

Grandchildren not going to church?

Trent-Durham hosts Dinner



Bishop travels to New Zealand

# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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## KINSHIP

The Rev. Dana Dickson, incumbent of St. Paul, Uxbridge, and the Rev. Roger Potts, a Presbyterian minister (right) are part of the Greater Toronto Interfaith Curling Club, a group of Christian and Jewish clergy who meet every week to curl in Ajax. The friendships have led to a deeper understanding of each other's faith. PHOTOS BY MICHAEL HUDSON



## Episcopal election set for April

Anglicans want to keep five bishops, four areas

BY STUART MANN

**THE** election of a new suffragan bishop for the Diocese of Toronto will be held on April 6 at St. James Cathedral, followed by his or her consecration at the cathedral on June 22.

Diocesan Council approved Archbishop Colin Johnson's request for an election at its November meeting. The election is necessary because Bishop George Elliott, the area bishop of York-Simcoe, is retiring in April.

Last spring and fall, Archbishop Colin Johnson held a number of town hall meetings with Anglicans, in part to discuss whether the diocese should keep its current configuration of five bishops and four episcopal areas or scale back to four bishops and three episcopal areas. The response was overwhelmingly in favour of keeping the current configuration.

Archbishop Johnson reminded Diocesan Council that Synod would be electing a suffragan bishop for the whole diocese, not just for York-Simcoe. "While it might be likely that the new bishop will go to York-Simcoe, it will depend on the gifts and skills of that person," he said. Archbishop Johnson will make the final decision on where the new bishop will serve.

The diocese is made up of four episcopal areas—Trent-Durham, York-Credit Valley, York-Scarborough and York-Simcoe—each with its own area bishop, who is also a suffragan bishop. Archbishop Johnson is the diocesan bishop and has oversight of the whole diocese.

The diocese's chancellor, Canon Robert Falby, has established a Nominations Committee and is calling for nominations to be sent to the Secretary of Synod. Any priest in the Anglican Communion who is at least 30 years old, has been a priest for at least seven years, and is in good standing in his or her diocese is eligible for nomination.

A Synod member may nominate only one priest, and each nomination must be supported by nine other Synod members in order for the name to be placed on the ballot. Information on how to make a nomination, including a nominations form, will be posted on the diocese's website, [www.toronto.anglican.ca/synod](http://www.toronto.anglican.ca/synod).

A list of the nominees, plus video clips and biographical information, will be posted on the diocese's website on March 15.

## Diocese admired from afar

Paper published for Church of England

BY STUART MANN

**THE** Diocese of Toronto has caught the attention of Anglicans in England.

An article about parish development in the diocese was published in the October issue of *Resourcing Mission Bulletin*, an online publication that is read by church workers and congregational leaders in the U.K.

"Toronto is getting a reputation for being a real innovator," says Dave Robinson, the diocese's director of Congregational Development.

The paper looks at how the diocese is building healthy congregations through a number of programs and initiatives, including Fresh Start, Natural Church Development, missional transformation, church closures and reboots, and church planting. It highlights the work of diocesan staff and volunteers who help churches that are in transition, particularly when they're looking for a new priest.

"The thing that makes our reality different than most is that we've got, at any given time, about 35 very skilled volunteers who work for us," explains Mr. Robinson. "Not only do they do important work, they're an incredible brain trust for the diocese."

The paper was written by the research unit of the Church Commissioners, a body that oversees and supports ministry in the Church of England. Mr. Robinson said the article can help dioceses in the Church of England develop strategies for mission and ministry. Dioceses in the U.K. and Canada are grappling with many of the same issues, he said.

*Resourcing Mission Bulletin* also

Continued on Page 2

## Names needed soon

**THE** Diocesan Centre needs the names of lay members of Synod by Feb. 28 for them to be able to vote in the April 6 election.

Archbishop Johnson sent a letter to all parishes in December. The letter included a copy of the Incumbent's Annual Statistical Return that parish priests must fill out and return to the Secretary

of Synod immediately after their vestry meetings. The information provided on the form is used to record who the lay members of Synod are and determine how many lay members each congregation is entitled to elect. Because of the tight time constraints in

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# Refugee bill causes concern

## Churches providing sanctuary, says activist

BY THE REV. MAGGIE HELWIG

"THIS country is going in a very different direction," said lawyer Peter Showler, a former chair of Canada's Immigration and Refugee Board, to an overflowing audience at Holy Trinity, Trinity Square, Toronto, on Nov. 29. "It's one which will do significant damage to refugees."

The crowd had come to hear about recent changes to Canada's immigration and refugee law and

the likely consequences of those changes. Mr. Showler outlined the problems with the changes and how people at risk of death or serious harm in their home countries will find it difficult, if not impossible, to gain refugee status in Canada. Lawyers are preparing to mount a challenge to the law under the *Charter of Rights and Freedoms*, he said, but this will be a slow process. In the meantime, he and others will do what they can for individual

refugees and will "keep track of the harm that's done and put it before the Canadian public."

Mary Jo Leddy, founder of Romero House, a non-profit agency that helps refugees in Toronto, said Canadians must not only track the harm but try to prevent it. Already, she said, some churches are opening their doors to offer sanctuary to those at risk of deportation, and many others are discussing this step. "They know that human lives are at stake. It is a spontaneous expression of conscience, and it is weighty, consequential and significant."

There is a sanctuary network now forming among faith groups, she explained. "It affirms that there are some spaces which are holy, which are sacred, beyond the reach of the state; and that human beings are sacred and worthy of our highest protection and regard."

She said the need among refugees for sanctuary in Canada will grow and churches will respond. "We will continue until sanctuary is no longer necessary, because we can and because we must. We must do this not only for refugees but for our country. To those MPs who voted for Bill

C31—some may say you have sold us out. I would rather say that you have sold this country short. We are not only interested in our lifestyles; we are interested in lives, and we are committed to justice. We are better than you think. We are a better country than you have voted for. We are capable of goodness."

Anglicans, with other faith groups, are starting to take action on Bill C-31. The diocese's Social Justice and Advocacy Committee has drafted a motion calling for the repeal and replacement of Bill C-31 (see motion on this page). Additional material, including information on the recent changes to immigration and refugee law and a theological reflection on refugee issues and church sanctuary, is available on the diocese's website, [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac). A panel on faith responses to the situation, including the call for churches to offer sanctuary, is planned for Jan. 30 at 7 p.m. at the Church of the Redeemer, Toronto.

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

# Motion backs refugees

*Archbishop Colin Johnson has asked churches to consider this motion at their vestry meetings. The motion was drafted by the diocese's Social Justice and Advocacy Committee.*

"We as Christians are called by our scriptures to care for exiles and strangers (Exodus 22:21). Many of our congregations have sponsored refugee claimants who have made Canada their home and enriched our society through their contributions. Some members of our congregations, or their parents before them, came to Canada as refugees themselves.

"On June 28, 2012, the Canadian government signed into law Bill C-31, the *Protecting Canada's Immigration System Act*, a sweeping revision of our refugee and immigration system. This new law contains discriminatory provisions which will place vulnerable people in danger, and we, as Anglicans, cannot in conscience support it.

"Motion: that this vestry recommend to the Government of Canada the repeal of the *Protecting Canada's Immigration System Act*, and its replacement with legislation more in keeping with this country's traditions of justice and hospitality."

# Diocese admired

Continued from Page 1

so published a paper about the diocese's Sustainable and Strategic Ministry plan in 2010.

Mr. Robinson said the articles are a boost to morale among diocesan staff and volunteers. "It's a real affirmation of what you're doing, to have somebody in another country say, 'You guys need to look at what the Diocese of Toronto is doing because it's pretty cool.'"

# Names needed

Continued from Page 1

preparing for Synod, these returns must be submitted to the Secretary of Synod by Feb. 28.

Churches are encouraged to hold their vestry meetings as early as possible and ensure the Incumbent's Annual Statistical Return is sent in before the deadline. Failure to return the form to the Secretary of Synod by the deadline may cause the lay member of Synod to forfeit their right to a seat at Synod and a vote in the election.

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

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## BRIEFLY

### Offices closed over Christmas

The Diocesan Centre and the area bishops' offices will be closed from Dec. 21 until Jan. 1. Normal office hours will resume on Jan. 2.

### All Our Days available online

*All Our Days*, a resource that includes the lectionary and various prayer cycles, is now available on the Prayer Resources page of the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). The resource is being published only online starting in 2013. It retains its familiar layout, with some changes, and continues to include the Diocesan Cycle of Prayer.

### Church hosts vigil for Earth

A vigil for Earth will be held at Holy Trinity, Trinity Square, Toronto, on Jan. 16 from 6.30 p.m. to 8.30 p.m. The event will feature a liturgy of lament, thanksgiving, and prophetic action. There will be a commitment to action for the care of Creation. For more information, contact Murray MacAdam, the diocese's Social Justice and Advocacy consultant, (416) 363-6021, ext. 240.

### Mobile app now available

*Redeem the Commute*, a mobile app created for commuters, is now available by going to [www.redeemthecommuter.com](http://www.redeemthecommuter.com). The app was created by Redeemer Church, Ajax. It offers courses on marriage, parenting and Christianity.

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# Invitations bring 1,048 to church

## Asking a friend 'getting into the DNA'

BY STUART MANN

**THE** diocese enjoyed another successful Back to Church Sunday, with 1,048 people coming to church as a result of an invitation. Since the diocese first started holding the annual day in 2009, 6,394 people have accepted an invitation to come to church.

"I'm really happy with it," says Bishop Philip Poole, area bishop of York-Credit Valley and one of the leaders of the day, which is usually held on the last Sunday in September. "I think we've had some tremendous results over the past four years. If there was a 10 per cent retention rate, that's three strong congregations."

He says inviting people to church is "getting into the DNA" of some parishes. "We started this back in 2009 to encourage people in the diocese to be more welcoming and to issue an invitation, and I think that's working."

The diocese plans to hold Back to Church Sunday again in September. In the meantime, it has

started Seasons of Invitation, a program that encourages churchgoers to invite their friends to church on five occasions throughout the fall and winter.

