

Church reaches out to Russians

Bishop's Levee brings out smiles



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The Anglican

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Council shortens May synod

Registration fee reduced

BY STUART MANN

DIOCESAN Council has decided to shorten the residential part of synod in May 2009.

Council made the decision at its meeting on Dec. 18 after having a long discussion about the effects of the downturn in the economy and the previously approved increase in the synod registration fee.

The residential part of synod, to be held at Durham College in Oshawa, was to begin on the evening of Thursday, May 28 and end at noon on Saturday, May 30. The registration fee was to be \$350 per person, which included food, accommodation and rental of the meeting space and audio/visual equipment.

The second part of synod was to be a one-day gathering at St. Paul, Bloor Street in November to discuss financial matters.

In light of the concerns about the economy and the increase in the registration fee, Diocesan Council discussed up to four different op-

tions for synod, each designed to decrease the registration fee.

The options ranged from the original two-and-a-half day residential (overnight) meeting in May and a single day in November, to one day in November.

In their discussion, council members expressed their desire to reduce the registration fee but also to give synod enough time to have meaningful discussions on important matters.

The residential part of synod is typically a time for synod members to come together to worship, learn about the work of the church in the diocese, have Bible study, engage in collective discernment on important matters and receive the Bishop's Charge. An important aspect of the residential synod is that it allows Anglicans from across the diocese to get to know each other and form friendships and partnerships.

The residential synod planned for May was to feature a presen-

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The Rev. Philip Roderick, founder of the Contemplative Fire and Quiet Garden movements in England, leads participants in prayer during retreat at St. Paul, Bloor Street.

PHOTO BY MICHAEL HUDSON

Contemplative prayer catches fire

Seekers drawn to silence, simplicity

BY HENRIETA PAUKOV

A visitor to St. Paul's, Bloor Street, might have been pardoned for feeling slightly puzzled at the scene unfolding in the Great Hall on the morning of Dec. 5. Chairs were strewn haphazardly on the ground, some upright and some upside down, and a quiet group of people was slowly wending its way about the space, each person choosing his or her own path among the chairs. The silence in the room was

occasionally broken by voices dramatizing the words of Isaiah 40, that Sunday's reading.

The participants were not rehearsing a play; they were experiencing the Gospel in a creative way, as part of a unique Advent retreat called Contemplative Fire. The retreat included meditation to the sound of a drum, small-group reflection and sharing, walking meditation, and the Lord's Prayer expressed through movements rather than words. "Walk-

ing and the body are really useful ways of engaging with the truth," said the retreat leader, the Rev. Philip Roderick, founder of the Contemplative Fire and Quiet Garden movements in England.

Contemplative Fire communities are groups of people who are drawn to silence, stillness and simplicity and who seek to engage with God in a creative way. "Many people in our hyperactive world are just so soaked with

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Michael Harvey

'Would you like to come to church?'

BY STUART MANN

MICHAEL Harvey would like every Anglican in the diocese to ask a friend or relative one simple question: "Would you like to come to church with me?"

He says the results can be surprising. Last year, for example, 31,000 people in the United Kingdom returned to church after someone invited them.

"For me, it's all about belonging," he says. "People want to belong, and we need to find a space

for them."

Mr. Harvey is a spokesperson for Back to Church Sunday, a movement which started in the U.K. in 2004 and is spreading to churches around the world. He spoke recently to Diocesan Council.

He said Back to Church Sunday is not another program for parishes to run. "If we had to run a training program, it would last 30 seconds, because there is only one key question: 'Would you like to come to church with me?' The whole day is designed to encour-

age members of our congregations to ask that one simple question."

Diocesan Council has designated Sept. 27 as Back to Church Sunday in the Diocese of Toronto.

Mr. Harvey said there are many people who would come back to church if someone invited them. However, most church members are too timid to try. "You see, we're afraid to ask, and they're afraid to come."

Mr. Harvey was one of the organizers of the first Back to Church Sunday, held in the Diocese of

Manchester in 2004. About 160 churches took part, and 800 people responded to an invitation. "We were gobsmacked," he said.

Since then, the numbers have grown significantly. In 2007, 20,000 people in the U.K. returned to church. Of those, 3,000 became regular church members.

Typically, he said, each church will see four or five people returning to church. But if hundreds of churches take part, the overall number can be large, he added.

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Retreat draws more than 100

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sound and noise and busy-ness that they are longing for a bit of space and peace," said Mr. Roderick to explain what draws people to contemplative practice.

The type of worship that participants experienced at the retreat is intended to speak to all senses, said the Rev. Anne Crosthwait, associate priest at St. Paul's, who organized the event. "We might notice the way the voice carries or the lantern that's used," she added. "It gives God's spirit more vehicles to communicate with us." Ms. Crosthwait said that the retreat was also an opportunity to explore whether God is calling contemplatives to draw together in the Diocese of Toronto.

The sheer number of participants—more than 100 people from several denominations and from as far away as the West Coast—as well as the participants' reasons for attending certainly suggest that there may be a longing for this sort of community. "My personal journey has been one of meditation and contemplation, so the opportunity to meet others from a similar vocation was one reason I was drawn to the conference," said James LeBlanc, a student at Wycliffe College. "The second reason [I'm here] is to understand ways that people can experience God in a very incarnational way, through meditation and groups.

"One of the reasons that churches are shrinking in numbers is that we are not offering people experiences; we are giving them programs and agendas. How do we break into the realm of the

imagination and into the spirit that is everywhere, and give people an opportunity to come together in that embodiment of spiritual life?"

Christians have reclaimed contemplative practice in the 20th and 21st century, after a period of decline after the Reformation, said the Rev. Tay Moss, who offers a Wednesday morning contemplative eucharist at the Church of the Messiah in Toronto.

He explained: "It really began with people like Thomas Merton, who took a look at what was happening in the East with Buddhism and so on and said: 'Hey, wait a minute, weren't we Christians doing that back in the Middle Ages?' So they recovered a lot of the traditions of Christian meditation, and this renewal manifests in different movements within the church.



The Rev. Philip Roderick uses drum to lead meditation.

PHOTO BY MICHAEL HUDSON

"A good example is Contemplative Outreach, which is Thomas Keating's program of Christian meditation. Another example is Contemplative Fire, which is one of the Fresh Expressions coming out of the U.K. And the contemplative eucharist at Messiah is a

similar sort of thing. It's just different voices saying the same thing."

