

New church
for Yonge Street

Nothing fishy
about synod



Speakers denounce
death penalty

The Anglican

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What's your spiritual style?

Opposites
boost
spirituality,
says author

BY HENRIETA PAUKOV

CHRISTIAN Schwarz believes that every Christian should discover his or her own spiritual style. But the next step of spiritual development is where things get really interesting. Mr. Schwarz wants believers to engage with and learn from those who have completely different spiritual styles. Only then can they achieve the "radical balance" that is the key to a truly passionate spirituality.

"Passionate spirituality does not mean anything else than reflecting God's light more completely than before toward other people," said Mr. Schwarz. "And if other people see God's light shining in the believers, they are attracted. By whom? By God. We are just a mirror."

Mr. Schwarz was speaking to more than 230 people of various Christian denominations who packed Cody Hall at St. Paul,



Christian Schwarz, founder and president of the Institute for Natural Church Development, encourages participants to make eye contact with those who have different spiritual styles during his address at St. Paul, Bloor Street.

PHOTO BY MICHAEL HUDSON

Bloor Street, on Nov. 13. He was on a North American tour to talk about the principles in his latest book, *The 3 Colors of Your Spirituality*. Mr. Schwarz is the founder

and president of the Institute for Natural Church Development (NCD) in Germany.

NCD has found through research that healthy, growing churches

tend to share eight quality characteristics: passionate spirituality, empowering leadership, gift-oriented ministry, functional structures, inspiring worship services, holistic

small groups, need-oriented evangelism, and loving relationships. The organization helps churches of all denominations experience qualitative and quantitative growth. Working with an NCD coach, 30 members of a parish complete a survey, which is tabulated by special NCD software. The results show areas of weakness and strength. The congregation is encouraged to work on its weakest area first. The assessment is repeated annually, with the congregation continuing to work on its new weakest area.

NCD claims that congregations that have completed three or more annual surveys consistently report a significant increase in the quality of their church life and ministry, an increase in their growth rate, more conversion growth, and less workload. In the Diocese of Toronto, 57 congregations have worked with NCD. "We are currently projecting adding about three new congregations a month for 2010," says Dave Robinson, the diocese's lead consultant for congregational development.

At the seminar, Mr. Schwarz explained that Christian spirituality has three dimensions, each of which must be developed in order to achieve spiritual balance. "A healthy spirituality should be

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After his daughters' deaths, doctor chooses 'path of light'

BY LESLIE SHEPHERD

When Israeli tank shells killed three of his daughters in their Gaza home, Palestinian peace activist Dr. Izzeldin Abuelaish said his deep Muslim faith led him to embrace forgiveness and hope for the future rather than wallow in hatred or seek revenge. He set up a foundation in their memory to promote leadership among women and girls in the Middle East, he accepted a teaching position at the University of Toronto, and

he speaks frequently on what others can learn from his family's tragedy.

"I lost three precious daughters," Dr. Abuelaish told an interfaith audience at a Toronto synagogue on Nov. 17. "But ... there is a choice, a crossroads: the path of light or the path of darkness. For me and my (five surviving) children, we chose the first path, the path of light. The path of light, in the long run, is the most efficient and right choice than to live with hatred or be consumed with revenge."

It's a message he says not just

Jews and Muslims, but Christians and others, should adopt to bring peace to the Middle East and prevent or end conflicts in the rest of the world.

And it's a message that struck a chord with several hundred people at Beth Tzedec synagogue as he described what happened on the late afternoon of Jan. 16, 2009, when his daughters and a niece were killed and another daughter and niece injured. His frantic telephone call to an Israeli journalist friend, pleading for clearance to get the wounded girls across the border



Dr. Izzeldin Abuelaish, left, speaks to audience members at Beth Tzedec synagogue in Toronto.

PHOTO BY MICHAEL HUDSON

to a hospital in Israel, was broadcast live on Israeli television and relayed around the world on YouTube.

The Israeli military said at the time soldiers were returning fire toward areas from which they had

been fired on; Dr. Abuelaish said there were no militants in his home. A cease-fire in the bloody three-week Israeli military operation was declared the next day.

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Reflecting God more fully attracts others, says author

Continued from Page 1

Word-based, Spirit-directed, and world-focused," he said. "In reality, we are all imbalanced; only Christ was spiritually balanced."

In Mr. Schwarz's book, the three dimensions are represented by three colours—red, blue, and green, respectively. People whose spirituality tends to be Word-based—"red spirituality" in NCD terms—are concerned with receiving and sharing the Gospel and give the Bible a central place in their spiritual lives. Those whose spirituality is more Spirit-directed—blue spirituality—tend to be more focused on a personal encounter with the Holy Spirit. These spiritual styles put emphasis on the inner being, including feelings, and on the supernatural dimensions of faith. Finally, people whose spirituality is world-focused—green spirituality—relate to God's revelation in creation. These believers may be more concerned with ecological awareness

and social responsibility.

During the session, the participants were asked to answer the 72 questions of the Spiritual Style Test in Mr. Schwarz's book in order to find out their spiritual style. People were then asked to pair up with someone with a completely different spiritual style and spend time at lunch learning about each other's styles. "How can you help each other experience God more fully?" asked Mr. Schwarz. He said that learning from others can help people explore the weaknesses of their own spiritual style and can help them integrate those aspects of the opposite style that are helpful to their own spiritual growth.

The Rev. Sonia Hinds, incumbent of Christ Church, Scarborough, said she found Mr. Schwarz's concept of "spiritual style" helpful on several levels. "The concept made a lot of sense because it confirmed why I relate more comfortably to God in the way I do," she said. "It was very



The Rev. Riscylla Walsh Shaw of Christ Church, Bolton, right, listens with others during small group discussions. PHOTO BY MICHAEL HUDSON

instructive in helping me to identify my strengths but also to recognize and applaud the strengths of other persons. It was also important to learn that the diversity among the different spiritual styles in the Christian church can be healthy and can help congregations to be stronger worshipping communities."

The strength that results from spiritual growth can in turn lead to church growth, according to Mr. Schwarz. "Passionate spirituality is one indispensable aspect of church growth," he said "When we reflect God more fully and completely, we attract people." This was good news for his audience, many of whom were mem-

bers of mainline denominations, including many Anglicans. Passionate spirituality tends to be an area of weakness in mainline churches that work with NCD.

That is true of Holy Trinity, Thornhill, according to John Carlington, the church's NCD team leader, who attended Mr. Schwarz's seminar. His church has completed three NCD surveys. "This is just one more step in the journey," he says. "I really believe that NCD is a journey, both individually and for a parish. We are going to take this particular book and what we learn from Christian today and give it consideration as we continue to work with our second weakest characteristic, that of passionate spirituality. So this is quite exciting for me and for the parish."

For more information about The 3 Colors of Your Spirituality, or about NCD, visit www.ncdcanada.com/.

Earth Day April 18

ARCHBISHOP Colin Johnson, with the support of synod, declared that April 18, 2010, will be celebrated as Earth Day in the diocese, and he encouraged all congregations to get involved.

"Earth Day is celebrated in communities around the world and is meant to inspire parishioners to celebrate, protect and be good stewards of God's creation," he said. "Many of our ecumenical partners have chosen to mark this occasion as a time of reflection and action for the care of the environment and the atmosphere by participating in community events through liturgical celebrations.

"We need to be mindful of our ecological footprint and to try, as much as possible, to practice the five Rs (reverence, reduce, repair, reuse and recycle) of caring for our environment."

Synod received a memorial (a statement seeking synod's attention) from the Anglican Environmental Working Group entitled "A Christian Theology of the Earth; the Church's Reconciliation with Creation." The Rev. Stephen Drakeford, chair of the group, read the memorial to synod.

"If the task of the scientific community is to draw attention to climate change, and the task of the industrial community is to invent solutions, and the task of government is to act, then the work of the church is to pray and act as models of unity with God's creation. Our task is to seek reconciliation with the earth and recover our Imago Dei (Image of God) as caretakers and stewards. We have been pressed to re-evaluate our right relation with the earth. God is speaking through climate change and we are called to repent and act."

For the full text of the memorial, visit the diocese's website, www.toronto.anglican.ca/environment.

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Fire guts church

BY STUART MANN

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ALL Saints, Whitby, has set up a bank account at CIBC for anyone who wants to donate to rebuilding of the church, which was badly damaged by fire on Dec. 14.

If you wish to donate to the rebuilding fund, simply go to any CIBC branch and make a deposit to account number 142-010-2302039.

If you wish to receive a receipt of your donation for income tax purposes, send a cheque to the church's new temporary office, c/o St. Mark's United Church, 201 Centre St. S., Whitby, Ont., L1N 4V7.

Online giving is not available at this time.

"The trust fund is for people who would like to do something tangible to give us both encouragement for the future and also

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New church for Yonge Street

Location close to office towers

BY CAROLYN PURDEN

IT was literally an uplifting moment at St. George, Willowdale on Nov. 22 as parishioners carried the church's large cross out of the building for the last time.

"Instead of the end, it was a beginning," said Kathy Lindsay, a longtime parishioner and the parish administrator.