There are currently six parishes taking part in a pilot program. They've held three days of invitation so far, one in November and two in Advent. The last two will be held in January and February.

The Rev. Stephanie Douglas-Bowman, the associate priest at Christ Church, Brampton, says the program "keeps invitation on the radar. There's so much going on in parishes. Without those days in our calendar, it would be easy for invitation to fall off the map."

In addition to extending invitations, churches taking part in the pilot project are being encouraged to use "mystery worshippers," people who attend the service for the first time and then give their feedback.

Ms. Douglas-Bowman says Seasons of Invitation and Back to Church Sunday are things that



every parish can do. "Small churches may not be able to start a new service or run Messy Church or some other fresh expression, but they can encourage parishioners to invite a friend to church. It's also great for the parishioners who do the inviting. It gives them a sense of confidence and conviction about their faith."

The Seasons of Invitation pilot project is being held concurrently with the Diocese of Manchester in England. The two dioceses plan to share their findings when it is over. Michael Harvey, the founder of Back to Church Sunday and Seasons of Invitation, lives in Manchester and has travelled to the Diocese of Toronto several times to speak to groups here.



## OUR LADY IN TORONTO

A mariachi band accompanies members of San Lorenzo, Dufferin Street, and St. Philip, Etobicoke, as they carry icons of Our Lady of Guadalupe into San Lorenzo for a festival in her honour. The icon, depicting the appearance of the Virgin Mary in Mexico on Dec. 9, 1531, is one of the most popular religious and cultural images in Latin America. The celebration included a worship service, music, food and games for children. PHOTOS BY MICHAEL HUDSON

# See Christ in everyone

BY SEÁN MADSEN

**A** blind person walking into church with a guide dog might not be that unusual, but the same blind person then reading the epistle from a braille text would be an event that most Anglicans have never witnessed, or even imagined they would see.

At the Church of the Ascension in Port Perry, however, it is a regular occurrence—and it is only one of several ways in which I actively participate in the parish's life.

Retired early from the public service of Canada, I have looked for ways to be involved in my community. My church has been very welcoming of my desire to help, not only as a lector, but in other ways, such as folding the bulletins each week and washing dishes for the soup kitchen. I am also in training to act as a server at the Eucharist.

Most people will readily accept that the disabled need various kinds of services from the church. Not everyone has perhaps considered the ways in



Seán Madsen and his guide dog Sammy.

which handicapped people themselves can actually be of service.

Too often, it has probably not even occurred to people with disabilities to try to actively engage in their parish community. I just started with small things, like offering to fold the bulletins and then coming forward to wash dishes at our weekly Soups on Us event.

There are many little jobs in every parish that don't require a lot of talent, but give a sense of fulfillment to those who do them faithfully. When the one volunteering is someone with a disability, the community has a chance to see a person who is challenged illustrate that they too can be a valuable member of the body of Christ.

I have been surprised at how, from very humble beginnings, my ministry has expanded. Best of all, the initiative for this growth came largely from clergy and other church members who, seeing what I was already doing, wondered if I could also help with such-and-such a task, where more people were needed.

As is too frequently the case in life generally, disabled people in the church might tend to be re-

garded as uni-dimensional; their handicap may be viewed as their only characteristic. Even someone who is very limited, though, often has gifts that can benefit others. A blind person, who also happens to have a good speaking voice, can thus be an excellent lector, if the passage they are to read aloud is just written out in braille.

Enabling space for people with challenges to serve others in the church need not be onerous or made into a big production. People with challenges can start with something small to demonstrate their commitment and reliability—factors that can do much to allay any concerns on the part of the community that someone who is handicapped perhaps can't really contribute meaningfully to the church's life.

As a church, we can also be more welcoming to those who have a call to be servants, even if they have limitations. We could also be more open to people with special needs who want to serve us as church staff and clergy. A talking computer, for example, can make all of the normal com-

puting functions completely accessible to a blind church employee. This article was written using a talking computer.

My experience in a small town parish is one which shows how truly rich the possibilities are for integrating all of our church members into different segments of parish activity. Disabled people may need to be a little more pro-active in coming forward to offer their assistance. Parishes and church organizations can facilitate a fuller participation by disabled members in all aspects of church life by being willing to see what their gifts are and not looking just at what they may have difficulty doing.

Accommodations that make work and worship spaces accessible are becoming increasingly common. We as a community may just need to do a little more to open our hearts and minds to what the handicapped people among us can offer.

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

# The roles of a bishop



**W**hich is your church?" It is a question I'm asked in almost every parish I visit, and my answer is almost always a surprise to the questioner: "This one—and all 250-plus other churches in the diocese!"

When a new incumbent is appointed, a service of institution takes place in the chapel at the Diocesan Centre. "Receive this charge which is mine and thine," are the traditional words by which the diocesan bishop commissions or institutes a priest into the spiritual responsibilities of the parish. The bishop has the spiritual care of *all* the churches in the diocese, usually exercised through the ministry of the parish priests, unless the bishop is present.

That is just one of the roles of a bishop.

Bishop George Elliott has announced his intention to retire after a long and very fruitful ordained ministry in the Diocese of Toronto of 34 years as deacon, priest and bishop. Diocesan Council authorized the election of a suffragan bishop to be held on April 6, with the ordination and consecration set for June 22. From the parish hall meetings I held across the diocese in June and October, it became evident that we continue to want and need four area bishops to serve with me as diocesan bishop in Toronto. As usual, we will *not* be electing a bishop for York-Simcoe area but a suffragan (assistant) bishop with ministry in the whole diocese, and assigned to a particular episcopal area after the election, which might be York-Simcoe. (Bishops Read, Brown, Finlay, Matthews, Johnson, Bedford-Jones and Poole changed areas during their episcopates.) You can read on the diocese's website about the process of nomination and election, but it's important to know what a bishop is supposed to be and do.

The Rite of Ordination sets out a number of responsibilities:

- apostolic proclamation;
- pastoral care;
- oversight;
- governance;
- linkage/representation.

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

Bishops "are one with the apostles in proclaiming Christ's resurrection" as the good news for every age (BAS, p. 636). The bishop's first and primary task is not, as is often supposed, the pastoral care of clergy or parishes but rather teaching, preaching, and interpreting the Christian faith both in parishes and in the wider community. This is especially critical in a society where our faith is misunderstood, maligned or ignored. So a bishop has to be an effective communicator. More crucially, a bishop has to be a person of deep faith in Jesus Christ. This is the content of the communication. He or she must be able to live that faith authentically, understand the nuances of the tradition, and articulate it winsomely.

As pastor (the reason a bishop carries the crozier, the shepherd's staff), much of the bishop's work is by delegation. The bishop's pastoral task is one of discernment of the leadership gifts of others, so that across a large array of different places, the church can be built up through a strong sacramental life, the ministry of word, the visiting of the sick, the catechesis of both seekers and the baptized, and the administration that parishes require to function well. The bishop must be a leader, a mentor and a team player because each area bishop will be working with more than 100 exceptionally well-trained, competent priests and deacons, and hundreds of dedicated and gifted lay leaders. This is not the usual training for most priests.

The bishop is by definition an "overseer," which is the meaning of the adjective "episcopal." He or she frames the missional strategy for the area in consultation with the other leaders and in coordination with the mission of the diocese. The bishop has the "overview" of the needs and the opportunities in the whole area, and provides the necessary unity and discipline (think focus and discipleship, rather than punishment) to listen to God's call and marshal the resources of the area and diocese to respond to God's call to service.

The person chosen in the election will be a

*suffragan* bishop of the diocese, with responsibility for the well-being of the whole of the diocese, as well as particular accountability for one region. The area bishops use their own gifts both within their area as well as across the wider church, and are called by ordination to participate in the governance of the whole church. While appointed for a period of time to one area, they can and do work beyond those boundaries and can be (and have been) moved to a different area. Each also takes on special ministry assignments based on their skills and passions. So it is important to think of candidates who could provide ministry in more than one area and complement the gifts of the other members of the College of Bishops.

A bishop is a link person. The Archbishop of Canterbury remarked that the bishop's role is to interpret the "strangeness of one community to the strangeness of the next community" so that they may be drawn together and mutually enrich each other and join in extending the Kingdom. Bishops link one parish to another, represent the diocese to the wider church and the wider church to the diocese. The bishop becomes the personal face of the church, and specifically the Anglican Church, to those they meet.

And, of course, they do all the other ordinary tasks that bishops do: appoint and supervise clergy, baptize and confirm, license lay ministry, preside at worship, meet with senior parish leaders, work on committees, develop ecumenical, civic and interfaith networks, support parish growth and work to resolve conflicts.

It is an encompassing task, hugely challenging and joyously fulfilling by God's grace. It is not a promotion or a job. It is, above all, a vocation—the offering of oneself for service in response to God's call, discerned by the community of faith. An episcopal election is not a political leadership convention but a prayerful gathering of the clergy and laity representing the church in the diocese to discern whom God has chosen to be the next bishop in the church.

Pray for those who will test their call to this vocation, and for us as a diocesan family, as we affirm that call and receive this new ministry.

litically and spiritually. This is a time when the church can play an important role to help people broaden the love they have to include the whole earth.

*The Rev. Catherine Miller  
Collingwood*

## Shift the focus

Thank you to John Bowen for doing his part to shift the focus from "evangelism" to "the evangel" (December). He asks the better question: What do we mean when we say "the Gospel?" What is the Good News? What are the many ways of saying it? Is it possible that church people think the answer is too obvious to warrant a response?

We talk a lot about how we should evangelize, as we should, but not enough about why we love the Gospel, and therein, why we would become evangelists. Even students of theology can become tongue-tied when asked this question. But I want to keep asking it in every church setting. It is the question that brings out the best in us: What is the Gospel and why do you love it (God)?

*Todd Townshend  
London, Ont.*

This is, as John Bowen says, "the unlikely, disturbing, outrageous and ultimately joy-filled Good News." What an impressive task we have, since it is only faithful Christians who grasp this truth! Thanks be to God.

