explaining that the process trained the volunteers and gave them an idea of what was expected. The fact that they were to work in pairs also took some of the fear out of the challenge. "After we'd done one or two visits, we really got very excited about it," she adds.

By mid-November the group, with some volunteers from the congregation, had raised \$119,930 from 20 pledges. They had not yet started the telephone campaign, and still had six weeks before the campaign was to end on Dec. 31.

Apart from raising the funds—and few of those approached declined to give—the volunteers experienced many satisfactions, says Ms. Peers. There was the recognition that other people had a strong faith and a strong commitment to the parish, and that the parish has a strong commitment to the diocese.

Many of the parishioners expressed deep appreciation for the visits, including some who were housebound. Out of that experience, Ms. Peers says, the parish will find a means of visiting these parishioners more frequently.

Being able to visit parishioners in their homes, and see their pictures, treasures and memorabilia, gave the volunteers a different appreciation of their fellow parishioners, she says. All in all, she concludes, the campaign that started with trepidation is ending on a note of triumph. "It has been a success," she says.

After initial reluctance, campaign takes off

Incumbent uneasy about asking

BY CAROLYN PURDEN

SOMETIMES when a congregation has given and given, both of their money and themselves, it becomes a real challenge to ask them to do more.

That was the dilemma facing the Rev. Kim McArthur, incumbent of St. Andrew, Alliston, with the Our Faith-Our Hope campaign. The parish's target was \$160,000—yet the parishioners of St. Andrew's had already given so much.

Alliston is a small community and St. Andrew's congregation numbers about 100 people on Sundays. "We're not a church with a lot of money, but people have a re-



The Rev. Kim McArthur

al heart," says Ms. McArthur.

Over the course of the past several years, the congregation has raised more than \$250,000 to restore and renovate three buildings. One century-old home is rented out by the church as two

apartments. It needed to be gutted, insulated, rewired, roofed and brought up to code. Another home was the rectory, similarly rented out. It also needed to be roofed and renovated to become a retreat centre. The church itself received a new roof, along with many upgrades.

The parishioners accomplished it all. "When Our Faith-Our Hope came out, I was really reluctant to raise it, because the people had given so much, not just in money but in time, in help and in so many ways," says Ms. McArthur.

In fact, she was so reluctant, she wrote a five-page letter to Archbishop Colin Johnson, explaining that the time was just not right for St. Andrew's and asking that the parish be absolved of the task for a few years.

However, her own area bishop, George Elliott, asked her to reconsider, as Archbishop Colin Johnson would like every Anglican to be asked.

So Ms. McArthur launched the

campaign. She got up in the church the following Sunday and was tentative in what she said. "I've never done fundraising before and I was very uncomfortable asking people for money," she recalls.

But later, she had lunch with one of the parishioners, and he called her out for being so reluctant. He told her she was not asking for herself. She was asking people who already believe in their church whether they would invest in its future, if they are able.

She responded by asking if he knew how much the church wanted her to ask from him. "I gave a really large number," she says, "and he said he'd have to think about that, but offered to help me on the campaign."

A few days later, the parishioner phoned and told her he would make the pledge. "It made my heart soar," she says.

Then she went to her husband and pointed out that she pays \$2 a

day for Tim Horton's coffee. She suggested she put that money aside and he match it. "We could do \$10,000," she told her husband. "I want to do it."

Then Ms. McArthur phoned a member of the church's corporation and relayed the good news, and that member matched Ms. McArthur and her husband for another \$10,000. So with just a handful of people, St. Andrew's was well on its way to meeting its goal.

Ms. McArthur and the major donor booked four days of visiting, saw 14 people, and achieved their goal of \$160,000. "Then the team just kept going," she says. The end result of the campaign? St. Andrew's has raised \$207,000.

Ms. McArthur praises the congregation for its devotion. "I would like people to know how wonderful this congregation is, how much they have given already," she says. "They love their church and want it to be there for the generations that follow."

This was a transfiguring journey



I was privileged to be granted a Sabbath leave during August and September. The Sabbath in Genesis is a gift of God, the last of the days of creation when God rested to savour all that God had made.

That model of a weekly rhythm that punctuates creative work with a period of rest to enjoy what has been done has been one of the many enduring marks of Judaism. Sabbath is not about an escape from the daily drudgery of work. Work is a positive, honoured activity that participates in God's work. Rather, the Sabbath reminds us that work, important as it is, does not completely define us as human beings. Made in the image and likeness of God, we are also reflective, playful creatures who need to balance activity with rest, production with contemplation, doing with being. The day of rest, the Sabbath, was reinterpreted in Christian experience, which very early moved it from the end of the week—Saturday—to its beginning, Sunday, to honour the Day of Resurrection of Jesus, the first day of the "new creation" of the world and of us. It is the day of re-creation!

So this Sabbath leave, I spent some time being "re-created." Yes, it involved some holiday time, free from the obligations of work, but the most powerful experience was time that my wife, some friends and I spent in Jerusalem. We took part in a course at St. George's College, part of the compound around St. George's Anglican Cathedral in East Jerusalem, a few minutes' walk from the gates of Old Jerusalem.

If you have never been to the Holy Land, put it on your bucket list now, and try out St. George's College. It will change your life.

Israel and Palestine are small. It's no more than 15 kilometres from Bethlehem to Jerusalem. The Sea of Galilee is smaller than Lake Simcoe. The Jordan River is neither cold nor deep nor wide—it is a creek. But the Dead Sea really is dead—35 per cent salt and

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

shrinking.

You go "up" to Jerusalem and "down" to Jericho, literally. The ruins of the synagogue that Jesus attended in Capernaum are amazingly well preserved. The Temple Mount, site of Solomon's temple from 900 BC, has been the site of the Dome of the Rock since the 7th century, the second most holy site for Muslims after Mecca. We walked the new walls of Old Jerusalem, built as recently as 1550!

Some are put off by the kitschy, in-your-face commercialism surrounding the holy sites. Others are disillusioned by the antagonisms of the various Christian traditions staking competing claims to holy "territory" with such ferocity that greedy gold-rush prospectors look positively congenial in comparison. Others grow cynical because of the ambiguity of historical "facts" claiming "this happened right here or maybe it was over there."

Somehow the majesty and power of what has really occurred here renders all the other stuff insignificant. It's like the awe of standing at the brink of Niagara Falls that utterly dwarfs the tawdriness of the tourist traps that surround it. Or, as John puts it: "The Light came into the darkness, and the darkness could not overpower it."

If Jesus was not born precisely on the spot where his nativity is commemorated, then it was just a few metres away, and in any case, this spot has been venerated by Christians, and made holy by their prayers, since the early 4th century.

We walked the traditional Stations of the Cross through Jerusalem at dawn. It was a kaleidoscopic mixture of reverent awe, pushy shop keepers hawking their wares, obnoxious tourists yakking on cell phones, and impatient residents elbowing through knots of pilgrims. No holy quiet, and yet it was extraordinarily poignant.

This is exactly the world Jesus was born into. This is exactly the response his forced march to Calvary would have evoked. A small, beleaguered country with unremarkable people, busy with their own concerns, jealousies and joys, conflicts and loyalties, eccentric and eclectic—yet the very place that God chose to make his home!

The contemporary politics of three faiths and two peoples living in an uneasy coexistence are enormously complicated. We spoke to Israelis and Palestinians, Christians, Jews and Muslims. People can summon up centuries-old grievances as if they happened to their mother at breakfast yesterday. We met an Armenian Christian whose family has lived in Jerusalem for centuries. He moved to Toronto for four years before returning to Jerusalem. "Canada," he said, "is no one's home but everyone who comes there can begin to feel at home. Everyone claims Jerusalem as home but no one ever feels at home here." I read the near-daily news from the Middle East with different eyes now.

We spent a lot of time trying to figure out the country, the history, who Jesus is, who we are in relation to it all. It was important work. St. Anselm of Canterbury said that faith needs to seek understanding. But faith comes first. Faith is a gift, not an intellectual achievement.

One Sunday morning, I was invited to celebrate the Holy Eucharist on the Mount of Transfiguration. Transfiguration literally means "beyond figuring," a revelation. The trip to the Holy Land was a transfiguring journey for me and for many of us. Beyond all the figuring out, the puzzling, the analysis, there is a gift there of something even more important, more real, more life-changing. The Gospels recall that on this Mount, Jesus' closest disciples heard the voice of God saying, "This is my beloved Son. Listen to him."

And that's what we were doing on this Sabbath pilgrimage. And that's what we try to do now.



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Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE1 7JU.

In Canada:

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Primate:

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

In the Diocese of Toronto:

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

The Archbishop of Toronto:

The Most Rev. Colin Johnson

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Together, let's discover possibilities



During my time in high school, there was a class on debating in which everyone had to choose a side in the debate and then defend it vigorously in a competition. I was never good at debates because I listened to the arguments of the other side and wanted to agree with their reasoning. I could see the good points on their side and often left the class feeling frustrated and a failure.

"Just tell us what we need to do." That seems to be the cry of many in the church as we all wrestle with change, declining membership and the high anxiety it produces for those who have been faithful. "Just show us what to do and all will be fine." We are geared to solving problems by doing something—add this program, tweak this service, advertise something new. As a bishop, I often say I don't know what we need to do, though I am sure we are being called to be open to change. For some, this is a failure of leadership. For me, it is the realization that together we are in a time of paradoxes where there is no simple answer to our challenges—no debate that we can have with a single winning solution.

A paradox is something that seems contradictory yet may still be true. As Christians,

BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

we live in the midst of the great paradox: that in Jesus Christ the kingdom has come but is not here—the "already and not yet." Jesus was a living paradox as a faithful Jew committed to fulfilling the law yet constantly transforming and challenging it by his life and witness. He consistently told parables, stories that come alongside our lives and challenge our expectations. Christian life is an ongoing cycle of listening to the tensions in the paradoxes we meet and letting them, by the work of the Holy Spirit, stir our hearts, minds and souls to discover something new about ourselves, God and our world.

This is not a straight line from problem to solution or a matter of what we must "do." It is the work of discernment that is more like planting seeds that germinate and gradually grow into beautiful flowers over time with care and nurture. That discernment is found when we work together in teams—laity, clergy and bishops together—to discover possibilities. In their book about resilient global communities, *Walk Out Walk On*, Margaret Wheatley and Deborah Frieze write: "We'll

see how much becomes possible when we abandon hope of being saved by the perfect leader or the perfect program, and instead look inside our community to notice that the resources and wisdom we need are already here." God has promised us the presence of the Spirit and gifts we need to be the Body of Christ in every age.

The parable of the Sower and the Seed is a reminder that not all the seeds we plant will germinate. Some will not find good soil and some will not have the stamina for the growth needed. Some will flourish for a while and then die. And some will grow strong and vibrant. No one knows which will be which, and this is an opportunity for humility and prayer and not for blaming the sowers or caregivers. In our diocese, we are planting seeds through new initiatives that are exciting—and scary! We wait expectantly to see which will grow and flourish.

Our life as Christians is not a debate with a clear, singular answer. It is an opportunity to live in the midst of paradoxes, tensions and anxiety by listening to one another and the Holy Spirit, discerning possibilities, planting seeds and watching for the signs of the presence of Christ emerging. It needs each of us working together. May we have patience and courage for the discernment we will discover together.

Top 10 excuses not to give



Twice a year, senior stewardship staff from across the province, General Synod and the Diocese of Montreal gather for what we affectionately call our noon-to-noon gatherings. These meetings play an important role in helping us identify trends in giving, organize stewardship-related events and network with one another. The greatest benefit that I experience is the sense of shared journey with my colleagues in the church. I always come away feeling rejuvenated about the important stewardship education work we do to help fulfil God's work on earth.

At our last meeting in November, Jim Newman, my counterpart in the Diocese of Niagara, shared some interesting statistics about giving patterns. After analyzing churchwardens' returns spanning several years, he found that nearly 30 per cent of givers are responsible for about 70 per cent of all donations; that many parishes depend heavily on two or three donors; and close to one-third of people listed on parish rolls each year give no financial offering to the church.

I suspect that the experience in Toronto is similar to that of Niagara. To put these numbers in perspective, of the \$32,537,000 received as freewill offerings across the Diocese of Toronto in 2010, \$22,776,000 was given by 9,067 donors. That amounted to a respectable \$2,511 gift per giver. As a whole, however, the average gift falls to \$1,076 when we include all 30,223 identifiable donors re-

THE STEWARD

BY PETER MISIASZEK

ported by parishes. We can see the potential for a massive investment in ministry if we could mobilize the other 70 per cent to give at the level of the 30 per cent. Of more concern to me are those who come to church and never make a gift of treasure at all.

The Rev. Canon Andrew Asbil, incumbent of the Church of the Redeemer, Toronto, believes every person who comes to church should give something, "not just because we live in such a blessed country with untold wealth, but because we are called to be givers." Andrew has probably spoken about stewardship more than I have, and he is amazed that people still find reasons not to give. So am I.

Over the years, I have heard almost every excuse that exists for why people can't or won't give. The 10 most common excuses are:

1. I don't like the church's position on....
2. I have nothing to give.
3. I'm on a fixed income.
4. My gift won't make a difference.
5. Our parish is going to close anyways so there is no sense in supporting it.
6. I'm saving for a ___ and can't afford to give right now.
7. It's not my responsibility to pay for the upkeep of the church.
8. I've given all my life; ask someone new.
9. The church has mistreated people, and they don't deserve my money.
10. I give enough through my time and tal-

ent, and my treasure is mine.

Each one of these excuses comes from regular attendees and reflects a very narrow understanding of what it means to be a disciple of Christ. It's as if church is merely theatre, and they are there to be entertained. To make matters worse, if they were to go to any other type of theatre, giving would be obligatory at the entrance and they would be expected to pay more for the seats closest to the front.

There is a solution to the current under-performance in giving. In his book, *Your Church Can Thrive*, the Rev. Canon Harold Percy states that "the failure to make disciple-making a priority is the basic cause of our current malaise and stagnation. It is the primary reason our local churches so often lack excitement and vitality." This misunderstanding of discipleship is manifest in biblical illiteracy, lack of a meaningful prayer life and a disengagement from parish life.

I am convinced that many lifelong, well-meaning Anglicans don't give because they are unfamiliar with what it means to be a Christian. If you understand the very tenets of our faith, then giving is merely a by-product. We give because a generous God gave us the free gift of life. We give because the model of generosity has already been laid out for us by Christ's own example of service. The church needs all of us to be joyful and generous givers in all walks of life. It is an invitation that is central to the calling of a Christian.

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



EDITOR'S CORNER

BY STUART MANN

The church has shaped me

We had walked everywhere in our quadrant of town, so there was only one place left to go—the graveyard on the other side of the ravine.

As graveyards go, this one was a classic: a forgotten plot of land at the end of a lonely road. The town fathers had set it aside over a hundred and fifty years ago. It had little hills and a hodge-podge of tombstones, some leaning over at odd angles, others hidden beneath bushes long unpruned.

We walked in and were immediately engulfed in its silence, even though a major highway was just a stone's throw away. It was the final resting place for a famous businessman and his family, but otherwise the cemetery had no claim to fame. There was lots of grassy space between the headstones. No one was buried here anymore, unless they wanted to be.