Council debates options for synod

Continued from Page 1

tation, discussion and Bible study on what it means to be a mission church. There was also time being set aside to use the *indaba* group process to continue the dialogue on same-sex blessings.

Bishop Colin Johnson summed up the challenge facing Council: "I think it's important that we come together and allow time to have conversations about issues of depth at synod," he said. "On the other hand, in these economic times we need to be responsive and supportive of one another even if that means less time to be together."

Some council members said the original plan for the residential synod and the registration fee is justified because synod is the diocese's governing body and needs to have ample time to meet and plan for the future. Others on council countered that other organizations are scaling back because of the economic downturn, and synod should do the same.

Council considered giving synod members who lived close to Durham College the option of not staying overnight, thereby reducing their registration fee. However, it learned that that would drive up the cost for those who traveled from far away and had to stay overnight.

Some council members questioned the purpose of synod. They said it was primarily a business meeting and could be held in one day, with any other discussions taking place in the episcopal areas, thereby eliminating the need, and cost, of staying overnight. Others said that synod played an important role in bringing together people from across the diocese, and should be held over a two-day period.

After more than an hour of discussion, council voted in favour of reducing the time of the residential synod and the registration fee. The plan is that synod will now be held from Friday, May 29 at 10 a.m. to Saturday, May 30 at 3 p.m. The registration fee will be \$250 per person. Synod will also meet for one day in November to discuss financial matters.

Bishop Johnson praised council for its careful deliberation. "Council gave this prayerful consideration and came to a decision that most of us could live with," he said. "We might not be able to do everything we wanted (at synod), but we will find a way to discuss and reflect on issues of depth."

The agenda committee will review the agenda in light of the reduced time for the residential synod. The agenda will be brought back to council in January or February and then made available to synod members when it is approved.

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The Rev. Claire Goodrich Dyer tries out translation equipment with, from left, Alex Krivoslikov, Father Nestor Mikhailechko of St. Seraphim of Sarov and the Rev. Canon Bruce Mutch, honorary assistant. Ms. Goodrich Dyer blessed the equipment on Jan. 11.

PHOTO BY MICHAEL HUDSON

Vibrant service enriches my Anglican experience

BY ANDREA GREENIDGE

Thirteen years ago I attended our diocese's first black heritage service – and I was hooked. I didn't know what to expect from the service, which was held during Black History Month, but I walked away with a greater sense of who I was and the role the church played in my life.

Over the years, the service has included preachers from Canada, the United States, the Caribbean and Africa. Regardless of their origin, their messages have always resonated within me. I have been reminded that the obstacles I face are not unique to me – they are shared by others from all walks of life. At other times, I've learned that many of the triumphs of blacks have gone unnoticed and should be honoured. The sermons have always had an undertone of encouragement, perseverance and pride; this has contributed to my self-confidence to this day.

Seeing liturgical dancers in vibrant colours move down the aisle, or the choir processing to a drum beat, or the congregation swaying to steel pan music, has enriched my Anglican experience. My exposure to this style of worship has taught me that the church has many faces; it can be very exciting and moving



Liturgical dancers perform during the black heritage service.

PHOTO BY MICHAEL HUDSON

when the occasion warrants it. The most important thing I've learned is that the liturgy should be an expression of the church community's gifts, talents, and intentions. In this way, individuals feel a greater connection to the Divine and to each other.

Specific moments that stand out in my mind are the ones that express unity – hundreds of voices sounding as one while singing the Black National Anthem, or seeing hands linked together in the air during the Lord's Prayer. These demonstrations of harmo-

ny encourage me and make me hopeful; they stand in stark contrast to the negative reports in our daily news.

For the past four years, I have served on the committee responsible for planning the service. Working with committee members has been rewarding. Although I may resemble them in skin colour, our stories are unique. Being able to share experiences and ideas with them has given me insight into myself and the wider community; it has allowed me to embrace my strengths and offer my skills with greater ease.

I'm looking forward to the stirring sights and sounds at our upcoming celebration of the black heritage of our church on Feb. 22, and I encourage you to attend. This year's theme is "Under the Banner of God's Love," which focuses on us being unified with God and one another. I anticipate being enriched by yet another worship experience, as I have been over the past 13 years.

Andrea Greenidge is a member of St. Hilda, Toronto. The diocese's annual Black Heritage Service will take place at St. Paul, Bloor Street, Toronto on Feb. 22 at 4:30 p.m. The Rev. Dr. Kortright Davis from the United States will preach. All are invited to attend.

Back to church

Continued from Page 1

A number of churches in the Diocese of Toronto have already expressed interest in taking part in Back to Church Sunday this year. In the York-Credit Valley episcopal area, for example, clergy and regional deans are discussing it with Bishop Philip Poole.

"It's a very simple concept that can have a positive and long-lasting effect on our parishes," said

Bishop Poole. "It's something every Anglican can do."

Bishop Poole said Back to Church Sunday can be a simple yet powerful response to Bishop Colin Johnson's charge to synod, in which he challenged parishes to grow by two per cent a year. In his charge, Bishop Johnson asked, "For congregations of 50 worshipping people, that's one new person. Could you do that? Could you invite

somebody to 'come and see?'"

All the bishops are excited about the opportunity to work with the parishes in their areas to make this a success, said Bishop Poole.

More information about Back to Church Sunday will be published in *The Anglican* and on the diocese's website in the coming months.

Church reaches out to Russians

Buys translation equipment

BY CAROLYN PURDEN

A church in North York is planning an unusual mission into Toronto's Russian community that includes offering simultaneous translation of English worship.

St. Theodore of Canterbury is situated south of Steeles Avenue and west of Yonge Street, in the middle of one of the largest Russian communities outside Russia.

The church hosts a Russian Orthodox congregation that meets Sunday afternoons, says the Rev. Claire Goodrich Dyer, incumbent, and through talking to some in the Russian community she has discovered a significant need that she believes St. Theodore's can meet.

She says that many Russians who claim Russian Orthodox as their religion have no Christian memory because of communism. "While some are drawn to the Russian Orthodox Church because of tradition, many find it very formal with not much sense of community," she says.

The language used in the service is not the language of the street, she adds. "It's rather like going into a Roman Catholic church and finding a Latin service."

Although some Russians do not like the formality of the Orthodox service, they are not drawn to less formal denominations such as the Baptists. The Anglican service, she says, offers a happy compromise with its priests, vestments and eucharist.