*The Rev. Phil Rowsell  
Toronto*

## Headline inaccurate

I was very glad to read Barbara Falby's letter, "Climate change action" in the December issue, as well as the article about Alana Mitchell's presentation at the Outreach Conference. However, the headline on Ms. Mitchell's article suggests to me that the writer doesn't really get it. The question is not whether the Earth will survive but rather will the earth continue to support life, especially human life? As the chemistry of the air and oceans change, most life-forms do not have time to adapt. And as we have learned recently, we live in a web of relationship. Each life-form needs the others to maintain a livable environment, especially the human beings. This is a crisis of spirituality, and a healthy spirituality will enable people to change. We need strong leadership, both po-



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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

### York-Credit Valley:

The Rt. Rev. Philip Poole

### Trent-Durham:

The Rt. Rev. Linda Nicholls

### York-Scarborough:

The Rt. Rev. Patrick Yu

### York-Simcoe:

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# LETTERS

## Jesus then and now

John Bowen's "Why I dislike evangelism" (December) highlights the distinct advantage the apostles had over subsequent generations of Christian believers. He says "they had 'the evangel,' the good news or the Gospel." He misses the mark by just a smidgen. First-generation disciples stood beside Jesus, heard him, felt his friendship and saw his actions. Second-generation Christians had direct contact with those earliest witnesses. Initially, it wasn't an inspiring evangel being preached but human touch with the Lord's message in their midst.

I want to say that Jesus is very much here among us in the 21st century. He's always fully up-to-date. Whatever our hope or problem, our brother the Lord will lead and help us. Let faith build and let us trust him and our hearts in this matter. Before the books, before the sermons, Jesus the Victor is with his people, i.e. with you and me. The secret of evangelism is the risen Lord's faithful presence.

Send your letters to editor@toronto.anglican.ca

# Four doors open into faith



BY JOHN BOWEN

I was once in a parish where we were discussing evangelism, and after some time a very senior member of the congregation said very vehemently, “I have no intention of ever sharing the Gospel with anybody!” This was not said in a way that invited rational discussion, and after an embarrassed silence the conversation moved on.

Had a response been possible, I think the best would have been, “Can you describe for us this Gospel which you will never share?” The reason is that, as soon as you begin to articulate the Gospel, it is clear why it is worth sharing. Even if the description is as minimal as “God loves you,” it is still a revolutionary idea to those who have never heard it (and many have not). If it is a more robust summary than that—if we say, for example, that God is at work in the world through Jesus Christ to renew and restore all things—the story becomes even more startling and more shareable. But how do we then share it?

For most of this year, I have been meeting with a friend who is considering the Christian faith. We have been doing what I think is one of the best things to do under those circumstances: slowly reading through the Gospel of Luke, and discussing who Jesus is—what he does, what he says, and the implications for our lives. Such an exercise is always joyful for me.

As we have got towards the end of Luke, Daniel and I have begun to talk about the way Jesus always prompts a response from people, and what Daniel’s response is going to be. That has prompted some new thoughts in me. One is that there are different ways that people come to the Christian faith. I think of them as four doors.

1) *The door of the mind.* Some people become Christians simply through reading the Bible or another Christian book. You may have heard the story of a prisoner who found the thin paper of his Gideon New Testament perfect for rolling his cigarettes. He decided to read each page before he smoked it, and in this way smoked his way through Matthew, Mark and Luke. When he came to John 3:16, however, he stopped as he was bowled over by the

truth that “God so loved the world.”

The story is told in so many different contexts that one wonders if it is apocryphal. But it is an illustration of something that certainly happens, even if the circumstances are not always so dramatic.

2) *The door of community.* George started going to a church youth group simply because, in his opinion, they had the cutest girls in town. For a year, he proceeded to make life miserable for the youth leader, running intellectual rings around him, and causing other young people to doubt their faith. Then he had an encounter with God, which turned him into a believer.

But, he says, unless he had become a part of the Christian community first—where he heard their prayers, saw the reality of faith in their eyes, and saw the grace in their lives—it would never have happened. He belonged before he believed. Indeed, the belonging paved the way for the believing to happen.

3) *The door of action.* Some people behave themselves into belief. Jesus seems to be referring to this when he says, “Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own” (John 7:17). In other words, if you try to do God’s will, you will find out who Jesus really is.

Some time ago, I was told the story of a woman who decided to help out at a church’s food bank. She herself claimed no faith or church allegiance, but she believed in what the food bank was trying to do. Over time, however, church friends working alongside her noticed a change in her. Eventually someone asked her, “You seem to consider yourself a Christian these days. Is that right?” And she replied with some embarrassment, “I guess I do!” Behaving and belonging led to believing.

4) *The door of miracle.* Evangelism is always the work of God, whichever door is involved. But seldom is that as clear as when people come to faith through the door of miracle. Frequently, these experiences happen to people in non-Western cultures, perhaps because they tend to have a more holistic view of the spiritual life. It is not uncommon for them to see a vision or have a dream of Jesus, and begin to worship and follow him, before ever

reading the Bible or joining a church.

These events are more common than we realize, even in the West. One priest friend, in her first year at Trinity College, thought of herself as a seeker and checked out many churches, to no avail. Then one day she walked into Trinity’s chapel and was overwhelmed by the reality of God. Roughly 20 per cent of people in mainline denominations claim to have had this kind of Damascus-road experience, and just over one-third in evangelical denominations claim to have had it. Who knew?

We used to assume that people had to figure out what they believed, and then they would show up at church, get baptized, and start joining in the life of the church. They would believe, and then they would belong and begin to behave like followers of Jesus. In recent years, however, we have realized that it’s not that simple, and certainly not that linear. Any or all of those four doors may be involved. Any one of the four may be the starting point—the door in—and the other doors will simply lead deeper into faith.

If we want to share the good news of what God is doing in our world, we need to be sensitive to this diversity. Churches can actually be helpful in opening at least the first three doors—giving people opportunities to learn about Christian faith (believing), providing a welcoming community where people can get a sense of the life of faith (belonging), and offering new people an opportunity to join in various avenues for service (behaving). The fourth door, unfortunately—or perhaps it is just as well—is outside our control!

Daniel and I have talked about which might be the door for him. He has grown in his understanding of what it means to be an apprentice of Jesus (the mind door). He has lots of Christian friends, and knows the reality of their faith (the community door). And he has begun to volunteer at a downtown Christian ministry (the action door). Might the miracle door be the one for him? We shall have to wait and see.

*This is the second of a three-part series on evangelism by John Bowen, professor of evangelism and director of Wycliffe College’s Institute of Evangelism.*



EDITOR’S CORNER

BY STUART MANN

## Winter is for church

January is my favourite month to go to church. The Christmas crowds have gone home. The weak winter sun trickles through the windows and the roof creaks and groans under the shifting ice and winds. Many a time have I looked up at the rafters of Anglican churches and marvelled at the craftsmanship of the workers who built these inverted hulls that we call roofs. They have sheltered many a congregation.

In our great story, the Saviour has come into the world but has not yet started his public ministry. The Holy Family has fled to Egypt to escape the clutches of mad King Herod and the Magi have left for their own country “by another road.” I find it immensely reassuring that our Saviour is with us, even though he’s just a baby. It means that, come what may, we will have eternal life, both now and when we pass away. We have nothing to fear. God is with us.

It seems entirely fitting to me that we mark the passage of Jesus’ earthly life during our coldest, darkest months. The elements force us inside, to gather together, to read, to converse, to listen to music, to enjoy the arts, to ponder the mysteries of life. We look out darkened windows at the quiet street. We go for solitary walks in the snow. We find a warm corner to enjoy a slice of cake and a cup of tea with a friend.

This is the landscape of God. This is where the story of Jesus gets told and retold, in the homes and churches and taverns and little out of the way places where we take shelter together. This is where the memories of our faith come back to us, where we reconnect to the great narrative. The heroes of the early church become part of our family, like storied aunts and uncles. Jesus walks among us in this land of ice and snow just as assuredly as he walked the hills of Galilee.

We Canadians complain about the weather, but I for one would not have it any other way: the elements that test us make the prize that much the greater. I’m glad that I somehow ended up in this northern land, where Christianity took root and is lived out and learned in a Canadian way.

So this winter I plan to put on my boots and scarf and overcoat and hat and crunch through the snow to church, where I will savour being in God’s presence with my brothers and sisters in Christ, listening to the flute and piano, singing the hymns, listening to the story from the great book—all in the warm glow of a heated room, protected by that great, upside-down wooden hull of a roof. Then, sustained by the bread and wine, my compass true again by the grace of God, I’ll head out and home, to ponder the Gospel in my heart, with the blessing still echoing in my head:

“Be the great God between your shoulders, protecting you in your coming and going. Be the son of Mary near your heart, blessing you with resurrection. And be the perfect Spirit upon you pouring, this day and evermore. Amen.”

## LETTERS

### Joseph and the famine years

Re: ‘Joseph’s story magnificent,’ (November)

Canon Beatty writes that in this story, “Once again we see God at work fulfilling his promises to the patriarchs.”

Genesis 47: 13-26 describes the famine years following the years of plenty. As the famine began, Joseph required the peasant landowners to buy back the grain they had been required to deliver to the Pharaoh during the years of plenty. Next, as the

famine continued, all their livestock had to be sold to Joseph. The following year, the land itself was the price, plus an ongoing commitment that annually one-fifth of their crop would go to Pharaoh.

V20: “Thus Joseph acquired all the land in Egypt for Pharaoh, since one by one the Egyptians sold their fields, so hard pressed were they by the famine; and the whole country passed into Pharaoh’s possession, while the people were reduced to serfdom from one end of Egypt to the other.”

I see here the story of a man, Joseph, corrupted by wealth and closeness to power, orchestrating what we might now consider to be a crime against humanity: the reduction of an independent peasant class to serfdom. Do you see God at work in this?

I see here parallels to injustice today: to subsistence but self-sufficient farmers in countries like Mexico, Haiti and Bolivia, who are being forced off their lands by collusion between their governments and large corporations hungry for land for mining or plantation farming.