The dirt path drew us further in. My son stuck close by me. He does not share my morbid curiosity of these places. We read the inscriptions on the headstones. There were elderly couples, veterans of the wars, clergymen and their wives. A lot of babies and young children. Some of the inscriptions were almost too poignant to bear.

"There are lots of stories here," I said as we looped around and headed back out to the road. The church had played a part in almost all of them, I thought. I thought of my own life—the baptisms, funerals, confirmations, weddings, Midnight Masses, Easter vigils, countless services. I realized the extent to which the church had shaped me. Except for my own family, it had had the greatest influence on my life.

This is a good thing, and I'm grateful for it. I pity my friends who do not have this experience. It's like having an immense extended family—full of strange characters and inexplicable turns of events, to be sure—but a bedrock you can count on, a home to always go back to.

"Dad, can we go to Tim Hortons?" asked my son as we turned down the road for home. He had had enough of graveyards and his father's brooding.

I put my arm around him. "Sounds like a great idea."

At least strike out swinging



Both of my parents, while being excellent providers, have also taught me the prudence of frugality. However, my mother's extreme reluctance to spend any money on herself has been as much a

frustration to me as it has been a valued lesson. I can't count how many times she has waited to purchase some small luxury in the hopes that the price would go down, only to wait so long that the item is sold out. While patience is a virtue, too much patience can be a downfall.

In *Too Big to Fail*, Andrew Ross Sorkin demonstrates that too much patience can be downright dangerous. The world may have faced something far worse than a recession had the politicians and Wall Street executives that took drastic measures to prevent a global economic meltdown in 2008 chosen to patiently wait for problems to fix themselves.

Patience can be especially tricky when it comes to matters of the heart. Waiting too long to tell someone how you feel about them might mean that you lose that person to someone else or that their feelings for you fade away. Of course, you can also scare someone off by professing your feelings for them too soon. Clearly, patience is a multifaceted virtue that's difficult to apply in prac-

FOR YOUR CONSIDERATION

BY AMIT PARASAR

tice. Its connection with other virtues only increases its complexity.

Patience is tied with kindness when we have to control our tempers. For a Christian, it's tied with humility in accepting that God's timing is best when we have to wait for him to provide us with an opportunity. However, it's a mistake to equate patience with inaction. Patience may sometimes mean waiting to act, but patience is also tied to the virtue of diligence in our persistence while acting.

The applicability of patience to both action and inaction makes it perplexing at times. It's like batting in baseball. Batters might be commended for their patience when they refrain from impetuously swinging at the first pitch, but striking out without swinging is an embarrassment. This is where patience must be tied to two more virtues—wisdom and courage.

We need wisdom to know when to wait for the right opportunity. We need courage to act on an opportunity before it passes us by, even if there's a high risk of failure. As imperfect creatures, we'll undoubtedly make mistakes in judging when to act or not act. I believe that God is entirely capable of ensur-

ing that His plans for us will come to pass regardless of what we might unwittingly do to hinder them. But God also gave us free will and what's free will if we don't have to deal with the consequences of our choices?

I'm reminded of an old joke about a drowning man who is offered assistance by three different boats. The man insists that God will save him and instructs the boats to leave. Then the man drowns and goes to heaven. When he sees God, he asks, "God, why didn't you save me?" God replies, "I sent three boats for you. What more did you expect?" While we must sometimes wait for God to act by providing us with an opportunity, sometimes God has already provided us with an opportunity that doesn't meet our ideal and so we fail to recognize it or lack the courage to act on it. To add to the pressure, opportunities don't last forever.

It's as my cousin Zarmeena once told me: sometimes you have to stop aiming and shoot. My prayer for this New Year is that we all have the wisdom to know when to be patient and when to pull the trigger. I pray that we all have the courage to take advantage of all of the opportunities that God puts in front of us and that, if we strike out, we strike out swinging.

Amit Parasar is a member of St. Paul on-the-Hill, Pickering.

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When my world changed



BY MICHELLE HAUSER

What kind of a spiteful God is this, anyway?" I

exclaimed as my sister closed the door to our tiny bedroom. These private conferences were commonplace between us, particularly when we needed to restore order and balance in our home.

Shaking her head in quiet affirmation, my sister sat down opposite me on her twin bed. I was reeling in the aftermath of what had started out as an ordinary Sunday morning but had now turned into a personal apocalypse with my whole life, including everything I thought I knew about God, turned upside down.

The loving, generous God I thought I knew had been destroyed that day and Father Mike had killed him. Where there had been a loving, benevolent eye in the sky (naïve as that may be, it had served me well), there was now an angry bureaucrat, standing at the heavenly gates checking off boxes and crossing out names if a prospective candidate failed to produce a baptismal certificate.

To discover at the age of 11 that even a small child could be excluded from the Kingdom of Heaven if he or she were not baptized just blew my young justice-minded brain wide open. The next step of personal devastation came at home later that day when my mother confessed—under a rigorous line of questioning—that my sister and I had not been baptized. That's when the tears erupted and I ran upstairs, with my sister following close behind.

Father Mike's sermon that Sunday had been of the fire and brimstone variety. Most of the tender ears in the congregation were in the basement for Sunday school, except for me and Kim. We were only occasional parishioners at the Free Methodist

Church on McNabb Street in Sault Ste. Marie. We always felt like outsiders, so we stayed pretty close to Mom during our occasional visits.

Father Mike probably didn't realize there were some un-baptized people in the congregation that day when he took on John 3:5. He could not have imagined the fear he was about to strike into my pre-adolescent heart; that his vigorous and legalistic interpretation of scripture that day would leave me lying on my bed in tears, grasping for the comfort of a soft quilt, and mourning the loss of the kind and generous God I was just beginning to learn about.

When my sister and I were finished with our in-camera session, she summoned our mother upstairs. I wiped away my tears and pulled myself up out of bed and said, "I want to be baptized. I want you to call Father Mike and tell him to baptize me right away." I was doing everything I could to be a good person, a Godly person. I was even trying to remember to say my prayers at night, even though prayer had never been part of our regular bedtime routine. I was absolutely not going to be kept out of heaven on a technicality. Mom did as I asked and a few days later Father Mike paid a visit to our house.

I remember being extremely nervous to talk to him and ashamed to be having the conversation in the first place. How dare my parents leave such an enormous loose end for me to tie up! Father Mike could see my distress and he went on at length about things I didn't understand at the time. I know now that he was trying to educate me about baptism, if not also soften the tough stance that he had taken in the pulpit. But his attempts at reason—sketching shades of grey between the clear lines of black and white he'd drawn on Sunday—fell on deaf ears. Fear is a powerful emotion and it clouded anything he had to say

about faith.

In the end, Father Mike agreed to baptize me, together with a group of other parishioners, in a month's time. There was no further study or preparation. I had seen an infant baptism once at my mother's family church (Roman Catholic) so I didn't quite understand why I needed to bring my bathing suit and beach cover-up. Much to my shock and dismay, I learned there was a pool at the back of the church into which I was to be dunked. But since the total body submersion was only slightly less terrifying than my un-baptized soul being condemned to an eternal hell fire, I decided to go through with it.

I have never forgotten how afraid I was that day after Fr. Mike's sermon. And perhaps in large measure because of that experience I have always understood that religion can either be a force for tremendous good in people's lives or tremendous harm.

For my sister's part, she was not as fearful as me about heaven and hell and death and dying. Maybe she knew that one day things would be different, and indeed they were. About 10 years ago I had the joy of watching her be baptized as an adult at St. Aidan's in Toronto. I attended the adult confirmation and baptism study class with her and had a chance to finally understand the true nature of baptism and its role in a person's life.

I was confirmed and she was baptized on the same Sunday. Looking back, it really is quite interesting how two young women, with what I have affectionately referred to as a patchwork quilt of a religious upbringing, became Anglicans. And yes, I was a touch envious about the most dignified "sprinkling" that she received, wishing I'd waited about 20 years for one just like it.

Michelle Hauser is the manager of Annual Giving for the Anglican Church of Canada.

Here's to true connection



BY THE REV. MARTHA TATARNIC

Facebook, Twitter, blogs, Google+, email—one thing

you can say for sure about our world is that we are connected. We can not only share our thoughts, feelings and whereabouts with our nearest and dearest on a regular basis, but we can immediately receive feedback from them about their thoughts on our thoughts. Where we used to say that we were only separated by six degrees, now I can say, if I choose, that I am a "friend" of just about every famous person in the world, and there is no separation between me and anyone I want to know.

Why do we make our personal lives subject to instantaneous and constant examination? Why are we so enraptured by the cyber-revelations of others? We want to belong. We want to be seen. We want our lives validated through relationship. While social networking is new, the desire driving it is not. No matter the time or place, the fundamental, aching desire for connection is at the core of human experience.

This is the irony: the more we use social networking as a means to connect, the more isolated we feel. The new studies are discouraging. There is a distinct correlation between social networking and heightened rates of depression, feelings of alienation and overall dissatisfaction with life. We want to connect so badly that we invest each and every spare minute into the construction of our on-line life, and yet what we seek gets further and further from our grasp. This raises the question—for social theorists, philosophers, journalists, and Christians who believe passionately that God has

something to say in the face of the world's alienation and hurt—how is it possible to be simultaneously so connected and also so disconnected?

We applaud social networking because of its ability to bring people together, even if oceans or continents divide them. But it turns out that physical presence actually matters: unplanned breaks in the conversation, fidgeting, awkward and enlivening chemistry of bodies interacting—they're all important. Unfortunately, social networking bypasses that. Twitter or Facebook has the definite advantage of smoothing out our clumsy attempts at relating, but it turns out that the clumsiness is missed.

No one believes that social media should be chucked. It's not that there isn't potential, possibility, and realized gain from these networks. But now more than ever, we have to invest in authentic community—the nerve-racking, pulse-quickening, faltering, clumsy act of people honestly sharing in something. We have that gift of authentic community in church. I give thanks that in church we make music, we garden, we worship, pray, dance, cook, serve, eat, make crafts, light candles, meditate, contemplate, give, receive, play sports, study, learn, make instruments, collect pennies, gather shoeboxes, knit toques, sew, quilt, teach, buy fair-trade and local products, write letters, vote, advocate, build, fix, host, work, care, play. I give thanks that not one of these things is the basis for our life in community, but all of these gifts flow out of the relationship we share in God's love. Thank you for authentic community and true connection.

The Rev. Martha Tatarnic is the incumbent of St. David Anglican-Lutheran Church, Orillia.

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Our Faith—Our Hope reaches \$30 million

BY STAFF

DEAN Douglas Stoute gave an update on the diocese's Our Faith—Our Hope campaign at Synod. Here are the highlights of the campaign as of Nov. 25:

- The campaign is now in the latter stages of a two-year fundraising process and has raised about \$30 million (as of Nov. 25) towards the overall goal of \$50 million.
- 86 parishes have completed the campaign, with impressive results. Dean Stoute said it is imperative that parishes follow the plan as directed by the campaign office professionals.

- Pilot phase parishes – those that offered to run campaigns in the fall of 2010 – collectively raised \$2,538,000, representing 103 per cent of their goal.
- In 2011, 85 parishes have completed the campaign to date, with another 127 currently at various stages of the campaign.
- As of Oct. 31, 460 donors, or nearly 10 per cent of all donors, have pledged gifts in excess of \$10,000.
- The leadership phase of the campaign has been extremely successful. As of Oct. 31, \$6,070,000 from 14 donors has been raised.

Jesus is the starting point

The following is an excerpt of the Snell Sermon, preached by Archbishop Thabo Makgoba at St. James Cathedral, Toronto, on Oct. 3.

When I was invited to give this sermon, I was particularly delighted to learn that Bishop Snell had specified the theme of “The Incarnation of our Lord Jesus Christ—His person and His message in contemporary theological thought.” For, more than anything else, it is to the person of Jesus Christ and his message that I have found myself returning in the four years since I was elected as Archbishop of Cape Town, and especially after my installation, when I began to learn just quite how broad and challenging this calling was to be!

It is a challenge that goes far beyond the life of the Anglican Church of Southern Africa, which is itself quite broad enough, when one realizes that it encompasses not only South Africa itself, but also Angola, Lesotho, Mozambique, Namibia, and Swaziland, together with the islands of St. Helena and Tristan da Cunha. In all these places, and especially upon the continent of Africa, we find ourselves deeply involved in life beyond our church walls, often heavily engaged in public debate where we attempt to provide a platform for the voices of the voiceless and a moral compass in shaping our nations. In addition, we often find our gaze looking wider, both on international issues of justice and within the global Anglican family. In all of these, I have found that reflection upon Jesus, the incarnate Christ, has provided particularly rich resources for responding to God’s calling upon my life, and therefore I am particularly glad of this opportunity to share some of this reflecting, out loud, with you today.

For us here and now

Of course, Anglicanism is often described as having a particularly strong focus on the incarnation. It is, I have come to feel, one of our great strengths in responding to God’s mission to his world, and our ability to be caught up in it. But I hadn’t quite realized how central the incarnation is, even when, in my Installation Charge, I spoke of the overarching need to “discover afresh what it is to be the body of Christ in our time, and who God is in Jesus Christ, for us here and now.” Since then, I have found myself returning again and again to this question, as many new and diverse challenges have crossed my path. I have come to see with fresh eyes how asking this question might be a touchstone, not only for my own ministry, but also for the wider church, wherever we find ourselves both called and sent to proclaim the Gospel.

Travelling from Cape Town’s warming weather, with summer about to open upon us, and finding the nights drawing in here and the temperatures dropping, reminds me that Christmas is closer than I had imagined. Soon it will be Advent, and once again we shall be singing “O come, O come, Emmanuel.” Jesus is Emmanuel, God with us. God is not some distant deity—not even an old man in a beard on a cloud somewhere up high—who looks down on us from afar as we struggle with all the frustrations and failings of human existence. No, our God is prepared to step right into the mess and participate in the fullness of what it means to be human.



Archbishop Thabo Makgoba

Theologians will probably wrestle forever with what exactly it is of which the eternal second person of the Trinity emptied himself—the kenosis of the second chapter of St. Paul’s letter to the Philippians. But what is certain is this: in Jesus Christ, God took on flesh and became truly one of us, with all our physical limitations, mortality included, becoming part of human society, with all its complexities. In Jesus, we find God prepared to “get stuck in,” so to speak, rolling up his sleeves alongside us, and getting his hands dirty. For Jesus, there were no no-go areas and no taboo subjects.

Jesus got his hands dirty

This gives me confidence that for us, as Christians, as churches, there is no part of human life that is outside Jesus Christ’s interest, or outside God’s interest, and therefore outside ours. We can be sure that God has something to say, and perhaps say through us, to every area of human endeavour. This gives me courage when I find myself challenged to speak God’s word into situations from which, perhaps, I would rather just walk away. For when I say that Jesus got his hands dirty, I remember that he touched the dead son of the widow of Nain, and he embraced the leper. He disregarded the holiness codes of his day. He disregarded the moral rules of the religious establishment. He was prepared to render himself technically “unclean” in order to bring a cleansing, healing, redemptive, life-giving touch wherever it was needed. In my own context, I would say he was prepared to touch the wounds, the pressure sores, of the HIV positive, even when no-one else would do so.