The Anglican Church also offers another attraction. Like other immigrant communities, Russians are keen to become Canadians and to learn English. Attending an English-language church is a way of increasing language proficiency.

Launching a mission into such a culturally and linguistically dif-

ferent community is a challenge that requires preparation and support. Ms. Goodrich Dyer says the York-Scarborough episcopal area has offered to fund the mission but it requires a three-year plan.

Accordingly, a focus group comprising members of the parish and the Russian community is meeting to find out from the community what it needs. "You have to meet with the community and ask them what they need," she says. "It comes out of the community, rather than just putting a notice outside the church. It's a whole new way of approaching mission."

She adds, "I do believe that we are here to serve the whole community, not just Anglicans. We live in a post-denominational age."

The church has already purchased simultaneous translation equipment – at a cost of about \$1,600 – that consists of a transmitter and headphones and 10 receivers with headphones. "It's an option and worshippers can use it when they like," she says. "It's a good segue into English."

She has also obtained the volunteer services of a Russian translator who has been offered by the Russian Orthodox Church, which is enthusiastic about the project. She says the Russian Orthodox priest, Father Nestor, welcomes the Anglican mission and is keen on the two congregations serving the community together.

"He sees a great need for pastoral work in the Russian community and he doesn't see us as competition to him," she says.

While she hopes St. Theodore can offer Russian translation at the main weekly worship service, she realizes she may have to start with just one service a month. "I'm very cautious about doing it right," she says. She hopes to have the program in place by Easter.

BRIEFLY

Archives reading room re-opens

The Archives reading room at the Diocesan Centre is now open to the public on Tuesdays and Wednesdays, 9 a.m. to 4 p.m. The Archives were closed during recent renovations.

Area bishops' offices move

The York-Scarborough and the York-Credit Valley area offices are

now located at the Diocesan Centre at 135 Adelaide St. E., in Toronto. Carol Brunton is the assistant to Bishop Patrick Yu and Bishop Philip Poole. The new phone number is (416) 363-6021, ext. 253.

Corrections ministry seeks volunteers

The Bridge, an ecumenical arm of the church that provides a direct link between adult and young male offenders in correctional institutions and the community, needs volunteers. "We believe that the church provides many of the human and spiritual resources necessary to assist offenders," says Garry Glowacki.

Where will we put our hope?



In a few weeks we enter the season of Lent, a time of self-chosen austerity to renew our connection with God.

This year many will cope with involuntary privation. The economic turmoil of layoffs, tight household budgets and pension plan losses have moved many from a place of relative security to an experience of baffling uncertainty, trammled anxiety, even gnawing fear. Many in our own province have been in that space for years; some have known nothing else.

So how will this state of anxiety shape our Lenten observance? What does our faith in Jesus Christ have to say to our troubled society? In the family stories of the people of God, there have been many times of crisis. The prophets speak of drought and locust plagues, economic disasters for an agrarian culture. The stories of the judges and the histories of the kings of Israel are full of social, economic and political turmoil.

All of these times became moments of choice, most starkly put by Moses as the people of Israel are about to enter the Promised Land after their long journey through the wilderness of Sinai: "Today I set before you life and prosperity, death and adversity (Deuteronomy 30:15)."

"Whom will you serve?" Moses asks. "In whom will you put your trust?" These are deeply theological questions and acutely practical ones.

Choice. In uncertain times, our choices appear to be very limited. Yet choices are made daily by individuals and by societies.

The ancient texts of our faith have a powerfully contemporary message for us. The choices we make do make a difference and it

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

is precisely in tumultuous times that significant choices need to be made. What are your priorities? What values shape your community? Whom do you notice? Who has a claim on your compassion? To whom do you pay attention? Whom will you support? Whom do you trust?

I was in the United States recently and noticed, as if for the first time, that their currency has the American motto printed on every bill: "In God We Trust."

How ironic that so many around the world placed their trust in the money rather than in God to whom the money itself pointed! For as important as it is, we have seen how fickle and false a god money can be for those who place all their hope in it.

Make no mistake: there has been real loss and deep pain in the current recession. For some it may have been only an inconvenience or temporary setback. For others it is more clearly a matter of life and death – spiritual, psychological, physical.

Let's remember that God also has made choices. Our faith tells us that God has chosen to create us and enter into a loving friendship with us. God chose to enter human life through Jesus, choosing the vulnerability of a fully human life at a crisis point in history to reveal his saving love. God loves us so much, he gave us his Son, and continues to give us the Spirit.

The gospels tell us that Jesus used the ordinary interactions of everyday life to invite us into that life-giving relationship. Conversations developed over meals, on fishing expeditions, and as he walked. Ordinary people, in their

questions, in their certainties, in their need for healing or forgiveness, met and were given new life by the Holy One in their midst. The political and social turmoil of the times provided the context for his betrayal and death. But God remains trustworthy: his love for his people does not end in a sacrificial death or in willful betrayal but in joyful resurrection and the promise of new life for all.

From God's choices, we discover that we have an essential and inalienable value, not for what we do, not for what we earn or produce, but for who we are – beloved children of God. And if individually beloved, then beloved as a community that shares in God's mission to all people. Our value and our values are linked.

Our current crisis offers us a particular, if painful, moment to examine and choose again the values that will shape our life together: faithful generosity, hopeful action, loving compassion. Both individuals and our society can choose life – real life and not an easily shattered illusion.

Where do we put our hope? In whom do we place our trust?

Advent is usually seen as the season of hopeful expectation. But perhaps the more somber Lent is the true season of expectant hope as we prepare to celebrate the Easter resurrection. The traditional Lenten disciplines mark a simplification of our lives, a charitable openness to others in need, an intentional gathering in community, a renewed contact in everyday life with the living God who calls us his own through personal and communal prayer and study. Now is the time to re-orient our trust and our hope.

God incarnate in Christ and present in the Holy Spirit is the gold standard in trustworthiness.

In God we trust. We shall not hope in vain.

Will you act?



Another long Canadian winter is matched this year by a long season of Epiphany, which stretches over seven Sundays. It began with the visit of the wise men, followed by Jesus' baptism in the river Jordan.

We then journey with Jesus through his early ministry. He calls his disciples, and for three Sundays we read of him performing miracles of healing. Finally we are brought to the Mount of Transfiguration, where we behold Jesus in all his glory.