I see God at work in union leaders and workers who oppose this, in journalists who dare to report it, and in groups like Christian Peacemaker Teams who are non-violent witnesses.

Let us be peacemakers by seeing what is in front of us, and not gloss over uncomfortable stories.

Kim Malcolmson  
Toronto

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# Grandkids not in church? Have faith



BY RUTH DELANEY

**M**any of us raised our children in the context of a Christian family. We attended church with our children and were the

best Christian parents we knew how to be. Yet many of our kids, and thus grandkids, do not attend church or even know the Lord. What heartache! What can we do about it?

Of course, we cannot force anyone to believe. But we can sow seeds or nurture seeds that others have sown. At the very least, we can remove stumbling blocks. Since the Lord created each of us to be unique, there is not one answer. However, as a grandparent, and as one who has talked to other grandparents about this concern, I can offer a few suggestions.

1) *Pray.* God is just as sad and disappointed as we are, perhaps more so, when children and grandchildren do not believe or accept him. Talk to God about how you feel. Perhaps you are experiencing guilt or regret. Perhaps you are feeling that you could have done things differently. Ask for and accept God's forgiveness. As a grandparent, you have a new chance to share your faith with the next generation. Pray for God to provide you with the opportunities to share your faith, or to show you how to be an effective witness. Perhaps you need to pray for other

Christians to come into your children's or grandchildren's lives, or for their hearts to be softened and their ears and eyes to be opened. Maybe you just need to lift the loved one up in prayer and ask for God's protection and blessing to be poured upon them. Remember: God hears and answers all prayers.

2) *Live your life with integrity, in accordance with your faith.* A sincere, silent witness speaks louder than preaching or criticism. Grandkids are usually quite observant. Saying a brief grace before a meal in your home or bowing your head in a silent prayer before eating in their home, or showing kindness, patience and self-control—these will not go unnoticed. Perhaps a grandchild will ask a question about your behaviour, providing you with the opportunity to give a simple, honest answer.

3) *Compliment and encourage, not condemn.* It is important for kids to have love and hope and to feel significant. Try to reinforce the positive. If you want to offer a correction, be selective in your words and tone of voice; otherwise, your grandkids may not see your unconditional love and their parents may get offended.

4) *Build family relationships.* It is important to show that you love and care about the whole family, even if you don't have shared values. The unconditional love of Jesus needs to shine through you, and your grandkids need to see that.

5) *Be sensitive to and observant of the*

*parents' position.* In terms of spiritual values, there might be differences between the parents that could lead to conflict, or there might be a hurtful experience in one of their backgrounds. You want to be supportive, not divisive.

6) *Be aware of unintentional favouritism.* It is such a joy and a blessing to pray, worship and share Bible stories with grandchildren who are practicing Christians. We need to thank God for the blessing of faithful families, and to spend time with them. However, it is important not to exclude other children and grandkids, or to have them feel that there is favouritism. Geography and common interests can create unintentional favouritism. Jesus demonstrated unconditional love and concern for all. We need to do the same.

7) *Believe, not bully.* Yes, we need to let children and grandkids know that they are welcome to worship with us. We need to encourage their spiritual development. But we have to remember that God, in his infinite wisdom, gave people free will, and we need to respect that. For example, if you receive an invitation to join your kids and grandkids in their home on Christmas Eve, it is not appropriate to tell them that you will only go if they join you first at the Christmas Eve service. This ultimatum will only result in either your not seeing your grandkids or a very hostile attendance at church. Instead, respond that you will be worshipping at that time and

that they are welcome to join you, or that you will be happy to join them in their home at a different time.

8) *Seek out other grandparents who share your concerns.* It is important to respect your family members' privacy and to treat shared information with confidentiality. However, support and sharing experiences is important and helpful.

9) *Above all, have faith.* Let us not forget that Jesus has already won the battle against the enemy. It is our responsibility to be faithful and prayerful. God answers all prayers—yes, no or wait. We need to trust that some of those seeds sown or nurtured will come to fruition, even if not in our lifetime. Without violating our free will, God wants all of us to know and accept him, and he gives each of us every opportunity to do so. As we seek to be faithful in our life, may we be encouraged by Proverbs 3:5-6: "Trust in the Lord with all your heart and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths."

*Ruth Delaney is a member of Christ Church, Oshawa. She is a grandmother who has heard and shared the concerns of many grandparents who have children who no longer attend church and grandkids who have little spiritual foundation or growth. She plans to form a group for grandparents. She can be reached at rdelaney3@sympatico.ca.*

## Books, videos as gifts can help

BY RUTH DELANEY

- Most parents are aware of, and accepting of, the traditional Berenstain Bears books, so the gift of a Christian-themed Berenstain Bear book is likely to be accepted and read. It could lead to the acceptance of other Christian resources. These books are available at most Christian book stores, [www.Christianbook.com](http://www.Christianbook.com) and Focus on the Family's (Canada) online book store.
- Focus on the Family's magazines, *Clubhouse* and *Club-*

*house Jr.*, might be accepted by parents and enjoyed by children. They include articles on nature and fitness as well as age-appropriate jokes and stories. All reflect good Christian values but are not "preachy." An annual subscription makes a good birthday gift, and kids like to receive them in the mail.

- For kids aged five and older, the DVD *What's in the Bible, Vol. 1* would make a good gift. It is funny and appeals to a wide age range of personalities. It answers many ques-

tions about faith and the world. If the parents let them watch it once, the kids usually like it and ask for the other volumes. You might also give them a VeggieTales DVD.

- Invite your grandkids and their parents to nonthreatening social events such as a skating party or games night. They need to know that your church is warm and welcoming. They need to experience that you and your church family really care about them and that they are not just being targeted.

## Grandmother gives grounding in faith

BY CAROLYN PURDEN

**S**usan's\* path was clear to her from the start. When her son and his wife had a baby girl, she decided that she was the only one in the family who could ensure that the child had some religious upbringing. It is a responsibility that she has fulfilled for almost 10 years.

Susan has always been a church-goer, and had regularly taken her own children. However, when her son hit his teenage years, he began to lose interest and gradually stopped going to church. He married a woman who had no religious upbringing.

When her granddaughter was three, Susan broached the subject. "I asked if they'd have any objection if I took her to church, and they said 'No,'" she recalls.

She considered which service the two of them would attend, and chose one at 9 a.m. The parents would be up by then, and the music was lively.

Her granddaughter started going to the church's nursery school and immediately made friends. "She made a connection with the church right from the word 'Go,'" says Susan. A few years later, her younger brother was born, and he too began to attend church almost every Sunday.

Over the years, the children

participated in various church activities such as arts and crafts, singing and appearing in the church pageants. Susan kept her son and daughter-in-law informed, and they were supportive, attending the events.

But now it is getting more difficult. Susan's granddaughter, approaching the teenage years, has outside activities that conflict with her Sunday morning church attendance, and that has been hard for Susan.

"I don't have any say," she says. "I'm not her parent, so if they choose to have her go to an activity that's taking her out on Sunday mornings, that's their decision. I try and keep my mouth shut, because I don't want this to become a bone of contention."

She takes some consolation from the fact that she has given her grandchildren a grounding in the faith. "At least I know that they know what's available to them," she says. "If they decide not to continue, (their faith is) there and at some point it may surface again."

She has some tips for grandparents who want to do as she has done:

- Include the parents in your first invitation to take the kids to church.
- Sell the idea by talking about Sunday.

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## Fundraiser serves up food, fun

**THE** Rev. Joan Cavanaugh-Clark, the incumbent of the Parish of Minden-Kinmount, was hoping for a good turnout for the Trent-Durham Bishop's Company Dinner on Nov. 19 at St. Paul, Lindsay. Her parishioners didn't disappoint.

In response to her invitation, 25 members of St. James, Kinmount, St. Paul, Minden and St. Peter, Maple Lake, attended the dinner, making up nearly a quarter of the guest list and filling three tables.

"I think it's wonderful to have a dinner in Trent-Durham," she said. "Being way up here, we tend to be far away from the hub of things. I think the dinner makes people feel cared for and empowered, that the ministry they do matters."

The Bishop's Company Dinner raises funds for clergy needs. It also provides money for scholarships for students in seminary. The dinner is held annually in Toronto and also in the episcopal areas.

The Trent-Durham dinner was attended by 108 people from 13 parishes and raised \$11,000. The meal was prepared and served by members of St. Paul's.

The evening included a silent auction and an after-dinner speech by Dan Needles, author of the popular *Wingfield Farm* plays and books. Mr. Needles, an Anglican who lives in the diocese, kept the audience in stitches as he recounted his days growing up among farmers in Ontario and



The Rev. Joan Cavanaugh-Clark (seated centre) and Bishop Linda Nicholls (standing at left) join members of St. Paul, Minden; St. James, Kinmount; and St. Peter, Maple Lake at the Bishop's Company Dinner. The three churches make up the Parish of Minden-Kinmount.



Guest speaker Dan Needles, author of the popular *Wingfield Farm* plays, keeps the audience in stitches as he recounts his days growing up in rural Ontario and the wisdom he learned from farmers.



Archbishop Colin Johnson speaks to the 108 people in attendance. He was the area bishop of Trent-Durham before being elected diocesan bishop. PHOTOS BY MICHAEL HUDSON

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# Anglicans receive Diamond Jubilee Medal

*The following Anglicans in the Diocese of Toronto have received the Diamond Jubilee Medal, commemorating the 60th year of Her Majesty's reign as Queen of Canada, which began on Feb. 6, 1952. The medal is a way for Canada to honour the Queen for her service to this country. At the same time, it serves to honour significant contributions and achievements by Canadians.*

### Fay Craig

St. John, Craighurst

Fay Craig lived all of her life (90 years) in Simcoe County, in the villages of Dalston and Craighurst. She was a teacher, mother, grandmother, and, for more than 66 years, a volunteer. After she was married to Max Craig, she embarked on a career of community service that lasted up until the time of her death last September. She volunteered with the Women's Institute, St. John, Craighurst's ACW, the Cancer Society Daffodil Campaign, the World Day of Prayer and many other groups and causes.

es. She also wrote community news for the *Barrie Examiner*. She received many honours, including the Ontario Volunteer Service Award. Fay and Max Craig were honoured by the Township of Oro-Medonte for donating four acres to the township for a park and baseball diamond. She was also named Oro-Medonte Citizen of the Year in 1994.