Therefore, I can have confidence when faced with the messiness of life. Sometimes there is a need to be met, even if the situation is hopelessly complicated and all available choices have both positive and negative aspects. Often there is no obvious single right thing to say or do, but a complex network of interlocking options and possibilities, with various advantages and disadvantages. Sometimes Christians

play a variety of roles, on many sides of the debate, that are not immediately clear and directly complementary. And often we have no way of assessing in advance all potential consequences of our actions.

But nonetheless, in Christ incarnate, I can risk getting my hands dirty too, and find myself released from feeling obliged to seek out some impossibly perfectionist course of action that is, as some have described it, so heavenly minded that it is of no earthly use. All I am asked to do is to be faithful and obedient to answering Christ’s call to “follow me” as I step into the situations into which he calls me. I do not need to see everything from God’s perspective. I only need to make my contribution, and perhaps other Christians are called to bring another part of the jigsaw to the whole picture: different but complementary in God’s grand scheme of things. In this way, Jesus, God with us, already present in all situations, is the starting point, the model, and the guide, for my engagement with the messy realities of life.

How can we help people encounter Jesus?

Yet in all this, I realize I am generally not asking myself, “What would Jesus do?” as many do these days. For, importantly, I know I am not called to be Jesus. Jesus alone is the Lamb of God who takes away the sins of the world; who gave himself, once for all, upon the cross and who offers the gift of eternal life. No, I am not called to be Jesus. It is rather for me to ask, “How can I, how can we, help people come into closer encounter with Jesus? How can we better help them hear the Gospel, his good news?” Dr. Rowan Williams, the Archbishop of Canterbury, has put it this way: “Every vocation in the Church of God is a calling to be a place where God’s Son is revealed.” In this, he challenges us to consider where, in whom, and in what circumstances, we have ourselves seen Jesus revealed, as the starting point for understanding how he may be revealed to others. The well-known Taizé chant offers one answer to how we recognize Jesus, and so directs us towards how other people can be helped to recognize him too: “Ubi caritas, Deus ibi est.” “Wherever there is love, there is God.”

This reminds us of Jesus’ words, “Love your neighbour as yourself.” This, of course, poses the question of who are our neighbours and how can we reveal Christ by showing them love. This is not just a matter of asking ourselves what it means to show love to those whom God sends across our paths. As globalization shrinks the world, there are fewer and fewer people we can claim are not our neighbours and are not affected in any way by the lives we live and the choices we make. How do we show love in this world of vast economic inequality, an inequality often generated on the back of economic injustice?

While Canada is one of the more equal of the world’s developed societies, the underlying injustices both within and between nations, and the false values and premises of so much of our global financial and monetary systems, are rightly a cause of major concern. The tactics and remedies espoused by Occupy and various other protests around the world may be open to question, but the basic issues at stake are ones with which we should all be concerned. Unbridled speculation root-

ed in assumptions of limitless resources, obsession with short-term profit regardless of long-term consequences to humanity and planet, and promotion of the interest of the rich at the expense of the poor, are recipes for continuing economic failure and human diminishment. We need a new honesty and truthfulness in our monetary systems, as the Pontifical Council for Justice and Peace proposed at the beginning of last week. We also need to look at the unjust economic legacies of the past, not only in finances and the odious debts with which parts of Africa, for example, are still burdened. So we also must name openly, and tackle, the ways the Bretton Woods institutions operate with inadequate sensitivity to local context and need. There are also wider questions of trade regimes that fail to address the specific circumstances of developing countries in any differentiated way, and so result in richer countries continuing to benefit disproportionately at the expense of the poorer. Similar questions of justice must surely underlie our approach to the challenges of climate change, not least at COP-17 in Durban, South Africa, in just a few weeks’ time.

Rooted in human realities

All of these matters must be dealt with not merely in technical and economic terms, but in practical, sustainable ways that are rooted in human realities. We need what Africans call “ubuntu,” the philosophy that says “I am because we are,” that we find our humanity through relationship with others, and my full humanity is dependent upon the full humanity of others. This is what it truly means to love our neighbours as ourselves. And indeed, perhaps we need to go further in our love, following not only Jesus’ words, but his example of laying down his life for his friends, for those who were in greater need. For, as St. Luke reminds us, Jesus also taught that “From everyone to whom much has been given, much will be required; and from one to whom much has been entrusted, even more will be demanded” (Lk 12:48b). Those of us who have so much must be prepared to make do with less. Those of us with power and influence must be ready to step back and make space for those without. The strong must use their strength on behalf of the weak.

It has been said that God has an option for the poor. This does not merely mean a justice in heaven that overcomes the injustices found on earth. No, God in Christ has a special care in this world for all who are in need, marginalized, excluded, and suffering in any way. This is made clear by the example of Jesus’ life, and through his teachings. He has far more to say, according to the Gospels, about injustice than about prayer, surprising though that may seem to us. The incarnate Jesus Christ makes his vocation clear earlier in St. Luke’s Gospel where, reading from the scroll of the prophet Isaiah, he sets out what my predecessor as Archbishop of Cape Town, Njongonkulu Ndungane, calls his manifesto. Jesus Christ came to bring good news to the poor, sight to the blind, freedom to the oppressed (Lk 4:18), whatever form poverty, blindness or oppression take. Or put it another way. Jesus is the one who is present and revealed in the bringing of healing and wholeness to a broken world. This is surely at the heart of our vocation.

Election results

The following people were elected at Synod to represent the diocese at General Synod:

- Clergy (in alphabetical order)**
- The Rev. Jenny Andison, St. Paul, Bloor Street
 - The Rev. Canon Andrew Asbil, Church of the Redeemer, Toronto
 - The Rev. Canon Kimberley Beard, St. Paul on-the-Hill, Pickering
 - The Rev. Canon Matthias Der, St. Christopher, Richmond Hill
 - The Ven. Peter Fenty, St. Hugh and St. Edmund, Mississauga
 - The Rev. Canon Sr. Constance Joanna Gefvert, SSJD
 - The Rev. Judy Herron-Graham, Trinity, Port Credit
 - The Rev. Heather McCance, St. Andrew, Scarborough
 - The Very Rev. Douglas Stoute, St. James Cathedral

- Substitutes, in the following order:**
- The Rev. Canon Dr. Duke Vipperman, Church of the Resurrection
 - The Rev. Canon Dawn Davis, Trinity, Aurora
 - The Rev. Canon Stephen Fields, Holy Trinity, Thornhill
 - The Rev. Riscylla Walsh Shaw, Christ Church, Bolton

- Laity (in alphabetical order)**
- Mr. David Allen, St. Peter, Erindale
 - Mr. Chris Ambidge, Church of the Redeemer, Toronto
 - Canon Robert Falby, St. James Cathedral
 - Ms. Leslie Hajdu, St. George, Pickering Village
 - Mr. Leonard Leader, St. Paul, L'Amoreaux
 - Mr. Kennedy Marshall, Epiphany and St. Mark, Parkdale
 - Mr. Ryan Ramsden, Grace Church, Scarborough
 - Mrs. Marion Saunders, St. George (Clarke), Newcastle
 - Ms. Marion Thompson, St. Peter, Oshawa

- Substitutes, in the following order:**
- Mr. John Brewin, St. Simon the Apostle, Toronto
 - Mr. John Fuke, St. Luke, Creemore

- Youth member**
- Mr. Stephen Warner, St. Peter, Erindale was elected the youth member.

The following people were elected at Synod to represent the diocese at Provincial Synod.

- Clergy (in alphabetical order)**
- The Rev. Canon Matthias Der, St. Christopher, Richmond Hill
 - The Ven. Peter Fenty, St. Hugh and St. Edmund, Mississauga
 - The Rev. Christopher (Kit) Greaves, St. John, Bowmanville
 - The Rev. Canon Ann Smith, retired

- Substitutes, in the following order:**
- The Rev. Mark Kinghan, St. Mary, Richmond Hill
 - The Rev. Warren Leibovitch, St. Paul, Lindsay
 - The Rev. Matthew McMillan, Parish of Churchill and Cookstown
 - The Rev. David Giffen, Church of the Transfiguration, Toronto

- Laity (in alphabetical order)**
- Mr. Christian Harvey, St. John the Evangelist, Peterborough
 - Mr. Kennedy Marshall, Epiphany and St. Mark, Parkdale
 - Mrs. Marion Saunders, St. George (Clarke), Newcastle
 - Ms. Laura Walton-Clouston, Christ Church, Bolton

- Substitutes, in the following order:**
- Ms. Marion Thompson, St. Peter, Oshawa
 - Mr. John Brewin, St. Simon the Apostle, Toronto
 - Ms. Marilyn Csihas, St. George, Pickering Village (Ajax)

- Youth member**
- Ms. Jenny Salisbury, St. Clement, Eglinton, was appointed youth member.

The bishops of the diocese are ex-officio members of General Synod and Provincial Synod. Canon Robert Falby, the diocese's chancellor, is an ex-officio member of Provincial Synod. The bishops are:

- The Most Rev. Colin Johnson, Diocesan Bishop
- The Rt. Rev. George Elliott, Area Bishop of York-Simcoe
- The Rt. Rev. Philip Poole, Area Bishop of York-Credit Valley
- The Rt. Rev. Linda Nicholls, Area Bishop of Trent-Durham
- The Rt. Rev. Patrick Yu, Area Bishop of York-Scarborough

What is a Synod?

THE most common way of involving the laity in the governance of the church, has been Synods. A Synod is a gathering of lay and clerical members who constitute the governing body of the church. At the annual vestry meeting, the congregation elects lay members to attend the diocesan Syn-

od, which meets every other year. It is at these Synods that the most critical decisions concerning the church's life are made. Synod is responsible for decisions in most areas of church life, except those which are the bishops' prerogative.



PICTURE PERFECT
Young members of Synod enjoy a break during discussions. At right, Matthew Carter of St. Andrew, Scarborough, makes a video of the proceedings. The two-part video includes interviews with Synod members and clips from Dr. Stephen Scharper's keynote address and Archbishop Colin Johnson's charge to Synod. The video is posted on the diocese's YouTube channel, www.youtube.com/tor-dio135. PHOTOS BY MICHAEL HUDSON



Motions on sexuality approved

BY MARITES N. SISON

SYNOD approved two motions on human sexuality, none of which changes its current guidelines limiting same-gender blessings to about 10 parishes with permission from Archbishop Johnson. Synod approved—by a narrow vote of 257 in favour, 229 opposed—a motion to send a memorial to General Synod asking that the marriage canon be amended “to allow marriage of all persons legally qualified to marry each other.” The church's law governing marriage, Canon 21, defines marriage as a union between a man and a woman.

Synod also approved a motion requesting the Canadian House of Bishops to “withdraw the February 1979 statement on human sexuality which prevents the ordination of persons in committed same-gender relationships.” Archbishop Johnson described the motion to send a memorial as “an expression of opinion, in this case, clearly, quite a divided opinion” on same-gender blessings. A memorial “doesn't have any effect other than, in a sense, a straw vote and so there's no legislative component,” he said. “It actually means no change,” to the pastoral guidelines which he issued in November 2010, he

said. There are currently five parishes that have received formal permission from Archbishop Johnson to offer same-gender blessings: St. John, West Toronto; Christ Church, Bolton; Holy Trinity, Guildwood; Holy Trinity, Trinity Square; and All Saints, Peterborough. The guidelines were issued in 2009 after Synod decided that the issue of same-gender blessings was better addressed with a pastoral response than a legislative decision.

From the Anglican Journal's website, www.anglicanjournal.ca.

Amendment on audits approved

SYNOD approved the following motion: It was moved by Chancellor Robert Falby and seconded by Vice Chancellor Clare Burns that Canon 14, section 14(4) be amended as follows:

- Notwithstanding subsection (1), the vestry may pass an extraordinary resolution,

with the permission of the Bishop, to have a review engagement or notice to reader instead of an audit in respect of the parish's financial year if the parish has annual revenue in that financial year of less than \$100,000 or an amount as declared by Dioce-

san Council in accordance with provincial legislation. The accountant conducting the review engagement or notice to reader shall make a report to the vestry on the churchwardens' accounts presented to the vestry at the annual meeting.

Have courage to help Earth: speaker

Christians
need to
'speak truth
to power'

BY HENRIETA PAUKOV

CHRISTIANS must have the courage to challenge the powerful and question the reigning worldview if further devastation of the Earth is to be prevented, said Synod's keynote speaker to 660 clergy and lay members of Synod in his address.

"I think we, as people of faith, are being called to be part of a creation chain of courage," said Dr. Stephen Scharper, an associate professor with the Centre for the Environment and the Department of Anthropology at the University of Toronto. "To speak, when necessary, truth to power. To utter a word of care, concern and caution for creation, which God declared good long before we, unfeathered bipeds, ever made the scene and stood on our hind legs to look up at the stars."

Mr. Scharper was speaking at the 154th regular session of Synod, which began on Nov. 25 and centred around the theme of Celebrating this Fragile Earth: Growing Communities of Hope and Compassion. He is the co-editor of *The Natural City: Re-Envisioning the Built Environment*, and his teaching and research focus on environmental ethics, environmental world views, religious ethics and ecology.

American conservationist Rachel Carson was an example of the kind of courage that is necessary to stop ecological destruc-



In his keynote address to Synod, Dr. Stephen Scharper quotes from his book *The Green Bible*, which seeks out the word of God for the planet. PHOTO BY MICHAEL HUDSON

tion, said Mr. Scharper. In her 1962 book, *Silent Spring*, Ms. Carson argued that pesticides such as DDT were causing serious environmental problems, including harm to crops, animals, birds and humans. Ms. Carson's worldview, which was one of reverence for life and the interdependence of all living things, was opposed to that of her many critics, which saw humans in control of nature.

"Rachel Carson dared to challenge a worldview that was in full steam after World War II, where the chemical companies had worked closely with governments to promote their products and increase productivity," said Mr. Scharper. "Here we see a coura-

geous woman who challenged a reigning worldview." He pointed out that she was "part of a much larger chain of courage," including her publishers, Houghton Mifflin, and a number of media outlets who publicized her work despite threats of legal action from the chemical industry. Ms. Carson's work provided the impetus for an eventual nationwide ban on DDT and other pesticides in the United States.

In our days, the need to act is urgent, Mr. Scharper showed. "We are forcing into extinction, according to David Orr of Oberlin College, between 40 and 120 species per year, and we are not sure of the exact amount, because some

species we destroy live within one square kilometre, and when they are gone, they haven't even been recorded." He said he finds it painful to see young, idealistic Canadians at international meetings, such as the 2009 United Nations Climate Change Conference in Copenhagen, because they are confronting a government that has become deaf to their voices. "At Copenhagen, every single day, Canada won Fossil of the Day Award," he said, "At the end of the Copenhagen Summit, Canada was awarded Fossil of the Year award, given by 400 non-governmental organizations to the country that is most obstructive in coming to an agreement on climate change

initiatives."

