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black heritage

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The Anglican

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APRIL, 2008



The Rev. Stephen Drakeford, right, and members of St. Matthew's, Islington, gather at MoMo's Bistro to sample red wine and talk about Jesus.
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PHOTO BY MICHAEL HUDSON

Churches lighten carbon footprint

BY HENRIETA PAUKOV

THE person who inspires Dave Bowes' interest in environmental issues is only eight months old – his granddaughter. "I feel that if the future generations are going to be able to enjoy the world that we have, then we really have to start cutting back on our energy usage so that climate change does not become a runaway problem," says the member of St. John the Evangelist in Peterborough and chair of the parish's Renovation Committee.

This is why he has worked to focus the parish's attention on environmental issues as it proceeded through its capital campaign

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Planting churches? Get messy

'Fresh expressions' popping up in Canada

BY STUART MANN

IF you want to plant a new church, you've got to be prepared to get messy. In fact, you've got to embrace messiness.

That's the advice of the Rev. Sam Rose, an Anglican priest who is bringing the gospel to young families in St. John's, Newfoundland. He's taken messiness to a new level – he's made a church out of it.

Mr. Rose was one of 80 priests, bishops and lay members from across Canada who attended the second annual Vital Church Planting conference at St. Paul's, Bloor Street in Toronto in late February. The conference was hosted by the Diocese of Toronto and Wycliffe College.

The participants listened to experts, attended workshops and saw video clips about cutting edge ministry that is taking place in skateboard parks, concert halls

and taverns. These "fresh expressions" of church, as they are called, are popping up not only in large cities but in places like Kitchener and Prince Rupert.

In St. John's, Mr. Rose has started the Messy Church in the parish hall of St. Michael and All Angels, an inner-city Anglican parish. The Messy Church is held on the last Saturday of the month and is geared towards young families who have little or no church connection. On the other three Saturdays, Mr. Rose holds a eucharist at the back of the church.

Both of these gatherings are growing, mainly by word of mouth. The first Messy Church, held last Christmas, attracted 110 people. The Saturday afternoon eucharist has about 25.

Mr. Rose says it's important to understand that these fledgling churches are not training grounds for the regular Sunday morning worship at St. Michael's. They are

congregations in their own right.

"Some people think the Messy Church is just a gimmick or it's not really church," he says. "The thing is, it is. When a community of people gather for fellowship, food, conversation, prayer and worship – that's church. It's not the training ground to integrate people into the traditional model – this is the new thing."

The Messy Church, which takes its name from a similar ministry in the Church of England, opens at 2 p.m. as everyone is invited inside the parish hall. There are toys for kids and a place for parents to sit down, have a coffee, and talk with others. The children act out a story from the Bible, often preparing food and props for it. The congregation then goes to the church's chancel, where they reflect on the reading, talk about what it means to be God's people, pray and sing. This part of the gathering is often accompanied

by multi-media.

"That's becoming a church for these families," says Mr. Rose. "Parents go home and tell their friends that they're part of this really cool thing. That's what's done it. Word of mouth is spreading this."

He says he doesn't know how long it's going to last, or what the future holds. "We don't know how many families will come next time – it's messy! It's not necessarily always going to work out the way you want it to. But God's going to do it anyway. We don't know what's going to happen next, but God does."

He says the regular Sunday morning congregation at St. Michael's has been very supportive of his efforts – a critical factor in any successful church plant. "They have given us space and have hired me to do these things with these people and that's a real

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Readers give record amount

READERS of *The Anglican* and *Anglican Journal* in the Diocese of Toronto have given a record amount to the newspapers' annual appeal.

In 2007, readers in the diocese gave \$140,391. It is the highest single-year total since the campaign's inception in 1994.

"This is a great response and shows the loyalty of Anglicans to their papers," says Stuart Mann, director of Communications for the diocese. "Thank you to all who gave so generously."

As in previous years, the donations will be split evenly between the two newspapers. After campaign expenses, *The Anglican*, which is the diocese's paper, will receive \$61,205. The money will help pay for printing and mailing, plus the cost of freelance writers and photographers.

"There are a lot of wonderful things going on in our diocese, and this will ensure that those stories continue to be told," says Mr. Mann.

Churchwardens, parishioners return to St. Chad's

BY STUART MANN

LAUREL Martineau, Gail King and the other parishioners of the Church of St. Chad in Toronto are delighted to have their church back.

Ms. Martineau and Ms. King are the churchwardens at St. Chad's, which is located on Dufferin Street just north of St. Clair Avenue West.

They, along with approximately 45 other parishioners, had been locked out of their church by a small group who have decided to leave the Anglican Church of Canada.

It was on Feb. 17 when, at a meeting at St. Chad's, the then priest-in-charge and some parishioners voted to put the church un-

der the authority of the Archbishop of the province of the Southern Cone. In doing so, they chose to leave the Anglican Church of Canada. (The vote was 12 in favour, 10 opposed and two abstentions.)

Ms. Martineau said about half of the parishioners were not at the church and did not attend the meeting that day. "We were hurt and disappointed by the decision," she said. "It certainly didn't reflect the views of the majority of parishioners. In fact, many of them didn't have the opportunity to vote."

What's more, says Ms. Martineau, the majority of parishioners were not given clear information prior to the vote. "Even

most of the people who were at the meeting didn't know what they were voting for," she says. "There was no clarity of purpose of what they were voting for or against. I know that some members did not understand that the decision meant breaking away from the Anglican Church of Canada."

On Feb. 20, the Bishop of Toronto put the priest-in-charge of St. Chad, Barbara Richardson, on paid leave pending an internal investigation into the matter. Shortly after, Ms. Richardson voluntarily relinquished the exercise of her ministry as a priest in the Anglican Church of Canada, effective Feb. 23.

On Sunday, Feb. 24, the doors were locked and guarded by some

of those who had decided to leave the Anglican Church of Canada. Shortly after, that group changed the locks of the church and Ms. King, Ms. Martineau and several other parishioners were prevented from entering the building.

"Starting on Monday (Feb. 25), some people were holed up in the church and were not allowing anybody in," says Ms. Martineau. "They told me I could not enter the church and wouldn't open the door for me."

On Feb. 28, the Diocese of Toronto, at the request of the churchwardens, changed the locks on the building and returned the keys to the churchwardens, allowing them into St. Chad's. It remains a

parish of the Diocese of Toronto, under the jurisdiction of the Bishop of Toronto. An interim priest-in-charge has been appointed.

At the request of the churchwardens, the worship service on March 2 was held at nearby St. Hilda's to allow for a "cooling off" period for St. Chad's. Since then, St. Chad's has been open and holding regular Sunday morning worship services.

"St. Chad's is open to anyone who wants to worship with us with due reverence and be with us to serve the Lord and do ministry," says Gail King. "We are a church family. We want to remain a part of that family."

BRIEFLY

Three Cantors in Barrie

The Three Cantors, the popular trio of singing priests, will be performing at The First Christian Reform Church, 33 Shirley St., Barrie, on May 14 at 7:30 p.m. The concert is being sponsored by St. George, Barrie and St. John, Craighurst.

The Three Cantors – the Rev. Canon David Pickett, the Very Rev. Peter Wall, and the Rev. Canon William Cliff – have performed nearly 150 concerts in the past decade, raising close to \$1 million for charity. Their concerts include church music, contemporary anthems and spirituals, folk songs and Broadway hits – all served up with a generous dose of humour. They are accompanied

by Angus Sinclair on the piano. For tickets, contact St. John, Craighurst, (705) 835-2360 or St. George, Barrie, (705) 726-8121.

Register for Clergy Conference

This year's clergy conference takes place at the University of Guelph from June 2 to 4. The theme is "Passionate Leaders - From Beleaguered to Beloved," a conversation about our spirituality and experience as leaders in a changing church. Register by May 16 at www.toronto.anglican.ca. For more information, contact the Rev. Allan Budzin at allan.budzin@sympatico.ca.

E-bulletin connects General Synod, parishes

A new monthly email newsletter called *Info! News from General*

Synod is available to help bridge the gap between the national office and parishes across Canada. The newsletter highlights new resources online, news from departments, continuing education opportunities for church leaders, and upcoming events. Visit www.anglican.ca.

Youth leaders to learn with peers

The diocese is hosting a day for youth leaders to connect with their peers, learn new skills and theory, and to be re-energized in ministry. Participants in the Resource Youth Ministry Training Day will receive a half credit towards the Diploma in Lay Ministry from Wycliffe College. Contact Simon Chambers, schambers@toronto.anglican.ca.