### Delores Lawrence

St. Matthew the Apostle, Oriole

Delores Lawrence is the president and chief executive officer of NHI Nursing & Homemakers Inc., an organization that provides nursing and home care services to facilities, corporate and health care clients. She is the former chair of Seneca College, chair of Sunnybrook & Women's Hospital Academic & Patient Care Committee and chair of Operation Black Vote Canada. Named one of the Top 100 Canadian Women Entrepreneurs, Ms. Lawrence is a recipient of the Order of Ontario. She has been a churchwarden at St. Matthew's, a member of Dioc-

san Council and is the vice-chair of the executive committee for the diocese's Our Faith-Our Hope fundraising campaign.

### Jane Phillips

St. Clement, Eglinton

Jane Phillips received the Jubilee Medal for her contribution to and involvement in the Royal Canadian Institute (RCI), an organization dedicated to the advancement of science. Since 1849, the RCI has provided free public lectures on science. Currently, it organizes about 15 lectures a year, most of them given on Sunday afternoons in the Medical Science Building at the University of Toronto and others given at the Mississauga Central Library. Each year, the RCI co-hosts a lecture with the Natural Sciences and Engineering Research Council of Canada. It also awards the Sandford Fleming Medal to a Canadian who has made an outstanding contribution to the public understanding of science, and gives scholarships to graduating secondary school students in the

GTA who have chosen to study science at university. Ms. Phillips is a former president of the RCI and a *professor emerita* in chemical engineering at the University of Toronto.

### Blake C. Goldring and Barbara Goldring

St. Clement, Eglinton and St. John, York Mills

Blake C. Goldring and his mother, Barbara, have both received Jubilee Medals. Mr. Goldring, a member of St. Clement's, has been recognized for his service to the Canadian Forces. He founded Canada Company: Many Ways to Serve, in 2006. Canada Company is an apolitical, charitable organization that provides support, both moral and financial, to those who serve and their families. Barbara Goldring, wife of the late C. Warren Goldring, who was a Queen's Golden Jubilee Medal recipient, is a long-time member of the Monarchist League and has been a lifelong supporter of the monarchy. A past member of the IODE (formerly known as the Imperial

Order of the Daughters of the Empire), she has for many years welcomed new Canadians at Citizenship Court. She has served on the Foundation Board of North York General Hospital, and, in her own quiet way, has financially supported many charitable organizations over the years. She is a member of St. John, York Mills.

### The Rev. Canon Don Aitchison

Trinity College School

The Rev. Canon Don Aitchison was appointed chaplain of Trinity College School, Port Hope, in 1999 and has faithfully served the school community since. Within the local community, he has been involved with Music Makers, a group that stages musical events for charity. In 2010, he joined the Canadian Forces Reserves as a chaplain to the 48th Highlanders of Canada. He has also spent the last two summers as a chaplain to cadet camps at Base Borden and CFB Trenton.

Continued on Page 8

## Calgary installs new bishop ①

The Diocese of Calgary welcomed its new bishop, Gregory Kerr-Wilson, at an induction service at the Cathedral Church of the Redeemer, Calgary, on Oct. 1. Bishop Kerr-Wilson, who at one time served as a parish priest in the Diocese of Toronto, was the Bishop of Qu'Appelle before his election in Calgary. The bishops of the Ecclesiastical Province of Rupert's Land and the Primate, Archbishop Fred Hiltz, took part in the service.

*The Sower*

## Saskatoon seminary to close in June ②

The College of Emmanuel and St. Chad, an Anglican seminary in Saskatoon, will suspend operations on June 30. "This decision, which was not easy, was made only after carefully considering the current financial condition of the college, the ongoing decline in student enrolment, and the current and projected costs of operating the college," said Bishop Jim Njegovan, president of the college's governing council. The three faculty members and three part-time administrative personnel have been given their notice of job termination. The 17 students will either finish their training by the time the college closes or will transfer to other local seminaries. St. Chad's College was established in Regina in 1907, where it continued its work until 1964, the year it amalgamated with Emmanuel College. Together they formed the College of Emmanuel and St. Chad, continuing as an affiliate college of the University of Saskatchewan.

*Saskatchewan Anglican*

## Student nurses do placement in church ③

Two student nurses from the University of Manitoba are doing their field placement at St. Stephen, Winnipeg. The students will be at the church on Tuesdays and Wednesdays for 10 weeks. "A huge part of nursing



is to understand the communities and the context in which patients live," says Diane Guilford of St. Stephen's. One of the issues the students will be studying is how the loss of independence affects seniors. "One of the main issues for people who become more and more dependent is isolation from people and the social activities they have always enjoyed," says Ms. Guilford. "We as a faith community have a responsibility to stay connected and continue to show Jesus' love, especially to those who are isolated."

*Rupert's Land News*

## New organ dedicated to female soldier ④

St. Luke's Cathedral in Sault Ste. Marie was filled to capacity on Aug. 30 for the dedication of the cathedral's new Beckerath Pipe Organ, designed and built in Hamburg, Germany. The organ was given to the glory of God in loving memory of Capt. Nichola Goddard, and in thanksgiving

for the lives and service of Janet and Perry Short. Capt. Goddard was serving in the 1st Canadian Horse Artillery when she was killed in action in Afghanistan in 2006. She was the first female in the Canadian Armed Forces to die in combat. She was the granddaughter of Dr. Michael West, a parishioner at St. Luke's. Mr. and Mrs. Short were involved in the arts in Sault Ste. Marie. The organ was made possible by a gift from the Janet Perry Estate.

*Algoma Anglican*

## Country church expands for neighbours ⑤

St. Luke, Palermo, located on Dundas Street between Oakville and Burlington, is a little country church that is surrounded by thousands of new houses. After 10 years of planning, the church began a renovation and expansion project that will see the construction of a parish community

centre and a senior citizens' residence. The church, built in 1840, will be upgraded. The new facilities will ensure that the Gospel will be proclaimed to the new community around it, said Bishop Michael Bird of the Diocese of Niagara at the sod-turning ceremony on Sept. 19.

*Niagara Anglican*

## Province prunes for mission ⑥

The Ecclesiastical Province of Canada is cutting back some of its structures and exploring other ways to focus on mission. More than half of the 70 delegates from Canada's seven easternmost dioceses gathered in Montreal in September and voted to reduce the size of future provincial synods by nearly half. They also decided to shrink the size of the Provincial Council, which makes decisions between triennial synods, from 31 to 23 members. Over the next three years, a realignment of dioceses will also be considered "with a

view to reducing the number of dioceses to no fewer than three," according to the synod report. Even if there is no reduction in the number of dioceses, synod members passed another motion committing the existing dioceses to consider sharing some administrative functions.

*The Montreal Anglican*

## Magdalen Islanders pull together ⑦

Holy Trinity Church, located in the Parish of the Magdalen Islands, started last year off on a poor note. The church had accumulated a debt of \$13,600, and the incumbents, a husband and wife team, moved back to western Canada. Services continued every second Sunday under the leadership of the lay reader, Muriel Clarke, and the community got busy with fundraising. Some of the fundraising activities included a lobster supper and two lobster bingos. Fishermen donated lobsters and community members cooked and shelled them. Some were used for a lobster dinner and the remaining lobster meat was made into lobster paste, which was bottled and offered as prizes at the bingos. Within a few short months, the debt was paid and the parish ended up with a \$9,000 surplus. The church looks forward to welcoming its new priest in the New Year.

*Gazette*

## Former church helps homeless youth ⑧

The Diocese of Fredericton has approved a gift of \$25,000 from the sale of St. James Anglican Church in Saint John, New Brunswick, to Safe Harbour Inc., which is building a shelter for homeless youth on the former church's property. The gift brings cash assets for the shelter up to \$400,000. It was hoped the facade of the former church could be kept, but that is not financially feasible. Council was told that construction of the shelter could begin in the fall of 2013 or next spring.

*The New Brunswick Anglican*

# Anglicans receive medal

Continued from Page 7

## Peter Kedwell

*Trinity College School*

Peter Kedwell worked for 38 years in education as a teacher and counsellor, the last 35 at Trinity College School, Port Hope. On his retirement in 2010, he was presented with the Toronto Branch Alumni Medal "in recognition of longstanding service and dedication to the school and the community," one of only two faculty members to be honoured in this way. Mr. Kedwell continues his volunteer efforts on the boards of Huron University College, the Port Hope branch of the Architectural Conservancy of Ontario and

the St. Mark's Heritage Foundation. He has been a member of St. Mark, Port Hope for 25 years, where he has served in various capacities, including lay reader, fundraising chair, churchwarden, and chair of the advisory board.

## The Rev. Robert Clubbe

*Christ Church, Windermere*

The Rev. Robert Clubbe, a former incumbent of St. Simon the Apostle, Bloor Street, is the Priest-in-Charge of Christ Church, Windermere in the Diocese of Algoma. Mr. Clubbe was the founding chair of St. Simon's Shelter in Toronto and continues to serve on its board. Since moving to

Muskoka, he has chaired the Pandemic Response Team for the Rosseau Nursing Station, producing a Pandemic Response Manual that is used by Seguin Township. He was the chair of fundraising to build the Rosseau Nursing Station. He has been an active volunteer for numerous other endeavours in Muskoka. Mr. Clubbe also received the Queen's Golden Jubilee Medal while serving as incumbent of St. Simon the Apostle, Toronto.

*The Anglican will publish the names of more recipients as they are sent in. Send names, contact information, and a brief description to editor@toronto.anglican.ca.*

# Grounding in faith

Continued from Page 6

- having time with the kids and giving the parents a break.
- Don't argue if other activities interfere with the kids going to church.
- Keep the parents in the loop and invite them to the kids' activities.
- Be ready to accept the fact that if circumstances change, you have no "rights."
- Feel good that you've given the kids a chance to experience and learn about the faith.