Mr. Scharper showed images of the three most polluted places in the world: Kabwe in Zambia, Haiti, and the Yamuna River in India. "What we are realizing is that the environmental crisis runs along the same fault lines as social, economic, political, racial and gender oppression," he said. "It cannot be separated and parced out from socio-economic inequalities."

In this respect, Christian churches have an important contribution to make, he said. "We are gifted because of years of social analysis, of people who have looked at racial injustice, gender inequality, social stratification, and analyzed it through the lens of their faith and courage. And that social analysis is now being brought to bear on our environmental movement, and this is a great, rich contribution that we as people of faith can make at this particular time."

Mr. Scharper used the words of Catholic eco-theologian Thomas Berry to challenge his audience to action: "What is happening in our time is not just another historical transition or simply another cultural change. The devastation of the planet that we are bringing about is negating some hundreds of millions, even billions, of years of past development of life on Earth. This is the most momentous period of change, a change unparalleled in the 4.5 billion years of Earth history. All indications suggest that we are in a sense, a chosen group, a chosen generation."

"We did not ask to be here at this time. Some of the prophets, when asked to undertake certain missions, said: 'Don't choose me; that's too much for me.' God says: 'You are going anyway.' We are not asked whether we wish to live at this particular time; we are here, the inescapable is before us."

Synod approves priorities, financial plans

BY STUART MANN

SYNOD has approved the diocese's priorities and financial plans for 2012 and 2013, including its budgets for those two years and the parish assessment rate for 2012.

The diocese will continue to build and equip communities of hope and compassion that offer welcome, worship, teaching, pastoral care and social justice. It will do this by developing strong, competent leadership; planting new churches and supporting innovative ways to live and proclaim the Gospel; developing a "cutting edge" communications plan to reach out to seekers, newcomers and long-time parishioners; adapting existing church buildings for effective ministry and mission; reconfiguring

its corporate structures to better support parishes; and giving to others who are not funded by the diocese's operating budget.

To fund this work, Synod has approved balanced budgets of \$8,066,813 in 2012 and \$8,267,519 in 2013. To meet the revenue needs for 2012, Synod has approved an assessment rate for parishes of 24.39 per cent. There will be a financial Synod in 2012 to approve the assessment rate for 2013.

The 2012 assessment rate, combined with allowances for appeals and input variances, will produce a total of \$5,731,993. The remainder of the income will come from interest on the diocese's capital investments, endowment funds, and FaithWorks funding that supports diocesan ministries such as All Saints, Sherbourne Street.

Here are some of the budget highlights for 2012 and 2013:

- Episcopal area budgets have been increased to support the diocese's commitment to resource parishes and local leadership and initiatives.
- Congregational Development continues to support important programs for parishes, and new staff, who were added in 2010 and 2011, will continue to plant new Christian communities and initiate fresh expressions of church.
- The diocese is supporting the coaching of clergy and parishes to shape themselves for mission to reach out to those outside the church.
- In order to create safe and healthy churches, the diocese continues to hold

sexual misconduct training workshops.

- Stewardship Development will be seeking to hire a Planned Giving Consultant in 2013 who can assist in educating and helping those who wish to leave a legacy to the diocese. That position is expected to be co-funded by the national church.
- The diocese will continue to place advertisements in major daily newspapers at Christmas and Easter, inviting people to church.
- Resources will assist with diversity initiatives.

Diocesan Council will implement and report back to Synod on the financial plan, and take corrective measures from time to time as best serves the needs of the diocese.

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This diocese is about joining in

The following is the Bishop's Charge delivered to Synod by Archbishop Colin Johnson at the beginning of the 154th Regular Session of Synod on Nov. 25.

Let me begin my charge by painting a couple of pictures for you. Some of you have seen these pictures before, but I want to repaint them for you. Last February, I was preaching at a parish in Harare, Zimbabwe. It was an exciting place to be. It was full of life and energy, there was music and dancing and singing, the word of God was proclaimed and the sacraments faithfully administered. It was an amazing gathering of a thousand people. The only issue was that they were in a tent. There were more people there than here, and they were in a tent and spilling out beyond it, because their parish church had been locked.

A renegade archbishop, Nolbert Kunonga, who has been denounced and deposed by the Church of the Province of Central Africa, refuses to give up power, and with the support of President Mugabe and his forces, he continues to exercise power and exclude all the clergy and all the people from their church, claiming them as his. I was called to preach to that people as a member of the Anglican Communion, the wider church. I spoke, linking what was happening there with what is happening throughout the world, and I told them, "You people here, you face persecution and suffering, but you are not alone. You are part of a world-wide communion and we know about what is happening here and we are holding you in prayer." There was stunned silence and then they broke out in ululations because they had thought that they were alone. And then I had to proclaim the Gospel. It was a Gospel that I would not have chosen, except that it was the lectionary Gospel reading for the day, used across the whole church. It was from Matthew 5: "When your enemy strikes you on the cheek, turn the other cheek."

Breaking the cycle

It was not the Gospel I would have chosen that morning. But it comes immediately after the Beatitudes and is a sort of commentary on the Beatitudes. It's not a Gospel, as I said to them, that talks about passive lying down in the face of oppression. It's not about passively receiving continued violence. It is about the active breaking of the cycle of violence, so no more do you continue on this deathly spiral.

It's about turning to the Beatitudes as a new way of life, a different world, a different way of seeing things, a different way of living. It's an expression of hope, a hope that the world as it is, is not the way the world will be, because God is active and present in the world, and he's making all things new.

A couple of weeks later, I was in Dar es Salaam. It's a fascinating place, steaming hot, just near Zanzibar, that wonderful, mystic, exotic place, and also the place of slaves. In Dar es Salaam was a gathering of 19 bishops, mostly from Canada and East Africa, where we were talking about the things that separate us, and yet we found that in spite of all the differences that we have—differences of culture, differences of Scriptural interpretations, differences of theological understanding—there is something that binds us together that is even deeper than that: that we've been baptized into the life of Jesus Christ;

that we've been given new life in Christ, and we are bound together by the Holy Spirit; that we are linked by word and sacrament, nourished for mission in the world. And we discovered we need each other and we are bound to each other, and that in spite of differences, we can be together.

And then we were together, because the local parish nurse took us to visit a slum area and one of the places we visited was a little hovel, with less space than this dais, and in that hovel there was a man lying on a bed, dying of AIDS. The 19 bishops crowded into the tiny space and one of the bishops took his hand and prayed in Swahili with the man. I felt awful. I felt that I had invaded a dying man's last vestige of dignity. I stood there and I could hardly stop from weeping and feeling like a voyeur. I went out and I talked to the parish nurse and I expressed my feelings about how I had invaded his space. She said: "You are wrong. You have brought him dignity, because the church has come to see him, the church from all over the world, represented by you bishops, has come to this man's house, to his sick bed, to pray with him. He no longer is a non-person in the community, he has status and dignity, because the church showed up." It's an act of hope and compassion. Who is my neighbour?

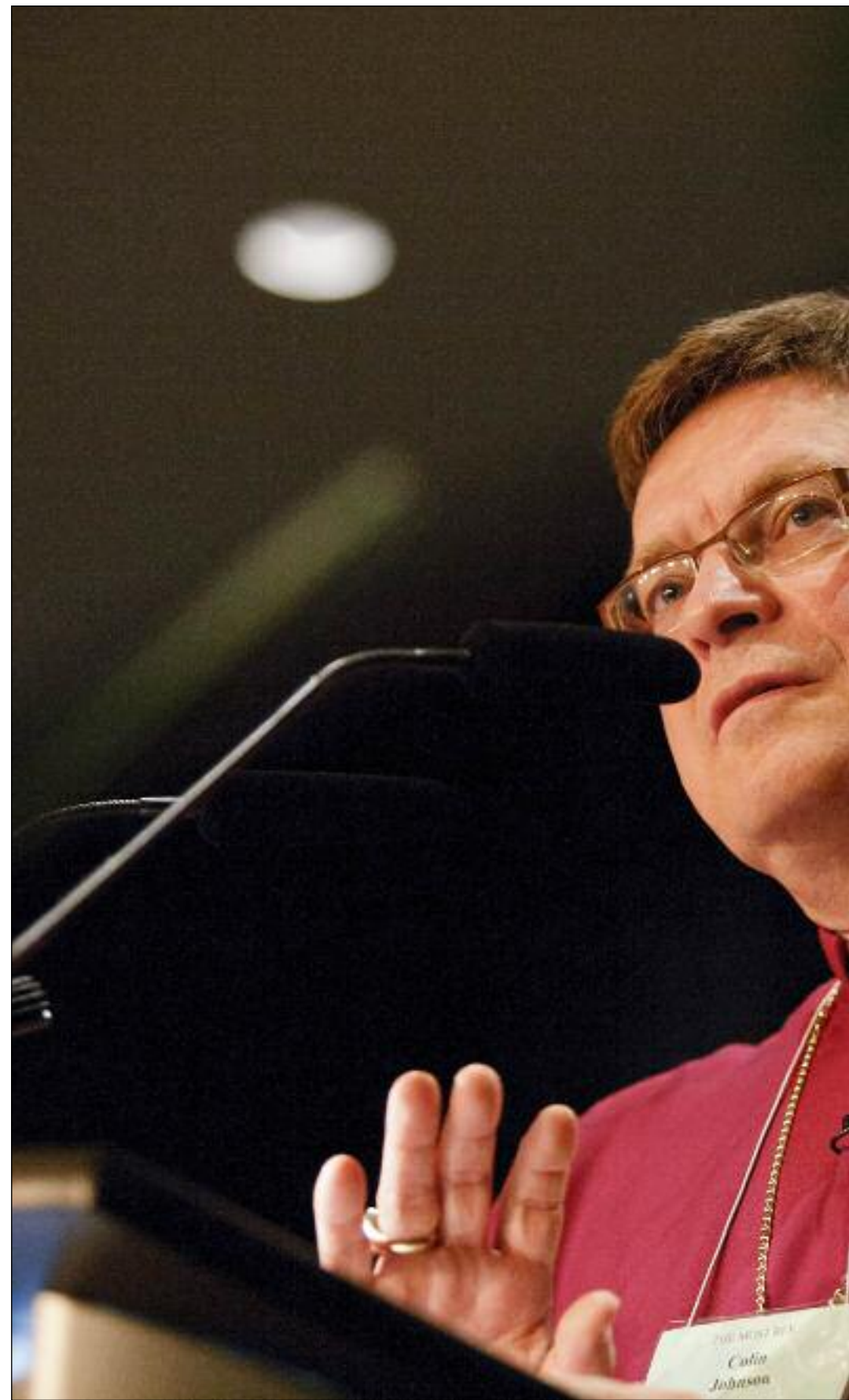
Touched something real

For the past 40 days, very clearly at St. James Cathedral and the diocesan offices, we have had new neighbours in our park. New neighbours with a very diffuse message. It was hard to know what they were representing when you saw a march that said: "Free Tibet," "Marijuana will win the world," "Down with capitalism" and "We're the 99 per cent."

But they touched something real and deep in the psyche of our world today, an anxiety and a disenfranchisement and a sense of huge loss. But what they also touched was really an active hope—that the world as it is, is not the world as it should be. One of the slogans that I saw at one of the tents really struck me. It said: "As you look around the world, does it feel right?" Well, no, it doesn't feel right. I think raising the issue was important, and ultimately decisions were made that the centre of focus had moved from the ideas and issues to who occupies which territory, which was not the point. But I am proud of our Cathedral and of our Dean, the Vicar, the associate priest and the lay people of the Cathedral church, who reached out into that community, to their neighbours, who brought people together, talked with the police and with the occupiers, who talked with the local business community and kept conversations going, who brought together concerns for the vulnerable who came into the camp and protected their concerns.

They began to proclaim the Gospel and teach something about the faith to a group of people who had never had faith. These people came to the campsite and they asked if they could use the space and were told yes, but leave some space for people to get into the Cathedral and somebody said: "Something happens here on Sunday?" And they discovered something did—four times a day, every day, the bells of the Cathedral summon people to worship. And the Cathedral was open.

What we need to do now is to help continue our long-standing work of advocacy



Archbishop Colin Johnson addresses Synod: 'It is God's harvest, and we need to pray about it, we need to

and direct service regarding poverty, homelessness, breaking cycles of violence, about proclaiming hope that the world as we know it today is not the finished world, is not the end of the world, not God's ultimate plan, but that God has a new plan for us and that we are called to join business, government, civil society, ordinary people, in building a community of hope and compassion.

That's what this diocese is about, building communities of hope and compassion, joining in God's mission to the world, joining in that mission to reconcile and heal God's wonderful and beloved, but wounded and broken world. We come together at Synod, a meeting place, not just to talk but to pray, to listen, to work, to

learn, and to discern the thread of God's mission to reconcile and restore his creation, to see the larger context.

Environment not incidental

Part of that larger context is the environment in which we find ourselves. Our environment is not incidental, it's not a side-bar. Our environment is the very place that God's saving work is done. We have a long tradition in Anglicanism— theological, liturgical, emotional and practical—about dealing with the world around us, with the creation. We are an incarnational people, shaped largely by a Benedictine spirituality, where place is very important. We have much to learn from our aboriginal brothers and sisters

In God's mission to the world



eed to work hard at it, we need to invest in it.' PHOTO BY MICHAEL HUDSON

about place, the land. For Anglicans, the three great feasts are Christmas, Easter and Pentecost, but it seems to me that they are Christmas, Easter and Harvest, at least looking at the numbers.

The opening chapter of scripture talks about God's creation of a universe that he named good. We received our first commission to be stewards of that creation. The last book of the Bible is the story of God's recreation, his new creation, not simply a destruction of the world, but its fulfillment, its healing and its perfection. At the heart of the Gospel is John's great declaration that God so loved the world that he sent his only begotten Son that the world through him might be saved—the world, the cosmos, not just us.

This is not just about recycling or composting, although that might be a good start for some people. Most of us need to learn to live simply, so that others can simply live. The Occupy movement's slogan, I think, might be more useful: "A few might be guilty, but all of us are responsible." And so we spend time at this Synod considering our environment, our place in it, our responsibility, how it is part of God's mission.

In your packet, you received the five marks of mission that the Anglican Communion has identified. Those marks stretch our perception of what mission is, the mission of the whole communion, of what God is up to in our neighbourhood, and care of the environment is part of

that. It is not an add-on, but an essential aspect of our missional emphasis in this diocese. It may well be a point of connection with people who are passionately concerned about our world but as yet do not know the Gospel of Jesus Christ. Even as they are responding, God's spirit is already active in their own lives.

Missional focus is what we're about

Missional focus, that is what we are about. We talked about moving towards a mixed-economy church, a healthy inherited church alongside new church plants and fresh expressions, new ways of doing things. It's about sharing the Gospel. It's about building communities of hope and compassion where all people, not just those who inhabit our church buildings, will have a place. Both are vitally important. Both/and, not either/or.

We have examples of this all around the diocese and you will see some of them highlighted in that video. It's risky and exciting, but it takes work. Not all ventures are going to be rewarded with the success that we wish for, but the seed needs to be scattered. Some will grow, some will thrive, and some will die, but the harvest will be overwhelming. It is God's harvest, and we need to pray about it, we need to work hard about it, we need to invest in it.