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In one of her first official functions as a bishop, Bishop Linda Nicholls celebrates at the Black Heritage Service.



The Rev. Donald Butler and Grace Stephens share greetings after the service. PHOTOS BY MICHAEL HUDSON

Journey on, priest tells congregation

Service celebrates Anglican Church's black heritage

BY STUART MANN

IT was freezing cold outside but warm inside St. Paul's, Bloor Street in Toronto as about 800 people enjoyed the diocese's 13th annual Black Heritage Service on Feb. 24.

The service, a celebration of the Anglican Church's black heritage, is the largest of its kind in the city during Black History Month. The theme was, "Linkages to our Canadian heritage: The journey continues."

Two prominent members of the black community – librarian and storyteller Rita Cox and Judge Michael Tulloch – were honoured. The Rev. Donald Butler, incumbent of the Church of the Nativity, Malvern, in Scarborough, preached the sermon.

As usual, the service featured a strong element of music and singing. Joy Lapps played the steel pan, filling the large church with the warm sounds of the Caribbean. Dubbed the "The Princess of Pan," Ms. Lapps credits her musical abilities to God,

"dedicated teachers, extremely nurturing parents and a supportive family and community."

Filling out the musical experience was Jan Morgan on the trumpet, drummers from Drum Theatre Togetherness, and the Downsview Youth Covenant Choir, which is part of the outreach ministry of St. Stephen, Downsview. The service was videotaped by members of the Downsview Youth Covenant.

In his sermon, Mr. Butler thanked the Rev. Canon Stephen Fields, who led a group 13 years ago to start the first Black Heritage Service. "I want to thank him for his vision and courage and realizing the significant impact that this would have not only on blacks but the white church," he said. "A few short decades ago, one would not have thought that within these hallowed halls, black history would be celebrated year after year."

He reflected on Jesus' parable of the Good Samaritan, saying that, like the traveler to Jericho

who was robbed and beaten and left by the side of the road, blacks have endured slavery and will struggle on the road to freedom, equality and justice. Like the traveler to Jericho, they too have been ignored and passed by in their time of need, but have found deliverance through their own perseverance and faith in God.

"Our history is one of overcoming obstacles, but we have remained dignified," he said. "We stand as a people because of the sacrifices our ancestors made."

He urged people to carry on, knowing that the destination is worth the effort. "Let the journey continue until everyone – black, white, red and yellow – can come to the table of equity and sip the wine of equality. This is the goal of our struggle and the will of God. Journey on, despite the difficulties you may face; journey on, knowing that the God who brought the people of Israel to the promised land is the same God who will support us as we seek to live out our lives in this community."

In an address to the congregation, Ms. Cox described her journey from the Caribbean to Toronto, where she is known for her significant work as a librarian with the Toronto Public Library system for nearly 40 years. She developed and expanded the collection of black heritage and Caribbean literature at the Parkdale Library, the largest collection of its kind in Canada.



The procession enters the chancel. The Rev. Canon Stephen Fields is in foreground.

Smaller services draw people, too

WHILE most people know about the diocese's Black Heritage Service at St. Paul's, Bloor Street, each February, not so many realize that smaller such services happen at other churches in the diocese.

The service at Christ Church, Scarborough, is just one example. The evening service, held each February, features a massed choir, greetings from the area bishop, and an inspiring preacher.

Like the big service at St. Paul's, the smaller gathering at Christ Church often draws a lot of people. "If for some reason people can't

get to the diocesan service (at St. Paul's), they have an option to come to our service – and they do," says the Rev. Sonia Hinds Walters, incumbent.

She says the service at her church gives local residents who aren't Anglican a chance to celebrate black heritage. The church also celebrates the heritage of people of South Asian and European descent. "For us, it's the celebration of all the cultures that make up Christ Church," she says.

She says many of the people who attend her church's service

also travel to St. Paul's for the big service.

Some of the other churches that hold black heritage services are St. Margaret-in-the-Pines, Scarborough; Grace Church, Markham; and St. Paul, L'Amoreaux, Scarborough.

Ms. Hinds Walters has been the guest preacher at two of the services and says she is excited by the trend. "I think more and more churches are getting on board," she says.

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God asks us to care for creation



I was recently asked whether the Church's interest in ecology and the green movement was simply bowing to the cultural pressures of the latest worldly fad. I think that the question both gravely distorts the history of the Anglican Church and, more seriously, misunderstands the core doctrines of the Christian faith.

Some have said that the doctrine of the Incarnation has been the defining doctrine of Anglican ethos. A friend of mine, a priest of our diocese, countered that by naming Creation as the foundational doctrine of Anglican spirituality.

"In the beginning, God created the heavens and the earth." The opening words of the Bible announce the framework for the rest of scripture as it recounts God's continued and continuing saving activity in relation to that beloved but problematic creation. Both creation stories (as you know, there are two different traditions recorded in the first two chapters of Genesis) emphasize both the goodness of what God has called into being and the entrusting of humanity with shared responsibility for this creation.

Early heresies of the Church denied the importance of the physical and overemphasized the spiritual, some to the point of claiming that Christ only "seemed" to have a physical body with bodily needs, hunger or suffering, not a real body. On the contrary, the doctrine of the incarnation boldly states that in Jesus "the Word became flesh," and the early church fathers and mothers, and later the creeds, defined this as an essential part of Christian belief. The 39 *Articles of Religion* affirm this (see Article II).

Some contemporary Christian fundamentalists are indifferent or even hostile to environmental issues because they falsely (in my reading of both scripture and tradition) expect an apocalyptic reappearance of Christ

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

who will whisk true believers away from the wicked world and destroy the earth because it is of no consequence. Consider, however, the words of the favourite verse of so many who can quote no other passage of scripture: "God so loved the world that he gave his only begotten Son ... For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17) The Greek word for "the world" is *cosmos*, the universe, the whole created order, not just us.

I say all this to put into a faith context what has become so important in our own time: the care and stewardship of creation. This is not, of course, a concern only for Christians. Many faith traditions, and people who have no explicit faith, share concern for the welfare of our planet, although some do not. In asserting our concern for the perilous condition of our world today, we are actually being faithful to a long but sometimes neglected part of our own history.

As Anglicans, we have traditionally celebrated both seed time and harvest: Rogation Sunday, just before Ascension Day, and Harvest Festival and Thanksgiving in the autumn. Pentecost is also a harvest feast. Read the prayers for these services in the prayer book to get a flavour of the themes.

We sing the words of the Benedicite, or The Song of the Three Children from the *Apocrypha*, found at pages 26-28 of the *Book of Common Prayer*, or the Song of Creation, canticles 14-16, beginning on p. 82 of *Book of Alternative Services*, assigned for use in Advent and Lent in place of the Te Deum at Morning Prayer. This is not a poem praising creation but an exuberant paean of praise by every aspect of creation for its creator, God the Holy Trinity.

How we deal with the earth is a corollary to how we love our neighbour. Why? Because what we do with the resources of our world has a critical impact on the lives of the people around us and those who come after us, in our own neighbourhood and on the other side of the world. And how we love our neighbour, Jesus tells us, is inextricably tied to our love of God. They are two sides of a coin.

The resources of creation are part of God's heritage for us. The early Hebrews, entering the Promised Land after years in the wilderness, were reminded that they were entering a good land, a land of milk and honey, where they would have the power to grow wealthy and strong. But when they were sated with all the good things, they were called to remember whose world it was (and is): "Do not say to yourself, 'My power and the might of my own hand have gotten me this wealth.' But remember the Lord your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today." (Deuteronomy 8:17-18)

So a tender and prudent interest in creation—how it is sustained and how it is renewed, and how it is shared—is not a passing fad but a central aspect of our response to God. But the questions that are raised today about how we are to exercise this stewardship are complex, and will not yield easily to simple solutions. Lessening our ecological footprint is critical, but how? A drastic realignment of western economies will result in significant unemployment and much hardship. So will limiting growth in newly developing economies.

Reliance on new bio-mass fuels is diverting grain crops from food production to fuel production. This is already increasing the cost of basic foods in Canada, which might be acceptable, but what is more troubling is that it is also doing so in the developing nations.

