

**Pacifist headed
to court**

**Doctors heal,
teach in the Congo**



**Summer program
reaches youth**

The Anglican

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OCTOBER 2013

Major exhibit coming to cathedral

Ecclesiastical embroidery,
textile art on display

BY CAROLYN PURDEN

THE work of women will be honoured through a large exhibition of ecclesiastical embroidery and textile art that opens at St. James Cathedral on Oct. 25.

Some 80 items will be on display, lent by individuals, faith organizations and museums. They range from a magnificent beaded icon and gold-embroidered banners from a Russian Orthodox cathedral to an embroidered Jewish chuppah or wedding canopy.

"We're celebrating the role of women in that so much of the making and repairing of this work was done by women," says Nancy Mallett, curator of the exhibition and head of the cathedral's Archives and Museum.

The idea of an exhibition came about when it was discovered earlier this year that the diocese's Ecclesiastical Needleworkers were celebrating their centennial and wanted to set up a display in the Cathedral Centre.

Dean Douglas Stoute said the cathedral should stage a bigger

exhibition, celebrating the needleworkers' achievements along with the embroidery and textile art of other faiths.

With only a few months to plan, Ms. Mallett convened a committee made up of representatives from the Coptic Museum, the Roman Catholic Archdiocese of Toronto, the Pomegranate Guild of Judaic Needlework and the Muslim faith, among others.

"I never dreamed that it would grow to this, but there's been such enthusiasm," she says. "People want to be part of it, and we've been flooded with offers to lend us things."

Five museums have been involved in the exhibition. Some have lent items while others, such as the Royal Ontario Museum, have provided stands and showcases to display items.

The pieces in the exhibit cover a wide range and come from far afield. They include a Coptic headpiece, beautifully embroidered with jewels; family baptismal dresses that are more than a century old; an Orthodox crown-like mitre; a 19th century ceremonial cloth from a Ukrainian monastery; a funeral pall designed by Canadian artist Doris McCarthy; a Turkish imam's prayer cap, turban and cloak; and embroidered gloves given by Pope John XXIII to a Toronto cardinal after Vatican II.

As well, there will be some 20 copes and chasubles on display. The Primate is lending the Canada Cope, which is embroidered with the provincial and territorial flowers, and the accompanying mitre that shows the map of Canada and maple leaves.

The exhibition is open from 7 a.m. to 7 p.m. from Oct. 25 to Nov. 1. Entrance is free but donations are appreciated.



Nancy Mallett holds a mitre from the Ukrainian Catholic Church, one of 80 items that will be on display. PHOTO BY MICHAEL HUDSON



EARTH'S BOUNTY

Sarah Strang, holding her son, sells produce from her stall at All Saints, King City's farmers' market. For story and photos, see Page 6. PHOTOS BY MICHAEL HUDSON

Anglican helps 'connect the dots' on climate change at conference

BY MURRAY MACADAM

WHEN he looked into the Earth's changing climate, David Faltenhine realized he needed to do something about it. Now he serves as a volunteer ambassador for climate change education and action with The Climate Reality Project, begun by former U.S. vice-president Al Gore.

As the national energy manager for a large engineering firm, Mr. Faltenhine was invited to a Climate Reality Project training session in California last fall. "It was a really powerful experience," he recalls. Mr. Gore, a prominent environmental activist, led a presentation on the science behind climate change, and what can be done in response.

Mr. Faltenhine, a member of the Church of the Redeemer, Toronto, will present a Climate Reality Project workshop at the diocese's Outreach Conference on Oct. 5 with Diane Marshall, a member of the diocese's Creation Matters environmental group. The floods in Toronto and Calgary, and other startling weather episodes, will be covered, followed by scientific evidence back-



David Faltenhine

ing up climate change. "We connect the dots," says Mr. Faltenhine. The workshop will wrap up with suggestions for action.

In his work, Mr. Faltenhine has helped companies save millions of dollars on energy costs. But it's the environmental benefits that give him the most satisfaction. His Christian faith helps inspire Mr. Faltenhine in his environmental advocacy, which has in-

cluded meetings with his MPP and his MP. When he recalls the biblical story of Adam and Eve in the Garden of Eden, and the beauty of God's creation, it reminds him of the damage that humans are inflicting on the Earth. "We're not being responsible to the beautiful planet that's been given us," he says.

Mr. Faltenhine admits that at times it's hard to remain hopeful, with powerful political and economic interests opposing action on climate change. "It's almost like a David and Goliath situation," he notes. "But David did slay Goliath."

Ms. Marshall says, "The Anglican Church's fifth Mark of Mission calls us to care responsibly for the creation. Part of this workshop will include a discussion on how we, as Christians, can take responsibility in our personal and public lives as citizens in a time of climate change."

The climate change workshop is just one of many at the Outreach Conference, which takes place from 9 a.m. to 3:30 p.m. on Oct. 5 at Holy Trinity School, Richmond Hill. Other workshops

Continued on Page 12

Pacifist prepared to go to jail

Stand on census leads to court

BY CAROLYN PURDEN

AUDREY Tobias, an Anglican parishioner and longtime pacifist, is so ashamed of Prime Minister Stephen Harper that she's prepared to go to jail to protest a decision he's made.

In 2011, Ms. Tobias refused to complete and sign Statistics Canada's short form census, a criminal offence. As a result, the 89-year-old will appear in federal court in Toronto on Oct. 3 to answer charges.

A parishioner at St. Cuthbert, Leaside, Ms. Tobias explains her position succinctly. "Mr. Harper in Cabinet gave the contract for



Friends of Audrey Tobias, seen here in front of Old City Hall and Toronto's war memorial, plan to be with her in court to provide support. PHOTO BY MICHAEL HUDSON

the information technology of the census to Loughheed Martin," she says. "There are plenty of high-

tech companies in Canada who could have done it, and Loughheed Martin is the largest manufacturer of military weapons in the world. I'm ashamed of my Prime Minister for doing that. If we believe that peace with justice is at the heart of the Gospel, this action is going in the reverse direction—helping out a military com-

pany. I don't like that."

Ms. Tobias is a veteran of the Second World War and also a member and former coordinator of Veterans Against Nuclear Arms, an organization founded in the 1980s.

She says when she received the short form census, "I couldn't bring myself to fill it in." So she

ignored it. A few months later, she received a phone call from a woman who asked if she could come and talk to her about it.

"A very lovely woman," recalls Ms. Tobias. "So we had a cup of tea and we chatted and I explained to her why. She wrote copious notes."

She thought that would be the end of it, but after a few months, another woman phoned. "So she came, another cup of tea, and this time I wrote a little letter for her to include in her report as to why I wasn't filling in the census."

Time passed, then one day she received a letter from the Public Prosecution Service of Canada, telling her she had been charged with a criminal offence. Whether her action was a criminal offence was of no interest to her—and still isn't. "If that's what they want to do, let them do it," she says.

She hired lawyer Peter Rosenthal, one of a group of lawyers committed to civil rights and social justice. Her trial will be at Old City Hall in Toronto.

"We're in agreement," says Ms. Tobias of her legal counsel. "I told him I'm not interested in what happens to me, that it's irrelevant." The penalties are a fine, which she says she won't pay because that would be an admission of guilt; community service, which she will refuse because that, too, would be an admission of guilt; or jail.

Asked if she is prepared to go to jail, she replies, "If need be."

As well as the support of her lawyer, she has the support of many of her fellow parishioners. Some have promised to attend her trial on Oct. 3. Her other source of strength is her pacifism. "I am convinced that this is the direction a Christian who wants peace would take," she says.

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

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New medallion to honour 'real heroes'

About 60 lay people to be recognized each year

BY STUART MANN

THE diocese is creating a special medallion, called the Order of the Diocese of Toronto, to honour outstanding lay people in the Church.

"It's a way of recognizing the significant contributions of lay people who have made an incredible difference in the life of the Church and in the lives of people in their communities," says Archbishop Colin Johnson. "They're the real heroes of the Church—maybe not quite saints, but saints in the making."

The medallion and a pin will be given to about 60 people annually. Four or five deaneries across the diocese will be selected each year, and all the parishes in those deaneries will be able to nominate one person per congregation.

To nominate a person for the award, the parish will need to provide a citation, describing the person's contributions to the church or the community. The citations will be kept in a special book in the diocese's archives, providing a unique record of the work of lay people in the diocese.

Archbishop Johnson says the award will be given to a wide range of people, "from faithful volunteers who have done a multitude of things, to a person who just did a single thing well for a long time."

The Order of the Diocese of Toronto will replace the Bishop's Award of Merit, which also honoured the work of lay people but had a complex nomination process, leading to too few recipients. "This will be a simpler



process, to honour people for what they do in their daily lives," he says.

The medallion is comprised of a white dove encircled by a gold disc with blue piping. In the centre is the diocese's coat of arms and the words, "Their light shines, their works glorify." The award was designed by the Rev. Steven Mackison, the incumbent of St. John the Baptist, Dixie, Mississauga, and the graphic designer was Joyce Cosby.

Archbishop Johnson says the Order arises out of the Baptismal Covenant. "I think it's important to recognize that these ministries, large and small, come out of our baptismal commitments to live as Christ has called us to live. I also think that thanksgiving and gratitude are essential Christian characteristics. We need to give thanks for the many gifts that God has given us as we serve one another."