While all this is happening in your church, Sunday by Sunday, life continues to unfold. The snow falls and the shovels and snow blowers come out. The financial markets continue their ups and downs. Nominating committees are out recruiting new wardens and others to step into leadership roles. Church bulletins remind you that you haven't finished your vestry report, which is due tomorrow. Super Bowls are played, wars and conflicts continue, and disease, famine and disaster touch the lives of millions of our sisters and brothers.

Epiphany is about surprises – sudden, intuitive insights into the essential meaning of something, often initiated by some simple, commonplace occurrence. These epiphanies come through our day-to-day activities, as God touches our lives and the lives of others.

BISHOP'S OPINION

BY BISHOP GEORGE ELLIOTT

God broke into the reality of our lives with a son. That child grew into an adult and, in his baptism, began a ministry that would bring salvation to all humankind. "This is my beloved son, with whom I am well pleased." That was surely a surprise to those standing on the riverbank, watching John baptize Jesus. The response to "Come and follow me" was certainly a surprise to the family and friends of Peter and John as the two dropped their nets and followed Jesus. Those who were healed by Jesus' loving touch also encountered the unexpected.

It wouldn't make a lot of sense to ask how God is going to surprise us in the year ahead. If we knew, there would be no surprise. However, as we journey through Epiphany, are we willing to let God act in our lives? What are those longings buried deep within our hearts that cry out to be fulfilled? Jesus seems to have an uncanny way of cutting to the very core, enabling the women and men he encounters in the scriptures to yield to God's will. All of a sudden, a whole new future lies open to them. Whether it be as Jesus' new disciple, as a leper freed not only from disease but from the life of an outcast, or as a father whose dying daughter is re-

stored to good health, God's touch brings new possibility and hope.

It might be helpful to look back and reflect on how God has surprised you in the past. If your encounters are like mine, they will undoubtedly involve not just God but other people whose love, care, and support enabled God to surprise you. My experiences at the Lambeth Conference still remind me of the wonderful breadth and depth of our Anglican family and the ways in which I can continue to support my sisters and brothers in Christ around the globe. In our Bible studies and *indaba* group discussions, I was touched and inspired by the stories I heard of the challenges others faced in their dioceses and homelands; yet time and again, I listened with surprise and joy at God's faithfulness to them, all too often in the midst of horrific circumstances.

The good news for you and me is that God acts. God has acted in the past and will continue to act in the future. Epiphany, then, is a time to celebrate God at work. It is a time for prayer and reflection as we seek to open ourselves to God's reshaping of our lives. It is also a time to recognize that God might be ready and waiting to use us to surprise someone else. There is no shortage of need waiting for our response. It stretches from our doorstep to every corner of the world. Epiphany is a time to act. God is acting. The question is, will you?



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In the Diocese of Toronto:

A community of 285 congregations in 217 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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The Rt. Rev. Philip Poole

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Two's company, three's a team

BY JOHN BOWEN

I suppose you might say James was a seeker. When he arrived in Toronto as a graduate student that fall, he was looking for something or someone to help him understand Christianity. Then, through a succession of links, he got in touch with me. Could we meet and talk?

We met in a university coffee shop. After the preliminaries, he asked, "So, if I become a Christian, will I have to vote Conservative for the rest of my life?" I've had lots of conversations of this kind over the years, but I confess that was a new opening line.

In the weeks that followed, we talked about many things – the historical basis for Christianity, the reputation of the church in the world, and, not least, what it might mean for James to live as a follower of Jesus (including, of course, how he might vote). Then, some time before Christmas, he emailed me to say, "I've opened my heart to God in the way that we've talked about. I didn't expect to feel differently, but I do. I feel more alive than I've ever felt before."

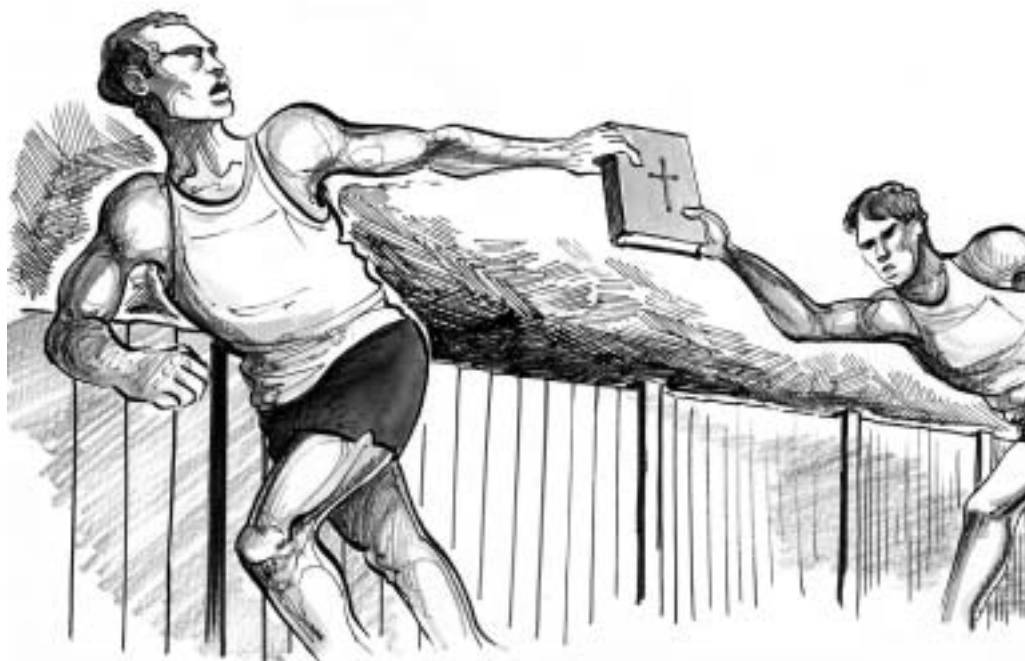
From that point on, our weekly conversations took a new turn. In particular, we began to read the gospels with a new intensity – two students of Jesus trying to learn from our teacher. The first time we did this, James brought a Bible with him. I didn't even know he owned a Bible. Out of idle curiosity, I pulled it across the table and opened the front cover. There I read, "To James, from Dave." It was dated a few years earlier. "Who's Dave?" I asked.

"Oh, Dave was my best friend in high school," he replied. "He was a Christian, and we had lots of discussions about faith over the years. But he never managed to persuade me. Then, when we graduated, he gave me this."

Our Bible studies continued through the school year. They were lively, intriguing, edgy and often humorous. As spring drew on, he said, "By the way, I have a friend coming to see me at the end of term. I'd like you to meet her."