The cross was transported to St. George's daughter parish, St. Patrick's, where it has a place of honour in the sanctuary. St. George's congregation will worship there while its old church is demolished and a new one built. Then they will bring their cross back.

The site of the new St. George's is unique, says the Rev. Steve Shaw, interim priest-in-charge. The church will stand prominently on Yonge Street, south of Finch Avenue and close to the subway, in an area that is experiencing dynamic growth and that is surrounded by office towers.



Parishioners carry their cross out of St. George, Willowdale, after the final service in the building.

PHOTO BY MICHAEL HUDSON

The new church will be both visible and accessible, he says, and of a modern design. It will occupy 15,000 square feet on three levels. There will be underground

parking for 50 cars. Above it will be a multi-purpose hall that can be divided for community activities. On the next level will be the main sanctuary, a flexible space

that is rectangular in shape but with chairs instead of pews. It will accommodate 300 people.

The building will also contain offices and meeting rooms and a

small chapel that will house three heritage stained glass windows that are being removed from the old church.

"We hope it will be a church with open doors for the community," says Mr. Shaw. In addition to the church's regular outreach, "we see an opportunity to speak to the businesses along Yonge Street," he says. He envisions lunchtime programs, such as concerts and study and discussion groups, that will engage with people in the workplace.

St. Patrick's offered last year to share its building with St. George's until the new church is completed, likely in about a year's time. In preparation for this new relationship, the two churches drew up and signed a covenant.

"It covers a lot of the practicalities of how this is going to work, because there'll be two congregations worshipping together but maintaining their separate wardens, and we'll have two clergy," explains Mr. Shaw.

The Rev. Fran Kovar, incumbent of St. Patrick's, and Mr. Shaw will share the ministry, so one will preach while the other celebrates. "We will be exploring this and learning as we go," says Mr. Shaw.

BRIEFLY

Vital conference in two locations

Where can you meet some of the most creative and entrepreneurial leaders in the church? One place is the annual Vital Church Planting conference.

The conference is so popular that it's being held in two locations this year — one in Edmonton and the other in Toronto.

The Toronto event will be held at St. Paul, Bloor Street, on Feb. 2-4. The Edmonton gathering will be held in the spring. To register for either one, visit www.vitalchurchplanting.com.

The main speakers at the Toronto conference will be Pernell Goodyear, who was sent by the Salvation Army to start a multi-purpose worship centre in downtown Hamilton, and Rachel Jordan, a leader of the Fresh Expressions movement in England.

Last year's conference sold out quickly, so participants are encouraged to register early. The conference is sponsored by the Diocese of Toronto and Wycliffe College.

Back to Church draws 105,000

Back to Church Sunday drew 105,000 newcomers to churches around the world on Sept. 27, reports Michael Harvey, one of the leaders of the annual event. Some 82,000 people returned to church in England, most of them

to Anglican churches. In the Diocese of Toronto, 2,500 came back to church. It was the first time the diocese had participated. The next Back to Church Sunday will be held on Sept. 26.

U.S. ambassador honours nun

United States Ambassador David Jacobson presented a letter of congratulations from President Barack Obama to Sister Constance Murphy, SSJD, on Dec. 4 at St. John's Convent in Toronto. Sister Constance Murphy is possibly the oldest American living in Cana-

da, said a spokesperson at the United States Consulate General in Toronto. Sister Constance is 105.

Mission course on website

The Mission Possible course will be available for download on the diocese's website, www.toronto.anglican.ca, by Jan. 14. If parishes cannot download and print the course on the website, they should contact the Rev. Jenny Andison, the Archbishop's Officer for Mission, at (416) 363-6021 or 1-800-668-8932, ext. 229.

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Mind — and bridge — the gap



Mind the gap.” London Underground’s famous dictum applies to all of us. Even a small distance, physically or conceptually, can cause a nasty accident. Our world is increasing-

ly linked by technology but dangerous distances remain: cultural assumptions, unfamiliar contexts, unexamined stereotypes. A very good friend sent me an email the other day that contained a significant put-down, all because of a missing comma. I know him well and recognized the unintended gaffe, so I sent back a tongue-in-cheek response, only realizing after I clicked “Send” that irony does not work well in such a medium. It made the confusion worse. Vocal and facial tones are the missing clues, both to the intent of a message and to gauging its response. The gap between intent and reception can be a cause of relational disaster.

As bishop, I spend a great deal of my time building bridges, dealing with the gaps, and making connections between people and communities. I link parishes to each other. I interpret our diocese to the wider church and vice versa, at both Anglican Communion and ecumenical levels.

It’s a bishop’s special job. “Will you guard the faith, unity and discipline of the church?” is asked of a bishop at ordination. In this wired age of instant communication and instant misconstrual, the second — unity — is particularly important. People are connected so immediately and yet can remain so profoundly disconnected.

The Archbishop of Canterbury suggested the bishop’s role is to interpret the strangeness of one community to the strangeness of the neighbouring one, and to share the unique richness of each with the greater whole.

Recently I returned from a visit to Barbados, St. Vincent and Grenada. Far from being a vacation — I got two 30-minute “sea baths” during my 12 day trip! — I preached four sermons; spoke at three schools and visited four

ARCHBISHOP’S DIARY

BY ARCHBISHOP COLIN JOHNSON

others; met with bishops and diocesan and parish councils; addressed a dozen gatherings of clergy and laity; and met with seminarians and professors, police and community workers, civic leaders and ordinary folk. I was even interviewed for TV and radio news! I stayed in people’s homes and spent hours discussing issues in people’s cars.

It was a chance to learn more about another expression of our Anglican heritage that has formed so many of our own parishioners. I wanted to build relationships founded on our common faith in Jesus Christ. It was a wonderful experience.

As I listen to the stories and experiences of my fellow Anglicans and citizens, I see more accurately the realities of their culture and context that shape their religious and civil life. And as I share our own church’s hopes and concerns, strengths and failings, I have come to realize just how much we are actually alike, how much we share and yet how much we can yet learn from each other — how much we need each other to be the People of God!

Next month I will be in Canterbury chairing an international commission on theological education, drawing together representatives from across the Communion to develop resources, processes and cooperative networks to support one another in the task of learning and teaching our faith effectively across multiple contexts. Immediately after that, I will co-host a gathering of Canadian and international bishops at St. Andrew’s House, London, headquarters of the Anglican Communion Office, to continue the intentional listening process to deepen our understanding of one another, especially in a time of hardening positions and fracturing relationships.

In our diocese, we have begun to address the gap between us and this awesome creation in which we have been placed by God. For too long we have either neglected or mis-

interpreted our role in world so that stewardship of creation became its exploitation and destruction. At synod, I called us to a renewed understanding of our faith in the One who has created, redeemed and is even now renewing the whole creation. The corollary of this is the recognition that we are essentially and crucially linked to each other and to all things on this earth, our island home.

Later this month, I will join with a broad spectrum of religious leaders and laity in the annual Week of Prayer for Christian Unity. We have to mind the gaps in our understanding of each other across ecclesial boundaries if we are to be effective in our witness to Jesus, who prayed that all might be one, united to the Father through the Spirit.

“Bind us together, Lord, bind us together” is the school hymn sung with gusto by the young students of St. Gabriel’s primary school in Barbados. Unity is not about uniformity or sameness — that is not the world God created after all — but a richly diverse tapestry of many threads woven together in one fellowship, one mission, one service to God in building Christ’s Kingdom where all are welcomed, where all have a place as invited and loved guests at the table of our Lord. It is Jesus’ will for us.

As a bishop, I pray for unity. I work for reconciliation. I interpret one part of the church to another. I live personally with the tensions of holding arms outstretched to people of differing passions and expectations, but who share a common faith and hope, even when they are reluctant to acknowledge that bond. Sometimes the words and the methods differ, but, with close attention and a respectful mindfulness, the gap narrows and we can perceive the shared intent and the common purpose.

That may be a bishop’s special vocation, but is also the mission of all the baptized. In baptism we are asked, “Will you seek and serve Christ in all persons, loving your neighbour as yourself?” “Will you strive for justice and peace among all people and respect the dignity of every human being?”

In other words, “Will you not only mind the gap, but begin to bridge it?”

Science, faith belong together



At a recent conference on biotechnology sponsored by the Canadian Council of Churches, one of the speakers commented on the rapid increase in “decision points” that now face people in their

daily lives due to technological advances. For example, at one time, infertility for a couple meant considering adoption or childlessness. Now that same couple may consider in-vitro fertilization, surrogacy, fertility treatments, egg or sperm donation and, with each, must assess the ethical implications of their choice. Prenatal genetic testing can further complicate decisions as potential disabilities or genetic markers for disease are discovered, leading to questions about termination of the pregnancy. At the end of life, biotechnology allows us to keep our bodies functioning when brain activity appears to have ceased, blurring the definition of death itself and making family decisions agonizing.

These are decision points we already encounter in our families and parish communities. However, at this same conference participants were reminded of the farther edges of biotechnological discovery, where nanotechnology is combined with human life for the treatment of disease but also for enhancement of our capacities. Some scientists are predicting the end of the human race as we know it as Star Trek- reminiscent cyborgs are created that are more efficient, intelligent and produc-

BISHOP’S OPINION

BY BISHOP LINDA NICHOLLS

tive than any human being. What does it mean to be human? What are the acceptable limits of the manipulation of our physical being?