Information about the nomination process will be published in The Anglican and posted on the diocese's website, www.toronto.anglican.ca, as it becomes available.

Anglicans named

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.

J. Brian Gilchrist

St. James Cathedral, Toronto
Mr. Gilchrist, a server and sacristan at St. James Cathedral, Toronto, received the Diamond Jubilee Medal for his 45 years of contributions to genealogy and local heritage, having inspired people not only in Canada but around the world. Known for his informative and entertaining lectures, he is also a frequent guest

on television and radio as well as the author of numerous books and articles in his field.

Dr. Beverley Salmon

St. John, York Mills
Dr. Salmon, a past churchwarden at St. John, York Mills, was awarded the Diamond Jubilee Medal for her work as a Metro Toronto councillor and her advocacy for anti-racism. "Your struggle for the rights of minorities in Canadian society underscores the importance of multiculturalism and acceptance in Canadian society," said Senator Don Meredith in presenting the award.

Caribbean bishop to speak at dinner

THE Rt. Rev. Leroy Brooks, bishop of the Diocese of North Eastern Caribbean and Aruba, will be the keynote speaker at the Bishop Arthur Brown and Bishop Basil Tonks Dinner, an annual fundraiser that supports the work of the Church in the Province of the West Indies.

Bishop Brooks is the senior bishop in the West Indies, and his diocese covers 11 islands. In a change from previous years, the dinner will be held on Oct. 26 at the Church of the Ascension, Don Mills, 33 Overland Dr., Toronto. There will be a eucharist at the church at 5 p.m. fol-

lowed by a dinner of West Indian food at 6 p.m. Tickets are \$60 (with a \$30 tax receipt) and are available by calling Derek Davidson at 416-222-2863. For those unable to attend the dinner, Bishop Brooks will preach at St. James Cathedral on Oct. 27 at 4:30 p.m.



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born will be holy; he will be
called Son of God.**

[Luke 1:35]

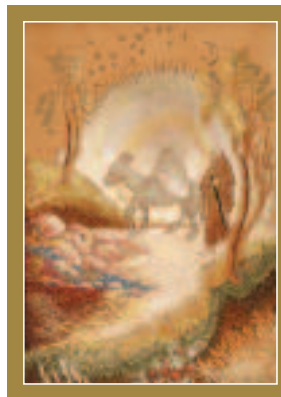
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We are in an essential partnership



They might as well be Baptists!" said a man I was speaking with. He had nothing against Baptists. He was speaking about Anglicans.

We had been talking about how some Anglicans are so focused on their own congregation that they have little interest or sympathy for the diocesan family, the national church or the Anglican Communion. They have become "congregationalist," which is a typical Baptist understanding of how the Church is organized, rather than "episcopal," which is how the Anglican Church and others in the catholic traditions understand how we are structured.

In our tradition, the diocese and the parish are in an essential partnership, neither sufficient without the other. The parish has particular responsibility for a specific ministry within a defined geographic area of the diocese. The diocese is responsible for the overall mission strategy and allocation of the resources of the whole church for the provision of ministry of word and sacrament, pastoral care and evangelism within the whole diocese. Each parish shares in the ministry of their "siblings" and is inextricably invested in the welfare of the whole family.

The ministry of the bishop is an essential aspect of Anglican expression of Church. Bishops have a multi-faceted role: proclamation of the faith through teaching, including preaching and by example; making provision for pastoral care and the sacramental life of the Church; governance, strategic planning and oversight of the mission of the Church within the diocese; defence of the vulnerable in society; and participation in the leadership of the whole Church (Ordination of a Bishop, BAS, pp. 636f). The priests and deacons, under the direction and leadership of their bishop, participate in this work. In the Anglican tradition, both clergy and laity share both ministry and governance.

This way of organizing our life is not just

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

theoretical: it shapes how we worship, using Common Prayer liturgically to link us to the prayer of the wider Church. Intercessions are offered publicly for me as diocesan bishop and the area bishop by name (for which I am profoundly grateful!) and in a cycle of prayer for dioceses from around the Communion, their bishops, clergy and people. We are linked by mission and ministry initiatives in various parts of the globe through the ministries of General Synod and in our own diocese through the FaithWorks ministries. You participate in the governance of your parish through vestry, the churchwardens and advisory board, and in the diocese through the clergy and lay members you send to Synod. Decisions about clergy appointments, use of parish property, and standards for accountability require the parish and the diocese to work together.

A significant way that you participate beyond your parish is through your financial donations. A portion of the money you put on the parish offering plate (or donate through pre-authorized giving) supports the work of the wider Church.

The Diocesan Council is now considering a budget for presentation to our diocesan Synod at the end of November. It supports the episcopal ministry and associated staffing complement for the benefit of the whole diocesan family, the parish support and congregational development programs, mission initiatives, social justice and advocacy, communications, and leadership training.

The Diocese of Toronto is in some ways unique. It is substantially larger than any other Canadian diocese, with significantly larger financial and personnel resources and capacity to act. The Canadian Church, and the Diocese of Toronto in particular, are in a unique position within the Anglican Communion to be able to bridge to many parts of

the world, with a strength in collaborative decision-making, and highly educated, experienced and well-connected people. This is a particular gift we can offer to the wider church and it is extensively utilized, (and it garners us many benefits in return).

The General Synod serves the Church to connect the diocese and its parishes to Canadian Anglicans, the Anglican Communion and ecumenical partnerships, establishes doctrinal, liturgical and ministry norms for the Anglican Church of Canada, and coordinates the mission work of the Church in Canada, particularly in the north, and abroad. General Synod apportionment is our (voluntary) fair share of the work of the national Church. This represents a significant portion of our diocesan budget.

The budget has been developed with this in mind: All that we do should enable us, as a diocese, and as parishes and other ministries within the diocese, to be missionally focused, increasing our capacity to respond as vibrant partners of God's activity in the world, as identified in the Marks of Mission:

- To proclaim the Good News of the Kingdom.
- To teach, baptize, and nurture new believers.
- To respond to human need by loving service.
- To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

I see a budget not as a boring set of numbers that appeals to financial wizards but as an expression of our faithful stewardship of the resources God gives us. It provides the framework to continue our work of building communities of hope and compassion through investment in building healthy parishes with strong leadership, appropriate

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The Anglican Church

In the Anglican Communion:

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

Archbishop of Canterbury:

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

In Canada:

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

Primate:

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

In the Diocese of Toronto:

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

The Archbishop of Toronto:

The Most Rev. Colin Johnson

York-Credit Valley:

The Rt. Rev. Philip Poole

Trent-Durham:

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Can they hear you?



Idetermined early on not to be embarrassed by the reality that I have a hearing impairment and that I need to use hearing aids. You see, as a teenager I played in a couple of rock bands—it seems that everyone did in

those days—and the lack of hearing protection apparently has left me with a hearing issue. It is not severe, but it takes away my ability to hear consonants, which, as you can imagine, leads to some amusing situations. I find myself reading lips almost automatically. Years ago, that great champion of the deaf community, the Rev. Bob Rumball, put a group of us through a lip reading exercise. He asked us to mouth the phrases "island view" and "I love you," to see if we could spot a difference. Lip reading is a useful skill, but not always perfect.

The hearing aids that I use are operated with very tiny batteries, making me wonder how people with arthritis in their hands can possibly manage to install them! The signal that indicates the batteries are dying is a constant beeping in my ear every two seconds. Instead of listening to this torture test, I interrupt whatever I am doing to change the batteries. Fortunately, I have only had to change the batteries once during a sermon I was preaching!

If your church has a pipe organ and you

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

see me wincing a bit while processing down the aisle, know that hearing aids and the "king of instruments" are not always compatible. The unique squeal in my ears during a particularly robust hymn cannot be covered up, no matter how loud I sing. I have also discovered that wearing glasses, hearing aids, a mitre and what I call a "Madonna mic"—the kind that fits on your ear and puts the microphone at your lips—is a daunting combination. Some churches supply a special tape to keep it all attached to my head, but then the beard becomes an impediment.

What all this has taught me is how little we are attentive to the needs of our aging congregations. As someone who has experienced the sound systems of scores of churches, I can tell you that, on balance, we get a failing grade. The acoustics in many of our churches are better for singing than the spoken word. Some are downright brutal; some, however, are very effective.

I am always amused by people who say that they are good public speakers—that they know how to project and don't need a microphone. They may be the best speaker ever, but the fact is, the microphone is not for them—it is for the listener. Those with

hearing issues need the magnification of sound.

So here is my thought: is it possible that some people stay away from church simply because they can't hear? Is it possible that people feel embarrassed by their hearing impairment and won't speak up about their need to hear? Is it possible that being told to "sit nearer to the front" is not an alternative that people want?

I once served a church that debated the issue of accessibility. Inevitably, someone said, "We don't need to spend the money on accessibility because no one in a wheelchair attends the church." Exactly.

Listening to worship on television at home on Sunday morning has a distinct advantage to those with a hearing challenge: the remote has a volume control. So as you are preparing your church's budget for next year, I encourage you to canvass your congregation on the issue of hearing. Do an audit of your sound system to see if it is good enough, and determine what might be more effective. You might also ask what can be done to ensure that people with eyesight challenges can have their needs met as well; large-print versions of written material can go a long way. When you make your changes, let people know so that they might feel enabled to once again attend the church they love. "Let those who have ears to hear, hear."