"Who's that?" I asked.

"Meredith and I dated through university," he replied. "She was a Christian. Towards the end of our undergraduate years, I asked her if she would marry me. She told me she couldn't marry someone who wasn't a Chris-



tian. At the time, I thought, "What is this fascist religion where you can't marry whoever you want?" James smiled ruefully. "Now I understand perfectly."

So one fine May morning, I was introduced to Meredith. And as I shook her hand, I smiled and said, "Nice to be on the same team as you." Because I was.

So who was the evangelist in James's life? Me? Well, in a way I suppose I was. Certainly I was the person who just happened to be around when he decided he wanted to be a follower of Jesus. Maybe our discussions were the final nudge he needed; I don't really know. But I do know that Jesus several times spoke of the work of the Kingdom (of which evangelism is a part) as akin to farming – a process with several stages, from sowing to reaping, all of them overseen by God. Paul understands this principle when he writes, "I sowed, Apollos watered, but God gave the increase."

So in James's case, I was the reaper. But of course, I could not have done what I did unless Dave had sowed the seed and Meredith had watered it. It was almost as though Jesus had me in mind when he said (also in the context of evangelism), "Others have laboured

and you have entered into their labour."

I sometimes wonder how Dave felt when he and James parted ways after high school. He had certainly "laboured" to be a good witness, but I think in his place I would have felt discouraged. I would have thought: "I had so hoped that James would become a Christian, but he didn't. If only I had been smarter, prayed more, been a better friend. Maybe that Bible will help him . . . if he reads it." I wonder if Meredith felt the same. Each of them knew him for three years. Over that time, they bore consistent daily witness by their lives and their words. I, by contrast, knew James for three months. Frankly, I had the easy job, the fun job – for me, anyway, it was pure joy.

But God, who oversees the whole process of evangelism, used all of us in different ways to help James move to become a follower of Jesus. The work of evangelism is the work of the whole Body of Christ. And when people finally become Christians, then, as Jesus knew, "sower and reaper . . . rejoice together."

John Bowen is the director of Wycliffe College's Institute of Evangelism.

EDITOR'S CORNER

BY STUART MANN

Yes you can

We walked rather timidly over to the stands, our new skates clunking awkwardly in our hands. There was a game of shinny going on, the skaters whizzing around the ice at shocking speeds. The puck sounded like a bomb going off when it hit the boards.

"Perhaps this was a mistake," I thought. I smiled reassuringly at Susan and the kids. They stared back, not at all sure that they wanted to proceed.

It was all my idea. In a fit of boredom and lethargy over the Christmas holidays, I had decided to take us skating. We needed a winter activity, I declared. Skating seemed just the ticket.

Now that we were at the rink, however, I wasn't so sure. The niggling little doubts came back again: someone might fall and hurt themselves; buying skates for a family of four wasn't cheap; I hadn't skated in 25 years and wasn't sure if I remembered how to. My list of doubts and excuses was a long one.

A buzzer sounded and the hockey players began to leave the rink. Our turn was next. Some other families, as timid as we were, came over to the stands and sat down. The last of the hockey players stepped off the rink and the ice beckoned.

"Well, let's get our skates on," I said. I laced on the kids' skates, then my own. We all stood up rather shakily and made our way over to the ice. That first step could be a wild one, I thought.

I put one skate on the ice, then the other, both hands firmly clutching the boards. The surface seemed insanely slippery, but by some miracle I did not flip.

"Okay, give me your hand," I said, reaching out to my son. He basically fell into my arms and I held him like a sack of potatoes. His skates skittered madly on the ice. "It's okay," I said, "You'll get it."

We started forward, my ankles bent, his legs flinging in all directions. We weren't exactly skating, but we were moving over the ice. "This is fun," he yelped.

To my great surprise, it was fun. In fact, it was marvelous. And with those first few steps on the ice, all my doubts and excuses vanished.

I realized that God had already put into my life all the things I needed to go skating – or anything else, for that matter. God has given us the ability to do anything; we just have to believe it. Once we do, we can look our doubts and excuses directly in the eye, put them on the shelf, and go have fun.

One thing you can never get back

BY AMIT PARASAR

Just before New Year's Eve, I went to visit one of my roommates from university. I had recently learned that his newborn niece, Sophie, had been diagnosed with a rare genetic disorder that would limit her lifespan to a maximum of a year. Realizing that I might not have a chance to see little Sophie if I kept putting the trip off, I took time off from work to visit her.

When I first heard of Sophie's condition, I immediately prayed on the matter. I believe that God has a purpose for all of us and that in Sophie's short time on earth she would fulfill her purpose. I believe that God brought her into my life to teach me something. Perhaps this was part of her purpose.

When seeing Sophie, I could not help but hear the voice of my boss who often asks our clients: "What is the one thing you can never get back?" The answer, of course, is time. Time is precious. No matter how long we live, we don't have a lot of it. Sophie has been a strong reiteration of this point for me. Thinking of her has led me to the conclusion

that time is one of God's many gifts to us.

I am reminded of the parable of the 10 minas in Luke 19 (a mina was the currency at the time that amounted to approximately three months' wages). A wealthy man gives his servants a mina each and embarks on a long journey. When he comes back, he asks what return the servants made on his investment. One servant returns with ten minas, another with five, and both are rewarded for their work. However, one servant returns the same mina that the master had given him. The master is angry with the third servant and takes his mina away. The master is God and we are the servants. The question that this parable is asking is quite simple: what have we done with the gifts that God has given us? What have we done with the time that we have been afforded?

In my personal reflection on the past year, I know that I have not spent my time well. I have wasted time dwelling on anger. I have done things that I now regret. Living a life without regret is one of the major themes of one of my favorite movies, *The Last Samurai*. For men like the samurai, warriors who

know that their lives can end at any moment, it makes sense that living a life without regret would be so important. As we usually regret our evil deeds, we must realize that the evil we commit is not only a sin against God and one another, but also a sin against ourselves because we have just wasted precious time, and we will never get that time back. We have stolen from ourselves.

I've never been one to make New Year's resolutions, but this year, in honour of Sophie, I have made one that I encourage all who read this article to adopt. I will do my best to spend all of my time being the man that God wants me to be. Feeling anger is natural, but dwelling on it breeds unhappiness, so I will invest my time in being better than I have been. As the age-old saying goes – yesterday is history, tomorrow is a mystery, but today is a gift. That's why it's called the present. Time is precious. Use it wisely.