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Draft of Covenant raises concerns

Since the publication of the *Windsor Report* in 2004, consideration has been given to a Covenant for all member churches of the worldwide Anglican Communion. With all that is swirling around in our beloved church these days, I share with you a shortened version of my personal response to the first draft. If you are interested, you can find more information about the Covenant process on the Anglican Communion's website.

As a bishop, I am well aware of the challenges facing our Communion and the efforts of the Covenant Design Group to find a way forward. I continue to be deeply saddened that the unity of our church, God's gift to us in Jesus Christ, is threatened by those who would abandon our Anglican tradition of holding middle ground and choose to walk apart.

My concerns focus on three areas. First is the adopted use of the "Instruments of Unity/Communion." Second is the continuing decay of the role of the laity in the life and governance of our church at the international and Communion level. My third concern lies in the area of trying to legislate a unity rather than recognizing it as a gift which is celebrated and lived out, despite our differences, from one corner of the earth to the other. Let me elaborate.

Although the *Virginia* and the *Windsor Reports* have been responded to by member churches around the world, they have not been "received" in our jurisdiction here in

BISHOP'S OPINION

BY BISHOP GEORGE ELLIOTT

Canada, and, I suspect, in others. Despite that reality, the term "Instruments of Unity/Communion" seems to have become *lingua franca*. At one level, I recognize the role that the Archbishop of Canterbury, the Lambeth Conference, the Primates' meetings, and the Anglican Consultative Council play in supporting, nurturing, and embodying our worldwide family. On the other hand, I cannot accept the suggestion that these alone are accepted universally by all member churches as "the" instruments of unity/communion or that they alone are the only instruments of unity/communion within our church.

As the draft Covenant acknowledges, member churches are autonomous, "bound together, not juridically by a central legislative or executive authority, but by the Holy Spirit, who calls and enables us to live in mutual loyalty and service." (Sec. 5.2) The draft Covenant's call to elevate the instruments of communion, especially the Primates' meetings, to be the arbitrator in matters of dispute is a direction I oppose. The increasing sphere of influence exercised by the Primates' meeting is very new in our tradition. From a gathering I understood was originally intended to offer mutual support and a forum to share the ups and downs of episcopal leadership, this body

has somehow become the voice of the Communion and an ecclesiastical "Big Brother."

The Canadian Ordinal, as do others, calls on a bishop to "guard the faith, unity, and discipline of the church." (BAS p. 636) However, the history of our Canadian church reminds me that as an apostle, my church has lived into the experience of being episcopally led, yet synodically governed. The first Bishop of Toronto, John Strachan, dared to invite laymen to share in Diocesan Synod. Since that time, deacons, priests, and bishops have shared equally in the councils of the diocese with their sisters and brothers of the laity, all of whom have been called in their baptism to follow Jesus Christ as their Lord and Savior. Similar governance is reflected in our General and Provincial Synods.

It is with great concern that I write to express my objection to both the inclusion of the Primates as members of the Anglican Consultative Council, and the Primates' Meeting, at which no lay persons are present as equal members of the group, being given the authority as described in Section 6.5. In this day and age, it is high time that we acknowledge, world-wide, the gifts of the laity who comprise the majority of our church. What I would hope to see in a Covenant is a strengthening of the role of laity in order that we may all be true partners in witnessing to our Lord and Savior Jesus Christ and sharing in the councils of the church. If I

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Earth Day should be every day

BY THE REV. CATHY MILLER

Most Christians understand the problem that occurs in secular society when important social issues of concern are trivialized so that underlying injustices are not addressed. An example is collecting food at Christmas time for food banks, while at the same time ignoring the structures of our society that leave some people hungry. Earth Day on April 22 is at risk of the same trivializing tendencies. Our concern for the environment is a concern for ourselves – we all need clean water and air, healthy soil and a particular climate for our survival. Earth Day should therefore be every day. Every decision we make has implications for the whole planet and its inhabitants, and our society needs a conversion on the magnitude of Nineveh to begin to consider the environmental impact of everything we do.

Whatever we do as Christians to lessen our destructive influence on the planet will be great; but because we believe that we are children of God, we have a more important responsibility: to address the spiritual issues that have supported the

destruction of the environment in the first place. We in the western capitalist system have supported the belief that the earth, including its human population, is a resource to be used for the well-being and benefit of the few who have control of it. The competitiveness of our society leads to fewer and fewer winners and more and more losers until the rules are altered to make more winners possible. As the rules are altered over the next number of years as people recognize the folly of the particular direction we are heading, we need to take into consideration not only all of the human component of the universe, but all forms of life nurtured and sustained by the planet, because we are finding out just how interrelated our well-being is with everything else. We are all one, just as Jesus and the Father are One.

Human communities tend to be like pendulums, swinging from one extreme position to another. Whether it is liberal, conservative or some other particular flavour of the month, human communities tend to swing from one side of an issue to another, only briefly maintaining a balance. I suggest that the church is a part of that pendulum, and over the last five or

six hundred years it has swung to the extreme of celebrating and promoting redemption over and above creation. This has encouraged the tendency to worship Jesus the Christ rather than the One whom Jesus pointed to in his life, death and resurrection. Finding the correct balance is always the tricky part. The recent rise in interest in Celtic Christianity and in the mystics of the medieval period reflects an increasing interest in creation as a revelation of God. Worshipping the Creator also has a unitive role, because all of us and everything are creatures whose well-being is bound together.

I believe this gives not only Christians but all of our sisters and brothers who practice different religions an important role to play in addressing the spiritual implications of this crisis. How will we support and encourage the conversion of our whole society to live on the earth in a sustainable way? It is a behavioural change on a scale that rivals the industrial and technological revolutions, but instead of gaining more and more, it means living with less.

I believe there is a spiritual hunger in our world that is not being assuaged by

mainstream religion as it is presently experienced. I would like to suggest that celebrating the grandeur and magnificence of creation is a way that we can help people reconnect to the Creator as the source of life. Our liturgies should reflect the grandeur of a sunset or mountain vista and especially the awesome creativity of the human artist, through music or visual arts or drama or architecture. We need to be able to help people say thank you for the wonder and magnificence of the natural world around us and within us and to help them feel they are an integral part of that. Only by addressing these spiritual issues will people have the inner strength and resources to change. This is the time when all of our religious words like repentance, redemption, salvation and resurrection can take on new meanings and potentially have a huge power in the spiritual lives of people, leading us to sustainable human communities in a healthy planet.

The Rev. Cathy Miller is the incumbent of St. Luke's, Creemore, and is the associate priest at All Saints, Collingwood.

Draft of Covenant raises concerns

Continued from Page 4

have learned anything in my seven years as a bishop and 28 years in ordained ministry, it is the amazing scope and depth of charisms in the women and men with whom I share ministry.

Finally, for over two millennia, the church, God's people, has sought, with God's grace, to proclaim the good news of Jesus Christ. The crucified, risen, and ascended Lord Jesus opened the door for God's Holy Spirit to descend upon the people of God and make them one. It was Jesus' prayer on the night of his betrayal as he sat with his disciples and broke bread with them in their Passover celebration. Our unity is a gift from God. We celebrate that unity in our baptism and every time we, too, gather at the Lord's table and break bread in God's name.

It may be that a Covenant will evolve. If it does, in whatever form, please remember that it will not be what holds us together as a Communion. Our divisions are a reflection of our sin and brokenness. All too often we have stopped listening to one another and to God, readying our-

selves to abandon the unity for which Christ himself laid down his life on the cross.

I do not pretend to have the answer. As a person of the western world, I understand that my worldview and my life experience are very different from those of my sisters and brothers in other parts of the world. One of the privileges I have enjoyed as a bishop is sitting down in fellowship with bishops from Nigeria, Uganda, Ireland, the United States, and the West Indies to listen to their journeys of faith and share mine with them. I discovered that we share the same hopes and dreams and struggle with many of the same challenges. Is it ever thus! I look forward to continuing those discussions with all who will gather at the Lambeth Conference this summer. I hope and pray that God will give me the grace to listen in love, to speak in love, and to act in love, as together, in the unity given to us by our God, we seek to live into the promises God offers to us and to all of humankind in the name of Jesus Christ.

God asks us to care for creation

Continued from Page 4

The burden, as it so often does, falls squarely on the poor.

Yet doing nothing is also not an option. Increasing gas emissions from the burgeoning developing world, as well as from the developed world, are leading to global warming patterns that are causing problems in our own

Arctic, decreasing the saline content of oceans, shifting ocean currents, destroying sea life, raising water levels, and flooding coastlands that house vast numbers of people.