Despite the current difficulties, Susan treasures the experience she has had with her grandchildren. "To stand between the two of them and hear them singing lustily and saying the prayers and knowing that they know the words has been a wonderful experience for me," she says.

*\*By request, the grandmother's real name has not been used.*

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# Shaken & stirred

Bishop finds devastation and new life after earthquakes in New Zealand

BY BISHOP PATRICK YU

Within weeks of the first earthquake that shook Christchurch, New Zealand, on Sept. 4, 2010, posters with these words from the Anglican Church went up all over the city: “Feeling shaken? Come in for a chat.” As part of my sabbatical, I spent five days in Christchurch, two of them visiting with Bishop Victoria Matthews. Of all the fascinating things I heard, these words made the strongest impression in my mind.

As you can see from the pictures, earthquakes devastated the city. It was actually six or seven earthquakes over two years. The first one, in September, was a massive 7.1 on the Richter scale, but because it occurred in the middle of the night, there were no casualties. In many ways, the fact that it happened at night saved people, because many office buildings were declared unsafe afterwards, so that when subsequent earthquakes hit, the unsafe buildings were already evacuated. Nevertheless, the earthquake on Feb. 22, 2011, killed 185 people.

Kathy and I saw a surreal landscape when Bishop Victoria drove us around the city. There were half-demolished buildings, empty lots, and rubble where familiar landmarks used to stand. But it was more eerie to see seemingly perfect buildings—whole streets of shops and houses—abandoned because the ground beneath them had liquefied and would never be safe again. “It is like a movie set,” I said. Bishop Victoria agreed. I was very pleased to present her with Archbishop Johnson’s letter confirming a gift from our diocese towards the rebuilding of the Diocese of Christchurch.

The Anglican Church was crucial to the history and identity of Christchurch, which was founded in 1860 by a Church of England immigration scheme, with the Archbishop of Canterbury as patron. Christchurch was the most English of all cities in New Zealand, and the cathedral was at the center of the city, both physically and symbolically. It was interesting to note how the people of Christchurch reacted to their Anglican roots after the earthquake. The Diocese of Christchurch, with the support of 70 churches and the Canterbury Earthquake Recovery Authority, decided to demolish the existing cathedral and replace it with another one on the same site. But some people, organized as the Restore Christchurch Cathedral group, wanted it rebuilt exactly the way it had been, at a cost of \$187 million NZ (\$160 million CDN). All the churches in the diocese were only insured for \$110 million NZ (\$93.5 million CDN). Despite the practical difficulties, this group took the church to court. The High Court decision came down on the day when Bishop Victoria took us out to dinner. It upheld the church’s right to make its own decision, with minor restrictions. But the media had a field day with the controversy; there was even a self-styled Wizard of New Zealand who cast a spell to save the cathedral. A little late, perhaps?

The diocese’s communication officer, who tracks responses to news stories online, reported that 75 per cent of all e-mail responses to the newspapers supported the church. “The church is doing a good job. Leave it alone,” was the general public sentiment. One reason had to do with how the disaster shook and mobilized the church into action. Bishop Victoria told the clergy to make sure

their families were safe, but after that to go out and talk to people, then to encourage them in turn to do the same for their neighbours. “Get out, wear your collar and ask people how they are,” she told the clergy. One cleric who lived and served in a parish far away simply moved into a friend’s house nearer the city. He and his friend drove into the city every day and knocked on doors to ask after the people. At the end of the day, they drove back to their families at the friend’s house. Clergy also went around to shops and schools, asked after people, stayed if requested, and assured them that they were prayed for daily. One cleric came up to the local school and spoke to the principal, then, with permission, talked to the staff and students. At first, he was allowed in as a courtesy. Several aftershocks later, his persistent ministry became one that was sought after. “You are the only one making sense!” he was told.

Indeed, we have a faith that encompasses the depth of human suffering. We follow the One who cried, “My God, my God, why have you forsaken me?” Faith in the resurrection also enables us to have the tenacious strength to imagine a new tomorrow. It is faith that allowed the church to point to grace amidst devastation, to acknowledge the minor miracles—which included having no casualties when the cathedral tower collapsed, even though 22 tourists were thought to be up there! The diocese has also been offering food programs, not because people are hungry, but because eating together builds community, and community builds resilience.

New Zealand is a small country, with a population of around four million people. A disaster of this magnitude touches everyone deeply, and particularly in Christchurch, which, though the second-largest city in New Zealand, has only 348,000 people. Like Canada, it is a highly secularized society with deep Christian roots, and when the earthquake shook society, the church stirred the faith deep within its soul. Forty thousand people were drawn to the first memorial gathering, held in Hagley Park, a beautiful open oasis of calm seemingly untouched by the earthquake.

The reason I was in New Zealand in the first place was a sabbatical project tied in with my



role as convenor of Anglican Witness—the Evangelism and Church Growth Initiative of the Anglican Communion. Since 2009, this small group has been collecting and sharing stories and resources about how people and churches share their faith in diverse contexts: in developing young nations or developed ones; in countries where Christians are the overwhelming majority or a precarious minority; in cities and in villages. I met with bishops, theological students and clergy and lay people throughout New Zealand over two weeks. Some of the interesting things I found included home mission groups comprised of prayer, study, and hands-on outreach in a rural area in Waiapu diocese; a “Christian Village” in the Diocese of Waikato where many helping agencies, including the diocesan office, are housed in a compound; and the “Great Salt and Light Company” of the Diocese of Christchurch, a monthly meeting of young adults from churches all over the city. “Mostly Music” invites young mothers and their children to do exercises on floor mats to Gospel music; there is refreshment and social-

izing, and older women join in to mother the mothers. I was told that Sunday schools were started as by-products! I am waiting for more information so I can upload them all to the resource page of the Anglican Witness website ([www.anglicancommunion.org/ministry/mission/ecgi/resources/](http://www.anglicancommunion.org/ministry/mission/ecgi/resources/)).

Extraordinary events in life, both good and bad, shake our lives and stir our souls. I wonder what you and I will find when shaken? Can you see yourself shutting out the world, clinging to securities and wanting things to be as they were? Or can you see yourself stirred to reach in, reach up, and reach out for the blessing that is yet to come? Can you see your church, when tested, as the nexus to rebuild community, the symbol of hope, the headquarters of mobilization for your neighbourhood? Can you name some people who would naturally rise to the occasion together with you? But wait a minute: why do we have to wait for a disaster? Our neighbourhood offers opportunities for celebration and solidarity every week, if we only pay attention. So why not start today?



ChristChurch Cathedral, damaged by an earthquake in 2011, is being demolished and will be replaced by a temporary cathedral made of cardboard.



Bishop Yu presents Bishop Victoria Matthews with a cheque for \$100,000. The gift from the Diocese of Toronto, approved by Diocesan Council, will help with the Diocese of Christchurch’s rebuilding efforts.

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

## Worship

**JAN. 6** – Choral Evensong at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 4 p.m., followed by Epiphany Tea and "Dowland to Britten." Guitarist Doug Hibovski marks two key anniversaries with glorious music by John Dowland (1563-1626) and Benjamin Britten (1913-76), including Britten's famous Nocturnal after John Dowland and The Victorian Kitchen Garden suite. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**JAN. 6** – Solemn Evensong with Epiphany Carols, Procession & Devotions at St. Thomas, 383 Huron Street, Toronto, at 7 p.m. Hereford Service by Shephard; short recital of music by Cornelius, Leighton, Willan, Matthias; motet by Vaughan Williams; organ music by Messiaen, Bach. Call 416-979-2323 or visit [www.stthomas.on.ca](http://www.stthomas.on.ca).

**JAN. 13** – Atonement, Alderwood, 256 Sheldon Ave., Toronto, celebrates its 90th anniversary with a Holy Eucharist at 10:30 a.m. For more information, contact Yvonne Russell at 416-626-6164.

**JAN. 13** – Evensong and Devotions at St. Thomas, 383 Huron Street, Toronto, at 7 p.m. (with choral music by Howells, Elgar), with Evensong Prelude at 6:30 p.m., featuring Ariel Harwood-Jones, soprano, accompanied by John Tuttle, organ. Call 416-979-2323 or visit [www.stthomas.on.ca](http://www.stthomas.on.ca).

**JAN. 16** – Come to the Vigil for Planet Earth being held from 6:30 to 8:30 p.m. at Holy Trinity, 10 Trinity Square, just west of the Eaton Centre, in Toronto. The event features a liturgy of lament, thanksgiving, and prophetic action; reflections on Earth and the ocean by award-winning author Alanna Mitchell; and commitment to action on care of Creation. Sponsors include the Diocesan Environmental Working Group. For more information, contact Murray MacAdam at 416-363-6021, ext. 240.

**JAN. 26 & 27** – Come back to St. Paul, Brighton, as the church completes a year of 150th anniversary celebrations. Anniversary dinner on Jan. 26 at 6 p.m., and Holy Communion on Jan. 27 at 10 a.m., with Bishop Linda Nicholls. Luncheon after the service. For more information about anniversary activities, call 613-475-2000 or visit [www.stpaulsbrighton.ca](http://www.stpaulsbrighton.ca).

## Lectures

**JAN. 6, 13, 20, 27, FEB. 3** – The 15th series of the Forty Minute Forum runs at St. Clement, Eglinton, 70 St. Clements Ave., Toronto, for five more Sundays from 10:10 to 10:50 a.m. in the Canon Nicholson Hall. On Jan. 6, Sandra Martin, obituary and features writer for *The Globe and Mail*, speaks on "Creating a Cultural History: One Life at a Time." On Jan. 13, health policy analyst Dr. Michael Rachlis

reveals Tommy Douglas' second stage for medicare in "Modernizing Medicare for the 21st Century." Doug Saunders, award-winning journalist/columnist discusses "Multiculturalism: A Canadian Cliché?" on Jan. 20. Jan. 27 has neuroscientist and international speaker Dr. Ron Clavier explaining adolescence in "Teen Brain, Teen Mind." The series ends Feb. 3 with AGO curator Sasha Suda introducing the upcoming exhibition, "Revealing the Renaissance: An Exhibition of Revolutionary Art at the AGO." All events are free and everyone is welcome. For more information, visit [www.stclements-church.org](http://www.stclements-church.org) or call 416-483-6664.