And that's what we are doing with the Our Faith-Our Hope campaign. It's missionally directed. Everything we are doing in this diocese at this point is missionally directed—decisions we are making, the strategies we are trying to engage in, the way we are evaluating what we are doing. Our Faith-Our Hope is designed to invest in the mission of the church, in leadership development, in new church planting, in communications which go beyond the quill pens that I inherited. It's about retrofitting our heritage buildings for mission, about reconfiguring ministries for effective mission and service in their neighbourhoods.

We have already heard that \$30 million of our \$50 million goal has been achieved. It's not money put in the bank for a rainy day, but to invest in ministry and mission. Go fishing in deep waters; take the keys to the car and put a little gas in it and go somewhere. That's what we are doing with our budget, too. The operating budget has been developed to focus on mission, provision of staffing for church planting, for missional leadership development, for training of leaders, for a communication strategy that reaches out to the world.

Did you hear what Synod is about? Mission. God's mission. God's mission that's going on whether we want it to go on or not; God's mission in which God is inviting us as active participants.

I want to close with thanksgiving and some personal notes. I want to thank Ellen, my wife, who happens to be here; she puts up with me and keeps me sane and tells me to stop once in a while. She also tells me to go once in a while. I want to thank the College of Bishops. I want to thank (Archdeacon) Peter Fenty and (Canon) Elizabeth Hardy for their work. I want to thank Mary Conliffe and Jennifer Brown who keep me ordered and sane, and the incredible staff we share in this diocese, who do work above and beyond what you can imagine. They are treasured right across this whole church, across this country, and across the world. You may have no idea of how much ex-

pertise and value they give us.

I want to thank the incredible clergy and laypeople of this diocese, who make this church what it is. Jesus uses your hands, your feet, your mouths, your ears, your eyes, to be his in the world, and you make a difference. I want to thank our Chancellor, Vice-Chancellor, and Registrar, for keeping us legal. But more than that, for giving us wisdom to deal with issues that would hamstring us if we didn't pay attention.

I wear an episcopal ring. Inside that ring I had carved the motto that I chose when I became bishop of this diocese: Pro Ecclesia Dei—on behalf of the church of God, in favour of, working for the church of God. That's my motto, that's what I do, that's what gets me up every morning.

I was consecrated on the feast of St. Barnabas and I take Barnabas as a model for myself, not that I live up to Barnabas many days. But if you remember, Barnabas starts off by assisting the poor and the vulnerable, freely. He is generous. Barnabas also identifies newcomers and new leadership and brings them into the community and advocates on their behalf. He goes out on mission to others and brings the newcomer along and allows the newcomer actually to take over and become more important than he is.

He is an encourager of the faith; he gets into fights but reconciles, and it is all done for the honour and glory of God and the building up of the church. It seems to me that my role is to be an encourager and a bearer of faith, a bearer of hope, a bearer of compassion. Building communities of hope and compassion is my vision for the diocese. To be an Advent people. To hold up a vision of Jesus Christ who can make all things new.

This summer I was privileged to be in the Holy Land for the very first time, and I got one Sunday morning to preside at a Eucharist on the Mount of Transfiguration. You know how Jesus went up the Mount of Transfiguration with three of his disciples, and was transfigured, and the disciples saw a glimpse of the glory of God.

We spend a lot of time trying to figure things out—figuring out what's going on, figuring out how we are going to do things, figuring out who Jesus is, figuring out what our role as church is, figuring out what we are going to do next, figuring out how we are going to get the resources for it—but transfiguring is actually beyond that. Transfiguring means beyond figuring. If parishes catch a glimpse of the glory of God, they move beyond figuring. They catch a glimpse of the big picture. They catch a glimpse of what God is calling us to. They catch a glimpse of God's mission for the world. They catch a glimpse of God's purposes. And everything else falls into place.

On the Mount of Transfiguration, the disciples heard the voice of God. "This is my beloved Son. Follow him. Listen to him." And that's what we are trying to do. Listen to him. Follow him. Be his disciples.

The Lutherans have a wonderful prayer at their evensong: "Oh, God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown; give us faith to go out with good courage, not knowing where we go but only that your hand is leading us and your love supporting us, through Jesus Christ Our Lord."

A space for the Gospel opened up

BY THE REV. MAGGIE HELWIG

The Occupy movement began as—and, fundamentally, continues to be—a protest against the growing gap between rich and poor, the increasingly appalling concentration of wealth in the hands of a few at the expense of many. It is a flawed movement, confused in many ways, and better at identifying problems than offering solutions. But over the lifespan of the Occupy Toronto camp, I saw the political discourse shifting. I watched it become possible to talk more openly about structural inequality, about fair taxation as a means towards the common good, and about the need to change our systems rather than just treat the symptoms. I watched a new space open up in political debate, a space in which moral and ethical considerations could once again be taken seriously; a space, we might say, for the Gospel.

At the heart of Occupy Toronto was a ragtag encampment beside St. James Cathedral, set up with little or no plan as to what it might be or how long it might last. Over time, it became a strange, assorted village, as the activists who first set up tents were joined by large numbers of homeless and marginalized people, who discovered that this was a place where they could find warmth and food and community, a place where they might be treated with respect.

I did not spend as much time in the park as I might have, and certainly not nearly as much as the cathedral staff themselves. But in the limited time that I was there, I watched young people learning how to create community from the muddy ground up—trying to figure out how to run a sanitary kitchen, how to deal with mental health and addiction issues, and how to be patient and careful in their communications with each other. I watched the “people’s microphone,” which seemed so strange at first, act as a means to make people calm down, focus, and listen to each other, to consider other opinions, as they literally heard the words of others coming out of their own mouths.

I met spiritual longing and hunger, people searching sometimes in odd places, but with a seriousness which some of our churches would do well to attain. I met a boy who said to me, “We’re all one body in Christ, you know.” I watched elders drumming around the sacred fire, and a silent meditation walk around the park by candlelight. I talked to scared and lonely children who wanted only to know that the church might welcome them, might be



Bishop Philip Poole, area bishop of York-Credit Valley, speaks to a group of people assembled in the gazebo of St. James Park in downtown Toronto on Nov. 27 to witness against the growing gap between rich and poor. The gathering included speakers, singing and ideas on how to continue the Occupy Toronto movement. PHOTO BY MICHAEL HUDSON

able to see them as worthwhile and precious.

I talked to people who wept when the Dean announced that the cathedral would not prevent an eviction, but I also talked to some who said, “This church supported us for more than a month. We loved them. We’re never going to forget that.”

On Wednesday morning, as the police eviction began, I arrived at the site in darkness and freezing rain, summoned by a 5 a.m. text message, hoping that I could be of some small help in keeping the situation peaceful. In fact, if I had a role at all, it was simply to stand around in a clerical collar and be a witness to a remarkable day, in which protesters, city workers and police treated each other, for the most part, with respect and care and even, sometimes, gentleness.

I had been especially worried that there would be violence at the sacred fire tent. Although the aboriginal elders involved with the camp had insisted that the original sacred fire be moved away so that it wouldn’t be exposed to conflict, the tent still held an open fire and a group of people for whom that fire had become symbolically important. I was afraid that the police might not understand this importance, and also afraid that the protesters

might become more attached to their own symbol than to their commitment to non-violence.

As it turned out, I was wrong. When the police began to circle the tent, a young aboriginal man approached us. He had recently graduated from high school, was intending to spend some time in the armed forces and then go to law school, and had spent much of the last month in that tent. He asked us to help him to talk to the police, to tell them that he could convince at least some to leave the tent peacefully. Through his work, and the work of other core Occupiers, there was no violence; a handful of people were peacefully removed, given tickets for trespass, and immediately released.

A man and a woman, wrapped in a blanket, stood on a pathway in the park handing out flowers and holding a handwritten sign reading, “We Trust the Police.” In their offering of trust, they called out trustworthiness.

In that camp, I believe, for all its flaws, people were changed. People marched because they had a vision of a society which would not be about competition for scarce resources, not about the accumulation of wealth and power at the expense of the vulnerable, but about compassion and

equality. And in the muddy ground of the park they made a deep and honest attempt, for some short time, to live out that vision, in all its complications. It was no more perfect than any other human thing. But it was a strange and sudden experiment—whether the participants would have used these words or not—in living a vision of the kingdom. It was an attempt to live as if we are all beloved, as if we all belong within the tent, within the garden, within the kingdom of a vulnerable God who comes to us in a needy human body.

In our diocese’s discussions about being a “missional church,” we have talked a lot about finding out what the Holy Spirit is doing in the world, and how we can join in. It seems to me that we have just been given one of our most interesting possible tests. For the Holy Spirit does not move neatly and cleanly and clearly. The work of the Holy Spirit in Toronto, I think, sometimes looks exactly like a straggle of tents in the shadow of a great church, like a group of cold wet kids gently talking down a schizophrenic man who is disrupting a meeting, like other kids ladling out hot soup to all and sundry, like scrawled signs on bits of cardboard calling on us to live up to the demands of love. And the support which the cathedral provided for over a month, and the time that the cathedral staff, and a few other clergy and lay people spent talking to the Occupiers, was probably the most missional thing that the Anglican Church has managed to do in recent memory.

The camp is no longer in the park. But the movement has not ended, and we are still challenged to respond. We are challenged to look more closely and more clearly at economic injustice, and to work for something better. To ask how it is that in this wealthy city, there could be so many people for whom a chilly tent in a makeshift political camp was the best available housing option; and to change the system that created this. We are challenged to work with the activists who are continuing to meet, to protest, to push the discussion forward. We are challenged to change ourselves and the world around us, to live out the values we profess on Sundays, to join in with this action of the Holy Spirit, to prove that we mean what we say: that we can make space for each other, and for the strange, confusing work of God.

The Rev. Maggie Helwig is the assistant curate at St. Timothy, North Toronto, and chair of the diocese’s Social Justice and Advocacy Committee.

BRIEFLY

Ribbon cutting opens St. George on Yonge

The new St. George on Yonge (historically known as St. George, Willowdale) opened with a ribbon cutting ceremony on Dec. 3. The new church has 44,000 square feet, underground parking, and the sanctuary is an open space designed to be flexible. “Our goal is to reach out to people and bring the Gospel into their lives in every way. This church is the best possible church it could be to do that,” says the Rev. Steve Shaw, priest-

in-charge. “Our big thrust is to have open doors on Yonge Street. Already people are coming in.” The new building, which is of a contemporary design, contains the latest in technology and communication and is energy efficient.

Rich, poor gap growing, says report

The gap between rich and poor in developed countries has reached its highest level in more than 30 years, and governments must act quickly to tackle inequality, according to a new report from OECD (Organisation for Economic Co-operation and Development). The report, titled “Divided We Stand: Why Inequality Keeps Rising,” says that the average

income of the richest 10 per cent is about nine times that of the poorest 10 per cent. The income gap has risen even in traditionally egalitarian countries, such as Germany, Denmark and Sweden, it says.

“The social contract is starting to unravel in many countries,” says OECD Secretary-General Angel Gurría. “This study dispels the assumptions that the benefits of economic growth will automatically trickle down to the disadvantaged and that greater inequality fosters greater social mobility. Without a comprehensive strategy for inclusive growth, inequality will continue to rise.”

The main driver behind rising income gaps has been greater inequality in wages and salaries, as the highly skilled

have benefitted more from technological progress, says the report. OECD says its mission is to “promote policies that will improve the economic and social well-being of people around the world.”

Popular Ash Wednesday program back at cathedral

St. James Cathedral’s popular Ash Wednesday program for children and young people aged six to 14 will be held this year on Feb. 22. This program is open to youngsters across the diocese, but space is limited, so it is important to register early. For more information, contact Nancy Mallett at the cathedral, 416-364-7865, ext. 233, or e-mail archives@stjamescathedral.on.ca.

Lights stand for life, hope

Rally against death penalty

BY REBECCA WILLIAMS

ALEX Neve visited a jail in Bujumbura, the capital of Burundi, in January 2005 and witnessed terrible conditions. He saw adults, children and babies sharing cells, but what he remembers most is meeting a man, one of more than 1,000, who was on death row.

The 25-year-old was being tried for the murder of a local politician and businessman that he swears he did not commit. Although it had been many years since capital punishment was carried out in the country, the man still worried. He felt like he was awaiting his death at any moment.

Mr. Neve, who is the secretary-general of Amnesty International Canada, said that something the man said had stuck with him. "Every night, my own death is my nightmare, and I do not sleep" he said.

Mr. Neve was the keynote speaker at the Cities for Life



Women sign a petition against the death penalty at Cities for Life. Far right, piper Patrick Allen McDonald plays outside St. James Cathedral. At right, Alex Neve. PHOTOS BY MICHAEL HUDSON

event at St. James Cathedral on Nov. 30. About 1,200 cities around the world took part in the annual event, organized by Amnesty International.

Cities for Life began in 2002, marking the anniversary of the abolition of capital punishment in Tuscany, Italy, in 1786. This year's event also marked the 50th anniversary of Amnesty International, a global movement committed to defending those who are denied justice or freedom.

Canada abolished the death penalty in 1976 and the last execution was held in 1962. However, James Lockyer, the director of the Association in Defence of the Wrongly Accused, said Canadians are still being put to death.



"Just because Canada is free of the death penalty, it doesn't mean there aren't Canadians that haven't been executed since," he said. He spoke about Stanley Faulder, the Canadian who was executed in Texas 10 years ago, and Ronald Smith, a Canadian who is currently on death row in Montana.

A letter from David Miller, the



former mayor of Toronto, was read out at the beginning of the night, followed by an address from Arsham Parsi, the executive director of the Iranian Railroad for Queer Refugees. He talked about the persecution that openly gay people face in Iran. He said that when men or women who are charged with a crime are suspected of being gay, additional charg-

ers are laid in order to guarantee a death sentence.

After his keynote address, Mr. Neve called on participants to raise their glasses to toast freedom. Afterwards, everyone stood on the steps of the illuminated cathedral in candlelight for the annual group photo. "The light stands for life and for hope," said Mr. Neve.

The world's first management guru



BY PATRICK GOSSAGE

Take heed of the Gospel, all you managers who want to fol-

low the latest management techniques, and have happy, fulfilled employees and productive workplaces.

The proven techniques of teamwork, empowerment, sharing success, flat organizational structures and respect for everyone's ideas were clearly enunciated in Christ's teachings 2,000 years ago.

This first struck me a few weeks ago when the passage featured on the front of our parish bulletin stated, "The greatest among you will be your servant." Exactly how the best managers should behave, I thought.

Then the rest of Matthew 23:12: "...and all who humble themselves will be exalted." And Matthew 19:30: "But many who are first will be last, and the last will be first."

Then, thinking how important our junior people are at my company (and all companies, I dare say), I went to the Beatitudes (Matthew 5:1-13): "Blessed are the poor in spirit (humble, devoid of pride), for theirs is the kingdom of heaven."

At the upper end, proud, puffed up, arrogant managers get little respect from their employees. St. Augustine said how pride poisons working relationships: "Pride brings anger and the seeking of revenge, especially when one is offended." Indeed.