It is a mess but it is not hopeless. We are in the midst of Easter celebrations. The God who raised Jesus from the dead can

give us new life and new hope in ways that seem quite unimaginable. God has entrusted us with the stewardship of creation but also equips us with the resources to do the job. We need to figure out what we can do about it—imaginatively, cooperatively and courageously. With God's help. Now.

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Little steps reduce big footprint

Churches take action to protect environment

Continued from Page 1

and during renovations. For a start, St. John's had an energy audit done through Faith and the Common Good and Peterborough Green-Up.

"Basically, they come in and test to find out where air is leaking into the building," he says. "What we found, which was not really a big surprise, is that air leaks in a lot of places in our building, because it's a very old building. Part of it was built in 1834. They will give us a report with some suggestions on how we can make the building more airtight."

"The first step will be to try and seal up the building a little bit better to reduce cold air infiltration in the winter. Then the next thing we want to do is improve insulation in the parts of the building that we are going to renovate, and replace some of the windows. We want to go to double-glazing, because that will reduce the heat loss." They also plan to replace the old furnaces with modern high-efficiency models. "All this would save us about 30 per cent on our gas bill," says Mr. Bowes. "Since we spent more than \$30,000 on these utilities in 2007, there would be financial savings as well as environmental savings."

Mr. Bowes feels it's important for those who are informed about environmental issues to educate others. His own commitment is strengthened by his daughter, who he says is very much an environmentalist: "She keeps egging me along. Having watched a number

of documentaries, including Al Gore's *An Inconvenient Truth*, I think anyone who doesn't recognize that we have to change just isn't listening to the message."

Informing others is one of the goals of St. John's new Environmental Study Group, of which Mr. Bowes is a member. "It's really a sharing of ideas and trying to make others aware of the things that we can easily do," he says. "We are trying to stir up interest in the Earth Hour initiative, where people turn off their lights for an hour on March 29. We have been encouraging people to phone their city councillor and see if we can get the city onboard. I've phoned my city councillor and talked to him. He's all for it, so hopefully Peterborough is going to join."

St. John the Evangelist's environmental efforts are part of a green tide that has been sweeping across the diocese. Like St. John's, many start by looking at exactly how much they are contributing to the problem of global warming and what they can change immediately. At the Church of the Redeemer in Toronto, the Stewardship Committee enlisted the help of the caretakers and a parishioner who is an engineer to look at the energy bills and the natural gas and electricity usage over the past few years and calculate the church's greenhouse gas emissions.

"What was immediately very encouraging was that our greenhouse gas emissions have been going down," says parishioner



Rich Whate, who is a member of the Stewardship Committee. He says they are not sure what has caused the decrease, but the parish has implemented several measures over the past few years that may have played a part.

"We have been replacing lights with energy-efficient lighting," he says. "This can be challenging in a church, given the lighting needs, but we have been doing it, bit by bit. We've also been optimizing our heating, cooling, and ventilation systems, looking for opportunities to make them run as efficiently as possible."

The parish may have a professional audit done in the future, but in the meantime, they continue to identify small steps they can take to reduce their ecological footprint. That has meant some changes in the kitchen, which turns out thousands of meals every year for the parish's five-day-a-week lunch program. "We voluntarily joined the green bin program," says Mr. Whate. "We got rid of most of our Styrofoam plates, which means we've reduced our waste, but we've also reduced the energy and the pollution inherent in that technology. We bought dishes and we wash them. We put coffeemakers on

timers so they don't stay on when people leave but are on when people need them."

The Stewardship Committee has kept environmental issues in people's consciousness through articles in the parish newsletter. "In one of our newsletters we provided a link to an emissions calculator where people can find out how much their cars emit going to church in a year," he says. "We haven't taken the next step, like a church-wide pledge to not drive this summer, but that's our plan."

Building environmental awareness is also the focus of the Green Team at Trinity, Aurora. Last year in April, the parish marked Earth Day with an environment-themed sermon, a screening of *An Inconvenient Truth*, and a give-away of tree seedlings blessed by the children.

"Earth Day is becoming a big thing for us," says Andrew Desbarats, member of the Green Team. "This year, the Sunday before Earth Day, we are going to give away trees again to our parishioners, and we are going to have a sermon that talks about environmental responsibility."

Mr. Desbarats says that while it's easy to get people to listen, it's hard to figure out if they are actually taking action. He can relate

to those who are reluctant to make drastic changes in their lifestyle. "I have a science background that allows me to understand the threat of our current way of living," he says. "But I also have a business background, and I'm very aware of the economic issues that are posed when you try to bring up environmental issues."

"It's difficult for me to call myself an environmentalist, because I know that there are trade-offs in terms of everybody's standard of living and all of the luxuries that we enjoy. And I don't know if I'm prepared to give up all of that, nor do I think a lot of people are prepared to give it up. I do think there's a lot we can do that won't affect our standard of living and will even improve it in terms of the air we breathe and the water we drink and so on."

At Trinity, some of those changes have included switching to earth-friendly cleaning materials and replacing traditional light bulbs with compact fluorescents. The Green Team has even hosted a speaker on solar energy.

"We are trying to get an energy audit done by a professional firm," says Mr. Desbarats. "We haven't found a firm to do that yet, but it's on our list of things to do. We have green bins and blue bins all over the place, and we are trying to educate everybody on the right bins to use, and that's going fairly well."

Like Mr. Bowes from St. John the Evangelist, Mr. Desbarats is thinking of the next generation. "I think that all of that just ties into being more responsible and seeing our Earth get better for our kids," he says. "That's a lot of it. I have two little girls, and they are like the environmental police in our house."

Get involved

DID you know that an Environmental Network now meets in the Diocese of Toronto? If you would like to join or if you need environmental resources, visit www.toronto.anglican.ca/sjac or contact the Social Justice and Advocacy Consultant, Murray MacAdam, at mmacadam@toronto.anglican.ca, or (416) 363-6021, ext. 240 (1-800-668-8932).



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Volunteer welcomes outcasts

No job too small, no need too big

BY CAROLYN PURDEN

IF Barb Todd has an over-riding philosophy of life, it's that everyone needs to be loved. That's why, three days a week, you can find her at one of the most notorious intersections of downtown Toronto, working with street people and the homeless at All Saints Church-Community Centre.

Ms. Todd has been a parishioner at All Saints since October, 2006. Just four months later, she was volunteering at the church's drop-in.

The drop-in provides a place where street people can warm up, get coffee and a snack, use a computer, watch TV, get nursing care, obtain clothing — or just sit.

The clientele includes pimps, sex trade workers, addicts, alcoholics, former prisoners and drug dealers. These are people, says Ms. Todd, whom society fears and treats like garbage.

"It's an amazing experience to volunteer there," she says. She mops floors, cleans bathrooms and, most especially, talks to the people who come into the centre.

Someone walks in the door every minute, she says, and she probably talks to more than 100



Barb Todd speaks to guests and passers-by outside All Saints Church-Community Centre. PHOTO BY MICHAEL HUDSON

people a day. "I welcome them, have conversations with them. I look people in the eye," she explains. "The message that we want to give people is, 'We really care for you,' and I know people feel that when they walk in the door."

More recently, she has started a ministry to sex trade workers.

Every Tuesday morning, from 3 a.m. to 6 a.m., she and several other volunteers patrol the streets in teams of two. They take along hot coffee, clothing and safe needle kits, but the main point of the patrols is to tell the women that if they need a place to sleep or feel safe, they can go to the church.

Ms. Todd describes the lives that most of the people going to All Saints lead. They have no money, they have to use the food bank, they can't afford clothing, they may not have housing, they may have mental health or addiction problems, and they may be extremely lonely.

"What is life like, when it's like that?" she asks. "What does it take to change it? It makes a huge difference to know that somebody cares, and I know people feel cared for when they walk through that door at All Saints."

This message of caring for others is one Ms. Todd has carried all her life. She has always worked with people living on the edge. As a teen, she volunteered with autistic children and later became a special needs teacher, working with children with severe handicaps.

When she and her husband Keith, an Anglican minister, lived in India, she opened a school for children with special needs. Later, when they lived in the Arctic, she found a further outlet for her ministry.

"Our family life has always been inclusive of people who are outcast and have been left out by society," she says. "It's a Christian calling that I think we all have."