## Social

**JAN. 26** – St. Paul, Brighton, invites all to its 150th anniversary dinner at 6 p.m. in the parish hall. Entertainment to follow. Tickets are \$20 per person and can be obtained by calling 613-475-2000 by Jan. 14. For more information, visit [www.stpaulsbrighton.ca](http://www.stpaulsbrighton.ca).

## Fundraisers

**FEB. 9** – The Outreach Committee of St. Clement, Eglinton, presents a concert and silent auction with proceeds to be shared by Reaching Out Through Music, Moorelands Camp and Terrier Rouge School in Haiti. The concert will be hosted by Anne-Marie Medi-wake and performers will include Mary Lou Fallis, soprano comedienne, with Peter Tiefenbach, piano; Teng Li, viola; Patricia Parr, piano; Jean Stilwell, mezzo-soprano; and Tom Fitches, organ. Silent auction viewing begins at 6:45 p.m.; concert at 7:30 p.m. Tickets are \$40 (adult), \$30 (senior), \$10 (student) and \$100 (patron-includes tax receipt). For further details or to order tickets, call 416-923-8714, ext. 205, email [jamierotm@hotmail.com](mailto:jamierotm@hotmail.com) or visit [www.reachingoutthroughmusic.org](http://www.reachingoutthroughmusic.org).

## Sales

**JAN. 26** – "Midwinter Madness" White Elephant Sale at St. Luke, East York, 904 Coxwell Ave., Toronto, from 10 a.m. to 2 p.m. Furniture, silver, collectibles, glassware, toys, china, books, jewellery, household items, snack bar. For more information, contact the church office at 416-421-6878, ext. 21.

## Art/Music/Theatre

**JAN. 6** – The Caribbean Chorale of Toronto, under the direction of the Rev. Amy Lee, will present an Epiphany Concert at St. Hilda, Fairbank, 2353 Dufferin St., Toronto. Concert begins promptly at 4 p.m.; tickets are \$20 per person and can be obtained by calling 416-614-1184.

**JAN. 10, 17, 24, 31, FEB. 7** – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Admission free; donations welcome. For more information, visit the music page of the church's website, at [www.christ-churchdeerpark.org](http://www.christ-churchdeerpark.org).



## TECH TROPHY

Bill Bradbury of St. Paul on-the-Hill, Pickering, receives a new iPad from Bishop Philip Poole after his video, *Come and See*, won the top spot in the diocese's Back to Church Sunday video contest. The video, posted on the diocese's YouTube channel, has been viewed nearly 400 times. PHOTO BY MICHAEL HUDSON

# Graduation on the horizon



I have always been a planner. During my elementary school days, I thought about what high school would be like. In high school, I took courses that I knew would help me get into university. I spent countless hours researching careers, looking up schools and going to university presentations.

Then university came. I got into the program I had only dreamed of. I had applied on a whim, telling myself, "What's the worst that could happen?"

Every year in journalism school, it has felt like there's another career I'm interested in. One year I was set on a freelance career in long-form literary journalism; the next, editing.

Now I'm set to graduate this spring—and I have no idea what I want to do. In the past, there was always something I was set on. But not this time. Maybe it has always been like this, where graduating from university means never knowing what your

## GEN WHY

BY REBECCA WILLIAMS

future career will be. Whatever it was like in previous years, it's definitely like that now.

Before, students had teacher's college to fall back on, or, if they had the marks and conviction, law school. But that's simply not the case anymore. Graduates of law schools are fighting for articling jobs, and entry level positions in organizations are few and far between.

Nowadays, graduates have to be keen on multitasking, always ready for any job that is slightly related to their end goal. In journalism in particular, you can't just want a career in print. People hiring for entry-level positions are looking for graduates who can do everything from take photographs to create multimedia graphics to shoot video.

A friend of mine's position makes me feel very lucky to be able to write for *The Anglican*. He graduated from a similar university journalism program a year ago and has been bouncing

around between unpaid internships. Just a few months ago, he obtained a contract position for a not-for-profit organization. For journalism experience, he writes for a well-known blog in the city. They pay him \$20 a post.

Not knowing where I want to end up in my career has been especially hard for me to manage. I've had to control my need for planning and be patient. I've had to tell myself that any job that's even somewhat connected to a career opportunity is better than nothing. And if that job just never seems to show up, I've always kept the option of additional schooling tucked away in the back of my mind.

It's like this in every career field. There are fewer positions in engineering, management and emergency services. That being said, my Dad likes to continue to remind me that there are still accounting jobs available.

It's a product of our time. Graduates need patience and open-mindedness more than ever.

*Rebecca Williams is a member of Christ Church, Scarborough.*

## IN MOTION

Continued from Page 11

From 1958 to 1967, he was Editor and General Manager of *The Canadian Churchman*. After a time away in the Diocese of Huron and subsequently as Principal at the College of Emmanuel & St. Chad in Saskatoon, he returned to the Diocese of Toronto in 1980 to serve as Incumbent of Grace Church on-the-Hill, Toronto. He was also the Director of the Anglican Foundation. After his retirement in 1991, he served as Honorary Assistant at St. Peter, Erindale. A memorial service was held at St. Peter,

Erindale, on Nov. 17.

- The Rev. David Adams died on Nov. 14. Ordained in 1964, he served at the parishes of St. Andrew-by-the-Lake; St. Columba, Toronto; Parish of Elmvalle; Trinity, Streetsville; and St. Clement, Riverdale, before departing for the Diocese of Saskatchewan in 1977. He returned to serve as Incumbent of St. George, Allandale (Barrie) in 1994 until his retirement in 1997. His funeral was held on Nov. 19 at St. George, Allandale, in Barrie.

- The Rev. G. Arnold Ruskell died on Nov. 21. Ordained in the Diocese of Cashel (Ireland) in 1942, he moved to Canada in 1946 and served in many dioceses in the Canadian church. In Toronto, he was Associate Priest at St. Thomas, Huron Street, Toronto, from 1952–1953, and Chaplain at Bishop Strachan School from 1978–1983, during which time he was also Honorary Assistant at Grace Church on-the-Hill, Toronto. His funeral was held on Nov. 28 at St. George, Goderich.

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Moses returns to lead Israelites

As we continue our story from the Tanakh, we come to the most important person in the Hebrew Bible, Moses. You will find his story in Exodus, Leviticus, Numbers and Deuteronomy. This is the most extensive coverage of any person in the Tanakh. Contrary to ancient belief, Moses did not write the Pentateuch. Some of the stories may trace their origin through oral traditions back to the time of the exodus, but the written word did not happen until 1,000 BCE or later. Also, there is no external evidence of Moses and the Israelites in Egypt. We must rely only on what is found in the scriptures.

Genesis ended with Jacob and his family settling in Egypt to escape the famine. His son, Joseph, had arrived some years before and was in a position of authority. The Hyksos, who were a Semitic race, had conquered northern Egypt and had established a dynasty which lasted a couple of hundred years. Finally, the Egyptians rose up and overthrew this dynasty. Thus, there arose in Egypt a Pharaoh who did not know Joseph, and the people of Israel became enslaved in the Land of Goshen.

This Pharaoh was concerned about the rapid growth of the Israelites, and he commanded his midwives to slay all of their male babies at birth. This is the world into which Moses was born. His mother hid him for three months to protect him from certain death. Then she made a basket. (The Hebrew word is an ark, and is the same word as the ark built by Noah. This Hebrew word is used in only these two places in the Hebrew Bible.) The baby was rescued from the Nile River by the princess. It was her father who had pronounced the death sentence on all Hebrew male babies. Moses' mother was hired to look after her son, and he was brought up in Pharaoh's household.

As he reached adulthood, Moses realized his heritage, and one day he killed an Egyptian who was beating one of the Hebrew slaves. Afraid for his life, he fled east to the land of Midian. Here, at a well, he met the seven daughters of the priest of Midian. He rescued them from some shepherds and helped them to water their flocks. He was welcomed into the household of Reuel, the priest, and given one

of the daughters, Zipporah, as his wife. The meeting of a prospective bride at a well is a recurring theme in the Bible.

After many years, the Pharaoh in Egypt died and the Hebrew people were further burdened by his successor, probably Ramesses II, who was a builder and rebuilt many of the towns and cities in northern Egypt. The Hebrew people were conscripted into this work, and they called out to God to relieve them of these heavy burdens.

Meanwhile, Moses, in the land of Midian, had been a shepherd for his father-in-law and found himself on Mount Horeb in the Sinai area. This would be later identified as Mount Sinai, and was to become very important in the lives of the Israelites. On Mount Horeb, Moses saw a burning bush that was not consumed. As he approached, a voice called out to him to remove his shoes, as the land on which he stood was holy ground (Exodus 3:5). God told Moses that he was to lead his people out of Egypt, into the Promised Land. God also told him that God's name was "I am who I am" or, in Hebrew, "Yahweh." This was a new name for the God of Israel, and it signified a new religious beginning for this people.

Thus began this rather dramatic story of Moses as he confronted Pharaoh with the 10 plagues which God had sent upon the Egyptian people. The final plague was the death of the first-born in each Egyptian family. Pharaoh then allowed the Israelites to leave.

In preparation for their departure, the Israelites were commanded to slay a lamb, sprinkle its blood on the door posts of their homes, and to eat it roasted as their final meal in Egypt. The Angel of Death "passed over" the homes with the blood and visited each home of the Egyptians. Here we see the origin of the Israelites most important festival, Passover.

We will continue with this Moses saga next month, with the crossing of the Sea of Reeds, the giving of the law, and describing the various religious rituals which were presented to Moses on Mount Sinai. We will see how, during this journey, God created a nation of holy people from this rag-tag group of slaves as they made their way to the Promised Land. Enjoy the journey.