Now consider how modern management advice mirrors Christ's teachings. Generally in

well-run companies, employees are doing the critical jobs and managers are increasingly facilitators or coaches who need to get out of the way and let powerful employees do the business.

Modern approaches recommend a profound shift in organizational power that is evident in the Gospel's approach to who is important and who isn't. We are called to move away from what we call in our company "bossism" to power sharing, from "position" to knowledge, from the boss taking all the credit to acknowledging all who took part in a successful project. Employees, like the disciples, should be considered partners; they should be empowered to make more strategic contributions.

Empowerment means giving power, not just to do things but to participate in major decisions, to be listened to with respect.

Sharing power is hard. Many managers struggle to change their roles from prime decision-maker to facilitator.

Christ took a very modern, collaborative approach to ensuring that there was a strong team behind him to carry on his teachings. In Mark and Matthew, we learn that very early on he gave his disciples substantial authority. "Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed 12—designating them apostles—that they might be with him and that he might send them out to preach and to have authority to drive out demons" (Mark 3). This is about as serious an example of power sharing as I can imagine.

I have enough knowledge of the Gospels to admit that Jesus was, from time to time, very hard on his disciples, however

much he honoured the importance of ordinary, faithful folk. And certainly the church that the Reformation railed about was about as hierarchical as any human organization could be. But today, in the Protestant churches, the best leaders are very much servants of their faithful flock, and power sharing is a way of life in running their churches.

So, whatever authority you have in your workplace, the next time you want to come down hard on a junior employee for not doing something exactly to your liking, you don't have to consult a management consultant to know the right thing to do. Just follow Jesus Christ, the world's first management guru.

Patrick Gossage is chair of Media Profile and a member of All Saints, King City.

Watch the diocese's videos at www.youtube.com/tordio135

Church rocks after regular services

Sundays at St. James the Apostle, Sharon, offer something a little different in the way of worship. For the past year, the church has been holding a Rock 'n' Soul service that incorporates rock music played by professional musicians. It takes place at 11:30 a.m., after the regular morning services, and draws close to 30 worshippers.

"Basically, it gives us an opportunity to attract new people and it gives people an alternative choice of worship," says the Rev. Bill Welch, incumbent. "As well, the small church was reaching capacity at the main services and the third service offers a way of 'getting the pressure off.'"

The service, which is casual and informal, uses Anglican liturgy and incorporates the Eucharist. However, few of the usual hymns are sung. The music tends to be contemporary Christian, accompanied by five musicians playing the piano, bass guitar, two guitars and a drum. Mr. Welch's homily is specially tailored and topical.

Those attending the child-friendly service are a diverse crowd, he says. Several people come from outside the community and some new people have become regular worshippers. "We're lucky to have the quality of musicians and the ability to do this," he says. "The musicians make their livelihood from playing. That's made a big difference, that and the congregation's openness to trying it."

Port Hope has new hand bell choir

On Oct. 30, Port Hope's two Anglican churches—St. Mark, Port Hope, and St. John the Evangelist, Port Hope—celebrated the debut of the St. John's–St. Mark's Children's Hand Bell Choir. Under the direction of Randy Mills, choir director and organist at St. Mark's and Trinity College School, and with the loan of Trinity College School's hand bells, the hand bell choir chimed the morning prelude to the 10:30 a.m. choral Eucharist at St. John's.

Children from each parish have their own practice time once a week with Mr. Mills. The performance at St. John's was the first time the two groups were combined. The idea for the combined hand bell choir was born when Mr. Mills and the newly formed St. Mark's Ringers were invited to perform at St. John's annual vacation Bible camp in July.

Interfaith Taizé service a first

More than 100 Christians, Muslims and Jews gathered for an interfaith Taizé service at Grace Church on-the-Hill in Toronto on Oct. 30. Guests were greeted by members of the Neighbourhood Interfaith Group and guided into the dimly lit nave. Columns of candles flickered on the chancel steps as music embraced the worshippers.

The service was composed and led by the Rev. Canon Peter Walker, incumbent, and the Rev. Dr.



Musicians play at the Rock 'n' Soul service at St. James the Apostle, Sharon.



The St. John's–St. Mark's Children's Hand Bell Choir performs under the direction of Randy Mills at St. John the Evangelist, Port Hope, on Oct. 30, as Bishop Linda Nicholls and the Rev. Stephen Vail, the incumbent, look on.



Faith leaders—(left to right) the Rev. Dr. Rachel Kessler, Rabbi Roy Tanenbaum, the Rev. Canon Peter Walker and Imam Habeeb Alli—smile for the camera during the interfaith Taizé service organized by the Neighbourhood Interfaith Group on Oct. 30 at Grace Church on-the-Hill. PHOTO BY ROBERT JONES

Rachel Kessler, assistant curate, with responses from Rabbi Roy Tanenbaum, founder of the Canadian Yeshiva & Rabbinical School at the University of Toronto School of Theology, and Imam Habeeb Alli, Secretary of the Canadian Council of Imams.

"After the service, we moved to the parish hall for a kosher and halal reception and a wonderful, friendly mingling among people of the Abrahamic faiths; people who see how religion can be a focus for peace and goodwill," writes Bryan Beauchamp, chair of the Neighbourhood Interfaith Group and interfaith representative for Grace Church on-the-Hill.

The Neighbourhood Interfaith Group consists of 16 Toronto churches, schools and synagogues that are fighting bigotry,

bias and racism by showing respect and appreciation for the religious beliefs of others. The group has held interfaith even-song services in previous years; this was its first interfaith Taizé service.

Conference explores prayer for busy life

More than 70 people gathered at St. Luke, Peterborough, on Oct. 29, for the Trent-Durham Area Prayer Conference organized by the Trent-Durham Prayer Committee. Participants talked about their spiritual lives and listened to the keynote speaker, Bishop Patrick Yu, who addressed the theme of the conference, "I'm too busy to pray."

"Bishop Yu does not lecture, he



GRAND ENTRANCE

Master painter and refinisher Ben Poernbacher scales the ladder in front of the main entrance of Trinity, Barrie. Mr. Poernbacher was hired by the church to refinish the door, as part of a larger renovation—made possible by a bequest from the will of late parishioner Verdi Wallwin—that included replacing the steps and the handrail leading up to the door and installing a new threshold. Writes parishioner Nancy Salter: 'It is the hope of all parishioners that the new entrance signals a new vision for Trinity.'



Bishop Patrick Yu addresses participants at the Trent-Durham Area Prayer Conference on Oct. 29.

facilitates; he leads the hearer to the answer that works for their life," writes J. Douglas Woods, a member of the Trent-Durham Prayer Committee. "Judging by the reaction in the room, it seems that the answer to 'I'm too busy to pray' might well be, 'Actually,

you're probably not; you might want to consider, though, whether it feels that way because you're trying to do something that doesn't work for you, a bit like trying to sprint in shoes that are three sizes too big.'"

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QUIET MOMENT

Archbishop Fred Hiltz, Primate, and Chris Cooper, Bishop's Chaplain, pause before a service on Nov. 6 to mark the beginning of Holy Trinity, Guildwood's, 50th anniversary year. The parish is celebrating the anniversary with eight months of festivities; for details, visit www.trinityguildwood.homestead.com.



CENTENARIAN

Mary Elizabeth Musgrave (née Jarvis), a life-long parishioner at Grace Church on-the-Hill, Toronto, receives flowers from the Rev. Canon Peter Walker on Nov. 13, on the occasion of her 100th birthday. In 1912, Ms. Musgrave was the first person baptized in the church's new building at Russell Hill Rd. and Lonsdale Rd.



LEADING THE WAY

Members of Christ the King in Etobicoke walk around the parish boundaries on Oct. 30 to raise funds for the parish. 'Beating the bounds is an old English church tradition to ensure the parish boundaries are maintained,' says parishioner Ron Gray. 'This year, we raised over \$800, which will go to the operating fund. Many little children—including a two-year-old and a one-year-old—took part in the walk and were sponsored in the fundraising.' PHOTO BY RON GRAY



IN GRATITUDE

The Rev. Ryan Sim, associate priest at St. Paul, Bloor Street, and priest-in-charge for the Diocese's new church plant in Ajax, accepts a cheque for \$500 from the Rev. Canon Dr. Duke Vipperman, incumbent of the Church of the Resurrection, on Nov. 20. The gift is intended to help with the new church plant in Ajax, in thanks for a similar gift from St. Paul's in 1912 that helped with the planting of the Church of the Resurrection.

Priest honoured for justice work

The Rev. Hernan Astudillo, priest-in-charge of San Lorenzo-Dufferin Ave., was one of eight people honoured at the 12th annual César E. Chávez Black Eagle Awards, for his ongoing outreach to migrant agriculture workers in Ontario. The Awards, hosted by United Food and Commercial Workers Canada and the Agricultural Workers Alliance, honour long-time activists who have carried on the legacy of César Chávez, an American labour leader and civil rights activist who co-founded the National Farm Workers Association, which later became the United Farm Workers.

Mr. Astudillo has supported St. Paul, Beaverton's ministry to migrant agricultural workers, and he conducts a Spanish-language mass for workers every Sunday evening in the village of Virgil near Niagara on-the-Lake. "My future plan is to make contact with Anglican priests who would like to share their ministry in areas where brothers and sisters from Mexico work as agricultural labourers," says Mr. Astudillo. "We would like to create a strong Hispanic ministry in order to enrich the Diocese of Toronto. We are developing a pastoral plan from San Lorenzo, which will include the participation of youth."

Church publishes third edition of history

St. John, Whitby, has published a history of the church building and the parish, entitled *What the Walls Have Seen and Heard during the Last 165 Years*, following up on previous histories published in 1921 and 1946. The book contains nine pages of colour photographs depicting the church's stained glass windows. It costs \$20 plus mailing costs; to order a copy, leave a message at 905-668-1822.

PLEASE RECYCLE THE ANGLICAN
Give it to a friend.

Aurora church begins new chapter

BY CATHY HILLARD

WHAT started as a dream has become a reality. After paying down the mortgage on their decade-old church building, the people of Trinity, Aurora, celebrated its consecration by Bishop George Elliott on Nov. 20.

About 20 years ago, it became evident that the physical growth of the parish was pushing the limits of the historic church in the heart of Aurora. And so the dream was born, of a new worship space that would enable God's work to continue to grow and flourish in the town.

Overcoming many obstacles, the team of lay leaders, committee members, architects and the then incumbent, Bishop Philip Poole, brought their vision to life in 2001, creating an airy, acoustic, multi-functional space, with the

historic chapel integrated into the design.

The project cost more than \$4 million and doubled the capacity of the church. But despite generous donations and a grant from the diocese, there was always the matter of a small mortgage—until recently, when a push by the people of Trinity to "burn the mortgage" achieved its goal.

"Now that the building is paid for, we can claim it with confidence, permanently and exclusively for holy purposes," says the Rev. Canon Dawn Davis, incumbent. "We can focus our stewardship on supporting our ministries. A beautiful building with an empty spirit would be a great travesty, but we can celebrate what this building makes possible."

Trinity is a busy place, with 60 small groups, nine musical

groups and a growing and active youth ministry. Every weeknight, the building is 80 per cent occupied by activities and ministries. Every year, the kitchens provide more than 5,000 hot meals to those in need. More than 4,000 people are supported financially, and \$16,000 is raised for benevolence through sales of used clothing.

At the consecration service, Bishop Elliott told the people of Trinity: "You are ready to set sail into the next chapter that God has for you, in the wonderful ministry that has gone on in this place for 165 years."

The service was attended by Aurora Mayor Geoffrey Dawe and Newmarket-Aurora MP Lois Brown and MPP Frank Klees.

Cathy Hillard is a member of Trinity, Aurora.



From left, Mayor Geoff Dawe, the Rev. Canon Dawn Davis, Bishop George Elliott, MP Lois Brown and MPP Frank Klees enjoy the celebrations. PHOTO BY DAVID HARRIS

From stable to ballroom

Crèches from afar grace Toronto hotel

BY CAROLYN PURDEN

ABOUT 200 people attended the fifth annual convention of the American branch of Friends of the Crèche, held at the Fairmont Royal York Hotel in Toronto in mid-November. Delegates came from six provinces, the Yukon, 28 states, the Netherlands, Germany and Spain.

Inside the hotel's cavernous ballroom, dozens of crèches were on display. The figures ranged in size from miniature to nearly a metre high, and from a small family group to a diorama with more than 50 figures. The displays came from around the world, including Vietnam, Russia, Mexico, Spain, Egypt and Armenia.

The culture of many countries, such as Kenya and Nigeria, was evident in the carvings of ethnic figures dressed in national costume. A small Amish nativity showed the wise men carrying gifts of pretzels, bread and corn—goods that the Amish produced.

The artistry ranged from primitive to contemporary. Crèches were made out of fungus, volcanic ash, ebony, latex, plasticine, felt, pine, wool, driftwood, cornhusks, pewter and salt.

The nuns of the Convent of Bethlehem in France were the creators of a small crèche of crushed marble that showed a youthful Mary, lying full-length and cuddling Jesus, while a sitting Joseph looks benignly on.

Canadian artist Doris Mc-

Carthy was represented by a large pine nativity scene she had carved between 1949 and 1955. Uniquely, there are two cribs, one showing Jesus with his eyes closed, which is displayed at Christmas, the other with his eyes open, which is displayed at Epiphany.

A more contemporary Canadian crèche depicted large figures in the entranceway and interior room of a stone stable, complete with flagstone floor and flickering lamps. The sculpted canvas figures were clothed in colorful woven robes and some had human hair.

There were historic crèches, such as a small round sculpture made of wax, covered by glass and surrounded by a gold frame of scallop shells. Dating from the late 19th century, the nativity scene came from Germany.

Canadian history was represented by several crèches, including one that showed figures wrapped in seal-skin that had been used by the Sisters of St. Ann in their teaching in the North.

Other crèches related to more recent history. A display entitled *The Crèche in Times of War* showed the work of prisoners of war and refugees.

In addition to the exhibition of crèches, the convention featured an extensive program of lectures on subjects such as the crèche in aboriginal communities, and Canadian immigrants and their crèche



Sculptor Antonio Caruso works on a crèche during the Friends of the Crèche convention in Toronto. At right, clergy, choristers and nativity scene characters recess out of St. James Cathedral after an ecumenical service. PHOTOS BY MICHAEL HUDSON

traditions. The convention also included the performance of medieval mystery plays.

The planning of the convention fell onto the shoulders of Nancy Mallett, the volunteer archivist and museum curator at St. James Cathedral. She and her team of volunteers won high praise from convention delegates.

Alberto Hidalgo of Odessa, Florida, said this was his fifth convention, and each was unique. "The thoroughness with which the Canadian organizers implemented it was admirable—the references, sources, speakers and choices for the program," he said.

Carol Mareguil of Marquette, Michigan praised the program



sessions. "The presentations were excellent and the presenters very knowledgeable," she said.

Her friend, Carole Giannascoli of Allentown, Pennsylvania, especially liked the ecumenical service at St. James Cathedral, which opened the convention. "Every Christian religion was represented," she said. "It was a beautiful way to start the convention."

Ms. Mallett is thrilled at the

convention's success. "We were delighted at the turnout, the enthusiasm of the people, the questions that were raised, and the level of discussion at the medieval mystery plays."