She recalls a sentence in a book that made a profound impression on her: "If you see each person you meet as a holy person, you'll be happy." She adds, "I've found that to be true."

She describes her work at All Saints succinctly: "I just meet with people, and I have a good time with them. And they know that they're loved."

She adds, "It's all about relationships. Everyone needs the same thing: they need to be loved. Everybody I meet at the drop-in needs that."

Church, town dig deep for AIDS orphans

Cobourg raises \$60,000 to feed hungry children

BY CAROLYN PURDEN

IT just took a passing comment at a churchwardens' meeting at St. Peter, Cobourg, and deputy warden Heather Godfrey knew she had to get involved.

In the 1990s, the church had been partnered with St. Mark's Anglican Church in the town of Mzuzu, Malawi, and together they had built a parish hall. But because of infrastructure problems in Malawi, communications broke down between the parishes and there was no contact until 2005, when a couple from St. Peter's visited the town.

At a subsequent meeting of St. Peter's churchwardens, the Rev. Canon Peter Walker mentioned the couple's visit. Almost as an aside, he added that St. Mark was trying to feed 250 AIDS orphans once a month, but often didn't have enough money.

"That really touched my heart,"

says Ms. Godfrey "I thought, we've got so much here. Surely we can raise a couple of hundred dollars a week to do this. So I said I'd really like to be in charge of it."

Canon Walker's announcement came at exactly the right moment for Ms. Godfrey. A recently retired elementary school teacher, she had been looking for a meaningful project to occupy her time. The Mzuzu project captured her imagination.

The Mzuzu AIDS Orphans weekly feeding program started simply, with Ms. Godfrey making an announcement in church and asking for pennies to be put in a box. All it took was 50 cents a week to feed one child.

Since then, she says, "It's taken on a life of its own. We're running to keep up with it."

The program has spread from the church into Cobourg itself. From July to December, 2005, St.



An orphan in Malawi enjoys a bowl of food.

Peter's raised \$18,000. In 2006, it collected \$23,000, and last year, \$60,000 — 40 per cent of that from parishioners and 55 per cent from the community.

The project has expanded from a simple feeding program to paying for 20 children to attend secondary school, buying blankets and boots for 250 children for the winter, providing malarial nets, taking care of health needs, and individual sponsorship of the orphans.

A team of 15 people, most of

them St. Peter's parishioners, runs the program. For Ms. Godfrey, who is in charge of finances, communications, the feeding program and fundraising, it has become virtually a full-time job.

There have been suggestions that the program expand into other areas of need, but the team has resisted. "We feel St. Peter's mission is these 250 children," she says. "We're committed to them."

In order to draw the community into the project, St. Peter's has developed a range of fundraising activities to attract Cobourg's citizens and media. Last fall, the parish held the first Northumberland Classical Star auditions and performance. Performers paid to audition, 10 finalists performed, and the audience acted as judges, selecting the Northumberland Classical Star.

Someone from St. Peter's goes to Mzuzu every year, to offer support and encouragement to St. Mark's. With the aid of Colin Turnpenney, chair of the orphans project who has his own non-governmental organization, St. Peter's is currently finalizing a presentation to the Canadian International De-

velopment Agency for funding that will help to pay for these visits.

Last year, when Canon Walker visited Mzuzu, he talked to the local bishop and came back with the suggestion that St. Peter's become a model for other parishes. As a result, the parish has begun conversations with churches in Toronto and Peterborough about doing similar work with other parishes in Malawi.

"That's how we're trying to grow the program," says Ms. Godfrey. "We're keeping our commitment to those kids, but we're trying to help other people develop their own commitment."

Looking for those who give

IN this series, *The Anglican* profiles those among us who generously give their time, talent and treasure. If you know someone who should be included in this series, or you would like to share your thoughts on the importance of giving, email editor@toronto.anglican.ca.

Rule No. 1: 'You need a call from God'

Support team also essential

BY STUART MANN

THE Rev. Connie denBok is a United Church minister in Etobicoke who has planted three churches. She says five things are necessary for a successful church plant:

- "You need a call from God. It's hard work no matter how you do it. Unless you have a calling which is accompanied by some giftings and an ability to be resilient, you're doomed before you begin.
- "You need a supporting denomination or a mentor because it is easy in the midst of the challenging work to lose perspective. You really need someone who is possibly more experienced or at least able to take an outside point of view.
- "You need people who are willing to be a stable, wholesome, God-centered launch team with you. Without a team, church plants attract people who don't fit into other places for reasons that aren't necessarily healthy. You need a launch team that has good DNA because it will reproduce what you've got. If you start with low functioning people, you'll get more of them.
- "You need prayer support – people who will commit to pray for your project regularly. And it's extremely helpful if you have people who are willing to throw in their financial support. It costs money to build a church.
- "Listen for God and the opportunities will present themselves." Ms. denBok says she understands that clergy and laity are

already overworked and may balk at taking on the challenge of planting a new church or congregation. But the planting process can actually inject fresh energy and life into the parish.

"I understand the exhaustion that is part of pastoral ministry," she says. "We need to understand that having babies is both exhausting and energizing. What it costs us, it pays back in a multiplicity of ways.

"In every church there are people who are energized by the thought of church planting. And if we're willing to take a step of faith and offer our brightest and best people and their resources for a two-year period, the blessing to the kingdom and back to our church will be enormous. I think it can push churches out of the doldrums."

She says planting a new church or congregation is often a simple case of getting out of the way of what God is calling people to do. "Church planting isn't really our agenda – it's God's agenda. Church planting isn't done because we have all the answers: it happens when we stop trying to control the process. Churches without seminars and programs have managed to reproduce for millennia. God has implanted in them a mechanism to reproduce. So the question is, 'How do we stop stopping them from making that happen?'"

She had some sobering words to say about the practical side of planting churches. "If your new church isn't financially self-sufficient within two years, it might never be," she says.



The Rev. Christopher Snow and the Rev. Sam Rose of St. Michael and All Angels in St. John's, Newfoundland, share their story at the Vital Church Planting conference. PHOTOS BY MICHAEL HUDSON

Congregations sprout up in St. John's

Continued from Page 1

blessing. They took a risk and instead of spending the money on fixing the roof, they put it into mission and ministry and outreach."

Mr. Rose's position at the church is "mission priest," so there is no ambiguity about what he is there to do. He is not the incumbent's curate.

The Rev. Christopher Snow, who is the incumbent of St. Michael's, says he was inspired to do something at his church after attending last year's church planting conference. "As a result of this conference, a fresh expression has been planted in St. John's," he says.



The Rev. Connie denBok, who has planted three churches, shares tips with the audience.

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Lay Academy broadens ministries

CHRIST Church, Bobcaygeon, will host the 12th Annual Lay Academy on June 9-13. This is an opportunity for lay people of all ages to broaden their Christian ministries. The workshop leaders will be Bishop Ann Tottenham, who will present an introduction to the New Testament; the Rev. Gary Davis, whose topic will be pastoral care and visiting; and Rena Gaile, a

noted Christian musician, who will help us enhance the worship in our churches through music.

Barry Moore and Alan Davidson will present Faith Story, in which commentary and music track the birth of Judaism, Christianity and Islam. Mr. Moore plays the trumpet and provides the commentary while Mr. Davidson accompanies him on the or-

gan and piano.

Other features of the week include small group Bible study, worship services, and fun and fellowship. The registration fee is \$100. For more information or to register, contact Sheila Ridge, 76 Stinson's Bay Rd., R.R. 3, Fenelon Falls, Ont., K0M 1N0, or call (705) 738-1540.

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Men serve up Valentine's Day treat

This year, like every year for the past decade, the men of Christ Church, Bolton, served a healthy breakfast to the women of the parish on the Sunday closest to Valentine's Day. A crew of cooks, servers, greeters and cleaners was coordinated by parishioners Ross Gillanders and Terry Squires.

The breakfast consists of quiche, fresh fruit and croissants and encourages a sense of community and camaraderie among the men who prepare and serve and the women who attend. "Women from 16 to 96 come out to share a healthy breakfast, good conversation and the opportunity to meet new folks," says the incumbent, the Rev. Canon Gregory Symmes.

Confirmation class goes on field trips

Christ Church, Brampton, does confirmation classes a little differently. For the past four years, the church has run a confirmation program that is based on field trips. It incorporates all of the typical Biblical reading assignments, but it also asks participants to do reading and research on the Internet. The readings relate to eleven group field trips that are designed to expose the participants to various ways the gospel of Christ is having an impact in the community.