## 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, Scarborough
7. St. Margaret Tamil Congregation, Scarborough

8. Church of the Nativity, Malvern
9. St. Nicholas, Birch Cliff
10. St. Ninian, Scarborough
11. St. Paul L'Amoreaux, Scarborough
12. The Sisterhood of St. John the Divine
13. First day of Lent
14. St. Timothy, Agincourt
15. Companion Diocese of Grahamstown
16. Wilkinson Housing and support services (LOFT)
17. All Saints, Sherbourne Street
18. Etobicoke Girls' Residence (LOFT)

19. Bishop Linda Nicholls, area bishop of Trent-Durham
20. Anglican United Refugee Alliance (FaithWorks)
21. St. George, Hastings
22. St. Peter, Scarborough
23. Christ Church, Norwood
24. Christ Church, Omeme
25. St. Alban, Peterborough
26. Peterborough Deanery
27. St. Barnabas, Peterborough
28. St. John, Ida

## IN MOTION

### Appointments

- The Rev. Veronica Roynon (Algoma), Interim Priest-in-Charge, Penetanguishene & Waubashene, Oct. 1.
- The Rev. Sonia Hinds, Honorary Assistant, St. John the Divine, Scarborough, Oct. 17.
- The Rev. Captain Ron McLean (Arctic), Honorary Assistant, St. Luke, Price's Corners, Oct. 31.
- The Rev. Ariel Dumaran, Priest-in-Charge, St. Margaret Tamil Congregation, Nov. 1, in addition to his continuing appointment at San Lorenzo Ruiz.
- The Rev. Gus Constantinides, Interim Priest-in-Charge, St. Peter, Carlton Street, Toronto, Nov. 1, while the Priest-in-Charge is on leave.
- The Rev. Floyd Green, Honorary Assistant, St. Augustine of Canterbury, Toronto, Nov. 15.
- The Rev. Dr. Margaret Fleck, Honorary Assistant, St. Augustine of Canterbury, Toronto, Nov. 15.
- The Rev. Joanne Davies, Honorary Assistant, St. Augustine of Canterbury, Toronto, Nov. 15.
- The Rev. Jeanette Lewis, Priest-in-Charge, St. Peter, Carlton Street, Toronto, Jan. 1.
- The Rev. Ann Smith, Interim Priest-in-Charge, Parish of Newcastle, Jan. 1.
- The Rev. Canon Tim Foley, Interim Priest-in-Charge, St. John, Port Hope, Jan. 1.
- The Rev. Nirmal Mendis (Moosonee), Interim Priest-in-Charge, Parish of Bobcaygeon, Dunsford & Burnt River, Jan. 1.
- The Rev. Pamela Prideaux, Interim Priest-in-Charge, St. George-on-Yonge, Toronto, Jan. 1.

- The Rev. Stephen Vail, Incumbent, All Saints, Whitby, Jan. 3.
- The Rev. Jenny Andison, Incumbent, St. Clement, Eglington, Toronto, March 1.
- The Rev. Timothy Haughton, Incumbent, Trinity East (Little Trinity), Toronto, March 1.
- The Rev. Rylan Montgomery SCP, Incumbent, St. Simon the Apostle, Toronto, March 1.

### 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):

- All Saints, Peterborough
- Parish of Bobcaygeon, Dunsford & Burnt River
- St. John the Evangelist, Port Hope
- Holy Spirit, Dixie North, Mississauga
- St. James, Caledon East
- Parish of Roche's Point
- All Saints, Collingwood
- Nativity, Malvern
- Parish of North Essa

### Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- St. Martin, Bay Ridges (Trent-Durham)
  - St. Christopher, Richmond Hill (York-Scarborough)
  - Parish of Elmvalle (York-Simcoe)
  - Parish of Penetanguishene & Waubashene (York-Simcoe)
  - St. Thomas, Shanty Bay (York-Simcoe)
  - St. James, Sharon (York-Simcoe)

### Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- Church of the Advent, Toronto
- St. Barnabas, Chester
- St. Luke, Dixie South, Mississauga
- Epiphany & St. Mark, Parkdale

### Ordinations

- Ms. Claudette Taylor was ordained a vocational deacon at Epiphany & St. Mark on Dec. 2.

### Conclusions

- The Rev. Kathleen Greidanus has announced her retirement. Her last Sunday in the Parish of North Essa was Nov. 25.
- The Rev. Bill Craven has submitted his resignation as Priest-in-Charge of Trinity, Campbell's Cross. His last Sunday in the parish was Dec. 30.
- The Rev. Carol Langley concluded her ministry as Interim Priest-in-Charge at St. Luke, Dixie South, Mississauga, on Dec. 30.

### Withdrawal

- Archbishop Colin Johnson has withdrawn the license of the Rev. Canon Robert Shields, as of Nov. 30.

### Death

- The Rev. Canon A. Gordon Baker died Nov. 8. Ordained in 1954 for the Diocese of Nova Scotia, he moved to Toronto in 1955 to become Assistant Curate of the Church of the Transfiguration, then served at the following parishes: St. Paul, Uxbridge; Holy Trinity, Ajax; St. Christopher-on-the-Heights, Downsview; St. Hilda, Toronto; St. John, Weston; St. Chad, Toronto; and St. Mark, West Toronto.

Continued on Page 10

# Forum links faith and advocacy

Church leaders, politicians give insights, hope

BY MURRAY MACADAM

**EFFECTIVE** ways of working with politicians and of affirming the connection between faith and public life highlighted a "Faithful Citizens" workshop held at St. John, York Mills, on Nov. 24. Ten Anglicans, including Bishop Linda Nicholls, were among the 60 participants.

The event explored how faith traditions are based on values of justice, compassion and care for creation. The event provided practical advice through workshops on advocacy, communications, rules affecting charities and advocacy, and other topics.

Bishop Nicholls gave a powerful reflection on how faith must make its impact in public life. "The Gospel speaks so deeply to our call for justice," she noted. Countering the notion that religion should have no voice on public issues, she affirmed Anglican historian and theologian Paul Avis: "The state has moral responsibilities. A state cannot be neutral about what matters most."

Muslim community leader Habeeb Ali noted a common thread of justice throughout the Abrahamic faiths, and said that for Muslims, "being just is the closest to God consciousness."

Keynote speaker Willard Metzger, general secretary of the Mennonite Church Canada, urged participants to make care for creation real for faith communities

by grounding it in worship. He cited a famous statement by Mennonite founder Menno Simons: "True evangelical faith cannot lie dormant. It binds up that which is wounded."

Mr. Metzger zeroed in on the hardship caused by environmental damage, noting that the one billion hungry people in the world are hardest hit by climate change. Each year, 250 million people are affected by climate-related disasters. Climate change has the potential to undo 50 years of development and international aid, reports World Vision.

It's easy to despair about the fate of the Earth, yet "as people of faith, we must choose to hope. Because when we hope, we believe a different path is possible, and we begin to explore that path."

Concerns about the environment have fallen off the public radar, said P.J. Partington, a policy analyst with the Pembina Institute. Environmentalists must do a better job of explaining why these issues matter. "What is the vision for a sustainable Canada? This is a tremendous opportunity for faith communities."

Two Christian politicians, MP John McKay and MPP Cheri DiNovo, also affirmed the positive contributions that people of faith can make. Mr. McKay said that clergy can play a vital role in public life, and should not be afraid to do so.

Ms. DiNovo noted how hard it is to get positive legislation enacted. "It's a bit like moving an elephant uphill. When you get something done, the angels sing."

She urged participants to talk to politicians of all parties in their advocacy efforts, in language that politicians can relate to. When advocating for specific measures, mention the costs involved.



Bishop Linda Nicholls speaks to MP John McKay and MPP Cheri DiNovo at the Faithful Citizens: Making a Difference for the Common Good workshop at St. John, York Mills. PHOTOS BY MICHAEL HUDSON



Willard Metzger of the Mennonite Church Canada says people of faith must choose hope.

"Don't forget that politicians are human," she added. "Speak to them as human to human."

Forum participants were moved by the honesty and personal sharing by Mr. McKay and Ms. DiNovo. "Having those politicians talk about their humanity was excellent," said the Rev. Penny Lewis, from Christ Church, Bolton.

Other speakers also affirmed the right of faith communities to speak out on public issues. The faith community has a voice in society, just as business, labour and



Participants share a light-hearted moment at the workshop.

other sectors, said Sara Stratton, a staff person with the ecumenical Kairos justice coalition. "Our (biblical) texts are highly political," she said.

In a workshop, Ms. DiNovo noted that poverty and environmental concerns rank far below economic, health and educational issues for most people. Today's anxious economic climate makes advocacy for the poor and for environmental concerns tough. "People are frightened. A frightened population is not going to

show generosity to those on social assistance." People of faith need to outline how we can remain hopeful, so that people can see different possibilities for society, she said.

"The conference brought together advocates from both the environmental and social justice streams of the faith communities to focus on how we can make a difference," said the Rev. Mishka Lysack of the Diocese of Calgary. "I think that's why there was excitement in the room."

## Fundraiser is a success

Continued from Page 7

how, as an adult, he deals with the trials and tribulations of rural life.

Bishop Linda Nicholls, the area bishop of Trent-Durham, praised Anglicans in the area for their faithfulness and innovation in living out and sharing the Gospel. In the last round of Reach Grants, she said, four of the five grants given out went to churches in Trent-Durham.

"We're an area that is discovering the gifts of creative ministry," she said, naming several new initiatives. "All of this fulfills our baptismal vows to reach out in the name of Christ to love our neighbour as ourselves and to proclaim the good news of the Gospel wherever we may be."

## VCP conference returns

**BISHOP** Graham Cray, a bishop in the Church of England and team leader for Fresh Expressions UK, will be the keynote speaker at the annual Vital Church Planting Conference, held at St. Paul, Bloor Street, Jan. 31 to Feb. 2. Speakers and workshops at the conference will explore new forms of church. The conference is hosted by the Diocese of Toronto, Wycliffe College's Institute of Evangelism and Fresh Expressions Canada. To register, visit [www.vitalchurchplanting.com](http://www.vitalchurchplanting.com).



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