Use Facebook to connect



I think that church and Facebook were made for each other. What other communication tool allows you to engage with your members, seekers and donors so easily and inexpensively? Facebook is the largest social network in the world, with more than one billion active users. More than 19 million Canadians (that's more than half of the population) log on to Facebook at least once a month, while 14 million do so every day. I guarantee those numbers include people you want to reach.

When thinking about how to use Facebook, go back to your goals (remember last month's column?). Do you want to give people a glimpse of your community's life and invite them to your worship services and events? Then create a Facebook page, a tool that gives organizations and businesses a public Facebook presence. For an excellent example, check out St. Paul, Bloor Street's Facebook page, <http://www.facebook.com/stpaulsbloor>.

If you are looking for a more private space for your parishioners or members of a particular ministry to talk to each other online, then consider creating a Facebook group. Groups, which can be open, closed and even secret, allow members to share opinions and advice, and post photos and other content. St. Paul, Bloor Street, for instance, has a closed Facebook group specifically for the members of its youth group.

Whatever you do, don't use a personal

SOCIAL MEDIA

BY HENRIETA PAUKOV

Facebook account as your church's Facebook presence, plugging in your church's name where first name and last name should go. (Yes, I've seen this done in the Diocese of Toronto.) Not only is it a violation of Facebook's terms and could get you removed, but it is also an ineffective way to present your church on Facebook. If you have questions about Facebook pages and groups, visit the Facebook Help Center at www.facebook.com/help.

What should you post? If you are using a Facebook group to help church members connect, the group members will likely naturally start discussions that are of interest to them. If not, you can stimulate discussion by asking questions or sharing links to articles and resources.

If you are using a Facebook page, then post information about your upcoming events and worship services, and share relevant news stories from your surrounding community, videos of engaging sermons, and most importantly, photos. In fact, I would suggest that you rarely, if ever, post on your Facebook page without including an image. Text-only posts are simply not popular on Facebook; on the Diocese's Facebook page (www.facebook.com/torontoanglican), for instance, we have found that posts without an image get almost no attention in the form of likes, shares, and comments.

Most importantly, don't forget that

Facebook is meant to be social. You will get the most out of it if you don't just broadcast information, but interact with people instead. Respond to everyone who leaves a comment. If the person is asking for information, do your best to provide an answer. Resist deleting a comment just because it's critical, but act swiftly if it crosses the line into abuse.

Add related organizations to your list of "Likes" and share their posts if they are relevant to your community. "The more generous you are in sharing some of your social media spotlight with others, the more it eventually comes back to shine on your nonprofit," says Heather Mansfield in *Social Media for Social Good: A How-to Guide for Nonprofits*, a book I found very helpful when I was first learning about Facebook.

You will want your Facebook presence maintained and monitored regularly by someone who is dedicated to this ministry and keen on learning more about Facebook. For the latest news about Facebook and other social media, visit www.mashable.com. To learn more about church and social media, including Facebook, check out Church Marketing Sucks www.facebook.com/churchmarketing and Church Social Media www.facebook.com/chsocm.

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



EDITOR'S CORNER

BY
STUART MANN

Vignettes add up to big picture

One of my favourite tasks as editor of *The Anglican* is compiling the Canada Briefs section. (My colleagues at the national newspaper, the *Anglican Journal*, also contribute to this section.) At the beginning of each month, I read through all the diocesan newspapers, looking for an odd happening or significant event. It's a great way to find out what's happening across this land of ours.

There are 22 diocesan newspapers in Canada, and they are chock full of news, photos, columns, letters and interesting bits of information. Some of the papers are big (the summer issue of *Topic*, the newspaper of the Diocese of New Westminster, was 28 pages long) and some are just four pages. They have names like *The Highway* (Diocese of Kootenay), *Rupert's Land News* (Diocese of Rupert's Land), *The Sower* (Diocese of Calgary) and *The Mustard Seed* (Diocese of Brandon). Mailed with the *Anglican Journal*, they have a combined circulation of 143,510. By any measurement, that's a big ministry in the Church.

I'm not sure why writing and editing Canada Briefs is so much fun. One reason could be that it satisfies my curiosity about faraway places. One of my earliest memories was fetching the daily newspaper for my Dad each morning and carrying it back to him in the kitchen. As I walked along the darkened hallway, I'd look at datelines like Jakarta and Peking (this was back in the 1960s) and feel the thrill of adventure.

Moose Jaw or Flin Flon don't quite conjure up the same exotic images, but it's still a kick to read about faraway places in Canada and to find out what our sisters and brothers in Christ are up to, whether it's being baptized in a frigid river in Alberta or blessing the fishing boats on Lake Erie or travelling to an island off Newfoundland for worship in a summer-only church.

Taken together, these little vignettes create a remarkable picture of Anglicans living out their faith in this country. I've been to many grand and important services and events, and I've enjoyed almost every one of them, but if you really want to check the pulse of the Canadian Church, go to the small, parish-based events—the Christmas dinners in the parish halls, the outdoor services on the lawn, the Bible studies in the living rooms and back porches. Savour the food, enjoy the conversations and delight in the sight of a church steeple set against the bluest sky on earth.

I think there's another reason why I like the little slices of life that are found in Canada Briefs: they remind me to relax and enjoy my faith. Here in the GTA, we can sometimes take ourselves and our Church awfully seriously; it's good to be reminded that Anglicans elsewhere are having fun and doing some crazy things in the name of the Lord. As another busy season gets underway in our great diocese, it's not bad to remember that.

LETTERS

Funerals for families

The Rev. Canon Timothy Foley, a very effective and much loved former rector, is quite wrong in deploring current funeral practices (Letters – September). As he writes, the BAS notes that "the funeral belongs to the family." Quite so, and so do weddings. The clergy has a tendency to want to dominate and control all aspects of worship, but there are some instances where that is inappropriate. Funerals and weddings are an example. Canon Foley insists that the focus should be on "the Gospel of Jesus Christ and the message of

resurrection hope." Funerals are not revival meetings that promote the faith: they're intensely personal occasions that comfort the afflicted within the form of a Christian service. If that includes a number of boring eulogies, so be it. Imposing rules of any kind for funerals smacks of clerical frustration in the face of reality. *Willem Hart, Toronto*

Friendly to each other

We are all saddened when we hear of churches closing because of dwindling congregations, and we wonder why. Can it be that we are not quite as friendly as we could be, that we are not really welcoming of newcomers or strangers?

During the summer, my daughter and I attended a lovely Anglican church in cot-

tage country in our diocese. There was a table inside with bulletins, but there was no one there to offer us one. Before the service began, there was much activity and lots of conversations, yet no one spoke to us or returned our smiles. At the passing of the Peace, you greeted each other effusively, but just one man turned to us. Even your priest had no word of welcome for strangers. Yet we knelt at your altar rail with you and drank from the same cup as you. You are the folk we are going to spend eternity with, so why couldn't you have reached out and said hello or greeted us? Yes, you were very friendly—but just to each other. As we slipped away at the close of the service, you didn't seem to notice we had been among you, and you didn't invite us to come back. *Freda Gearing, Scarborough*

Freda Gearing, Scarborough

Diocese seeks to serve Christ's mission

Continued from Page 4

infrastructure and responsive engagement with the neighbourhood in Christ's name.

The Diocese of Toronto seeks to serve Christ's mission through fostering compassionate service, intelligent faith, and godly worship. You can see the budget on the "2013 Regular Synod" page of the diocese's website, www.toronto.anglican.ca.

Anglicans have a particular charism within the Christian Church. We are neither Baptists nor Roman Catholics, although there is so much that is essential that we share with our sister churches. We Anglicans are formed by scripture; shaped by worship; ordered for communion; and directed to God's mission (*The Anglican Way: Signposts on a Common*

Journey, Anglican Communion Office).

We are rooted in our parishes, rightly so, acutely attentive to the concerns of the local community; and we are also committed to see ourselves embedded in a much larger vision of the Church that seeks to proclaim the reign of Christ throughout the world (Acts 1).



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Church starts market in King City

Effort provides food, supports local vendors

BY TANYA BALETA

IT wasn't hard to find the Rev. Nicola Skinner at the King City Farmers' Market on Aug. 22. Chalice in hand, the incumbent of All Saints, King City, made her way from vendor to vendor, offering communion after the 8 a.m. service.

Around her, a steady stream of visitors made their way through the market. On nearby Keele Street, a group of cyclists slowed down as they rode past the church. "It's a farmer's market," said one to another.

The church began offering King City's only farmers' market on June 16. The market takes place in the church's parking lot every other Sunday from 8 a.m. to 1 p.m. until Oct. 20. It has up to 100 visitors on a Sunday.

"We want the church to be a

welcoming sign of God's love in the community," said Ms. Skinner. "We're also thinking about the Earth. God provides all this bounty for us. So this is our little contribution towards eating well and looking after the Earth."

The market aims to support the 100-mile diet movement, in an attempt to provide healthy foods while supporting local farmers and businesses, she said.

The idea was suggested by a parishioner's son, who pointed out King City's lack of a farmers' market. "His mother mentioned it to me and it was like a light bulb went off," said Ms. Skinner. "So we talked to people in the township, and we talked to councillors and the mayor. Everyone agreed it would be great for the community."