With the general public attending the opening service, the plays and the exhibits, she adds, "many, many more than 200 people participated in one way or another with the conference."

Anglicans meet MPPs to discuss poverty

Talks focus on minimum wage, housing, social assistance

BY MURRAY MACADAM

AS hard times take their toll, Anglicans are urging MPPs of all parties to take action on behalf of the more than one million citizens living in poverty. Meetings are planned with 49 MPPs of all parties across the diocese, focusing on specific proposals to advance the poverty reduction agenda that all parties agreed to in 2008 when they approved the *Poverty Reduction Act*. The campaign seeks to have an impact on the government's 2012 budget, expected this spring. Archbishop Johnson will take part in the campaign.

"It is important to meet with our local MPP now to form a working relationship and present the priorities that are crucial to reducing poverty," says Scott

Riley of St. Martin, Bay Ridges, Pickering. "Our motivation is to serve our Lord Jesus Christ by keeping his commandment of loving one another as Christ loves us. Speaking out on behalf of those in desperate need is an excellent way to show that love." Mr. Riley and members of his parish planned to meet their local MPP on Dec. 14.

The need for action is more urgent than ever. Nearly 400,000 Ontarians turn to foodbanks each month, including many low-wage workers. Meanwhile, 150,000 households are on waiting lists, often for years, for decent, affordable housing.

A new report by the 25 in 5 Network for Poverty Reduction, a group that includes the Anglican Church, notes: "In Ontario we have a choice: Do we allow in-

come inequality to worsen? Do we allow Ontario to turn into a divisive, socially volatile province? Or do we step up the province's poverty reduction plans?"

"It is absolutely essential that we tell our elected officials of the need for affordable housing and the costs of not making this a priority," says Helen Perry of St. James, Orillia, who is active with the James Place outreach ministry. "A young man came to us who's trying to complete Grade 12 and enter a skilled trades program at Georgian College. But he's homeless, and unless he finds a decent place to live, his dream of becoming a skilled worker will remain just a dream. A young mother is desperately trying to find an affordable apartment on her salary of \$15

per hour. We constantly hear stories such as these."

The MPP meetings will focus on three goals to improve life for low-income people:

- Raising the minimum wage from \$10.25 per hour to \$11.
- Bringing in a housing benefit to bridge the gap between high rents and low incomes, a proposal backed by non-profit housing providers, foodbanks and landlords.
- Indexing social assistance rates to the rate of inflation.

Proposals for fair tax increases to raise the revenues required for these measures will also be discussed.

"The Occupy movement has opened up a new space for discussion about social and economic injustice, the need for fair taxation for the common good,

and the responsibilities of society to all its members and especially the more vulnerable," says the Rev. Maggie Helwig, chair of the diocese's Social Justice and Advocacy Committee. "These concerns have deep resonance for Christians and all who believe in a Gospel of justice and compassion. It's our duty as people of faith to share these concerns with those who have been elected to represent us."

The MPP meetings are being held throughout the winter, and some of them are still being organized. If you'd like to take part, contact the diocese's social justice intern, Leah Watkiss, at lwatkiss@toronto.anglican.ca.

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

Letters from Africa

Gift helps new diocese build residence, centre

In 2010, the Diocese of Toronto gave a grant of \$100,000 from the Ministry Allocation Fund to the Diocese of Wiawso, Ghana, for the construction of a new bishop's residence and conference centre. The Diocese of Wiawso was created in 2006 and its diocesan bishop, the Rt. Rev. Abraham Ackah, had been living in rented accommodations since then. In October, 2011, Bishop Philip Poole and his wife Karen travelled to the diocese to celebrate the opening of the new residence and conference centre. While he was there, Bishop Poole wrote these letters to Archbishop Colin Johnson.

Dear +Colin,

WE have arrived in the Diocese of Wiawso. Our flights were great and we were picked up at the airport in Accra, Ghana's capital, by Father Benard Chinbuah. The bishop's driver, Ebenezer, drove us to the hotel after dinner. At dinner, we met Bishop Abraham Ackah's son, daughter and daughter-in-law.

The weather turned that night, bringing torrential rains and floods which resulted in the deaths of at least 10 people in Accra. As we left the city the following morning for the drive to Wiawso, we saw significant destruction. The water had breached many people's homes and the unpaved side roads off the main thoroughfares were often impassable. During the 12-hour drive to Wiawso, Ebenezer played his favorite CD many times. It consisted of Romantic Era hymns, all the old standards, sung by a Salvation Army choir from England!

This is indeed a religious

country. In addition to a multitude of church denominations and a few mosques, the stores and stalls that line the streets often bear names such as Ask God Welding Straightening and Nathaniel Jesus Barbering. Taxies and trucks sport decals that say Clap for Jesus and Christ in You. Among my favorites said simply, "Be nice."

Yesterday we visited the Diocese of Wiawso's Cathedral of the Ascension, the new Bishop's Lodge, and the church of St. Andrew, located in a very poor community called Bwinbase. The Bishop's Lodge is still a work in progress and quite impressive. Bishop Abraham, accompanied by a priest from the cathedral and Father Ben, gave us a tour around the two-storey building. When completed, it will contain not only a home for the bishop and his family but accommodation for 16 to 20 people. In addition to the guest rooms, there is a conference centre, a lovely chapel, garages, a large kitchen, sleeping quarters for the cook, and a reception and dining area. Probably 30 men and women worked on the site today, some paid and some volunteers. The building will be dedicated Saturday, even though it is only halfway to completion.

From the Bishop's Lodge, you can see the Cathedral of the Ascension perched on the top of a hill. When we arrived at the cathedral, we could see the Bishop's Lodge down below, standing on a substantial 10-acre piece of land that has been carved out of the forest. The Bishop's Lodge and the cathedral will be among the most impressive buildings in the community.



Karen Poole and Bishop Abraham Ackah stand in front of the Diocese of Wiawso's new Bishop's Lodge and conference centre. At right, Bishop Philip Poole stands at the dedication plaque with, from left, Father Benard Chinbuah, Bishop Ackah and one of the engineers overseeing the project.

On the one hand these buildings could be seen as being over the top, but I have come to appreciate the wisdom in both the size and grandeur. They stand as symbols of hope for the people and mark a real effort to do something beautiful for God. This is a new diocese, and within five years they have a cathedral and bishop's home near completion. They appear to be well built and ought to stand for a long time. The bishop will be able to host his clergy, who live great distances away and cannot afford to stay in a hotel. It will be a place of prayer, catechesis, hospitality and church governance. It will be a place which will employ a night watchman, day watchman, cook and gardener, providing a bit of a boost to local employment and the local economy. The buildings stand as a testament to the vision of the bishop and the faith of people in Jesus Christ. They are very grateful to the Diocese of Toronto.

Dear +Colin,

TODAY we went to church and to a soccer tournament that the Diocese of Wiawso had organized. From our hotel, we went on a one-and-a-half hour drive through the gorgeous Ghanaian countryside, with its lush forests amid rolling hills. We passed scores of rural communities, some containing about eight buildings, others much larger. Cocoa is the main product of the economy and sheets of it were lying on the ground, drying in the hot sun.

There were often walkers on the road. The men held long, sharp knives designed to cut through the dense forest for cocoa pods. The women and sometimes children carried a variety



of items on their heads.

As we approached the church, we became aware that the priest and congregations had walked some distance out to greet us. Karen and I were asked to climb onto the back of a truck, which we did, and with Father Ben at our side we moved forward with trumpets and drums sounding and dancers all around us. People ran toward our vehicle shouting greetings, smiling and waving at us.

The driver took us as close as he could to the church before we dismounted and continued on foot. Some of the women were carrying shepherd's crooks, which they placed together to form an arch under which we passed before entering the church.

The priest greeted us and told us the history of the church under the patronage of St. Luke. For years, the church has been served sporadically by catechists. Recently, Bishop Abraham appointed an archdeacon to visit the church two weekends a month to offer the sacraments and improve the quality of teaching. We sung some hymns and I was invited to speak. I focused on Luke and encouraged them to live into his example as a healer, evangelist, friend, storyteller and disciple of Jesus.

I was interested to gain some insight into the relationship between the local chief and the church. Bishop Abraham will not allow a building to be built unless he approves the design, and the chief holds the same rights. I

am told the chief has given permission for a church hall to be built, and has designated the land which may be used for that purpose.

The congregation was a diverse group. Lots of well-behaved children danced for us. Karen was especially thrilled to see them offering their joyous celebratory dance. Some of them were very skilled. At one point the women formed a kind of conga line dance. Another man who entered in a wheelchair is a leader of the church and attends diocesan and national church events. I spoke all too briefly with him. He was impressive, indeed.

We find it difficult to describe the emotions we experienced. On the one hand it was a long tiring journey to get to the Diocese of Wiawso, but their greeting made the journey worthwhile. We were reminded of the gift of hospitality that marks Christians. We were reminded that these are our brothers and sisters, part of our worldwide Anglican family. Theirs is not an easy life, but their joy in the Lord serves as a remarkable example to us. They are so deeply grateful to God for everything they have. Father Ben always says how grateful he is to God for everything he has. In our Western eyes they have so little, yet they appear happy. Their simple faith is a shining example to us.

Bishop Philip Poole is the area bishop of York-Credit Valley in the Diocese of Toronto.



Children at an Anglican school in the Diocese of Wiawso.

LOOKING AHEAD

To submit items for Looking Ahead, email 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.

Worship

JAN. 6 – St. Olave, Swansea, invites all to its Epiphany Evensong at 6 p.m., followed by light supper at 6:30 p.m. From 7 to 8 p.m., writer Sue Careless will present on the topic "The 1662 Prayer Book: 350th Anniversary," examining the Prayer Book's origins and impact on the English language. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

JAN. 8 – Solemn Evensong, Epiphany Carols, Procession and Devotions at St. Thomas, Huron Street, in Toronto, at 7 p.m. Music by Lloyd, Cornelius, Leighton, Willan, Wishart, Vaughan, Williams. Visit www.stthomas.on.ca.

JAN. 8, 22, FEB. 5 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., at 4:30 p.m. Scripture reading, prayers and a brief reflection. Jan. 8, Amanda Tosoff Quartet; Jan. 22, Bernie Senensky Trio; Feb. 5, Gord Sheard solo piano (Tribute to Eubie Blake). Call 416-920-5211 or visit www.christchurchdeerpark.org.

JAN. 15, 29 – Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Jan. 15, Gregory Hoskins; Jan. 29, Richard White-man Quartet. Call 416-247-5181.

FEB. 2 – The Feast of the Purification of Mary, according to the 1662 Book of Common Prayer, at St. Thomas, Huron St., in Toronto, at 7 p.m. Period choral and instrumental music. All welcome. Visit www.stthomas.on.ca.

FEB. 11 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, invites everyone to Jazz Vespers at 7:30 p.m., featuring John Sheard, pi-

anist, producer, arranger and musical director for CBC's Vinyl Café. Suggested donation \$15/\$10 in support of the St. Jamestown Reaching Out Through Music Program. For more information, call 416-923-8714 or visit www.stsimons.ca.

Lectures

JAN. 8, 15, 22, 29, FEB. 5 – St. Clement, Eglinton, 70 St. Clements Ave., Toronto, presents its Forty Minute Forum series, Sunday mornings from 10:10 to 10:50 a.m. in the Canon Nicholson Hall. Five outstanding speakers and topics are featured in the winter series: Jan. 8, David Staines of the University of Ottawa on "Appreciating Our Own Literature;" Jan. 15, Nora Young, CBC-Radio host of "Spark," on "Digital Bodies, Digital Citizens: The Coming Age of the Data Map;" Jan. 22, Nick Saul of The Stop Community Food Centre on the topic "Food Fight: Challenging the Two-tiered Food System;" Jan. 29, former CBC-TV correspondent Brian Stewart on the topic "Inside the Vortex: Media in Time of Crisis;" and concluding this series, on Feb. 5, Future of Cities Global Fellow at Polytechnic Institute of New York University, former Chair of the C40 Climate Leadership Group and former Toronto Mayor David Miller on "We Can Fight Climate Change Now and Create Jobs: Here's How." Books and CDs will be for sale when available. All events in this series are free, and everyone is welcome. Call 416-483-6664.

Sales

JAN. 28 – Mid-winter Madness White Elephant Sale at St. Luke, East York, 904 Coxwell Ave., Toronto, from 10 a.m. to 2 p.m. Household items, books, Christmas items, jewellery, toys, pre-owned treasures, snack bar and more. Visit www.stluke.ca.



A WEE DRAM

Evelyn Butler (left) with Brenda and Bruce Stewart, all of St. John, West Toronto, enjoy a glass of scotch at a fundraising event held by the Rotary Club of Toronto Sunrise on Nov. 30. The Rotary Club will be donating \$10,000 over three years to St. James Cathedral's Health and Foot Clinic. The evening included dinner, bagpipe music and instruction on the art of scotch tasting. At right, Gloria Wiebe, the cathedral's parish nurse, savours a wee dram.



Music/Film

JAN. 14 – The Cornell University Glee Club, with Scott Tucker, music director and conductor, presents a Conflict and Reconciliation Concert at Church of the Ascen-

sion, 33 Overland Dr., Don Mills. Tickets are \$20, students \$10. Call 416-443-9737.

JAN. 28 – The first of two evenings in the 9th annual Silent Film Series at St. John, York Mills, 19 Don Ridge Dr., Toronto, at 7:30 p.m.

Watch "Safety Last" (70 minutes, 1923) with live organ music by accompanist Bill O'Meara. Admission free; donations appreciated for FaithWorks. Visit www.stjohnsyorkmills.com or call 416-225-6611.

Sing to the Lord a new song



BY THE REV.
HEATHER
MCCANCE

As Jan. 1 arrives, millions of people around the world commit themselves to starting something new in their lives: exercise more, stop smoking, eat healthier, or read more. The arrival of a new year inspires many of us to make a fresh start, to take a blank slate and fill it with things we would rather see instead of more of the same.

Our television universe is populated with makeover programs of all sorts, from people who get a new wardrobe and a haircut to those who undergo plastic surgery to make themselves more physically attractive.

We are fascinated with the

new. It is tempting to attribute this fascination to a modern sensibility that seeks constant progress and the newest, most improved thing we can find. Yet the very existence of portions of scripture like Psalm 96:1 lead me to believe that, at some level, it was always thus. Psalm 96 is at least 2,500 years old. The psalmist is calling for a new song to be sung to God; apparently, for whatever reason, the old songs just weren't good enough anymore.

Today's world is often characterized as one in which change itself is the only constant. When I ponder all the changes some of our senior citizens have witnessed over the course of their lives, it amazes me that human beings are so incredibly adaptable. One elderly church member, with whom I spoke not long ago, was absolutely delighted to

tell me about Skyping (video-phonning) with her grandchildren, and seeing her great-grandchild, on the other side of the globe. This same woman told me that she had spent much of her childhood in a home without electricity.

Few of us are comfortable with change. Even changes that are expected and predictable, such as watching my daughter grow from infancy into tweendom, bring a certain level of consternation: how can that be happening so quickly! Even changes that bring joy and are freely chosen, such as accepting a new job or getting married, bring with them a certain level of stress as we learn to adapt to our new circumstances.