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

In tough times, our calling becomes clear

Sometimes the History Channel has good programs. I watched one recently that showed the ruins of some ancient churches in England. I do not remember much about the program, except for the images of those long abandoned places of worship. The floors were overgrown with grass and shrubs. The stained glass windows had disintegrated and no longer refracted light onto the community of faith. The towering steeples had tumbled to the ground. The walls had collapsed, leaving only the tall, thin arches.

It was the arches that caught my attention. They no longer met at the top to support a ceiling. Instead, they were doing something else: these towering columns of limestone looked like fingers emerging from the ground, stretching toward heav-

CASUAL OBSERVATIONS

BY THE REV. MICHAEL CALDERWOOD

en. After 1,000 years, what remained of these houses of prayer were the fingers reaching up in that ancient gesture of supplication and petition.

That is at the core of who we are as church: a people not only learning how to pray but simply yearning to pray. When everything else has fallen away, we endeavour to shape our lives into that simple posture where hands and hearts are immersed in prayer. In this re-shaping, there is a re-engaging. Prayer removes those walls around the heart, freeing us to re-engage with the world in a new way. Prayer helps us to set aside some of our fear and anxiety and move into a

place where decisions are made based on call and trust.

I believe that our lives are all the more fulfilling when we get in touch with that desire to pray. Like those who are thirsty, we find living water. Like those who are weary, we find rest. Like those who are afraid, we find hope. Prayer helps us hear the voice of God amidst all those unsettling voices that at the time seem so convincing but in truth are only lies and deception.

There is no question that we are surrounded by unsettling voices. Some of those voices can be heard in this global economic crisis. I admit that I do not understand all the intricacies of

what is going on. However, I know that the personal cost to many workers and their families will be significant; because of that, the demands on our churches will likely increase. When things become difficult, there is a temptation in our churches to cut back and employ financial restraint. I am not sure that is always the best response.

When the needs of the world are greatest, I believe our calling becomes clear. But we need to listen for our calling. And so we pray, learning a new language rooted not in fear, greed or panic, but in humility, compassion and generosity. As we try to be attentive to God's voice, hidden and holy desires come to the surface.

Prayer carves out some space, helping us to be still and to listen. I saw remnants of that desire to listen in those ancient arches on

the History Channel. I saw that profound stillness still alive in those arches stretching to heaven. In one scene of the program, the wind blew and there she was, Holy Wisdom, still breathing through the church, blending our voices with all of creation.

We are God's people, a living body, a holy temple. There rests within us that desire of the first disciples who cried out, "Lord, teach us to pray." And that is what we do, in all circumstances, without ceasing – no longer distracted by many things, but choosing the better part of quietness and holy listening, finding richness in poverty, joy in surrender and the answer to our deepest longing.

The Rev. Michael Calderwood is the incumbent of St. Paul, Brighton.

Attuned to God's gentle nudging

BY HELEN ROBINSON

"What plans do you have for next year?"

A friend asked me this question at the end of a pleasant pre-Christmas gathering. I froze. I couldn't come up with an answer.

Later that evening, after my company had left, I asked myself why I had been unable to respond. I hope to return as a member of synod. I will continue to be part of ministries and activities at my church. I will meet with a spiritual director once a month to discern how God is present and active in my life. So why couldn't I articulate these intentions?

My mental response to my friend was, "I don't know. It de-

pends on what God has planned for me." But I don't like the word plan. It feels very solid and doesn't imply flexibility. I would rather say, "It depends on what God has in store for me."

Henri Nouwen writes that people seem to have a fear of empty spaces. We want to fill them up. An empty space means that something may happen to us that we cannot predict, something that is new and will lead us to a place we do not want to go. I sometimes think that if I fill my life with too many concrete plans, I may miss the new and unpredictable directions God may wish to lead me.

It is important for me to notice the patterns in my life. For several years I participated in a sec-

ular meditation program at a local Buddhist centre. When I stopped attending the centre, I also stopped meditating. That was 15 years ago. Now I have connected with a Christian meditation practice at my church. I don't think this is accidental. God has just been waiting for the right moment to redirect me.

I don't know how God will engage me in the months ahead. In *God of Surprises*, Gerard Hughes writes that our treasure lies within us. It is in our inner life of emotions, desires and dreams that God meets us. I was surprised and delighted this past December when I attended a retreat led by the Rev. Philip Roderick, founder of Contemplative Fire, part of the Fresh Express-

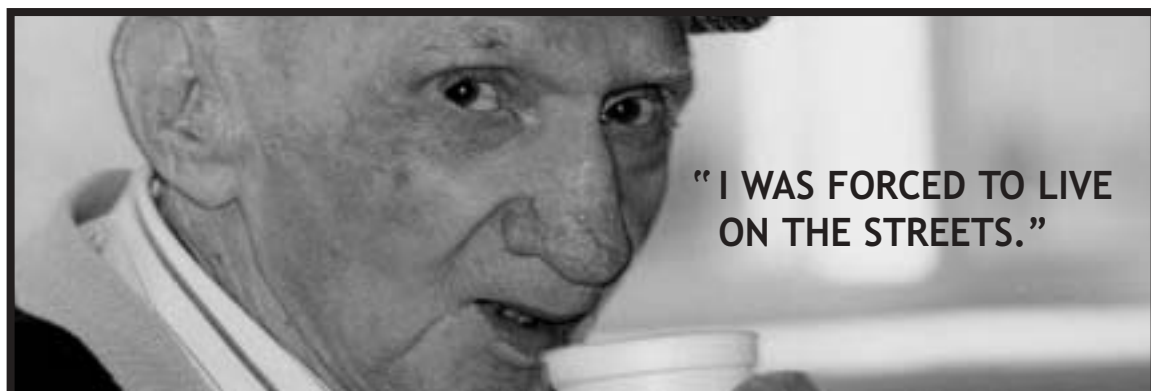
sions movement of the Anglican and Methodist churches in England. Flowers and plants transformed the Great Hall at St. Paul, Bloor Street into a garden. At one point during the weekend, chairs were turned upside-down and sheets were hung from wall to wall, so we might experience what it would feel like to be in the wilderness. As Philip introduced us to body prayer, accompanied by chants on his drum, I was reminded of a long-buried interest in how to help people worship.

When I meditated with Buddhists, I had to constantly define who I was as a Christian. God took me away from my comfort zone. He pushed my personal boundaries. I expect he will do

that during the remainder of my life. I need to listen to the internal nudging that indicates that God wants me to move on. At times I can be irritable and restless. This isn't necessarily a negative sign. It sometimes means that I am ready to express myself and write. It can also mean that the next growing season is about to start.