In addition to hosting 11 vendors, All Saints operates a baked



Paula Pzybylski sells paintings and jewelry to help with her university tuition at the King City Farmers' Market. At right, Janet Rodger sells a pie at the church's baked goods stall. PHOTOS BY MICHAEL HUDSON

goods stall. Janet Rodger, a market manager and professional chef, has taken responsibility for the stall, preparing pies, cookies, brownies and tarts.

Ms. Rodger said she baked 15 pies for the first market in June. "I was worried they wouldn't all sell, but they sold out in no time," she said. "Now I'm up to 40 pies at each market."

According to Ms. Rodger, the first year is always the hardest for a farmers' market. "We're committed to another couple of years and I think it will work. Our market may be small but we have good quality vendors and it will grow organically because of that."

The market has already seen steady growth, with the number of vendors having risen from five to 12.

The market features handmade buffalo milk soaps, local honey,

organic fruits and vegetables, gluten-free baked goods and herbal teas. A barbecue stall offers peameal bacon, hamburgers and sausages.

Jules Carcone of Rustic Breads has been selling her artisan breads at the market since June. According to Ms. Carcone, the market fills a void in King City. "There wasn't anywhere to buy fresh produce and food in King City," she said. "It also builds a great sense of community. If you look around here today, everyone is chatting. It's a very different ex-

perience than you would have at a supermarket where nobody talks to each other. Being at the market is my favourite part of the whole process."

Ms. Rodger agreed. "There are a lot of new people moving to King City and we want to have a central place like this that reaches out to them," she said. "The goal is to bring the community together."

The King City Farmers' Market takes place on the following dates: Sept. 8, Sept. 22 and Oct. 6 and Oct. 20. The church is located at 12935 Keele St., north of Toronto.



Jules Carcone sells rustic breads and baked goods.

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Farmers' market is in Toronto, too

CAN'T make it out of the city to get to the King City Farmers' Market? St. George the Martyr, located in the heart of downtown Toronto, hosts the John Street Farmers' Market every Wednesday from 3:30 p.m. to 7 p.m. until the end of October. The market,

held on the church grounds, features locally produced food and goods, a cafe in the courtyard and a children's section with arts and crafts. The church is located just north of Queen Street and south of the Art Gallery of Ontario. To drum up interest, church admin-

istrator Rene Ng hands out hors d'oeuvres and flyers to pedestrians on Queen Street on Wednesday evenings. "We get a great response to that," he says. The market has been going for two years and needs patrons, he says.

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'The Lord led us back to Congo'

Doctors Philip and Nancy Wood of Trinity East (Little Trinity), Toronto, left Canada in August, 1972, to study tropical medicine in Antwerp, Belgium. After four months of missionary training in England, they went to the Democratic Republic of the Congo in June, 1973, and have worked there off and on for 40 years. They were on furlough recently in Toronto and Nancy spoke to The Anglican.

We went to Congo because we were seeking to be obedient to the Lord's will for our lives. I had visited Congo in 1968 and 1970 and was attracted to a medical work that was training mostly young men who so much needed a career, since hunting was virtually finished. The work was interdenominational and in French. I had met and had read the biographies of Dr. Carl Becker and Dr. Helen Roseveare and been greatly inspired by them.

Nyankunde is a town in the far north-east of Congo, just west of Lake Albert on the Uganda border. Philip was appointed director of the nursing school and we both began teaching nurses. Within a month or two of our arrival, the school was upgraded to training registered nurses in a four-year program. We also had plenty to do in the then 200-bed hospital, with Philip in surgery and me in pediatrics and internal medicine. In our second year, we had an epidemic of red measles with 219 cases being hospitalized and 25 deaths, in spite of our best efforts. Occasionally we visited outlying hospitals that had no doctor. Philip continued to teach the nurses to do surgery, especially caesarian sections.

Nyankunde was our home until 1987, although we took a one-year furlough in 1980 to 1981 and welcomed Timothy, our youngest child, into our family in Toronto. We then spent six months studying the Bible in French in Switzerland. Actually, Philip studied and I practiced motherhood.

We really did come to feel Nyankunde was home, and the local people were very warm and welcoming. The climate was lovely, with daytime highs around 27°C and nights around 18°C. From 1981 to 1987, our garden flourished and we were self-sufficient in papayas, bananas and cassava greens, and had good crops of corn, soya, sorghum, sweet potatoes, etc. Some missionary colleagues became close friends and still are to this day. One low point was the threat of a student strike towards the end of our first year, and again as we were beginning our fourth year. We were trying to do everything to the best of our ability but students around the world go on strike. Another low point was May, 1979, when our second son Jonathan was



Dr. Philip Wood cares for a patient with a fracture while Dr. Nancy Wood teaches nursing students in Bunia, a city in the Democratic Republic of the Congo.

born nine weeks prematurely, stopped breathing and could not be resuscitated. But even that experience brought us closer to local families, many of whom had lost a baby.

There is no doubt that our faith became more real and practical in Congo. We prayed for patients to be healed and many, but not all, were healed. We prayed for students to meet Jesus and many, but not all, did. One student nurse thought he was going out of his mind; two nurses prayed for him after he confessed that he believed that Jesus was more powerful than curses, and he was completely healed and graduated first in his class three years later. We often prayed for safety on the roads. In 1976, we rented a Land Rover and drove 2,502 kilometres in a month through the jungle to visit remote churches and health centres. Pastors provided a roof over our heads and the Lord kept his hand on the vehicle. When we had a fire in the brake line on the last day in a remote area, to our surprise three young men wandered out of the forest and one of them was a mechanic. He did the repair on the spot. Afterwards, one of the nurses with us asked if we thought it mattered that the young mechanic was a Muslim. No, we said, God can use anyone to look after his children.

In 1988, we went to the ELWA Hospital in Monrovia, Liberia, where there was both a primary school and a secondary school that would suit the needs of our sons, Jeremie and Tim, so that they would not have to go to a boarding school. We were fully occupied again in surgery and medicine,



but the civil war started in early 1990 and we had to leave in April.

On arriving back in Canada from Liberia, we were asked to consider being the Canadian directors of WEC International in Canada, as our predecessor was approaching the age of 65. This meant living in a 12-bedroom house in Hamilton and interacting daily with other staff and missionary candidates-in-training for four months, twice a year. Usually there were 15 to 25 of us. Philip and I helped teach some of the courses, although the candidate directors were in charge of the training. I taught some notions of tropical medicine and arranged vaccines for the groups, depending on where they were going. We spent as much time as possible with missionaries returning from their assignments and with others leaving for the first time or after a period of home assignment. We also shared in practical duties like housekeeping, dishwashing and some weekend cooking.

We returned to Nyankunde in 2002 because we felt that was what God wanted us to do. Timothy was studying at the Guildford School of Acting in England and Jeremie was working at Schloss Mittersill in Austria. We had given 10 years to

the job of Canadian directors and it was time for some new ideas from new directors.

The various threats of war and nearby hostilities had convinced many missionaries to leave Nyankunde but the medical work continued. The hospital was up to 300 beds. A new, university-level training of nurses had opened and the program for registered nurses continued. There was an opportunity to help with teaching at both levels. There were a number of young doctors, all seeking further training, and Philip could certainly help in surgery.

A few months after our arrival, there was a massacre at the hospital, in which 1,500 people were killed. The shooting started around 9 a.m., when Philip was home after ward rounds. Ladies selling vegetables and several cooks from nearby houses joined him in the house. They locked the doors and pulled the curtains. When three armed men pounded on the door, Philip refused to open it but offered to pray for them. During his long prayer, the men went away. They were looking for Congolese people of certain tribes and not for whites. The next day, there was a plane to take out passport holders—21 in total. Philip arrived in

Entebbe, Uganda, and called me (I was in Canada at the time) to say that there had been fighting and he did not think we would ever be going back to Nyankunde.

The Lord led us back to Congo and we joined two-thirds of the hospital staff, who had walked 150 kilometres south to the next Christian hospital in north Kivu province. We were there within a month of their arrival and stayed for four years, finding plenty of surgical and medical work to do, and helping the university nursing college get re-established in Oicha. A group of the Nyankunde staff decided to renovate a coffee warehouse and open a hospital in Beni, just 30 kilometres away. About one-third of the Nyankunde staff had gone north-east to the city of Bunia, where they ran an outpatient clinic, looking after patients in a rented hotel. When it became obvious that it was time to move the university nursing college to Bunia, we moved to Bunia as well. There was surgery, teaching and the challenge of building a new hospital to take the place of the hotel. God provided and today there are four buildings in use and one under construction.

In 2012, we had to come home to Canada for OHIP regulations, and we have turned over as many of our responsibilities in Congo to others as possible. But we are still much appreciated, Philip especially for his surgery and for teaching. In October, 2013, we are sending a young Congolese doctor to Cameroon for a five-year surgical training, so until then there is still a need to lend a helping hand. We will see how much energy and perseverance the Lord gives us, but we plan to work in Congo possibly five to six months a year for the next five years.