It can feel as though one has fallen into a science fiction nightmare to contemplate the speed and scope of possibilities that technology brings to us. Our challenge is to catch up to the conversations we need to have about ethical implications and limits in light of our commitment to God’s story of humankind.

We are created by God and gifted with the intellectual capacity to study, learn and reflect on ourselves and our world. We are part of the great tapestry of all life. We were created not simply as biological machines but as embodied souls capable of relationship with God and each other. Our bodies matter not simply as tools for our souls, but as the very vehicles of our learning, discovery and connection with each other and our way of meeting God in this world. We cannot simply treat them as mechanical playthings to be manipulated at will. Rather, we are called to remember that our bodies are the temple of God’s Spirit in us and to remember our call to holiness and reverence in our decisions about them (1 Corinthians 6:19-20).

The biotechnological possibilities before us are breathtaking. They open up possibilities of healing even as they can be manipulated for material gain or competitive advantage. There

are no quick, simple answers to how we are to use these technologies. However, there is an ethical imperative to pay attention to their implications for good and for ill and share in discussions about how our use of these possibilities enhances human life and our capacity for relationship with God and each other.

Some scientists, such as Richard Dawkins, believe there can be no dialogue between science and faith. Some people of faith believe that science denies the presence of God and reject the conversation. In the past few weeks, I have heard two scientists in molecular biology describe the intersection of their passionate commitment to research in science, where they continually see the hand of God in the wonder and complexity of the choreography of human life, with their deep faith. They described their struggle against marginalization by the scientific community because of their faith and the suspicion of the faith community because of their scientific commitments. I want to be part of conversations that bring together the rich gifts of scientific discovery and wonder at God’s world with a faithful commitment to stewardship of that world under the great commandments to love God and love neighbour as self. A deep faith and scientific curiosity are rich partners that belong together and need each other. As biotechnology opens more and more possibilities to us, we need to be engaged in the dialogue of science and faith that will help us discern the right and best use of these technologies, including the best public policy for their management.



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In the Diocese of Toronto:

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

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Hopes and dreams for 2010

The Anglican asked clergy what their New Year's resolutions were for their churches and themselves.

To live as Christ in the world

The New Year for me is a time of pondering. It is a time to look back and treasure the things that have made me who I am. It is a time to look back on my spiritual journey and see the path that I have followed in my life, the path along which Christ has led me. It is a time to set new goals. My resolution this year is to see others as holy; to treat others with compassion, kindness, humility, meekness and patience; to be forgiving and forgiven; to let God's peace rule my heart, and to let the word of Christ dwell in me. I will try to live Scripture in my life. To do that means to see Christ in others and allow them to see Christ in me. I will live as Christ in the world.

As I ponder, I realize that it is so profound, and almost unbelievable, the consequences of the Christmas event in my life! But I do believe that it is by God's grace that I begin a new year. I celebrate this cosmic event and its glorious consequences for my life and the lives of all those who embrace and follow God as revealed through the Christ of Christmas.

The Rev. Canon Ann Smith
St. Francis of Assisi, Mississauga

Deeper prayer life and a green strategy

First, we have been working with the NCD (Natural Church Development) project for five years and my hope for the emerging year is that the congregation would continue to grow more deeply in its life of prayer and personal Bible study, and also to feel more free to share their faith with others. Second, that my own deep concern for God's suffering creation, emerging over the last few years, would be owned by the congregation.



My hope here is that they would adopt a comprehensive green strategy not because it is trendy but because it has emerged out of a real conviction that we are God's stewards of the Earth. My own resolution? If I could just lay off the potato chips...

The Rev. Stephen Drakeford
St. Matthew, Islington

Being visible in village life

Living and working in a multi-point parish has its blessings, but it often seems that time is never on my side. It seems like there is never enough, to pull together the dreams, visions, plans and schemes I have for helping to evangelize and grow our community. Yet one of the things I have noticed this past year is that as I have spent time shopping, walking and just generally experiencing life in our little villages and communities, I feel connections being built and people re-considering their connection to church, in ways not before experienced. So this year, my resolution is to spend a day a week visibly present in village life, networking and getting to know all the people in my parish bounds.

The Rev. Matthew McMillan
Parish of Churchill and Cookstown

Keep Christ in the centre of all we do

As a parish we will laugh more together. Instead of expending time and energy bewailing lack of resources, we will look and pray expectantly for new doors to open as some of the old ones close. We will be the best we

can be with the people who are here in the present, knowing that we are "pretty good stuff!" Most importantly, we will endeavour to keep Christ in the centre of all we do and say, knowing that this is indeed the way to go.

The Rev. Ruth Knapp
Christ Church, Campbellford

To be more radically welcoming

My New Year's resolution for our parish is that we strive to be more radically welcoming. Through our people, our programs, and our presence in the community, I want us to open our doors even wider in the coming year, and work to be more inclusive. For us, that means looking around and seeing who is already here and who is not already here, and then acting intentionally to reach beyond ourselves. I believe that keeping this resolution in 2010 will allow the love of God and the light of Christ to be more widely shared and celebrated.

The Rev. Kevin Robertson
St. Nicholas, Birch Cliff

Listening and working together

St. Paul's in Brighton will endeavour to be a place where: we will listen to each other more and continue to work together more; we will keep exploring new ways of decision-making; we will go on a second parish quiet day at the Sisterhood of St. John the Divine; we will be grateful for all God is doing.

The Rev. Michael Calderwood
St. Paul, Brighton

Who is my enemy?

BY AMIT PARASAR

When an expert in Jewish law tested Jesus by asking what he must do to inherit eternal life, Jesus told him to follow the two greatest commandments. The expert was able to recite these laws as "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind" and "Love your neighbour as yourself" (Luke 10: 27). When the man sought clarification as to who his neighbour was, Jesus answered with the renowned parable of the Good Samaritan (Luke 10: 30-37).

The remarkable thing that Jesus does with the parable is that he makes a hated enemy of the Jews the story's hero. Equally controversial when speaking to an audience composed primarily of Jews would have been Jesus' portrayal of a priest and a Levite (the respected priestly caste of the Israelites) as people who would bypass a man in dire distress on the brink of death. Meanwhile a Samaritan, someone despised by the Jewish audience, becomes the example of a person who follows God's greatest commandments to humankind.

A related lesson appears in Jesus' Sermon on the Mount where he commands love for enemies. Jesus goes further by actually criticizing those who love their friends and think that that is good enough. He says, "If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who are good to you, what credit is that to you? Even sinners do that..." (Luke 6: 32-33).

The expert in the law asked Jesus who his neighbour was, but in light of this lesson, a better question for us to ponder is, "Who is my enemy?" We're called to love everyone, but in his Sermon on the Mount and in his parable of the Good Samaritan, Jesus emphasized love for enemies, effectively calling us to do the more difficult deed, an underlying lesson in all of his teachings. Indeed, Jesus said to "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it" (Matthew 7: 13-14). Jesus tells us that the more difficult path is the one that leads to God's Kingdom and eternal life. Loving our

enemies is just one step on the narrow road.

So ask yourself, "Who is my enemy?" Maybe it's someone at work whom you don't particularly like. Even people you love occasionally do things that hurt or anger you and can sometimes seem like your enemies.

There are always situations that you're confronted with where it's difficult to love someone. This is when we have to apply Jesus' commandment to love our enemies. It may be a difficult task, but it's clear that Jesus will not accept difficulty as an excuse.

I've often heard the phrase "Good friends are hard to come by." In a world where most people are driven entirely by personal gain, I can't help but agree with this phrase. This implies that enemies are easier to find than friends, so loving enemies becomes that much more important. Perhaps some helpful motivation to love your enemies would be to try and imagine a world where everyone followed this commandment. I think it would be a world in which enemies would be the ones who are hard to come by.

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

EDITOR'S CORNER

BY STUART MANN

They still care

We sang "Hark! The Herald Angels Sing" at the top of our lungs, followed by a rousing rendition of "God Rest Ye Merry Gentlemen." That was followed by three or four more good Christmas carols, with the odd non-religious song thrown in for good measure.

There must have been close to 1,000 people in attendance, and many of them were singing.

Was this a mass gathering at the cathedral? A carefully planned flash mob of Christians at the corner of Yonge and Dundas who wanted to "put Christ back in Christmas?"

No, it was the annual Christmas tree-lighting ceremony at Oakville's town square. The mayor was there, plus the head of the Business Improvement Association. A man from the Mercedes Benz dealership — one of the evening's sponsors — gave us a few words of encouragement, and Santa Claus worked the crowd, handing out candy canes to one and all. A thoroughly secular, taxpayer-funded event if there ever was one.

Yet here we were, gurgling with hot cider, lustily singing about Jesus Christ and God and Mary and the stars over Bethlehem. I thought all these carols were banned from the public domain years ago, but no. I glanced around, wondering if anyone was offended. No one seemed to mind a bit. The ones who weren't singing were grinning their heads off, chowing down on doughnuts or chasing after their kids.