God sowed some seeds in me at the Contemplative Fire retreat. He also revived some seeds that were dormant. I sense God is pointing me in a new direction. My curiosity is aroused.

Helen Robinson is a member of St. Paul, Bloor Street in Toronto.



"I WAS FORCED TO LIVE ON THE STREETS."

Jack — who's now 78 years old — was a former probation officer and clergyman. He was homeless for five years. He was forced to live on the streets because of health reasons and not enough income to maintain housing. Living at LOFT Community Services' St. Anne's Place has been the turning point of Jack's life during his senior years. He now has a place to call home and staff care that enables him to live a life with dignity and hope.



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New Year's greetings

St. James Cathedral was the place to be on Jan. 1 for the annual Bishop's Levee. The event, attended by 350 people, featured festive music for brass and organ, a ringing of the bells, a celebration of the eucharist and the traditional New Year's greeting. Photographer Michael Hudson captures the day.



Family members enjoy the festivities.



As usual, the refreshment table was a popular spot.



Bishop Philip Poole and his wife Karen greet Javon Samuel.



Archdeacon Peter Fenty greets Dave Robinson, the Rev. Heather McCance and their daughter Cara.

Make the most of the gift of time

BY BISHOP ANN TOTTENHAM

“What are you going to do when you retire?” In the months leading up to my retirement, many people asked me what I planned to do in the years ahead. I had no idea what to say in reply. It quickly became apparent that, beyond knowing I had a place to live and an adequate pension, I had no retirement plans and neither the time nor the energy to make them. This lack of foresight embarrassed me then but, in retrospect, I have come to realize that this was actually an excellent way to begin this new stage of my life.

My first months as a retired person were spent mainly recovering from the demands of my working life: catching up on sleep, family and friends; learning to

put down the burden of responsibility; and getting used to living with very little external schedule. I had decided that during this time I would accept no commitments and give my attention to an attempt to sort out my priorities. What is it in my life that feeds me, that I really enjoy doing? How can I best use the gifts God has given me? How can I avoid being busy just for the sake of busyness?

Now, more than three years later, my response to these questions continues to be a work in progress, though some things have become clearer. I know that in retirement I have been given the gift of time, which is all the more valuable because the years which remain to me are limited. Suddenly, more than ever, it seems important to learn to live in the present, to make the most of this gift of

time rather than wasting it with regrets for the past and fears for the future.

Carpe diem – seize the day – has become my goal and with it a new sense of urgency to take care of my physical health in order to better enjoy the days which remain to me.

Another growing insight is that seniors are more than ever defined by who they are and how they live their lives, rather than by what they did in their working lives. Occasionally, well-meaning people will say, “I suppose you are even busier now than you were before you retired.” To my mind this misses the point of the gift of time: that in retirement you have more choices about how busy you are, how busy you want to be. For some people, constant activity is important and fulfilling; for others, a more leisurely pace

better meets their needs. Myself, I want to be pleasantly busy with enough activity to keep the mind and body alive while still having time for reading, reflection and meditation. In the words of the poet, “A poor life this if, full of care, we have no time to stand and stare.”

As I progress through this interesting new stage of life, I remember my grandmother and many other seniors who lived rich and loving lives, often despite many challenges. With their examples to guide me, and the grace of God to give me hope and strength, I look forward to continuing to grow in faith and love throughout my retirement years.

Bishop Ann Tottenham is the retired area bishop of Credit Valley, now York-Credit Valley.

Do not be afraid, says former captive

Good News is liberation, he says

BY CAROLYN PURDEN

ON the second Sunday in Advent, the parishioners of St. Barnabas, Chester, in Toronto, heard a powerful voice for peace.

James Loney, a Canadian peace activist who has worked with the Christian Peacemaker Team (CPT) in Iraq and Palestine, was the guest homilist.

In 2005, Mr. Loney was kidnapped in Iraq with three other CPT members. He was rescued by multinational troops four months later.

During his captivity, his family concealed the fact that Mr. Loney had a partner, Dan Hunt, out of fear that the fact of his homosexuality, if known, would jeopardize his safety.

In 2007, Mr. Loney announced he would not testify against his captors, now in U.S. custody, because of the lack of transparency in Iraqi courts, the limited access to lawyers and the existence of the death penalty in that country.

Mr. Loney began his homily by talking about angels. When an an-



Jim Loney, who was kidnapped in Iraq in 2005, talks to parishioners after a service at St. Barnabas, Toronto. PHOTO BY MICHAEL HUDSON

gel knocks on your door, he said, his first words are, "Be not afraid."

Those were the words that the angel used when he visited Mary, and when he stood before the empty tomb. When the angel visited the shepherds, at Christ's birth, he told them not to fear, and then said he was bringing good news.

"What is the good news?" Mr. Loney asked. "What is the Gospel?"

The answer, he said, is the liberation of every human being from every kind of bondage, from anything that disfigures and spoils our humanity, such as racism, hunger, violence and sexism.

Quoting Isaiah, Mr. Loney said the good news is that we do not have to be afraid. God is here.

He recalled one of the Christian Peacemakers kidnapped with

him, Tom Fox, a Quaker. During their captivity, Mr. Fox did a lot of meditating. Of the four captives, said Mr. Loney, he was in the most anguish and, as an American, had the most to fear.

"He was really suffering, especially as time went on," Mr. Loney said.

Before Mr. Fox was separated from the others, a month before he was murdered by his captors, he told Mr. Loney that while he

had been meditating the night before, he had heard a voice saying over and over again, "I am here."

All of sudden, he told Mr. Loney, the fear was gone.

"How do we know God is here?" Mr. Loney asked the St. Barnabas congregation. The answer, he said, came from the host of angels that the shepherds saw. Their message was "Peace on earth."

"Peace is the liberating news," Mr. Loney said, "the glory of God shining in the world."

But if peace is the glory of God, war is the antithesis, he added.

He recalled taking a course two summers ago from a South African Muslim liberation theologian, who used the phrase, "sacred destruction."

Mr. Loney was puzzled and asked what this meant. The course leader said that some things must be destroyed. The destruction of apartheid was a sacred act, he said.

And so, said Mr. Loney, we must destroy the institution of war and banish it from the face of the earth. War represents the mad spiral of death, the mass mobilization of hatred, the extinction of hope and the annihilation of conscience, he added.