There are many opportunities for short-term visits to Congo by Anglicans in the Diocese of Toronto, especially for medical specialists and theological specialists who have a reasonable knowledge of French. Teaching is all-important. For a number of years to come, there would be an opening for a general surgeon with plenty of experience. There are quite a number of ongoing development projects which could use funding from those who have resources, like a school for the deaf, where teachers are not yet paid by the government, and a church building for the deaf. The nursing college, ISTM of Nyankunde in Bunia, has five hectares for a complete campus development, but funding has not come through yet. If anyone would like to help out, please contact Philip and me at pandnwood@yahoo.com, and please pray for perseverance for those who call Congo home but who know that life could be so much better.

One less gift can provide clean water

Church challenges others to join Advent Conspiracy

BY THE REV. MARTHA TATARNIC

THE idea is simple and empowering: Christians need to reclaim the true spirit of Christmas. We can talk about Jesus being “the reason for the season” or “putting Christ back in Christmas”—or we can actually do something.

The Advent Conspiracy started when a few small churches challenged one another to think differently about gift-giving and the generosity of Christmas; now it's a worldwide movement.

At St. David, Orillia, we became aware of the Advent Conspiracy in the late fall of 2010. We challenged everyone in the congregation to buy one less Christmas present and to give that money to St. David's “Living Gift.” We are a small congregation and our goal was modest: to be able to buy a well, through Canadian Lutheran World Relief, for \$1,750. Between Advent and Easter, we raised the money. The following year, we raised more than the targeted amount by Christmas. In 2012, we exceeded our target by almost 50 per cent. Rather than feeling like it was one more fundraising project, our church experienced the challenge as its own gift—a chance to thoughtfully engage with the message and possibility of Christmas.

Along the way, however, we began to raise questions about where our money was going.

“What about the people in Canada who don't have clean water?” I was asked by several thoughtful parishioners that first year. And so, as we continued to take part in the Advent Conspiracy, we got involved in a nation-wide project to look at water issues in our First Nations communities. This year, St. David's will be participating in the Advent Conspiracy by donating our money to the PWRDF, labelling our offering “Pikangikum;” this is an inaugural project to supply homes in this First Nations community with clean water and waste removal.

Our church challenges congregations across the diocese to get involved and be similarly empowered to re-connect to the possibility of Christmas. Set a reasonable target for your congregation and follow the movement of the Spirit. Learning about our First Nations water needs inevitably leads to questions around partnership, advocacy, justice, policy and relationship.

The Rev. Martha Tatarnic is the incumbent of St. David, Orillia. For more information on PWRDF's Pikangikum Water Project, contact Bishop Mark MacDonald at mmacdonald@national.anglican.ca or the Rev. Martha Tatarnic at revmartha@bellnet.ca. To learn about the Advent Conspiracy, visit www.adventconspiracy.org.



ON THE ROAD AGAIN

Vilma Manozca of San Lorenzo, Dufferin Avenue, waves the Ecuadorean and Canadian flags in front of a TTC Wheel-Trans bus driven by the Rev. Hernan Astudillo, priest-in-charge, on Aug. 28. Mr. Astudillo and his team drove two of the donated buses, plus a used ambulance and a school bus for the disabled, to Baltimore, where they were put on a ship bound for Ecuador. The vehicles will be used to serve people in rural communities. The church raised \$9,000 to pay for the shipping. The church sends vehicles and relief supplies to Latin America every year. PHOTO BY MICHAEL HUDSON



WORLD BRIEFS

New era for seafarers, says mission ①

UNITED KINGDOM -- Mission to Seafarers believes a labour agreement signed by 60 countries will mark a new era for the 1.3 million seafarers whose ships carry 90 per cent of the world's trade. The agreement updates labour standards on issues such as welfare, employment conditions, training and medical care. The changes are particularly important in countries where jobs are scarce and workers can be exploited by ship owners. The Rev. Canon Ken Peters says the agreement means an equal system of justice for everyone from seafarers to ship owners. Mission to Seafarers, an Anglican ministry, works in 260 ports around the world, including Toronto. *Anglican Communion News Service*

Church discusses ② violence against females

CALCUTTA -- The Church of North India and the Diocese of Calcutta held a consultation on how to combat gender-based violence in India. The discussion focused on how to reduce instances of pedophilia, abuse, rape and the murder of young girls in India. “Our children, especially the girls, are not safe either in their mothers' wombs or in their homes,” said Bishop Ashok Biswas of the Diocese of Calcutta. According to government statistics, there were 30,942 crimes against women in the province of West Bengal alone last year. The group made several recommendations, including creating better child protection policies for schools and making gender issues part of the school curriculum. *Anglican Communion News Service*

Digital province on horizon? ③

UNITED KINGDOM -- The director of communications for the Anglican Communion has raised the possibility of a virtual province for mission and evangelism. Jan Butter said in *One World* magazine that since the Internet has become a meeting place for Anglicans around the globe, there might be a chance to have a community of believers in the digital world. While Mr. Butter admitted the idea is “blue

sky thinking,” it might be a new avenue to speak to the 2.4 billion people who regularly use the Internet, he said. “If fewer people are going to church and more are going online, shouldn't the churches of the Anglican Communion be more intentional and integrated in their approach to carrying out God's mission online?” he asked in the article. *Anglican Communion News Service*

Diocese criticizes sexist competition ④

AUSTRALIA -- When an Australian men's magazine called *Zoo Weekly* ran a competition recently to find Australia's “hottest asylum seeker,” the Diocese of Melbourne couldn't stand by. It released a statement calling the contest “disgusting” and “exploiting the desperate situation of female asylum seekers escaping horrible conditions.” Dr. Ree Bodde of the diocese's Anglicans Preventing Violence Against Women initiative, said the magazine's “dehumanizing objectification” of women is one of the causes of violence against women. An online petition against the magazine article was supported by 6,000 people. The magazine later apologized for being “insensitive towards asylum seekers and refugees, and the traumatic experiences they have experienced.” *Anglican Communion News Service*

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Author urges advocacy for poor

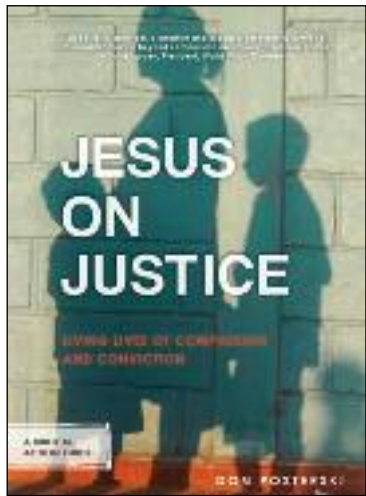
Book helps Christians get started

BY STUART MANN

WHILE going to church and connecting with God through worship and scripture is good, it's only part of what Christians are called to do as followers of Jesus Christ, says Don Posterski, author of *Jesus on Justice: Living Lives of Compassion and Conviction*.

To have a "full-package faith," Christians need to actually live out what they profess each Sunday, and that means taking seriously Jesus' command to feed the hungry, heal the sick and clothe the naked.

"The bottom line for me is, we cannot encounter Jesus Christ in his fullness until we embrace him



as an advocate for the poor and oppressed," he says.

Mr. Posterski is a member of All Saints, Kingsway, and the author of several books on the Gospel and culture. He was World Vision International's director of Faith and Development for many years, and currently works as a consultant with the Salvation Army in New York City as it establishes a



'The Christian life is not just a self-encounter,' says Don Posterski, shown above. 'It lives with a sense of mission to make life better so that people can flourish.'

global social justice centre.

His latest book, *Jesus on Justice*, profiles Jesus as an advocate of the poor, something that often gets overlooked by Christians who think of Jesus primarily as their saviour. "We haven't always viewed Jesus' lifestyle as an expression of advocacy for the disadvantaged," he says. "We've seen Jesus as a friend of the poor,

but what this book does is look at Jesus' daily life—his relations and interactions and responses to questions. We see that Jesus pursued justice as a basic lifestyle."

This has consequences for Christians today, he says. "We see Jesus addressing the religious elite and the powerful, we see him engaging at the government level. He's an advocate for the poor, and if we're going to follow him in our day, we need to find out how we can include that as part of our lifestyle."

This book helps Christians do exactly that. It identifies several forms of injustice, both in Jesus' day and ours, and provides scripture passages, questions and prayers that the reader can reflect on. The injustices fall into four main categories: "Including the excluded," "Challenging cultural practices," "Confronting the powerful," and "Advocating for the oppressed."

Mr. Posterski isn't interested in having his readers simply read

about injustices, though—he wants them to roll up their sleeves and actually do something about it. To that end, this book is a "how-to" manual for understanding the issues from a Christian perspective and then taking the first steps as an advocate for the poor and oppressed.

He clearly believes the time is right to do that. "We live at a particular point in time where we have to struggle to say, 'What does it mean to be a follower of Jesus in this day? What does it mean to be a Christian contributor to society, and how can we live so that other people's lives can flourish—not just our own?' The Christian life is not just a self-encounter; it lives with a sense of mission to make life better so that people, especially those who don't have the capacity themselves to do it, can flourish."

Jesus on Justice: Living Lives of Compassion and Conviction sells for \$16.99 and can be purchased at www.jesusunjustice.com.