This year's confirmation class includes 12 young people, eight adults, and another 12 adults who are mentors in the program. The kick-off event was Jan. 19 at Teen Ranch in Caledon. The group first gathered in a fireplace lounge for a meet-and-greet and orientation session, and then, after a hearty lunch, went snow-boarding, tobogganing and hiking.

Other outings include a visit to a Sikh temple; Saturday evening vespers at Brampton's unique wooden church, St. Elias Ukrainian Catholic; Friday evening Taizé at L'Arche Daybreak in Richmond Hill; attendance at the consecration of Bishop Linda Nicholls; and a mountain-top eucharist service at Rattlesnake Point. A sculpting workshop with a guest artist and "Breakfast and a Movie" with great food and the movie *Babette's Feast* further illustrate principles of the Christian faith.

If you are interested in getting a copy of the curriculum, email



The Rev. Hernan Astudillo of San Lorenzo, Toronto, accepts the keys to an ambulance that will be used to help the residents of Soyapango, El Salvador. Joining Mr. Astudillo are, from left, Karl Barmania, Bruce Farr, David Ralph and Councillor Joe Mihevc. PHOTO BY MICHAEL HUDSON

the Rev. Michael Clarke at associatechristchurch@bellnet.ca.

City donates to Caravan of Hope

An ambulance was among the donations presented by City of Toronto officials on Feb. 17 to the Caravan of Hope, an initiative of San Lorenzo, Toronto, and the Rev. Hernan Astudillo. The caravan began as a relief effort in 2000, when two powerful earthquakes rocked Mr. Astudillo's native El Salvador. Every year since then, the Caravan of Hope has carried medical, school and farm supplies to Mexico, Guatemala, Nicaragua, Honduras and El Salvador.

This year's beneficiary will be the city of Soyapango in El Salvador, which has a long-standing municipal partnership with the City of Toronto through the Federation of Canadian Municipalities. Besides the ambulance, they will receive computers and equipment from the City of Toronto's IT department, as well as eyeglasses donated by city employees and community members.



The confirmation class of Christ Church, Brampton, visits St. James Cathedral.



ALL TOGETHER

Bishop Michael Bedford-Jones spent his last Sunday as area bishop of Trent-Durham at St. John's, Peterborough, where he was joined by the church's altar servers and clergy.



FLIPPING FOR YOUTH

Evan and Judy Griffiths help out at the pancake supper at St. Martin's, Bay Ridges, on Feb. 5. "We had a wonderful turnout," says parishioner Cliff Hope. "The youth did all of the cooking!" Proceeds went to the youth group to help host youth activities. PHOTO BY CLIFF HOPE

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the May issue is Apr. 1; for the June issue it's May 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

APR. 13 — "Espresso Praise" at Trinity, Barrie, at 6:45 p.m. Youth gospel band "Chavrim" will lead the worship. Call (705) 728-2691 or visit www.trinitybarrie.ca.

APR. 13, 27 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Apr. 13 - Kelly Jefferson Trio, Apr. 27 - Brian Barlow Orchestra. Refreshments after. For more information, visit www.christchurchdeerpark.org or call (416) 920-5211.

APR. 20 — Festive Evensong for St. George's Day at St. Olave, Swansea, at 4 p.m. Followed by St. George's Tea. St. Olave's Arts Guild presents words and music to celebrate England's love of food and drink. Contributions appreciated. For more details, call (416) 769-5686 or visit www.stolaves.ca.

APR. 20 — Jazz Vespers featuring the Creaking Tree String Quartet at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Free will offering. Call (416) 247-5181.

JUNE 1 — St. John's, Cookstown, is celebrating the 50th anniversary of the founding of the Cemetery Board at 11:15 a.m. The guest speaker will be the Rev. Canon Judy Rois, who was the incumbent from 1987 to 1991. Refreshments will be served after the service. Everyone welcome, espe-

cially those who have loved ones buried in the cemetery. The church is located at 29 Church St. E. For more information, call (705) 458-1801 or (705) 458-1835.

Meetings/Lectures

APR. 1 — Church of the Redeemer, 162 Bloor Street W., Toronto, explores the first five books of the Bible in an engaging new series that blends storytelling, lectures and music. The series continues with the Book of Exodus, on Apr. 1, 7-9 p.m. Admission is free, but participants must register by Mar. 28 by calling (416) 922-4948, or visiting www.theredeemer.ca, News/Information. A community meal will be served from 6 to 6:45 p.m. in the parish hall, for a suggested donation of \$8 per person.

APR. 5 — Beth Moore women's day retreat called "Loving Well" will be held at Trinity, Barrie. Dynamic teaching by a gifted communicator. The cost of \$20 includes lunch. Space is limited; pre-registration only. Call (705) 728-2691 or visit www.trinitybarrie.ca.

APR. 5 — St. Timothy, Agincourt, presents its 6th annual prayer breakfast on the theme "Faith That Works," with guest speaker the Rev. John Stephenson. 9 a.m. to 1:30 p.m. \$10 donation includes hot breakfast. The church is located at 4125 Sheppard Ave. E., between Kennedy and Midland, in Scarborough. Purchase tickets in person at St. Timothy's or phone Pat Williams at (416) 299-0680 or Doreen Robinson at (905) 619-2511 after 6 p.m.

APR. 8 — The Incarnation Seniors' Club, Church of the Incarnation, 15 Clairtrell Rd., presents Heather Fowler of National Ser-

vice Dogs, a registered charity specializing in breeding, training and placing dogs with children who have autism. The event begins at 1:45 p.m. All welcome. Admission \$4. Light refreshments will be served. Call (416) 221-7516.

APR. 12 — Affirming Catholicism Canada series: "To be in communion..." at St. Thomas, Huron Street, 383 Huron St., Toronto. Mass at 10 a.m.; coffee and conversation from 10:30 a.m. to 12 noon. Speaker: The Rev. Dr. Ephraim Radner, member of the Covenant Design Group (Anglican Communion). RSVP to the Rev. Robert Ross at (416) 268-9174 or robert.ross@tdsb.on.ca.

APR. 25-27 — Have you registered for the AWARE conference at Geneva Park? Deepen your relationship with God, enjoy workshops and small groups, experience creative corporate worship, and interact with women from other churches. This year's speaker is Bishop Linda Nicholls and the chaplain is the Rev. Dr. Dana Fisher. For more information, visit <http://awareconference.org/1.html>.

MAY 2-4 — AWARE Elim Lodge is a weekend retreat that offers an excellent speaker, small group discussion and inspiring music with time for solitude, fun and fellowship. The speaker is Anna Spray and the chaplain is the Rev. Stephanie Douglas-Bowman. Music will be provided by Catherine Hawley and her group. The contact is Linda Finigan at (905) 668-4969 or blfinigan@rogers.com. Registration forms are available at www.geocities.com/awarepeterborough.

MAY 3 — St. Anne, Toronto, presents a free symposium exploring the personalities, the artists and the theology that came together 100 years ago to build this historic church. Corey Keeble of the Royal Ontario Museum will speak on the Byzantine inheritance, and on the social and religious world of the stained glass. Others speak on the spiritual vision of J.E.H. MacDonald and the sculptors Frances Loring and Florence Wyle, and the world of the Group of Seven. For more information, visit www.stannes.on.ca

MAY 10, 12, 14 — Attend a workshop on Christian meditation and the Jesus Prayer at Holy Trinity, Guildwood, 85 Livingston Rd., in

Scarborough. Three sessions: May 10, 2 - 4:30 p.m.; May 12, 7 - 9:30 p.m.; May 14, 7 - 9:30 p.m. The workshop will be led by the Rev. Stephen Kirkegaard, whose work on meditation has been featured on CBC, WTN & Vision TV. All are welcome. Visit www.chtg.homestead.com or call (416) 261-9503.

Sales

APR. 12 — Grace Church, Markham, 19 Parkway Ave., will hold its famous 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, toys and much more. Call (905) 294-3184.

APR. 12 — Spring Rummage Sale at St. Augustine of Canterbury, 1847 Bayview Ave., Toronto, from 9 a.m. to 12:30 p.m. Come and check out our boutique and treasures. Call (416) 485-2656.

APR. 19 — Spring Rummage Sale at St. Olave, Swansea, at Bloor and Windermere, from 10 a.m. until 1 p.m. For more details, call (416) 769-5686 or visit www.stolaves.ca.