It got me thinking: we hear a lot about living in a post-Christian society, and I don't doubt that's true, but there's still a whole lot of "Christian memory" out there. People may not be coming to church in the numbers they once did, but that's not to say they've forgotten about Christ or don't care anymore. They do. Anyone who was in that square that night felt it.

The other thing was this: we can be missional in so many ways, large and small. Just going to one of these public events and singing Christmas carols with passion is a form of mission. We're literally singing the good news of Jesus Christ to people. They see our joy in doing so and are stirred by it. They even join in. We have, in our own small way, brought them closer to God.

Can you think of other ways we can do that?

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Father's forgiveness sets him free

Son killed at high school

BY CAROLYN PURDEN

AN Anglican clergyman from Alberta held a Toronto audience spellbound in mid-November as he recounted the terrible tragedy that pulled his family into national headlines 10 years ago.

And then he talked, as he has done hundreds of times since that day, about the path of forgiveness and healing.

Speaking at the 2009 Restorative Justice Conference, the Rev. Dale Lang described in detail the shooting in a Taber, Alta. high school of his 17-year-old son Jason by a fellow student.

In those days, Mr. Lang was the incumbent of a small church in a town of 8,000 people. Today, he is a businessman in the food industry, and travels the country telling his story.

The shooting happened on April 28, 1999, just a few days after the Columbine high school massacre in the United States which had been carried out in revenge by a couple of students who had

been bullied by other students.

Similarly, Jason Lang's killer, just 14 years old, had had a severely troubled home life and had been bullied throughout his school years. He read about the ostracism endured by the Columbine killers and took them as his heroes.

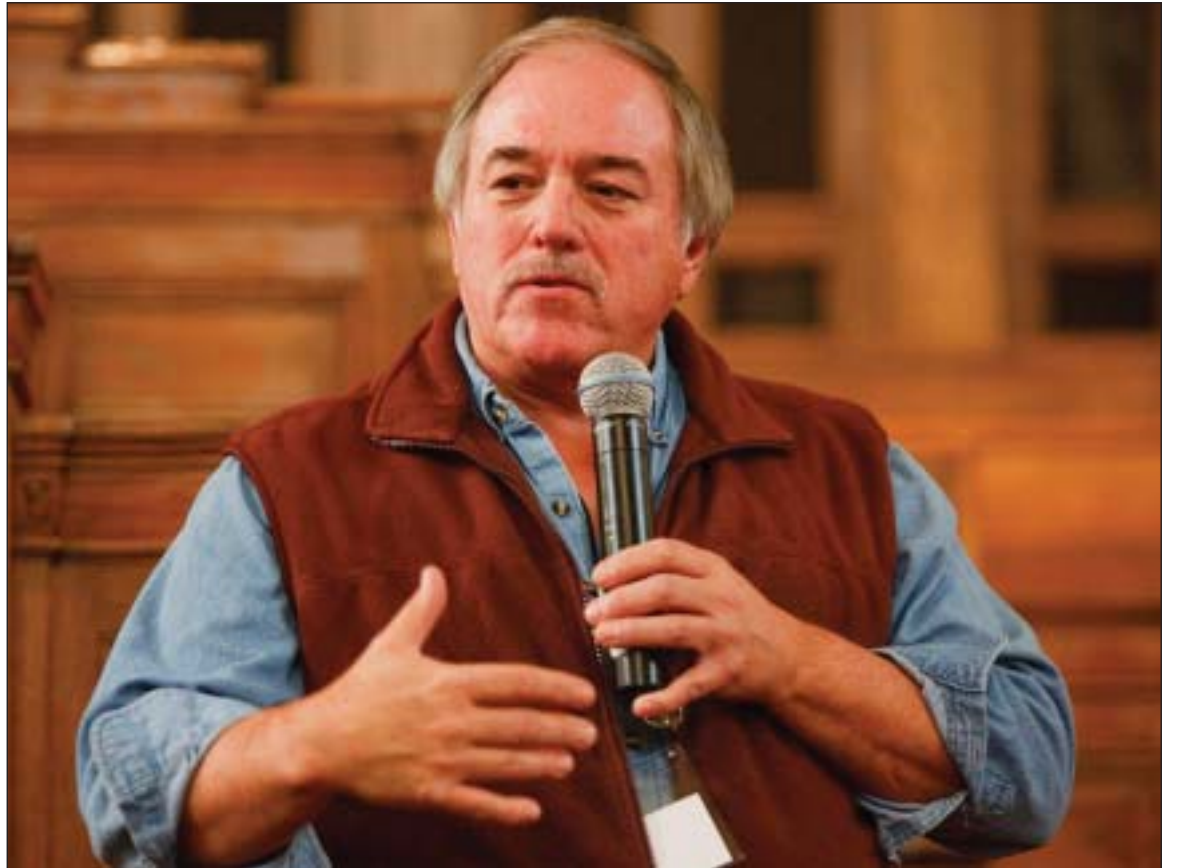
As Mr. Lang described it, "He wanted his life to be different and he wanted to do something about it."

His choice of Jason Lang was a random act — the two did not even know each other — and he shot him in a school hallway with a sawed-off shotgun. (Another student was also shot and although recovered, suffers from recurring depression.)

Mr. Lang and his wife Diane were shopping in Lethbridge when the shooting happened, and found out about it only when they arrived home at 1 p.m. In disbelief, they rushed to the hospital, where surgeons were operating on their son but, fatally wounded, Jason did not make it.

Mr. Lang compared his reaction to floating in outer space where there was no light and no sound. "It was a black, empty, silent, very lonely situation," he said.

Five days after Jason's death, the family held a memorial serv-



The Rev. Dale Lang, speaking at the Restorative Justice Conference in Toronto, says anger is like a prison that is difficult to leave. PHOTO BY MICHAEL HUDSON

ice at the school. It had become apparent that the school community was in great difficulty, with students reluctant to return, and even teachers struggling with the trauma of what had occurred.

During the service, Mr. Lang prayed for Jason, and he prayed for the shooter, asking the community also to pray for him.

Mr. Lang's initial response to Jason's death had been anger, but then "God dropped the thought" into his mind that the 14-year-old was broken and hurting. At that point, he found himself able to forgive.

He told his Toronto audience that while anger was a natural reaction to being hurt, it becomes a

prison that is difficult to leave. "When we choose to forgive, it makes the world of difference because the walls we build come down and God begins the process of healing our hurt," he added.

Forgiveness changes everything, Mr. Lang continued, and it sets you free. Because they had forgiven the student, the Langs did not need to go to court for the trial, and they did not need to give a victim impact statement.

Today, the student is the oldest offender in the young offender system and is living in a half-way house. He will soon be released.

Mr. Lang has one treasured memory that comforts him. He

and Jason often argued, but the morning that Jason was shot, father and son spent half an hour before school driving around while Jason practised using the clutch on his new second-hand car.

Normally quiet, on that drive Jason was so excited he could not stop talking, even planning what he would do after finishing high school.

That morning drive was the last time Mr. Lang saw his son alive. "It was a wonderful gift God gave me," he said. "On the last day of Jason's life, he and I were the best of friends. How thankful I am that Wednesday morning was not a morning that we argued."

New position links youth, social justice

BY HENRIETA PAUKOV

THE Trent-Durham episcopal area has hired a social justice coordinator for youth. Christian Harvey will help youth in the area get involved with social justice issues. "This new position will serve to strengthen networks of young people in the Trent-Durham area, bring them together, and encourage them," says area bishop Linda Nicholls. "It seems like a wonderful way to bring together the diocese's social justice and advocacy work with the work that Christian has already begun in building youth networks across the Trent-Durham area."

Mr. Harvey, who is also the youth worker at St. John the Evangelist in Peterborough and a member of the diocese's Social

Justice and Advocacy Committee, believes that young people are interested in helping to find solutions to problems like homelessness and climate change. "I think that youth are really committed to the issues of social justice," he says. "We need to listen to the passion that they have for certain issues and provide them with opportunities to engage."

One reason youth don't get involved in social justice issues, he says, is because they don't know where to start and "that becomes overwhelming and it's just easier not to do it." Another reason is that they don't necessarily enjoy conventional ways of getting involved, such as sitting on committees and attending meetings.

He gives examples of creative initiatives that have resonated



Christian Harvey plays his drum, right, with young people on Parliament Hill during International Day of Climate Action. PHOTO BY MURRAY MACADAM

with young people. "When the Liberal party first announced their poverty reduction strategy, a group of Christian youth from different denominations threw a party for the local MPP, Jeff Leal," he says. "We wanted to make sure he does not forget about housing, so we made a gingerbread house that he took to his constituency office."

Murray MacAdam, the diocese's social justice and advocacy consultant, was present at that event and says that several young people "asked well-researched ques-

tions on specific poverty and housing issues. The MPP was so impressed that he stayed on afterward to talk with the youth."

A more recent initiative was a bus trip with youth from the Peterborough area and from All Saints, Whitby, to Parliament Hill in Ottawa for International Day of Climate Action on Oct. 24. "We made signs and marched down to Parliament Hill," says Mr. Harvey. "We drummed, and we started a dance party on the Hill. We did some education around climate

change issues, we discussed what each of us would try to do individually, and then we did a special kind of evening prayer that was dedicated to climate change. On Sunday morning, we joined St. John's in Ottawa and drummed for them at the Eucharist service."