CANADA BRIEFS

Housing project ① encounters opposition

Holy Trinity, Riverbend, in Edmonton, took a controversial stand when it supported a proposal for low-income housing in its neighbourhood. The apartment complex will be run by a non-profit Christian agency. Parishioners voted to lease land for the project despite vocal opposition by many people in the upscale Terwilliger neighbourhood. In July, vandals spray-painted "No Homeless" on the church. Parishioners wanted to turn it into a mural with a positive message, but bylaws dictated that the graffiti had to be removed. "I'm still very hopeful and prayerful that our neighbouring community will see the value in this project," said parishioner Ian Harris. *The Messenger*

More aid for Syrian refugees ②

Canadian Foodgrains Bank, a partnership of 15 church agencies based in Winnipeg, has committed another \$1.1 million of assistance for refugees fleeing the conflict in Syria. The assistance, which will be used to feed refugees seeking safety in Lebanon and Jordan, brings the total amount of assistance to just over \$4 million. "Our assistance is filling an important niche," says Grant Hillier, director of the



group's international programs. "We are providing food for people who have not yet registered with the United Nations, for fear of what registering may mean if they try to return home." *The Sower*

Laura Secord fans ③ attend Sunday service

Holy Trinity, Chippawa, in Niagara Falls, honoured one of its most famous parishioners, Laura Secord, who attended the church from 1835 until her death in 1868. The Friends of Laura Secord added the church's Sunday liturgy to its itinerary during the celebration of the Laura Secord bicentennial. As a result, visitors from

all over Canada attended the church service on June 23. The special service concluded with a video message from Prince Charles. His ancestor, King Edward VII, attended Holy Trinity in 1860 and was thought to have met Laura Secord while he was there. *Niagara Anglican*

Christians, Jews and Muslims plan gathering ④

On Nov. 10, Christians, Jews and Muslims will co-host a one-day colloquium at Carleton University in Ottawa. The theme is: How can one be a person of faith in the 21st century in Canada? "We want to fill the hall," says David Lee, chair of the 50th anniversary

committee of the Ottawa School of Theology and Spirituality, which was established by the United Church in the 1960s to provide theological and spiritual education for lay Christians. It is now an ecumenical group sponsored by the Anglican, Presbyterian, Roman Catholic and United Churches of Ottawa. The three speakers will be Mary Jo Leddy, founder of Romero House Community for Refugees; Ingrid Mattson, chair of Islamic studies at Huron University College; and David Novak, chair of Jewish studies as professor of religion and philosophy at the University of Toronto. *Crosstalk*

Island church built from shipwreck ⑤

The church of St. Peter-by-the-Sea, Old Harry, in the Magdalen Islands, was the setting for the world premiere of the film *Legends of Magdalen*, a documentary that explores the role shipwrecks have played in the anglophone community on the islands. The church has a special connection to the film, as it was built using timber from a ship that ran aground on Brion Island in 1915. The director of the film, Sharif Mirshak, said he had a spiritual experience when he first stepped into the church. "It's hard to explain, but I was overwhelmed with emotions and waves of human experience," he said. The church was packed with local residents and visitors hoping to catch a glimpse of their history. *Gazette*

Parish builds church, appeals for funds ⑥

The parish of Bell Island, Newfoundland and Labrador, has started the construction of a new church, to be named St. Cyprian and St. Mary. The 8,000 square foot structure will consist of a church and parish hall. The church will hold about 100 people while the parish hall has capacity for about 200 people. The new building will cost \$450,000 and it is hoped to be ready for Christmas services this year. The parish is appealing to Newfoundlanders and their friends across Canada for financial support. To make a donation, call 709-579-9227 or 709-727-4449. *Anglican Life*

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

Services

OCT. 6-DEC. 15 – St. Philip, 25 St. Philip's Rd., Etobicoke, is holding Jazz Vespers at 4 p.m. on the following dates: Oct. 6, Oct. 20, Nov. 3, Nov. 24, Dec. 1 and Dec. 15. Music provided by the George Koller Quartet, the Barry Livingston Quartet, the Chris Gale Quartet, Lynn Harrison and Friends, the Peter Togni Trio with special guest Mike Murley, and Diana Panto, Reg Schwager and Dom Thompson.

Meetings

NOV. 16 – Propitiation, a fellowship for LGBT Anglicans and their friends who prefer the Book of Common Prayer, will hold its annual meeting at 7:30 p.m. Said Evening Prayer (BCP), followed by potluck and discussion on changing the marriage canon. The location is 34 Little Norway Cresc., Unit 117 (Bathurst & Queen's Quay area). RSVP to 416-977-4359 or iveson47@hotmail.com.

Fundraisers

OCT. 25 – Holy Trinity, 140 Brooke St., Thornhill, presents, a "Peppertree Klassics" Women's Fashion Show, at 7:30 p.m. Refreshments and door prizes available. The cost is \$10. Tickets at the church Sundays or call 905-881-0588.

OCT. 25 – St. Luke, 1513 Dixie Rd., Mississauga, south of the QEW, presents "A Harvest of Music" at 7:30 p.m. Performances by four talented Mississauga ensembles: Falgarwood Brass Quintet, Simply Flutes, Sound Harbour Wind Quintet, and Mezzo Forte Vocal Ensemble. Proceeds to help autistic children and St. Luke's church. Tickets are \$15 for adults and \$5 for students; call 905-278-1811 or email stlukes@eol.ca.

OCT. 26 – Divine Diva Night at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, featuring the Toronto Firefighter Calendar Boys and Elvis. Tickets are \$40 each. Light supper, dessert, cash bar, silent and live auctions. Proceeds to St. Dunstan's and toward pancreatic cancer research at Princess Margaret Hospital. Call 416-283-1844.

NOV. 2 – All are invited to a fundraising dinner in support of Emily's House Children's Hospice at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, at 6:30 p.m. Roast beef and apple crisp. The guest speaker will be Rauni Salminen, executive director of the Philip Aziz Centre for Hospice Care. Tickets are \$40. Call 416-485-0329.

Educational

OCT. 18-19 – The 4th Canadian Festival of Biblical Storytellers, "Stories, Music from the Heart," takes place Oct. 18 and 19 at Richmond Hill United Church, 10201 Yonge St., Richmond Hill. Featured this year is Linnea Good, a

singer-songwriter who works with music in worship for all ages, and Ron Coughlin, who is a biblical storyteller and President of the Network of Biblical Storytellers, International. The cost of \$160 for two days includes workshops, epic telling, two lunches and one dinner. For further details and registration information, contact Ron Coughlin at nbscan@aol.com or 514-694-0214.

NOV. 3-5 – All clergy are invited to the Toronto Festival of Preaching, an event sponsored by Yorkminster Park Baptist Church, in association with Emmanuel College, Trinity College, McMaster Divinity College, Wycliffe College, Huron College, Tyndale Seminary, Knox College and Colgate Rochester Crozer Divinity School. Keynote speakers will include the Rev. Dr. David J. Lose, the Rev. Dr. Jana L. Childers, the Rev. Dr. John M. Buchanan, and the Rev. Dr. Paul Scott Wilson. For more information, call 416-922-1167.

NOV. 8-10 – If you are a Christian man seeking fellowship with other Christians, come to the Flame 2013 Conference at Jackson's Point Salvation Army Conference Centre. Three days of small group discussion, praise and worship, thematic talks from the Rev. Canon Harold Percy, and quiet time. For first-time participants, the cost for the entire weekend, including all meals, is \$135. For more information, visit www.toronto.flameconference.ca or contact Robert Hardisty at bnhardisty@rogers.com or 905-223-1002.

Sales

OCT. 18-19 – The 25th annual St. Barnabas Art Show, Riverdale Art 2013, will take place on Friday, from 6 to 9 p.m., and Saturday, from 10:30 a.m. to 5 p.m. at St. Barnabas, Chester, 361 Danforth Ave., Toronto. More than 20 local artists, with paintings in watercolour, oil and acrylic, and photography. Call 416-463-1344.

OCT. 19 – Holy Trinity, 140 Brooke St., Thornhill, will hold its fall rummage sale from 9 a.m. until noon. A large selection of clothes, household items, linens, books, games, toys, and jewellery. For more information, call 905-889-5931.

OCT. 19 – Grace Church, 19 Parkway Ave., Markham, will hold its semi-annual Rummage Sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, and toys. Call 905-294-3184.

OCT. 26 – Fall Bazaar at the Church of the Advent, 40 Pritchard Ave., Toronto, from 10 a.m. until 2 p.m. Baking, new gift items, china and glass collectibles, attic treasures, quilt draw, crafts, lunch room and more. Visit www.churchoftheadvent.ca or call 416-763-2713.

NOV. 2 – St. Barnabas, Chester, 361 Danforth Ave., Toronto, will hold its St. Barnabas Market from 10 a.m. to 3 p.m., featuring baked goods, jams and jellies, and artisanal crafts, together with light refreshments. For more information, call 416-463-1344.

NOV. 2 – St. Joseph of Nazareth, 290 Balmoral Dr., Brampton, will hold its annual Christmas Bazaar, from 9 a.m. to 2 p.m. Raffle, bake



MEETING THE MINISTER

Archbishop Colin Johnson, the Rev. Maggie Helwig and Ruth Schembri meet with Municipal Affairs and Housing Minister Linda Jeffrey (left) at Queen's Park on Aug. 13. The delegation from the diocese asked Ms. Jeffrey to support an additional \$120 million in Ontario's 2014 budget for affordable housing, as well as a \$240-million housing benefit to help low-income tenants pay their rent. PHOTO BY MICHAEL HUDSON

table, tea room, jewellery, books, toys. Call 905-793-8020.