APR. 26 — Spring Bazaar at St. Bede's, 79 Westbourne Ave., Scarborough, from 10 a.m. until 2 p.m. Indian food, jewellery, new-to-you room, crafts and more. For more information, call (416) 757-8241 or email st.bede@on.aibn.com.

APR. 26 — Spring Fair at St. Cuthbert, Leaside, 1399 Bayview Ave. 11 a.m. to 2 p.m. For further information, call (416) 485-0329.

APR. 26 — Holy Trinity, Thornhill, will hold a Spring Rummage Sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery. The church is located at 140 Brooke St. (Yonge St. & Centre St.). For more information, call (905) 889-5931.

MAY 3 — Annual Attic Sale at Grace Church on-the-Hill, 10 a.m. to 2 p.m. Great finds on toys, housewares, antiques, jewellery and more. The church is located at 300 Lonsdale Rd. (at Russell Hill). Call (416) 488-7884 or visit www.gracechurchonthehill.ca.

Music/Drama

APR. 3, 10, 17, 24 — Thursday Organ Recitals at 12:10 p.m. at St.

Paul, Bloor Street. Recitalists are: Apr. 3, Corrine Dutton; Apr. 10, Taylor Sullivan; Apr. 17, Jill Mingo; Apr. 24, Marilyn Reesor. For more information, visit www.stpaulsbloor.org.

APR. 5-6 — St. John's Players present "The Lion, the Witch and the Wardrobe" at 2 p.m. and 7 p.m. on Sat., Apr. 5, and 2 p.m. on Sun., Apr. 6, at The Toronto Centre for the Arts, 5040 Yonge St. Tickets are \$15 for adults; \$12 for children 12 and under. Tickets on sale at the box office or Ticketmaster at (416) 872-1111 or www.ticketmaster.ca.

APR. 11 — Jazzfest '08 featuring the Jazz Ensembles from Woburn Collegiate. Musicfest Canada Gold Medalists under the direction of Brian Farrow at 7:30 p.m. at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Tickets \$10. For information, contact (416) 283-1844.

APR. 12 — St. Barnabas, Chester's 150th anniversary committee presents The Toronto Welsh Male Voice Choir, featuring jazz sensation Kinga and introducing The Dover Peers Orchestra, at 7:30 p.m. Tickets \$25. Contact (416) 453-1344 or (416) 410-2254 or visit www.ticketbreak.com. All proceeds to the Accessibility Fund.

APR. 19 — St. John's Rehab Hospital Auxiliary "Fundraising Concert" Swing into Spring, featuring the Rev. Canon Tim Elliott, playing a jazz-filled evening of contemporary melodies. The concert takes place at 7:30 p.m. at St. Timothy, North Toronto, 100 Old Orchard Gr. at Ridley Blvd. \$20 admission at the door. Proceeds for the Hospital's "Rebuilding Lives" Capital Campaign. For further information, call the Volunteer Office at (416) 226-6780, ext. 7013.

APR. 23 — All Saints, Peterborough, presents a fundraising concert with the Three Cantors, at 7:30 p.m. Admission fee is \$20. For tickets, contact Linda at (705) 743-5181 or Mabel at (705) 742-7384.

APR. 27 — Community Spring Concert presents Windsong in Concert at St. Andrew, Scarborough, 2333 Victoria Park Ave., Toronto (Vic. Pk./Hwy 401). Light classical and popular favourites. Concert starts at 7 p.m. Adults \$15, students \$10. Refreshments available. Call (416) 447-1481.

Continued on Page 11

You are cordially invited to attend the

ANNUAL GENERAL MEETING

ANGLICAN CHURCH WOMEN, DIOCESE OF TORONTO

SATURDAY, MAY 3rd, 2008

9:30 A.M. - 2:30 P.M. (Registration begins at 8:45 a.m.)

at

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ANNUAL GENERAL MEETING - SATURDAY MAY 3rd, 2008

Anglican Church Women, Diocese of Toronto

135 Adelaide Street East, Toronto ON M5C 1L8

Enclosed please find \$ _____ for _____ tickets to the Annual Meeting

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Volunteers to be honoured

Bishop thanks west Toronto, Etobicoke Anglicans

ALL Anglicans in west Toronto and Etobicoke are invited to join Bishop Philip Poole in thanking volunteers active in outreach and advocacy efforts at a special event at All Saints, Kingsway, on April 29 from 7:30 to 9:30 p.m. Working behind the scenes, volunteers help the homeless by staffing Out of the Cold shelter programs, providing meals, running food banks, meeting with local politicians to alleviate poverty, and much more. This event provides an opportunity to thank these unsung heroes and learn about their efforts.

"Parishes in these areas range from very large to very small, and they're located in some of the most affluent and some of the poorest

neighbourhoods in the city," says outreach facilitator Maggie Helwig. "Their outreach efforts are equally diverse, but I'm unfailingly impressed with the amounts of time and energy that so many lay people are putting in to work for equity and justice, and for the vision of a society where no one is left out. I hope this event will be a chance not only to recognize their efforts, but also for people from different parishes to meet each other, compare notes, and look for new ways to collaborate."

Anglicans in west Toronto and Etobicoke are involved in a remarkable range of outreach efforts. These activities include: the Rev. David Burrows' Hunger Pa-

trol, a van which dispenses food and supplies to the homeless; a major food bank at St. James, Humber Bay; and a variety of outreach projects at St. Margaret's, New Toronto. Many members of churches in west Toronto and Etobicoke are also involved in recent visits to their MPPs to lobby for greater funding for housing in the upcoming budget, and for the development of a real anti-poverty strategy for Ontario.

All Saints, Kingsway is located at 2850 Bloor St. W., Toronto, one block east of the Royal York subway station. For more information, contact Maggie Helwig, (416) 537-7290, or email maggie@web.net.

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Red wine and Jesus on menu

BY STUART MANN

ON the cold winter nights of Lent, about 20 people gathered at Mo-Mo's Bistro on The Queensway in Toronto to taste wines, savour a delicious meal – and talk about Jesus.

The Rev. Stephen Drakeford of St. Matthew, Islington, started the "Red Wine and Jesus" evenings to bring the gospel to people who might not otherwise come to his church.

"There are lots of people in Etobicoke who go out for dinner and drink wine and know something about wine, and this seemed to be a natural way to engage people in the gospel," he says.

The gatherings were held each Wednesday evening and attracted people from both his church and the surrounding community. The evenings featured wine tasting led by a sommelier, a meal and a 15-minute talk by Mr. Drakeford on an aspect of Jesus' teaching involving red wine. Topics included the wedding at Cana, new wineskins and the last supper.

Mr. Drakeford said there was nothing wrong with holding the gatherings in Lent, which is a time

when Christians traditionally give something up. "I think that our spirituality is joyful. It's not about whipping ourselves to death, but about turning to God in all things – when we celebrate and when we're at meals with people. It's about integrating our spirituality with the day to day things that we do. At St. Matthew's, I've encouraged people to not necessarily give things up for Lent but to take on an extra devotion."

He said holding the gathering in a bistro is an important way of reaching people who would be hesitant to come to his church. "There's so much evidence that people are really interested in Christian spirituality, and yet the church is not bridging the gap. Part of the trouble is getting people to come inside the building. So it seems pretty biblical that it's not about getting people to come to where we are, but about going to where people hang out. That's really the idea – thinking about different venues to present the gospel."

He said the gatherings worked so well that he plans to do them again next Lent.

IN MOTION

Appointments

- The Rev. Barbara Hammond, Priest-in-Charge, St. Timothy, Newmarket, Feb. 1, 2008.
- The Rev. Canon Donald Beatty, Honorary Assistant, St. Luke (Dixie South), Feb. 4, 2008.
- The Rev. Sonja Free, Honorary Assistant, St. Matthew, Islington, Feb. 13, 2008.
- The Rev. Murray Henderson, Priest-in-Charge, Christ Church, Mimico, and St. James, Humber Bay, March 9, 2008.
- The Rev. Suren Yoganathan, St. George, Pickering, May 1, 2008.