The best way to connect with youth is to get to know them face-to-face, according to Mr. Harvey. "There are obviously benefits to technology, like Facebook, but I find the most important thing is just to go where they are and build relationships," he says. "Take the time to learn about what the culture is like."

Mr. Harvey has begun by getting in touch with youth and youth workers in the Trent-Durham area to find out what they are interested in and how he can help. "It's the beginning, so we are just trying some stuff out," he says. "People who are interested in being a part of this ministry—connecting youth with justice issues—are invited to contact me."

Young people in the Trent-Durham episcopal area are invited to the Area Youth Retreat, which will have a strong social justice focus, and will take place February 12-14, 2010. Contact Christian Harvey at christian@bbharvey.com.

Faith groups urged to talk

Activist wants greater role for women in peace process

Continued from Page 1

"It is hard to describe the dreadful scene and images of that day, the body parts of those beautiful girls spread over the ceiling and drowning in a pool of blood," Dr. Abuelaish said. "I do not want any one of you or in the world to see what I have seen."

Dr. Abuelaish, 54, a Harvard-educated obstetrician/gynecologist, was among the few Gazans allowed to work in Israel, spending the week at Israel's largest and most prestigious hospital, the Sheba Medical Centre near Tel Aviv, and returning to his family in the Jabalia refugee camp on weekends. He was already a well-known advocate for Middle East peace and had been providing witness accounts of the Israeli offensive against Hamas to Israeli television when his daughters Bessan, 20, Mayar, 15, and Aya, 13, and niece Nur, 17, were killed. Their deaths came four months, to the day, after his wife died of leukemia.

"As a believer with deep faith as a Muslim, I fully believe that what I have lost, what was taken from me, will never come back," Dr. Abuelaish said. "I need to go forward and be motivated by the spirit of those I lost and to do them justice and others."

In addition to starting his foundation (www.daughtersfor-life.com), Dr. Abuelaish and his family moved to Toronto this summer so he could teach at the University of Toronto's Dalla Lana School of Public Health. His two oldest surviving daughters attend the University of Toronto, while his younger daughter and two sons are in Toronto public schools.

"I believe that life must continue and life is like riding a bicycle: to keep balance we must keep moving," he said. "I assure you I will keep moving even faster than before and stronger than before. I feel much better and determined, as a believer,



Dr. Izzeldin Abuelaish speaks to about 500 Jews, Christians and Muslims at Beth Tzedec synagogue as two of his daughters look on. Below: Archbishop Terence Finlay and Bryan Beauchamp, right, take part in discussion.

PHOTOS BY MICHAEL HUDSON

that this tragedy was somehow for good."

Rabbi Baruch Frydman-Kohl, senior rabbi of Beth Tzedec congregation, said Jews, Christians and Muslims could all learn from Dr. Abuelaish's experience "that faith can help us to cope with dreadful loss and to frame a positive response to terrible tragedy. Although religious traditions have served as contributing causes to the Israeli-Arab conflict, faith need not be an impediment to peace, but can be focused to build bridges to reconciliation," he said.

Bryan Beauchamp, chair of the Neighbourhood Interfaith Group of 15 churches and synagogues, agreed.

"I am amazed at the capacity for forgiveness demonstrated by Dr. Abuelaish after the death of

his daughters," said Mr. Beauchamp, a people's warden at the Church of the Transfiguration, Toronto.

"His forgiveness shines like a beacon of hope through the fog of conflict. Like Dr. Abuelaish, we must forgive and accept one another for the love of God and for the sake of peace."

Dr. Abuelaish spoke of the need for political leaders with moral courage and innovative strategies for the Middle East. He called for more dialogue, a greater role in the peace process for women, and a change in language, ditching words and phrases such as "I am," "You are," and "the other," for "us" and "we."

One way to do that, said Shahid Akhtar, co-chair of the Canadian Association of Jews and Muslims, would be to encourage children to talk about the Israeli-Palestinian issue and "convey the message of Dr. Abuelaish so they can take it to their schools and engage in dialogue among themselves."

He also urged churches to participate in activities such as Twinning, a weekend when mosques and synagogues across North America link up to explore issues that unite and divide them. The two-year-old event could become "Tripling," he said.

"We should take advantage of the invitations to visit each others' places of worship and respectfully ask questions relating to what we don't understand about other religions," he said. "We need to make an effort to approach someone in our personal capacity and ask them for conversation, coffee or tea; invite them to our homes and accept the invitation, if extended, to visit their homes."

Retired Anglican Archbishop Terence Finlay said the Christians and Jews who sat at his table for a discussion after Dr. Abuelaish's remarks felt the only peaceful way forward in the Middle East would be to "sit at the same table with the extremists, seek to listen and share our different understandings. We also felt that there was a special role for women and daughters in this particular exchange," he said. "Someone mentioned that it was time for the grandmothers to take charge of this exchange."



Conversations with the Culture

A new blog featuring commentary by clergy and lay writers on contemporary issues and events.

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Birdhouses raise money

Last fall, Holy Trinity, Guildwood, found a unique way to support The Bridge, a FaithWorks ministry that helps former prisoners integrate back into society. A team of 12 parishioners, coordinated by local artisan Colin MacPhee, created bird houses and wind chimes, which were then offered for sale to the congregation and to community members. "The response of the community of Guildwood was overwhelming," says the Rev. Stephen Kirkegaard, the incumbent. On Oct. 4, Holy Trinity presented a cheque for \$1,300 to Garry Glowacki, executive director of The Bridge.



Garry Glowacki (second from right), executive director of The Bridge, accepts a donation from the people of Holy Trinity, Guildwood. In the photo are, from left to right: Peter Harris, lay assistant at Holy Trinity; Dominic C., a Bridge participant; the Rev. Stephen Kirkegaard, the incumbent; and Colin MacPhee.

Church, shelter build relationships

For the past year, Deacon Cathy Stone, executive director of the Rural Outreach Centre in Buckhorn, has been leading a Christian 12-step program in Peterborough for people with addictions and those who have experienced abuse. On Nov. 1, she helped welcome two of the participants, Margaret Smith and Debra Deasley, into the Christian family when she baptized them at St. Barnabas, Peterborough, with the assistance of the Rev. Eugene Berlenbach, the incumbent. The women live at Cameron House women's shelter in Peterborough.

"When we started the program, many of the women had issues with God, with the church, with people and with themselves," says Ms. Stone. "The understanding that God is a loving God who accepts us all was a revelation for them, and I believe it has helped them in their recovery."

Five women from Cameron House are attending church regularly and two more are planning to be baptized in January. "The congregation from St. Barnabas has proved to be extremely welcoming and has taken on Cameron House as one of their missions," says Ms. Stone. "It is all about relationships," she adds. "I have a relationship with these women. They have a relationship with me. We all have a relationship with a powerful and loving God, who longs to guide us to perform the work we are called to and to use our gifts for the good of all."

Cross marks shared ministry

The clergy and members of St. Michael the Archangel Anglican church and St. John's Presbyterian church in Scarborough stepped out of their respective morning services on Nov. 15 to walk in a procession to the corner of their shared property on Goldhawk Trail and Alton Towers Circle. The Rev. Canon Richard Tanner, priest-in-charge at St. Michael's, and the Rev. Donna Carter-Jackson, minister at St. John's, led the congregation in singing "Lift High the Cross" and dedicated a white wooden cross. Canon Tanner said the cross was donated and installed by anonymous benefactors and would be "a visible symbol of our shared ministry to the neighbourhood."

Primate visits parish

The Primate, Archbishop Fred Hiltz, spent much of his Thanksgiving weekend with the people of St. John, Mono, in Caledon, as part of the church's 175th anniversary celebrations. The Primate's visit began with a Saturday evening banquet, where he was formally welcomed. The guests watched a DVD production called "Ministry Embracing People in Christ's Name," which told the story of St. John's and its former sister churches, which once dotted the Mono range of the Caledon Hills.

On Sunday morning, Archbishop Hiltz presided at St. John's informal child-friendly Eucharist and the Choral Eucharist that followed. The parish held a reception for the Primate and his wife Lynne, as well as a dedication of a war memorial that consolidates the memorial plaques from the former churches.

Contemplative Fire gives back

About 45 people attended a gathering of the Contemplative Fire community on Oct. 25 at St. Leonard's in Toronto. Contemplative Fire is a fresh expression of church that emphasizes creative worship, contemplative Bible study, and Christian meditation. "Coming out of our meditation on Bartimaeus, we wanted to give something to the poor within our own community," says the Rev. Anne Crosthwait, community leader for Contemplative Fire in Canada. "We decided to take an offering and divide it equally between Contemplative Fire and The Toronto City Mission." More than \$500 was donated. If you are interested in the Contemplative Fire Community, contact Ms. Crosthwait at anne@contemplativefire.ca.