NOV. 2 – St. Nicholas, Birch Cliff, 1512 Kingston Rd. (east of Warden), Toronto, will hold a Christmas Bazaar from 12 until 3 p.m. Crafts, baked goods, candies and preserves, books, attic treasures, lunch. Call 416-691-0449 or visit www.stnicholasbirchcliff.com.

NOV. 2 – St. John, 11 Temperance St., Bowmanville, is holding its annual Snowflake Bazaar from 10 a.m. to 2 p.m. Lunch room, silent auction, bake sale, handmade crafts and knits, attic treasures, jewellery and white elephant table. Call 905-697-2460.

NOV. 9 – Christmas Bazaar at the Church of Our Saviour, 1 Laurettide Dr., Don Mills, 10 a.m. to 1 p.m. Baking, jams, preserves, soups, knitted items, gingerbread house raffle and hostess baskets raffle. For more information, call 416-385-1805.

NOV. 9 – "A 'Faire' to Remember," a unique craft sale and bazaar at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, 10 a.m. to 2 p.m. Knitted and sewn goods, baking, preserves, jewellery, Christmas crafts and decorations, wood working, silent auction, food, and music. Free admission. Donations of non-perishable food for the Deacon's Cupboard food bank are welcome. For more information, call 905-828-2095.

NOV. 9 – Grace Church, 19 Parkway Ave., Markham, will hold its annual Christmas Bazaar & Luncheon from 9 a.m. to 2 p.m. Antiques and collectibles, baking, coffee time, crafts, knitting, new and nearly new, plants, preserves, sewing, surprise packages and grab bags. Lunch will be served. Call 905-294-3184.

NOV. 9 – Big Bazaar at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Willowdale, from 10 a.m. to 2 p.m. Jewellery table, baking, silent auction, vintage, electronics, toys, games, buffet luncheon. No tax. Call 416-494-7020.

NOV. 9 – Christmas Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, 11 a.m. to 2 p.m. Featuring Ted's Art Gallery, boutique, church calendars, crafts, home baking, cheese, electrical items, knitting, jewellery, kitchen

items, paperbacks, odds and ends, quilt raffle, sewing, silent auction, toys, gift basket raffles, treasures and lunch. For more information, call 416-485-0329.

NOV. 9 – Christ Church, 155 Markham Rd., Scarborough Village, will hold a Christmas Bazaar from 9:30 a.m. to 1 p.m. Bake table, Granny's attic, vintage jewelry, needlework, unique scarves, silent auction, raffle and lunchroom. Call 416-261-4169.

NOV. 9 – St. James the Apostle, 3 Cathedral Rd., Brampton, will hold its annual Holly Bazaar from 9 a.m. until 2 p.m. Lunch room featuring home-made soups and sandwiches, silent auction, candy house, raffles, door prizes, Christmas baskets, and bake table. For more information, call 905-451-7711 or visit www.stjamesbrampton.ca.

NOV. 9 – Holy Family, Heart Lake, 10446 Kennedy Rd. N., Brampton, will hold its Christmas Bazaar from 9 a.m. until 2 p.m. Crafts, bake table, lunch room, treasures table. Call 905-846-2347.

NOV. 16 – Christmas Fair at Christ the King, 475 Rathburn Rd., Etobicoke, 10 a.m. to 2 p.m. Jewellery and accessories, baking and deli table, antiques and collectibles, crafts, and Christmas décor. Call 416-621-3630.

NOV. 22, 23 – St. James, 58 Peter St. N., Orillia, will host a Ten Thousand Villages Festival Sale, featuring fair-trade coffee and chocolate, plus unique hand-crafted items by artisans in developing countries throughout Asia, Africa, Latin America and the Middle East. For information, call Kate at 705-326-9823 or email orilliaakate@hotmail.com.

NOV. 23 – Holy Trinity, 140 Brooke St., Thornhill, will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. Hand-made gifts, decorations, bake sale, raffle, and festive luncheon. For more information, call 905-889-5931.

NOV. 23 – Holly Berry Fair at St. Luke, East York, 904 Coxwell Ave. at Cosburn, 9:30 a.m. to 2:30 p.m. Tea room, crafts, knitted goods, baking, quilt raffle, books, Christmas items, attic treasures. Call 416-421-6878, ext. 21.

NOV. 23 – Holly Berry Bazaar at St. Dunstan of Canterbury, 56

Lawson Rd., Scarborough, from 9 a.m. to 2 p.m. Craft vendors, baked goods, lunch room, gently used children's toys, fine china and crystal, and raffles. For information, call 416-283-1844.

NOV. 23 – Nutcracker Fair at St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. until 2 p.m. Silent auction, bake table featuring homemade pies and preserves, holiday baking, gifts, knits, and crafts. Peameal Bacon Brunch, Lunchtime Café. Wheelchair accessible. For more information, call 416-767-7491 and leave a message, or visit www.stmartininthefields.ca/.

NOV. 30 – St. Timothy, 100 Old Orchard Gr., North Toronto, invites you to its Christmas Kitchen, from 10 a.m. until 1:30 p.m. Home baking, tourtières, preserves, silent auction and lunch. Santa photos and Young Shoppers Room for kids. Visit www.sttimothy.ca or call 416-488-0079.

BRIEFLY

Youth invited to fall retreat

The Archbishop's Youth Ministry Team invites youth aged 12-18 to a fall retreat on the theme of "Finding God at the Movies." The retreat takes place Oct. 25-27, at Camp Medeba in West Guildford, Ont. Participants will delve into the stories that culture tells on film and ask what they reveal about God. Camp Medeba has a climbing wall, a high ropes course and other outdoor activities. The cost is \$140 per person and the deadline for registration is Oct. 4. Contact Michelle Clouter at 905-655-3193 or email mabgg@hotmail.com.

York-Simcoe hosts dinner

York-Simcoe will hold a Bishop's Company Dinner in Barrie on Nov. 8. The evening will begin with a reception at 6 p.m., fol-

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4. Oshawa Deanery
5. Street to Trail Association (FaithWorks)
6. Aboriginal Ministries in the Diocese of Toronto
7. The University of Trinity College
8. All Saints, Whitby
9. Ascension, Port Perry
10. Christ Memorial Church, Oshawa
11. The Philip Aziz Centre (FaithWorks)
12. St. George Memorial, Oshawa

13. St. George, Pickering Village, Ajax
14. St. John, Blackstock
15. St. John, Whitby
16. St. Martin, Bay Ridges, Pickering
17. St. Matthew, Oshawa
19. St. Paul-on-the-Hill, Pickering
20. St. Paul, Uxbridge
21. St. Peter, Oshawa
22. St. Thomas, Brooklin
23. Diocese's Finance Department
24. Our Faith—Our Hope: Re-imagine Church fundraising campaign
25. Chaplaincy Services of the Diocese
26. Missions to Seafarers
27. Camp Couchiching
28. The Community of Deacons of the Diocese
29. Wycliffe College
30. Bishop Strachan School

IN MOTION

Appointments

- The Rev. Janet Sidey, Honorary Assistant, St. George on-the-Hill, Toronto, July 28.
- The Ven. Elizabeth Hardy, Archdeacon of York, Aug. 15.
- The Rev. Lucy Reid, Incumbent, St. Aidan, Toronto, Sept. 1.
- The Rev. Joyce Barnett, Priest-in-Charge, St. David, Lawrence Ave., Toronto, Sept. 1.
- The Rev. Canon Judy Herron-Graham, Priest-in-Charge, St. Peter, Cobourg, Sept. 1.
- The Rev. Don Anderson, Honorary Assistant, Ascension, Port Perry, Sept. 1.
- The Ven. Jim Boyles, Honorary Assistant, Redeemer, Bloor Street, Toronto, Sept. 1.
- The Rev. Philip Cooper, Interim Priest-in-Charge, Trinity Church, Port Credit, Sept. 1.
- The Rev. David Howells, Incumbent, Grace Church, Scarborough, Sept. 1.
- The Rev. Andrew Graham, Associate Priest, St. Peter, Cobourg, Oct. 1.
- The Rev. Jesse Parker, Incumbent, St. John, Port Hope, Oct. 1.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistance.

First Phase - Parish Selection Committee in Formation (not yet receiving names):

- Holy Spirit, Dixie North, Mississauga
- St. George on-the-Hill, Toronto
- Parish of Roche's Point
- St. Mary, Richmond Hill
- St. Matthew, Oriole
- Christ Church, Scarborough
- St. Peter, Scarborough

Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- Parish of Bobcaygeon, Dunsford & Burnt River (Trent-Durham)
- Holy Family, Heart Lake (York-Credit Valley)
- Christ Memorial Church, Oshawa (Trent-Durham)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):
None

Ordination

- Mr. Mark Stephen was ordained a deacon at St. Joseph of Nazareth, Bramalea, on Oct. 6.

Deaths

- The Rev. Dr. Verschoyle D. Wigmore died on Aug. 1, at the age of 101, in Ottawa. Dr. Wigmore started his ministry as a curate at the Church of the Messiah before moving to Alliston as rector at St. Andrew & St. Peter, Alliston. He moved to Toronto and served at Calvary (Silverthorn), Mt. Dennis, which became St. Mark and Calvary. Dr. Wigmore spent many years as rector of St. Olave, Swansea, from 1955 until 1982. A funeral service was held on Aug. 17 at St. Olave, Swansea.
- Sister Constance, SSJD died Aug. 2 in her 110th year. A requiem Eucharist was held at St. James Cathedral in Toronto on Aug. 10.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Book of Ruth is fascinating

Before we leave the era of Judges, we should look briefly at the Book of Ruth. This is one of the most beautiful stories of love, loyalty and devotion in scripture.