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):
- Holy Family, Heart Lake (Brampton)
 - Parish of Lakefield
 - St. James the Apostle, Brampton
 - St. Mark, Midland
 - Parish of Coldwater-Medonte
 - St. John, Weston
 - St. John the Baptist (Dixie)
 - Ascension, Don Mills

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- Parish of Orillia South (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- St. Timothy, North Toronto
 - Holy Trinity, Trinity Square
 - St. Andrew, Scarborough
 - St. Paul, Lindsay

Conclusions

- The Rev. Canon Trevor Denny has announced his retirement. His last Sunday at St. Peter, Scarborough, will be May 31, 2008.

Death

- The Rev. Norman Green died on Sept. 11, 2007. A graduate of Wycliffe College, he was ordained in 1945 and served at Fenelon Falls, Palmerston, Milton, and Beamsville before becoming the Field Secretary for Wycliffe College in the late 1950s. A serious amateur astronomer, he left Wycliffe when he was recruited by the newly-opened McLaughlin Planetarium, where he spent his last working years as assistant curator. He retired in the late 1970s and spent his remaining years in retirement at Niagara-on-the-Lake and Virgil.

PRAYER CYCLE

- FOR MAY
1. Good Shepherd, Wyebridge
 2. St. Athanasius, Orillia
 3. St. David, Orillia
 4. Street Outreach Services (LOFT)
 5. St. George, Cooper's Falls
 6. St. George, Fairvalley
 7. St. James on-the-Lines, Penetanguishene
 8. St. James, Orillia
 9. St. John, Matchedash
 10. St. John, Waverley
 11. Crosslinks Housing & Support

- Services (LOFT)
12. St. Luke, Price's Corners
 13. St. Mark, Midland
 14. St. Matthias, Coldwater
 15. St. Paul, Washago
 16. Wycliffe Church, Elmvale
 17. Citizens for Public Justice
 18. York Central Deanery
 19. All Saints, Markham
 20. Christ Church, Stouffville
 21. Christ Church, Woodbridge
 22. Emmanuel, Richvale
 23. Grace Church, Markham
 24. Holy Trinity, Thornhill
 25. McEwan House (LOFT)
 26. Ingles House (LOFT)

27. St. John the Baptist, Oak Ridges (Richmond Hill)
28. St. Mary, Richmond Hill
29. St. Philip on-the-Hill (Unionville)
30. St. Stephen, Maple
31. Anglican Appeal

LOOKING AHEAD

Continued from Page 10
APR. 28 – St. Thomas à Becket hosts its 2nd annual musical presentation entitled "A Classic Concert" with organist Frank Iacino along with other musical instrumentalists. The concert starts at 8 p.m. The church is located at 3535 South Common Cr., Mississauga. A reception follows the event. Tickets available at the door for \$18. For more information, call (905) 820-9857.

MAY 4 – St. John, York Mills, 19 Don Ridge Dr., invites all to the 17th Annual Musicfest 'On Broadway.' More than 100 English handbells with organ, piano, and handchimes, along with vocal choirs. Two concerts with audience participation: 4 & 7 p.m. Free parking. Tickets are \$15 for adults, \$5 for children. Proceeds to benefit St. John's Handbell Program and charities including Sleeping Children Around the World. Doors

open a half hour prior to show time. Call (416) 225-6611 or email stjohns.musicfest@sympatico.ca.
MAY 14 – The Three Cantors in Concert. An evening of song, music and humour sponsored by St. George's, Barrie and St. John's, Craighurst, at The First Christian Reformed Church, 33 Shirley St., Barrie. Tickets \$20. Call (705) 726-8121 or (705) 835-2360. Also see our ad on page 8

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Priest defended human rights

Life lived in conflict zones

BY HENRIETA PAUKOV

In the Ven. Rafiq Farah's childhood home in the small town of Shefa Amr near Nazareth, in the region then known as Palestine, church was the center of the family's life. "There was nothing like television or radio, cars, fridges, running water or electricity," says Archdeacon Farah, honorary assistant at St. Andrew, Scarborough.

"My father and my mother were quite church-centred people. They had strong faith. My father knew lots of the Bible and the Koran by heart. They used to gather us every Sunday to go to church, and we said our prayers before we went to sleep."

After graduating from high school, run by the Church Missionary Society in Jerusalem, Archdeacon Farah was encouraged to study for ministry. "As there was no Anglican theological school in the area, we went to the Presbyterian school called the Near East School of Theology in Beirut, Lebanon," he says. "We had to get our university training at the American University. I got my theological diploma from the school of theology and my BA in religion from the university." He was ordained deacon in 1946 and became a priest in March 1948.

His work as a priest was to be more challenging than most of his Canadian colleagues can imagine. By this time, his country was embroiled in the conflict known as the 1948 Arab-Israeli War, which began as soon as the British mandate over Palestine came to an end. Hundreds of thousands of Palestinian Arabs departed from the territories that would become part of the new state of Israel. Archdeacon Farah was sent to Haifa, which had the largest Anglican congregation at that time in Palestine. The previous priest had left for Beirut because of the unstable situation in the country.

"They said to me: 'You are the youngest person among the clergy, you have no wife, you have no parents to live with you; we are sending you to Haifa,'" he recalls. "So I took the last train from Nablus to Haifa — no more trains have run between Nablus and Haifa, until the present day. When the train reached Haifa, there was heavy shooting between the Jewish and Arab quarters, and I took refuge in an office opposite the train station. I had to wait two hours before I could reach the house assigned

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to Archdeacon Rafiq Farah.

for my residence."

He set about reorganizing the life of the congregation, restarting the church school, and publishing a church periodical. He also got involved in helping Arab citizens affected by the conflict in the country, advocating for them with the police and the new military government.

"At the beginning, the people in Haifa had to defend their homes from being taken over," he says. "And secondly, people could not travel. The first two months or so in Haifa, people couldn't travel from one street to the other. Later it was, of course, relaxed a bit. But still they had to get permits to travel from city to city or from village to village. For me also it was difficult to travel to certain congregations. Sometimes there was only one bus a day, and I had to stay overnight in some villages."

He became chair of the Society for the Defence of Arab Minority Rights, which included prominent Jews and Arabs. "We had conferences, we had demonstrations," he says. "I wrote an article in the communist Arabic paper — there was no other paper in Israel in Arabic except the communist one. I didn't mind, so I wrote an article defending human rights."

He received support from the Jewish theologian and philosopher Martin Buber. "He wrote me a letter encouraging me in my position to fight for human rights, and many of his group joined me in my effort," says Archdeacon Farah.

During this time, he married writer Najwa Kawar. She helped edit the church magazine, which



Archdeacon Rafiq Farah

gradually transformed into a periodical serving the larger Arab community. After 17 years in Haifa, the couple wanted a more stable environment for their children, so they left for Jerusalem, which was at that time under Jordanian control. Archdeacon Farah hoped to take up a position managing a new translation of the Bible into Arabic, but that was not to be.

"I was prevented from taking that job because the Jordanians did not give me a passport," he says. "Then one priest of ours in Ramallah, near Jerusalem, was detained by the military because he was accused of helping in terrorist activities, so I was assigned to take his place in that city and I stayed nine years there." He served as the residentiary canon of St. George's Cathedral in Jerusalem and was a founding member of St. George's College in that city.

The family was then asked to go to Beirut in Lebanon and stayed another nine years. "Every year was worse than the one before," says Archdeacon Farah, who served as chair of the board of the Near East School of Theology and chair of the Society for Mentally Retarded Children. "You couldn't go freely from place to place except one or two streets nearby. We had shells

coming near our house.

"Then there was the Israeli invasion of Lebanon in 1982, and there was a siege in the city, and we had no fresh water or fresh food for a few months. We had to cope with people who were detained or killed. Two Britishers were shot by some people, and I was asked to have the service for them. The British ambassador gave me a working permit for England. So after these difficult nine years, I left for London, England, where I was honorary assistant in a parish in the Diocese of Southwark. I did two services per month for Arabs in London in different churches there."

He wrote a two-volume history of the Jerusalem diocese in Ara-

bic, as well as a smaller volume in English, and he translated C.H. Dodd's book *The Founder of Christianity* into Arabic. In the course of his research, he visited Canada, which he found "tidy and vast," and eventually made it the family's permanent home in 1997. In March, the people of St. Andrew, Scarborough, threw a party to celebrate the 60th anniversary of Archdeacon Farah's ordination to the priesthood.

When asked what motivated him during all those years when he chose to take an active part in defending human rights, he replies simply: "I was young, you know, and I had ambitions to do something for people."



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St. Leonard's Anglican is celebrating its 100th year

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