Imam calls for reconciliation

More than 100 people gathered for the Second Annual Interfaith Evensong service at The Church of the Transfiguration in Toronto on Oct. 18. Worshippers heard an urgent call for people of faith to reconcile their differences and to work together as the family of



The congregations of St. Michael the Archangel Anglican church and St. John's Presbyterian church dedicate a wooden cross at the corner of their property.

Abraham by putting God back in their lives.

Imam Abdul Hai Patel spoke of our era as one of turmoil and conflict threatening the lives of millions. "The twentieth century has been described as the bloodiest century of this age, and the first decade of the 21st century has been a continuation of the same," he said. "We are witnessing a violent world, where human life had no value." He continued: "If we are to leave a legacy of love and harmony for our coming generations, then we must overcome our differences, whatever they may be, by working as a family of Abraham, to enhance and promote the word of God in His Kingdom, for our success in this World and in the Hereafter."

The Interfaith Evensong was organized by the Neighbourhood Interfaith Group, which counts churches, synagogues and a private school as members. The



Debra Deasley and Margaret Smith (third and fourth from right), newly baptized at St. Barnabas, Peterborough—both residents of Cameron House women's shelter—smile for the camera with (from left to right) the Rev. Eugene Berlenbach, incumbent; Ms. Smith's grandmother; Jane Kennedy and Beth Armstrong, staff members at Cameron House and baptismal sponsors; and Deacon Cathy Stone, executive director of the Rural Outreach Centre.



Archbishop Fred Hiltz talks with the children of St. John, Mono (Caledon) at the children's Eucharist during the parish's 175th anniversary celebrations.

group has been led for the past six years by Bryan Beauchamp, people's warden at the Church of the Transfiguration. The incumbent of the Church of the Transfiguration, the Rev. Canon Michael Burgess officiated at the service, while Rab-

bi Baruch Frydman-Kohl offered a prayer and Archbishop Terence Finlay gave a blessing. After the service, the congregation gathered for a kosher and halal reception in the parish hall.

By Joan Hind-Smith

Synod approves priorities, plans

Parish allotment going down

BY STUART MANN

SYNOD, meeting at St. Paul, Bloor Street on Nov. 21, approved the diocese's priorities and plans for the next two years. The priorities are:

- "We will recruit and enable leaders who are passionate about God and passionate about people so that they can resource their ministry and mission from within their parish and local communities."
- "We will take time to begin new Christian communities. We will plant churches and encourage and enable new and innovative ministry that is missional. This means we must orient our resources and our vision in a way that is future-based and life-giving."
- "We will support and encourage legacy-focused stewardship and land, buildings and offerings, always remembering that we have a collective obligation to pass a healthy, vibrant church to future generations."
- "We will engage all Anglicans across the diocese in a major campaign to provide financial resources for the church at all levels."

Synod also approved the diocese's budgets for 2010 and 2011. The highlights of the budgets are as follows:

- Parish allotment will go down from 24 per cent of assessable net income to 22.65 per cent in 2010, leaving more money in the parishes for ministry. The 2011 rate will be set when synod meets in June 2010.
- Episcopal area budgets will be increased from \$95,000 each to \$112,500 each, creating more opportunity for area-based initiatives and area funding for youth initiatives.
- Curacy grants will increase from \$143,000 to \$190,000, allowing more new clergy to re-



Archbishop Colin Johnson presents a \$10,000 cheque to FaithWorks in honour of Alison Knight, left, at synod. Ms. Knight, the diocese's chief administrative officer and secretary of synod, retired at the end of November. At right, the Rev. Catherine Miller and members of the diocese's Environmental Working Group remind synod members to care for the Earth and its creatures.

PHOTOS BY MICHAEL HUDSON

- ceive on-the-job training.
- More money will be put into parish stewardship workshops, advocacy in the media, volunteer training, creating new Christian communities and church planting.

The 2010 and 2011 budgets meet the goal set by synod in 2007 to "prune for growth" by reducing anticipated annual expenditures by \$1 million in order to maintain a healthy environment for mission and ministry.

The Rev. Ted McCollum, who moved the motion to approve the priorities and plans, said the budgets put the diocese on a sound financial footing and leave more money in the parishes.

"At our pre-synod meetings, it was noted that some people were feeling uncomfortable that we have cut our budgets so much," he said. "You don't need to be uncom-



fortable. The good news is that we have achieved a much more sustainable cost structure and there is \$1 million more in the parishes to carry out ministry at the local level—and that was what pruning for growth was all about."

Synod instructed Diocesan Council to implement and report back on the priorities and plans, and take corrective measures from time to time as best serves the needs of the diocese.

2007-2009 Report Card

Synod received and approved a report card on the diocese's priorities and plans for 2007-2009. Looking back on the last two years, Archbishop Colin Johnson said bishops, clergy and lay members of the diocese have made a "remarkable contribution" to the life

of the church at the local, national and international level. He said the diocese has become "much more missional" and cited the growth of Natural Church Development, the Vital Church Planting Conference, Back to Church Sunday and ads in *The Toronto Star* as evidence of that. "So many things are going on," he said. "I give thanks to God for your commitment."

The Rev. Canon Jennifer Reid, who moved the motion to approve the 2007-2009 report card, said the financial plans for 2007-2009 were achieved and there were surpluses in each year. The gross revenues in parishes increased. Parish assessment rates are moving down, leaving more money in the parishes, as synod had decided.

In other financial news, synod approved the 2008 audited finan-

cial statements, the audited statements for the diocese's Consolidated Trust Fund and the audited financial statements for the diocese's Cemetery Fund.

Constitution and Canon changes

Synod approved a number of changes to the diocese's Constitution and Canons. A motion to amend a part of Canon 14 was referred to Diocesan Council for its consideration.

A proposal to add a new subsection "h" to Canon 15, section 1, was moved from the floor. This proposal would grant Diocesan Council the authority to vary the churchwarden qualifications set out in Canon 15, 1(f) and 1(g) in response to a congregation's request. The motion received more than 60% of votes in favour. However, it will return to synod for a second time in June 2010 in accordance with the rules for changing the constitution.

Synod voted to suspend the new subsections, Canon 15 1(f) and 1(g), until the next meeting of synod in June 2010 so these qualification provisions are not implemented before synod can vote on the proposed subsection (h) a second time.

A copy of the canons in effect as of Nov. 23, 2009, has been posted on the diocese's website.

Archbishop gives thanks

Archbishop Johnson thanked the Rev. Steven Mackison, who stepped down as Honorary Clerical Secretary of Synod, a position he held since 2003. In that role, Mr. Mackison was involved in 10 synod sessions, totaling 12 sittings.

New chancellor for Provincial Synod

Archbishop Johnson announced that he has appointed Canon Christopher Riggs to be the new chancellor of the Ecclesiastical Province of Ontario. Canon Riggs is a member of Church of the Redeemer, Toronto, a synod member of the Diocese of Toronto and a member of Diocesan Council and Executive Board. He is a former vice-chancellor of the diocese and is a senior partner in the law firm of Hicks Morley.

General Synod members elected

THE following people were elected by synod on Nov. 21 to represent the Diocese of Toronto at General Synod. General Synod will meet in Halifax, Nova Scotia, in June.

Clergy (in alphabetical order):

- The Rev. Canon Andrew Asbil
- The Rev. Canon Dawn Davis
- The Rev. Canon Matthias Der
- The Ven. Peter Fenty
- The Rev. Canon Sister Constance Joanna Gefvert, SSJD
- The Rev. Heather McCance

- The Rev. Canon Cheryl Palmer
- The Very Rev. Dr. Douglas Stoute
- The Rev. Dr. Lisa Wang

Substitutes, in the following order:

- The Rev. Canon Stephen Peake *
- The Rev. Canon Dr. Duke Vipperman *
- The Rev. Canon Dr. Dean Mercer
- The Rev. Janet Read-Hockin
- The Rev. Lance Dixon

- The Rev. Dr. Brent Stiller
- The Rev. Canon Stephen Fields
- The Rev. Canon Gregory Symmes
- The Rev. Riscylla Walsh Shaw (* The two persons marked with an asterisk received an equal number of votes. The tie was resolved by the commissary drawing a name from a hat.)

Laity (in alphabetical order):

- Chris Ambidge
- Canon Robert Falby

- Leslie Hajdu
- Suzanne Lawson
- Kennedy Marshall
- Eric Pollard
- Libby Salter
- David Taylor
- Laura Walton-Clouston

Substitutes, in the following order:

- Leonard Leader
- Garcia Bless Robinson
- Mary Walsh
- Michael Tweedle
- Maria Jordan

- Jean Glionna
- John Brewin
- John Fuke
- Maurice Coulter

The diocese's bishops — Archbishop Colin Johnson and bishops George Elliott, Linda Nicholls, Philip Poole and Patrick Yu — are members of General Synod. Ryan Ramsden is the diocese's youth member of General Synod.

Choir school directors go to Tokyo

Japanese, Canadians forge bond

BY HENRIETA PAUKOV

EVERY August, Tony Browning, director of the Toronto Diocesan Choir School for Girls, welcomes a handful of Japanese students to the summer music camp. The students from Keisen Jogakuen School in Tokyo join about 40 Canadian girls aged eight to 18 for two weeks of training in choral singing in the Anglican tradition. This winter, it was Mr. Browning's turn to travel. He and associate director John Clements were invited to Tokyo to attend Keisen's 80th anniversary celebrations in November.