It would take a gifted student of the human mind to understand and explain this tension between our resistance to change and our fascination with the new. Yet both

are undeniably there; both are, I hazard to say, a gift to us from God. One helps to ensure that we are safe from taking unnecessary and dangerous risks; the other keeps us from stagnating and dying.

I have read several books and articles that describe the current era in the Western world as one of "discontinuous change," that is, change that is constant, complex, multi-faceted and unpredictable. Continuous change is comparatively easy to predict and plan for: a seed is planted in the ground, given adequate water and sunlight, and one can more or less plan on the plant appearing.

Our churches today are faced with discontinuous change, seeking how we respond faithfully to increasing multiculturalism, changing technologies, a cultural shift away from institutions, the

aging baby boom, ever diversifying musical styles, and on and on and on. The pace of this discontinuous change can be overwhelming; its scope, even more so. We are time and again confronted with circumstances that cause us to exclaim, as with a recent ad for a technological gizmo, "This changes everything! Again!"

God has planted in each of us a spark that gets excited when new things happen. We are capable of greeting a new and unknown future with excitement and energy, not only with fear and consternation. It is not simple, nor is it easy. Yet as our world changes, we continue to sing with God's people through the millennia, "Sing to the Lord a new song!"

The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.

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EMPLOYMENT

NURSERY COORDINATOR.

St. Cuthbert's is currently seeking an enthusiastic and dedicated part-time Nursery Coordinator to develop, plan and implement a nursery program for the infants and toddlers of our parish. A full position description can be found on our website stcuthbertsleaside.com.

Please forward your resume and cover letter by email to revjenniferschick@bellnet.ca or by fax at 416-485-6495.

EMPLOYMENT

PART-TIME MUSIC DIRECTOR.

St. Joseph of Nazareth Anglican Church, Bramalea, ON. The successful applicant must be a team player, willing to support the life of the parish through the important ministry of music. This includes planning worship with the clergy, leading the instrumental and choral music at services, working with the adult choir, and nurturing and developing musical talent within the congregation. Our instruments are a 3-manual Cantor organ (electronic) and a Wm. Knabe & Co. baby grand piano. Please forward resume and covering letter to: The Reverend David Bryant, 290 Balmoral Drive, Bramalea, ON L6T 1V6 or via e-mail: stjosephofnazareth@gmail.com.

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PRAYER CYCLE

FOR FEBRUARY

1. Holy Trinity, Guildwood
2. St. John the Divine, Scarborough
3. St. Jude, Wexford
4. St. Margaret in-the-Pines, West Hill
5. Continuing Indaba Process
6. St. Michael the Archangel
7. St. Margaret Tamil Congregation
8. Nativity, Malvern
9. St. Nicholas, Birch Cliff

10. St. Ninian, Scarborough
11. St. Paul, L'Amoreaux
12. Sisterhood of St. John the Divine
13. St. Peter, Scarborough
14. St. Timothy, Agincourt
15. Companion Diocese of Grahamstown
16. Wilkinson Housing and Support Services (LOFT)
17. All Saints, Sherbourne St. (FaithWorks)
18. Etobicoke Group Residence (LOFT)
19. The Rt. Rev. Linda Nicholls, Area Bishop of Trent-Durham.

20. Anglican United Refugee Alliance (FaithWorks)
21. St. George, Hastings
23. Christ Church, Norwood
24. Christ Church, Omeme
25. St. Alban, Peterborough
26. Peterborough Deanery
27. St. Barnabas, Peterborough
28. St. John, Ida
29. Church of the Apostles (Toronto)

IN MOTION

Appointments

- The Rev. Stephen Blackmore, Associate Priest, St. Matthew, Islington, Toronto, Sept. 22.
- The Rev. Ryan Sim, Priest-in-Charge, new Ajax church plant, Nov. 1. This appointment is in addition to his current appointment at St. Paul, Bloor Street, Toronto.
- Lieutenant Commander the Rev. David Greenwood, Honorary Canon of the Military Ordinariate, Nov. 13.
- The Rev. Robert Sweet (Algoa), Priest-in-Charge, St. Paul, Brighton, Nov. 25.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Ven. Peter Fenty.

First Phase - Parish Selection Committee in Formation

(not yet receiving names):

- Campbellford, Hastings & Roseneath
- St. John, Whitby
- Ascension, Port Perry
- St. Stephen, Downsview
- Incarnation
- St. Nicholas, Birch Cliff
- Trinity, Barrie
- St. John, West Toronto
- St. Leonard

Second Phase - Parish Selection Committee Receiving Names (via Area Bishop):

- St. Thomas, Millbrook (Trent-Durham)
- St. Francis of Assisi, Meadowvale West (York-Credit Valley)
- St. Margaret in-the-Pines, West Hill

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- none

Ordination

- The Rev. Margaret Rodrigues was ordained to the priesthood at St. Philip, Etobicoke, on Dec. 18.

Conclusions

- The Rev. Deborah Koscec has announced her retirement. Her last Sunday at St. Barnabas, Chester, Toronto, was Christmas Day.
- The Rev. Renate Koke has announced her retirement. Her last Sunday at St. Margaret, New Toronto, was Christmas Day.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Magi worshipped the newborn king

The Feast of the Epiphany (Jan. 6) marks the end of our Christmas celebrations and commemorates the revelation of the Christ-child to the Gentile world. The word “epiphany” means to “manifest” or “show forth.” Traditionally, we celebrate the arrival of the Magi to the home of the Christ-child. Notice, they did not come to the manger in a stable, as had the shepherds in Luke’s Gospel. Matthew tells us that they arrived at a home in Bethlehem and it was here that they presented their gifts and bowed down and worshiped this newborn king. (Matthew 2:1-12, which is the Gospel reading for the Feast of the Epiphany). This story is found only in Matthew.

Magi is plural for magus or magician. These folks were the astrologers and fortune-tellers of the ancient world, and for Matthew they represented the occult. Thus, even the occult had come to worship the Christ-child. Notice also, Matthew begins and ends his Gospel with the need to proclaim the “good news” of Jesus to the Gentile world. (See the great commandment of Jesus in Matthew 28:19: “Go therefore and make disciples of all nations.”)

We know very little about these Magi. We don’t even know how many were in the group! The Bible does not give us this information. The early Eastern Church suggested 12. Origen (185-254 CE) set the number at three, because of the three gifts that they presented. Also, they were not kings. This title was given to them by Tertullian (160 -225 CE), probably because of the implied reference in Psalm 72 and Isaiah 60 that all kings will bow down to him.

The Venerable Bede (673-735 CE), an English monk, described them as “wise men.” They do not, however, appear to be very wise in asking Herod, the King of the Jews, where this new king was to be born. Herod’s reputation as a brutal and jealous leader was well known in the ancient world. It was said that it was better to be Herod’s pig than his son. (This was actually a play on the Greek words for pig and son. It was well known that Herod had murdered three of his sons, his wife and several others in his court. However, following the dietary laws of the Jews, he would not eat the meat of a pig!) No, it was not very astute of the Magi to ask Herod where the new King of the Jews was to be born. This act led to the

slaughter of the innocents, when Herod had all of the children in Bethlehem under the age of two put to death.

The Magi came from the east. Probably they were of the tribe of Medes from Persia. These astrologers studied the stars to discover what was happening in their world. As they were non-Semitic, they represented the Gentile world, and it was to this group of magicians that God revealed the birth of his son through a sign in the heavens. God used the medium of their day. What would He use today? Probably the internet!

As these Magi arrived in Bethlehem, they found the Christ-child and presented their gifts, which were also symbolic. Gold was the gift for a king; frankincense was considered a gift for a priest; myrrh was for one who must die. Thus, with these three gifts the Magi prophesied that Jesus was indeed our priest and king, but, most importantly, he was the one who would die on behalf of all people.

In the Orthodox Church, Epiphany is associated with the Baptism of Jesus, which marks the beginning of Jesus’ earthly ministry. This service includes the blessing of water for baptism. This celebration was considered one of the principal festivals in the church year, together with Easter and Pentecost.

It was in the 4th century that the Western church, to which we belong, first celebrated this Feast of the Epiphany, but it lost the importance of the Baptism of Jesus. In the Book of Common Prayer, you will find the Baptism of Jesus relegated to a second service for the Feast of the Epiphany. It wasn’t until 1955 in our Western church that the Baptism of Jesus was assigned a Sunday celebration (the Sunday after Epiphany).

Francis of Assisi (1181-1226 CE) gave us the first crèche, putting together the two narratives of the Christ-child from Matthew and Luke. His crèche included both Magi and shepherds at a manger, setting the norm for future generations of crèches.

Matthew tells us the Magi, like the shepherds in Luke, bowed down and worshiped the Christ-child. This was their only possible response to what had been revealed to them. As we discover once again the Christ-child in our lives, may we also respond like the Magi and shepherds of old, and worship him who is our Lord and our God.

**For the Social Justice and Advocacy prayer cycle,
see the diocese’s website,
www.toronto.anglican.ca.**

Banners help artist heal

Silk creations lift spirits

BY CAROLYN PURDEN

LOOKING at the exuberant, flowing silk banners hanging from the roof beams of St. James, Orillia, it's hard to believe that behind their creation lies a story of loss and loneliness.

The banners, which measure 45 inches wide by 14 feet long, were created by Orillia artist Ralph Moore. They are entitled Resurrection and Creation.

Mr. Moore is a textile designer by trade. Specializing in hand-painted silks, he exhibited his work at every craft show in Ontario. But 30 years ago, as his career was flourishing, circumstances in his life forced him to stop to look after his family. His father was suffering from osteoporosis, his mother was blind with macular degeneration, and he was needed at home. Then his sister had a stroke, and Mr. Moore helped her with her three young children.

His father died in 2001 and his mother in 2006, and his sister, now paralyzed from the neck down, is in a nursing home. Looking after his family and the house meant that Mr. Moore became more and more isolated and cut off from people. After his mother's death, he says, he was floundering.

"It's very hard to accept the fact you're by yourself," he says. "It's a very lonely life."

Mr. Moore did a lot of praying during this time. His family had strong generational ties to St. James', so he eventually returned there and met the Rev. Terry Bennett and the Rev. Carol Hardie.

"They asked me to rekindle my art," he says. They commissioned two banners for the church, with the church paying for the material. Mr. Moore donated the rest.

The banners each took 1,200 hours to create. Silk is the most difficult material on which to work because it is unforgiving, Mr. Moore explains. "You can't put a mark on silk. You have to be able to do the design through your head because putting a pen-

cil or chalk mark on it will damage the silk."

Silk painting involves merging some 250 special dyes with soft, smooth strokes of the brush to become an integral part of the fabric. Once the silk is painted, it is steamed, washed and sent to a tailor for hemming and making a sleeve for the back of the fabric.

Mr. Moore produced the banners as a memorial to his family and in celebration of his own faith. The artworks resemble stained glass windows. The Resurrection banner looks like a flame, and there are representations of angels and Jesus within the colours. The Creation banner carries the image of a lily.

The colours in his banners convey a message about Christian faith, he says. Gold represents the kingship of Jesus, green is for growth, and the reds, browns and oranges convey the passion and compassion of Jesus. White encompasses the spiritual nature of all people and the lines separating the colours are inclusive of humanity.

The subdued tones of the Resurrection banner, says Mr. Moore, represent Jesus' turmoil, and the bright colours celebrate his new life. Those bright hues continue to explode in the Creation banner.

He has made a third banner, entitled Joy. While he was making the banners, Mr. Moore met Cindy, and married her last December. Mr. Moore describes the new banner, which is 16 feet long and incorporates 282 colours, as "two spirits coming together."

The banners at the church are playing an important role in people's lives. "I am getting a lot of positive feedback about these banners, and how they are healing people and lifting the spirits of those who have lost a loved one," Mr. Moore says.

He adds, "It would be quite an honour to do the Lord's work of creating banners for other churches." Churches that are interested in talking to Mr. Moore about his work can reach him at ralph.m.moore54@rogers.com.



Kevin Neville gives the 'Having a Blast with Children's Ministry' presentation. At right, participants browse the book table. PHOTOS BY MICHAEL HUDSON

Children's ministry conference a first

BY TANYA BALETA

BY mid-October, organizers of the first-ever Children's Ministry Conference wondered if the limited response they had received made it worth carrying on. With only 12 people registered, hopes for a successful conference began to dwindle.

"I have to confess, I prayed a lot about this," says Catherine Keating, one of the organizers of the conference and a deacon at St. John, York Mills. "I just gave it over to the Lord, knowing that if God wanted it, it would succeed."

As the event drew nearer, the number of registered participants ballooned to 50. In the end, 65 people attended the conference at St. John, York Mills on Nov. 5.

Among the attendees was Bishop Patrick Yu, who offered words of encouragement and attended some of the workshops. "Children's ministry has stayed too



long and too much in the basement, both literally and metaphorically," he says. "I think we should repeat this and allow more people to be involved."

Participants enjoyed four workshops and two plenary sessions, with topics ranging from team building to communicating with church leadership to make children's ministry a priority. There was a panel discussion on integrating children into the corporate worship of the church.

"The conference was brilliant," says Charlene Fiander, the Sunday school coordinator at St. James, Orillia. "It affirmed that I am where God wants me to be, and that what I'm doing is helping to grow our church and helping children learn."

The conference provided an unprecedented opportunity for children's ministers to network and

share information, she says. "It was a great opportunity to meet other people, and I quickly learned that we all struggle with the same things."

The dialogue at the conference will continue online. The Centre for Excellence in Christian Education, which was created by Ms. Keating to share children's ministry resources, has a blog at thecece.blogspot.com.

Ms. Keating says she looks forward to next year's conference. "These are people who have our precious children in front of them," she says. "They really are appreciated but we don't always tell them or show them. This was good for them, especially to know the bishop was there supporting them."

Tanya Baleta is the Communications Coordinator at St. Paul, Bloor Street.



Ralph Moore works on a banner. PHOTO BY JAMES PAUK

Inspiring videos on YouTube channel

A new video, *The Road Trip*, has been produced that highlights how nine diverse parishes around the diocese are taking different approaches to trying to connect with people who are not being served by traditional forms of church.

If you are a lay leader or cleric, you may want to show this video to your advisory board, on a Sunday morning, to an outreach or worship committee or at your next vestry meeting. "If a picture is worth a 1,000 words, then an en-

couraging video might be just what is needed to help your congregation think about future possibilities," says the Rev. Jenny Anderson, Bishop's Officer for Mission.

The video is available on the diocese's YouTube channel, www.youtube.com/tordio135.

Many of the parishes shown in the video were able to start their new ministries thanks to the funding of Reach grants. Reach grants are one-time grants to enable parishes to reach people

they are not currently reaching. If you would like to begin a ministry that is going to serve those not being served by traditional forms of church, then the Reach grants are available as start-up funds. To find out more about how you apply for these grants, watch the Reach grants video on the diocese's YouTube channel.

For more information on the specific ministries that are profiled, contact Ms. Anderson at jan-dison@toronto.anglican.ca.