Ruth is the story of a Bethlehem family—Naomi, her husband and two sons—moving into the land of Moab during one of the famines. The two sons marry Moabite women. The father and sons die in Moab, leaving Naomi and her two daughters-in-law. One daughter-in-law returns to her family, but Ruth refuses. She tells Naomi, “For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God” (Ruth 1:16).

Ruth and Naomi return to Bethlehem and here Ruth meets and weds Boaz, a kinsman of Naomi. In Ruth 4:18, we discover that Ruth and Boaz are the great-grandparents of David, the second and most important king in Israel.

This story gives us a glimpse into the agricultural life of the ancient Hebrews. We see some of the customs of these ancient people; as well, we see a genealogy for King David. We notice the various roles available to women in ancient times and their dependence upon male relatives. It is a fascinating little book. I often assign homework when preaching, such as reading portions of scripture, so I hope you will read these four chapters of Ruth.

We must move on to look at Samuel. He was the last of the judges. He was also a priest and a prophet. He was the instrument of God for the transition between the judges and the monarchy, and he has a significant place in the history of Israel.

Samuel, like most important people in scripture, has a rather significant birth. His mother, Hannah, was barren for many years but continued to pray each

year for a child. Finally at Shiloh—one of the religious centres in those days—in the midst of her prayers to Yahweh, she was promised a son. Samuel was born, and when he was weaned he was given into the care of Eli, the priest at Shiloh.

Samuel grew up in the temple at Shiloh, trained as a priest and succeeded Eli as the priest and prophet there. This story is found in the first chapter of 1 Samuel. The Song of Hannah (1 Samuel 2:1-10), a beautiful psalm of praise, is a much later addition to the story. It talks about a king who would not come to Israel for some years.

Samuel heard God's call while still a youth. When Eli's two sons were slain by the Philistines and the Ark of the Covenant was captured, Eli died and Samuel became the priest of Shiloh. Samuel also judged Israel for as long as he lived. Finally, the people came to Samuel and asked for a king. There are several reasons for this request. Samuel was getting too old, most of their neighbours had kings, and, most importantly, the only way to unite the 12 tribes of Israel and protect their land was to have a king.

Historically, the time was right. Egypt and Mesopotamia had been weakened in the 11th century BCE. One or the other of these nations usually controlled Canaan. Now there was a power vacuum and the land was ready for a monarchy. So Samuel, under God's command, anointed Saul as the first king of Israel. This was in 1025 BCE and it was not a successful move. The Deuteronomistic historians who record this part of scripture are ambiguous about the monarchy. Next month we will continue this dialogue; with Saul's downfall and the rise of David.

The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dixie South, Mississauga.

BRIEFLY

Continued from Page 10

lowed by dinner and silent auction at the Barrie Golf & Country Club, 635 St. Vincent St. N. in Barrie. York-Simcoe's new area bishop, the Rt. Rev. Peter Fenty, will be the keynote speaker. Tickets are \$85 per person or \$640 for a table of eight. Tickets

can be bought online. Visit the diocese's website, www.toronto.anglican.ca.

What's God up to in York-Scarborough?

Bishop Patrick Yu and the Rev. Susan Bell will lead a course called Re-Imagining Church: What is God Up to in York-Scarborough, from Oct. 15 to Nov. 12,

at Christ Church, Deer Park, in Toronto. The five evenings of mission learning cost \$50 for individuals and \$150 for teams of four or more. Visit the diocese's website, www.toronto.anglican.ca.

Group helps those coping with loss

Trinity, Streetsville is holding a free, eight-week support group

for those grieving the loss of a loved one. The Streetsville Coping group is modelled after a program run by The Coping Centre in Cambridge, Ont. The centre was founded by Glenn and Roslyn Crichton, after the sudden death of their five-year-old daughter. For more information, call 905-826-1901, ext. 231, or visit the website, www.trinity-streetsville.org.

Animals blessed in Kensington Market

St. Stephen in-the-Fields, Toronto, will be holding a Blessing of the Animals service at Alexandra Park in Kensington Market on Oct. 4 at 6 p.m.

New program links church with youth

Local teens receive leadership training

BY BOB BETTSON

CONNECTING with teenagers and children in the nearby community of St. Jamestown has been a challenge for St. Simon the Apostle on Bloor Street in Toronto. But thanks to an innovative summer mentorship program for teens, and a series of day camps for children in August, new ground has been broken.

Elizabeth Áine Achimah, a part-time youth and children's ministry worker at St. Simon's, initiated a program called "Individuals for a Unique Summer Experience" or inFUSE Youth Toronto, with a presence on Facebook and its own web page.

Since last September, Ms. Achimah has worked at St. Simon's on a program for children and youth, with sporadic success. Children attend Sunday school, but on an irregular basis. Sunday school is mostly made up of the children of parishioners. Events such as a Christmas party and a Lenten series attract some children from outside the church, but not many.

Ms. Achimah was praying for

what God would have her do to make an impact on the St. Jamestown neighbourhood, which has one of the highest densities in the city and has many children in difficult home situations.

With the help of a grant from the diocese, and government support to hire summer students, she launched the inFUSE program. "Hundreds of youth and children are in our backyard," she says. "The challenge is to get the word out."

A key part of the program was to provide leadership training and mentorship to 13- to 17-year-olds. They would take part in eight, one-week sessions, ending with a three-day retreat. The teenagers were taught skills, such as food preparation, that would help them work with children in day camps in August.

Apart from a one-day Vacation Bible School, the programs were not explicitly Christian, and participants came from various backgrounds. Ms. Achimah says the staff tried to make the children and teenagers feel loved and comfortable. If the participants had questions about faith, the staff



Elizabeth Áine Achimah (back row, left), staff, counsellors and children enjoy a moment's rest during a day camp at St. Simon the Apostle, Toronto. At right, staff members give attention to their charges. PHOTOS BY MICHAEL HUDSON

would share their own perspectives.

When the program started in early July, only three teens turned up. But by the second week, 17 had signed up. In August, the most successful week-long day camp attracted 34 children.

Ms. Achimah says "something special" happened over the summer that connected the parish to the community. "It is amazing to watch the youth grow into leaders over the course of the past seven-and-a-half weeks," she wrote on the inFUSE Facebook page in late August. "Today, we witnessed them taking charge, helping, teaching and showing initiative. What an amazing group of people they are!"



Anglican serves as ambassador for climate change education

Continued from Page 1

include spirituality and social justice, solidarity with First Nations, advocacy tips, a theatrical workshop on refugee issues, and much more. Free child care is provided. If you'd like to attend, register as soon as possible because registra-

tion is limited, and nearly 50 people have already registered. To register, visit www.toronto.anglican.ca/outreachconference. The conference fee of \$25 (\$10 for students and the unemployed) includes lunch.

Murray MacAdam is the diocese's Social Justice and Advocacy consultant. He can be reached at 1-800-668-8932 or 416-363-6021, ext. 240, or by email at mmacadam@toronto.anglican.ca.

Members commit to live out rule

FOURTEEN members of the Jeremiah Community made a covenant before Bishop Philip Poole on May 12 to live out their newly created Rule of Life together.

The Jeremiah Community is a new monastic community, founded in 2008, currently housed in Epiphany and St. Mark, Parkdale, Toronto. The community's new Rule of Life commits members to four main areas: worship and prayer, service, study, and work and celebration.

The service of covenant on May 12 was attended by the communi-

ty's friends and supporters, including Sister Constance Joanna Gefvert, SSJD. "I found it profoundly moving to witness 14 men and women of varying ages and circumstances commit to being a Christian community together—to pray together, to care for each other, and, out of the strength of their common life in Christ, to be instruments of transformational change in the Parkdale neighbourhood," she said. "The Jeremiah Community is an inspiring example of how the Church is called to move outside our traditional

walls and structures in order to share the courage and love of Jesus."

Karen Turner, a member of the community's leadership team, said the service was the culmination of a long process of discernment, after a period of difficult and unsettling times. "The community had reached a place of maturity and stability, where we could write a Rule of Life, based on our experience of community life over the past five years," she said. *Staff*



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Two *Going Deeper* seminars.

1. Tuesday, October 29, 7:30-9 pm, "What does going deeper in Christian faith and life mean and how do we get started?" Eastminster United Church, 310 Danforth Ave., Chester Subway
2. Tuesday, November 5, 7:30-9 pm, "How do we design worship that inspires current members and attract others?" St. Simon the Apostle Anglican Church, 525 Bloor St. E., Sherbourne Subway

And a third, "Our Parish/Congregational Mission Statement: Reviewing and Rebuilding as we go deeper in Christian faith and life"

3. Tuesday, November 26, 7:30-9 pm, Cummer Avenue United Church, 53 Cummer Ave., Finch Subway
Fee: \$20 per person per seminar.

Register for seminars and/or for a complimentary consultation with your church board, council, group or committee. Visit my *Going Deeper in Christian Faith* website or douglasvarey@enableus.ca

Rev. Douglas Varey