"Keisen encourages its students to experience English-speaking cultures within a structured environment, and Choir School is one of the organizations that meet the criteria," says Mr. Browning. "During my visit, the school had an opportunity for the alumni of these different organizations to meet up, and it struck me that the Choir School alumni outnumbered all of the other groups. It was really quite gratifying to see them. They had obviously enjoyed

and got something out of the Choir School experience."

Mr. Browning and Mr. Clements were taken sight-seeing in Tokyo. They also attended a church service and the anniversary celebrations at Keisen school. "We got to see performances, including an excellent dance presentation, as well as an orchestra and several choirs," says Mr. Browning.

The connection between Keisen and Choir School was forged in the early 1990s by the mother of one of the first Choir School counsellors, who had briefly taught at Keisen after the Second World War. Since then, up to six girls from Keisen have participated in Choir School almost every year. Mr. Browning says that the visitors not only improve their English and get singing training, but also make Canadian friends.

"When the Japanese girls go home, almost inevitably they will have made some friends and they keep in contact," he says. "I met one girl in Japan who still corresponds with friends she made in Choir School 15 years ago."



Japanese and Canadian girls' have fun at the Toronto Diocesan Choir School for Girls, held each summer in Whitby.

More than singing at girls' choir camp

TONY Browning would like to see more children in the Diocese of Toronto discover Choir School and take advantage of the opportunities it offers. During the two weeks in August, participants stay at Trafalgar Castle School in Whitby and enjoy recreational activities like swimming, arts and crafts, movie nights, a theatre night, and a beach day. They sing in a morning eucharist and an

evensong service in a church in the diocese, and they finish by singing evensong at St. James Cathedral.

"We are enormously fortunate in the Anglican tradition to have a choral tradition that goes back centuries," says Mr. Browning, who is also music director at Trinity, Aurora. "At Choir School, we try very hard to make the music as varied as we possibly can, both

in terms of style and difficulty, so the children can hopefully use some of it in their parish when they go home. I have a feeling that there are all sorts of kids in the diocese who would really enjoy and benefit from Choir School."

To find out more about the Toronto Diocesan Choir School for Girls, visit www.trinityaurora.ca/music.

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the February issue is January 1. Parishes can also promote their events on the diocese's website. Visit www.toronto.anglican.ca, click Calendar, then click Submit an Event.

Services

JAN. 3, 17, 31 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Call 416-920-5211 or visit www.christchurchdeer-park.org.

JAN. 9-MAR. 13 — St. John, Craighurst, will host an après-ski worship service at Horseshoe Resort's Ellesmere Chapel on Saturday evenings at 6 p.m. Pray togeth-

er, discuss scripture, share in Holy Communion and then enjoy some fellowship over wine and cheese. Everyone is invited to join. Call 705-721-9722.

Lectures/Conferences

JAN. 17 — St. Barnabas, Chester, 361 Danforth Ave., continues its 2009-2010 Speakers' Program, on the theme of "Communities Coping in These Economic Times," with speaker Vida Stevens of Toronto Public Health/Malvern. Start time is 10:30 a.m. Other speakers: April 18, Gail Turner, KAIROS. For more information, call 416-463-1344 or visit www.stbarnabas-toronto.com.

JAN. 22-24 — A Women's Weekend Getaway entitled Waiting and Watching in the Wilderness will be offered at Queen of Apostles Renewal Centre. The cost of \$185 includes all meals and private room with two-piece bath en-

suite. The leaders are the Rev. Carol Langley and Wendy Passmore. For more information, contact Carol Langley at 905-846-2952 or email at cldlangley@sympatico.ca. Pre-registration is required.

JAN. 30 — Propitiation, a fellowship for gay and lesbian Anglicans and their friends, will hold a meeting with evening prayer (BCP) and discussion on the topic "The BAS starts from the acceptance of contemporary culture as its standard and reinterprets the Gospel in its light." (See Advent 2009 PBSC newsletter, p.6.) Meeting takes place at 60 Homewood Ave., Apt. 325 at 7:30 p.m. Call 416-977-4359.

FEB. 10 — Author Anna Porter is the speaker for the annual Gene Stewart Lecture at St. Thomas, Huron Street, in Toronto, at 8 p.m. She will speak on the democracies of Eastern Europe, the topic of her upcoming book *The Other Europe*. Tickets are \$25 and can

be reserved at 416-961-4565 or suejoel@sympatico.ca or by contacting the church office at 416-979-2323. There will be a reception and book signing in the parish hall following the lecture.

Music/Drama

JAN. 7, 14, 21, 28 — Noon Hour Organ Recitals at St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Thursdays at 12:10 p.m. Jan. 7, Beverley & Giles Bryant, soprano & organ; Jan. 14, Angus Sinclair, Organist, Bishop Cronyn Memorial Church, London; Jan. 21, Janet Heerema, Organist, Trivitt Memorial Church, Exeter; Jan. 28, Richard Hansen, Organist, Port Nelson United Church, Burlington. Free admission. For more information, call 416-961-8116.

JAN. 7, 14, 21, 28 — Lunchtime Chamber Music at Christ Church, Deer Park, 1570 Yonge St., Toron-

to, Thursdays at 12:10 p.m. Admission free; donations welcome. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.

JAN. 23 — Schola Magdalena, a choral ensemble-in-residence at St. Mary Magdalene, presents "This Winter Night: A Burgundian Mass and Procession for Candlemas." Music of Dufay, Hildegard of Bingen, Gregorian chant, secular medieval songs and a new mass by Stephanie Martin. The concert takes place at 8 p.m. at St. Mary Magdalene, 477 Manning Ave., Toronto. For more information, visit www.scholamagdalena.ca.

MAY 2 — Musicfest 2010 at St. John, York Mills, in Toronto. Enjoy music from the 50s, 60s and 70s, presented by handbell ringers and singers. 4 p.m. and 7 p.m. Call 416-225-6611.

Anglicans can donate to rebuild burned church

Continued from Page 2

the wherewithal when we begin to look at building, to have that start," said the Rev. Kenneth Davis, incumbent, in an interview on Dec. 15.

Mr. Davis said the ministry of the parish will go on despite the damage to the church. He led a service of Morning Prayer in the parking lot on the morning of the

fire, and a worship service for the congregation was planned for Sunday, Dec. 20 at St. Andrew's Presbyterian Church in Whitby.

"We're going to keep gathering. We're going to have Christmas services. We're going to worship every Sunday," said Mr. Davis. "We have a temporary office and shortly, we hope, we'll be allowed

back into the non-worshipping part of our building. We will try to return to our ministry life as much as possible, though we'll have to worship elsewhere for quite a while, I think."

He said the building's nave and chancel has received extensive damage and many of the stained glass windows have been de-

stroyed. The steeple, buttresses, outer walls and arches are still standing. No one was hurt in the fire. Arson is suspected.

"We want people to pray for the hearts and minds of the people of the parish who are grieving, and, to our amazement, but probably not surprise, people in the community who seem heartbroken,

too," said Mr. Davis.

Mr. Davis, who has served the parish for many years, was due to leave for the Diocese of Saskatchewan at the end of December to become the dean.

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IN MOTION

Appointments

- The Rev. Elivered Mulongo (Bungoma), Interim Priest-in-Charge, Church of the Apostles, Nov. 1.
- The Rev. Canon John Read, Regional Dean, York Central, Nov. 1.
- The Rev. Sonja Free (ELCIC), Honorary Assistant, St. Andrew, Alliston, Nov. 2.
- The Rev. Robert Miles (Caledonia), Honorary Assistant, St. James, Orillia, Nov. 2.
- The Rev. Maureen Hair, Regional Dean, Huronia, Nov. 23.
- The Rev. Jennifer Matthews, Interim Priest-in-Charge, St. John the Baptist, Norway, Dec. 1.
- The Rev. Canon Brian Prideaux, Interim Priest-in-Charge, Church of the Epiphany, Scarborough, Dec. 27.
- The Rev. Gordon Sheppard, Incumbent, St. Paul, Newmarket, Jan. 1.
- The Rt. Rev. Douglas Blackwell, Interim Priest-in-Charge, All Saints, Whitby, Jan. 1.

Ordination

- The Rev. Karen Hatch was ordained priest on Dec. 20 at St. George-on-the-Hill, Toronto.

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):
- St. Peter, Oshawa
 - Minden-Kinmount
 - St. Peter, Cobourg
 - All Saints, Whitby
 - St. John, Norway
 - St. Philip on-the-Hill, Unionville

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ORGANIST/MUSIC DIRECTOR St. Paul's Church in Brighton is looking for a music director who is competent on our Rogers two-manual organ and can work with other musicians in our congregation. More information: www.stpaulsbrighton.ca. Resume to Music Director Interview Committee, St. Paul's Anglican Church, Box 57, Brighton, ON, K0K 1H0.

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Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- Trinity Streetsville (York-Credit Valley)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Mary Magdalene
- St. Jude, Wexford (York-Scarborough)

Departures

- The Rev. Lincoln McKoen has announced his resignation as Incumbent of St. Peter, Oshawa, effective Jan. 31. He will be commencing a new ministry position in the Diocese of British Columbia.
- The Rev. Philip Bristow has announced his retirement. His last Sunday at St. Philip-on-the-Hill, Unionville, will be June 27.

Deaths

- The Rev. Kate McLarty, Priest-in-Charge of St. Alban, Peterborough, died on Nov. 11. Or-

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ained in 2002, she served her assistant curacy at St. Paul, Bloor Street, Toronto, before becoming Priest-in-Charge of St. James, Emily; St. John, Emily; and St. Alban, Peterborough, as well as St. George, Peterborough. The funeral took place on Nov. 16 at St. Luke, Peterborough.

- The Rev. Robert Conway died on Nov. 19. Ordained in 1981, he served as Assistant Curate at St. Margaret, West Hill, then Incumbent of Lloydtown and Incumbent of the Advent. Latterly and in retirement, he served as Associate Priest of All Saints, Sherbourne Street, and was active in interim ministry. Requiem Eucharist at St. Matthias, Bellwoods.

MPP praises church for housing work

Government holding consultations

BY MURRAY MACADAM

THE Anglican Church was singled out for praise by an Ontario politician before 100 people at a Queen's Park forum on affordable housing Nov. 5.

Cheri DiNovo, MPP for the Toronto riding of Parkdale-High Park, commended the Anglican Church for the all-candidates' meetings held on affordable housing issues before the 2007 provincial election. Working for affordable housing is "the work of faith," said Ms. DiNovo, who is also a United Church minister.

"Things have never been worse" in terms of the affordable housing shortage, she added, noting that 130,000 households in Ontario are on waiting lists for low-cost housing.

The forum, organized by the Interfaith Social Assistance Reform Coalition, brought together people of faith and politicians from all three major parties to hear from experts and propose ways to improve Ontario's housing situation.

Connie Harrison brought the issue home for participants with a searing first-hand account of her battle with homelessness while caring for a disabled son. "At one point I was living in a trailer and my husband was bringing in water," she said. Now she lives in Toronto's St. Jamestown neighbourhood, which faces severe problems, including poorly-maintained buildings and social isolation. "We've had so many deaths in public housing. I saw all the suicides. We need lots of housing."

Yet housing success stories were also conveyed, with people

speaking enthusiastically of successful housing co-operatives in Mississauga and Kitchener that provide decent housing and nurture a sense of community among residents.

Again and again the forum heard of the need to keep the pressure on governments. Because of competing government priorities, funding for affordable housing sometimes gets squeezed out, said Harvey Cooper, from the Cooperative Housing Federation of Canada. "Government does not have to build the housing, but it has to enable the partners who can build it" such as co-operatives and non-profit developers, he said.

The Ontario government is currently carrying out a public consultation process to develop a long-term housing strategy for the province, leading to a report to be issued next spring. MPP Mario Sergio, assistant to Housing Minister Jim Watson, described affordable housing as "a cornerstone of poverty reduction."

Mr. Sergio noted the steps taken by the government to help low-income people with their housing needs, including the building of nearly 15,000 units of affordable housing in recent years, 35,000 rent supplements and a rent bank that has helped 21,000 families avoid eviction by providing emergency loans to pay rent arrears.

There is still time to submit your suggestions to the provincial government's long-term housing strategy consultation. Visit www.mah.gov.on.ca/Page6405.aspx to learn more. See also the Social Justice and Advocacy webpage, www.toronto.anglican.ca/sjac.

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. St. Michael the Archangel
6. St. Margaret Tamil Congregation
7. The Order of the Holy Cross
8. Nativity, Malvern
9. St. Nicholas, Birch Cliff
10. St. Ninian, Scarborough
11. St. Paul, L'Amoreaux
12. St. Peter, Scarborough
13. St. Timothy, Agincourt

14. The Sisterhood of St. John the Divine
15. Companion Diocese of Grahamstown, South Africa
16. Wilkinson Housing and Support Services (LOFT)
18. All Saints, Sherbourne St.
19. Etobicoke Girls' Residence
20. Anglican United Refugee Alliance
21. The Rt. Rev. Linda Nicholls, area bishop of Trent-Durham
22. All Saints, Peterborough
23. Christ Church, Norwood
24. Christ Church, Omeme
25. St. Alban, Peterborough
26. St. Barnabas, Peterborough
27. St. George, Hastings,
28. Peterborough Deanery

Speakers denounce death penalty

‘We’re talking about real people who are loved’

BY MARY LOU HARRISON

TALES of torture, suffering and action were told at Cities for Life: Cities Against the Death Penalty, an evening of speakers and music presented by Amnesty International at St. James Cathedral on Nov. 30.

“I am standing here in memory of my friends,” said Marina Nemat, author of *Prisoner of Tehran*. “I am more grateful than you might imagine to be standing here in this beautiful church.” In 1982, at age 16, Ms. Nemat was arrested for her criticism of the Islamic Revolution. She spent two years in Evin Prison, awaiting execution. Her feet were beaten with cables and every night she listened to gunshots as her friends were executed.

“I call to all survivors to speak out because we are talking about real people with real families, people who love and people who are loved,” she said.

Keynote speaker Nazanin Afshin-Jam was born in Iran in 1979 but was forced to flee with her family in 1980 at the time of Islam-



Marina Nemat, author of *Prisoner of Tehran*, a memoir of her time as an inmate of Evin Prison, speaks to people outside St. James Cathedral. PHOTO BY MICHAEL HUDSON

ic Revolution. A former Miss World Canada, she is a well-known human rights activist whose efforts saved Nazanin Fatehi from execution in Iran in 2007 after she was arrested for stabbing one of three men who tried to rape her and her niece in a park.

Ms. Afshin-Jam spoke about child executions to further illustrate the human face of the death penalty and the injustice it perpetrates. According to a report she co-published last June, there are more than 160 youth awaiting exe-

cution in Iran for such “crimes” as homosexuality, sex outside of marriage and, in one case, a refusal to recant the Baha’i faith. Details and updates on these children can be read online at www.stopchildexecutions.com.

“We need your support,” Ms. Afshin-Jam told the hushed crowd. Referring to the candles that were to be lit for a procession outside to the steps of the cathedral at the end of the evening, she said, “Think of that light as our promise to work against the death pen-

ty,” be it with letters, music, poetry or petitions.

Cities for Life began on Nov. 30, 2002, the anniversary of the abolition of the death penalty in Tuscany, Italy (1786). Today, more than 1,100 cities around the world take part by illuminating significant buildings or monuments, making

proclamations and holding other awareness-raising events.

Toronto Mayor David Miller participated in the evening and shared his proclamation, made earlier in the day, of Nov. 30 as Cities for Life Day in Toronto. “All countries should abolish the death penalty,” he said. “It is a fundamental moral principle that one person should not take the life of another.”

James Lockyer, director of the Association in Defence of the Wrongly Convicted and the evening’s master of ceremonies, read aloud the names of the 58 countries that still retain the death penalty. He also shared the more heartening news that more than two thirds of the world has abandoned the death penalty either in law (104 countries) or in practice (35 countries). Canada abolished the death penalty for ordinary crimes in 1976 and removed the final provisions from the *National Defence Act* in 1998.

Alex Neve, secretary-general of Amnesty International Canada, said Prime Minister Stephen Harper’s first visit to China in late November was an opportunity to improve Canada’s record and he implored him to “please call for an end to executions” in a country that put to death at least 1,117 people in 2008.

Church volunteers recognized for outreach, advocacy

COOKING classes for aboriginal women, “vertical pilgrimages,” advocacy workshops, support for local shelters, community gardens, help for refugees — the range of outreach carried out by Anglicans in the diocese is remarkable. And those examples are only from one episcopal area, York-Credit Valley.

The people who make these ministries come to life were praised by Bishop Philip Poole at a night to celebrate volunteers, held at St. Anne, Toronto, on Dec. 2. The evening was attended by 25 people from 10 parishes in the episcopal area.

Participants shared news about parish outreach and advocacy efforts, which indicated a growing interest in advocacy about the root causes of issues such as climate change, poverty and homelessness while admitting, as Ruth Schembri from All Saints, Kingsway, noted “It’s very difficult to get people involved in advocacy.”

However, advocacy efforts are starting to make their mark. Gail Turner and five other members of Epiphany and St. Mark, Toronto, are part of a national mobilization for a strong climate change policy



Bishop Poole, centre, stands with church volunteers from York-Credit Valley.

which has gathered more than 100,000 petitions submitted to the federal government.

As well, some innovative partnerships are being formed between church and community groups. Two parishes are working with a low-income organization in the Parkdale area of Toronto, while Good Shepherd, a small parish, is reaching out to the local aboriginal community through nutrition,

cooking and other programs.

Maggie Helwig, the former parish outreach facilitator for the area, was honoured by Bishop Poole and Social Justice and Advocacy consultant Murray MacAdam for her outstanding work during the past three years in the deaneries of Toronto West, Etobicoke and Parkdale. She finished her term in December. A replacement has been hired.



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