"Let that day of destruction come when all lies that justify war are laid bare," he said. "Let us instead live in the good news of Jesus Christ."

Peace, he concluded, was a place where "no one need be afraid anymore, ever again."

Ash Wednesday



"Remember you are dust, and to dust you shall return."

February 25

7:30am • 12:30noon • 6:30 pm

Sunday Worship at the Cathedral

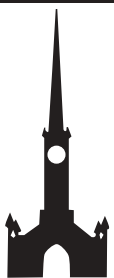
8:00am Said Eucharist • 9:00am Sung Eucharist

11:00am Choral Eucharist • 4:30pm Choral Evensong

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Anglicans mobilize to counter recession

BY MURRAY MACADAM

It was the best of times. It was the worst of times."

That famous line from Charles' Dickens' novel, *A Tale of Two Cities*, seems written for our current situation in Ontario. We have wonderful news to celebrate, even as we confront deepening economic hardship.

The Ontario government made a pledge in December never made by any provincial government: to raise 90,000 children out of poverty over the next five years. This commitment, made in response to advocacy by a wide range of organizations and individuals, including Anglicans, promises a brighter future for these children, a glimpse of "the abundant life" God wants all of us to enjoy (John 10:10).

However, much remains to be done to achieve this important goal. The government's 2009 budget, expected in March or April, needs to contain measures to help people hit by job losses and lower incomes. A brief by Bishop Colin Johnson and the

diocese's Child Poverty Subcommittee calls for proposals such as a new housing benefit paying about \$100 a month. This would make a big difference to low-income families and individuals who now face a terrible choice between paying the rent or feeding their children.

More than 80 parishes have agreed to present a motion at their vestry meeting commending the government for its poverty reduction plan, while calling for anti-poverty measures in the budget.

A new bulletin insert on the economic crisis, with action ideas, has been sent to parishes for use before the vestry meetings. It's posted, with related information, at www.toronto.anglican.ca/sjac. Anglicans will also join other people of faith in a prayer vigil at Queen's Park, starting in early March.

The need for government action that will benefit the poor and provide more affordable housing is more apparent as the impact of the recession deepens. Clergy and parish volunteers are ministering to a growing

number of people in need.

"We have seen a huge increase in need for help from our Deacon's Cupboard, a project shared by five churches that offers emotional support, food, a community board for job searches and housing, and prayer," says the Rev. Jennifer Reid, incumbent of St. Peter, Mississauga. "From roughly 40 families per week, we are now seeing 50 families per week, and sending others away that we are unable to help."

At St. Barnabas, in Toronto's Riverdale neighbourhood, "the doorbell rings with requests from parents needing food for their families, or homeless men and women seeking nourishment," says Sue Ann Elite, the church's outreach coordinator. "Our doorbell rings not only for food, but for hope and comfort as well. The overwhelming fact is that the church can provide only so much sustenance to the body and soul. Foodbanks, temporary shelters and clothing depots are only Band Aids for a community that has gaping wounds."

Paint job brightens sanctuary

People attending Christmas services at St. Paul, Midhurst, found themselves in a freshly painted nave. "A brave and energetic crew spent a full Saturday earlier in the month giving three coats of paint," says parishioner Ruth Byers. "This was the first time the church had been painted since being built in 1988." The funds for the painting project came from an organ concert that had been held in October.

Scholarships support students

Nativity, Malvern, is committed to supporting education, both at home and abroad. In the fall, the parish presented six first-year university students with Nativity Community Scholarships of \$500 each. "The Church of the Nativity Community Scholarship is a reflection of our mission statement: to reach out to the community and to provide spiritual and moral support," said the Rev. Donald Butler, incumbent. The scholarships are intended to help with purchasing textbooks; more than 50 have been given out since the program started 12 years ago.

For the past two years, the Nativity Outreach Committee has hosted a Scholarship Seminar for high school students in the Malvern area of Scarborough, to provide them with information about other scholarships that are available and to encourage them to pursue post-secondary education.

Abroad, Nativity has been providing book scholarships to theological students at St. Nicholas Anglican/Episcopal Seminary in Cape Coast, Ghana, which serves the Anglican Province of West Africa. The principal of St. Nicholas, the Rev. Dr. Atta Victor Baffoe, who preached at Nativity on Advent Sunday, accepted two scholarships that will support leadership training for ordained and lay ministry.

Lunch, music brighten Christmas

Almost 100 people attended the Christmas Neighborhood Lunch at St. Andrew, Scarborough, on Dec. 12. Abby Zotz and Rose Bolton from the Smile Theatre presented a show called "A Light in the Kitchen." Through voice and fiddle, they explored the music of eastern Canada and its connection to Ireland and the British Isles. The Wishing Well Lions Club sponsored the entertainment in memory of the late Mary Whiteside. The Neighborhood Lunch is organized on the second Friday of each month by the church's outreach team.

Amazing Grace Sunday enlightens

It hardly seems possible to add to the emotional and spiritual power of John Newton's classic hymn, *Amazing Grace*, but it happened at Trinity, Streetsville. To mark Amazing Grace Sunday, a project of the Anglican Church of Canada, on Nov. 23, the congregation learned about the hymn's origins and meaning.



ALL TOGETHER

The people of Trinity, Barrie, sing *Amazing Grace* on Nov. 23, as part of the national church's *Amazing Grace* project, which was intended to bring together churches across Canada in song and to raise funds for the Council of the North.

We began by watching a video clip featuring pastor and musician Wintley Phipps, who said that Newton may have borrowed the melody from an old West African sorrow chant he heard on the slave ship he once captained. In addition, *Amazing Grace* was written on the pentatonic scale (using only the black keys of the piano), which is often used for African-American spirituals.

After a moment to let the powerful message of the video sink in, the Rev. Canon Harold Percy preached on what he called "this staggering message" about God's grace for us who are slaves to sin, taking as his text Ephesians 2:1-10. "Grace is a hard thing to get our heads around," he said, and quoted author Philip Yancey, who wrote that he thinks of God not as a terrible tyrant, but as the "lovesick father" portrayed in the parable of the prodigal son. "This

concept is not out there on the fringe of the faith," Canon Percy concluded. "It's at the very core. Just as we find salvation through grace, we need to learn to live by grace, and to treat others with grace."

The music team then led the congregation in singing *Amazing Grace*, verse by verse, interspersed with prayer. Parishioner Paul Henderson commented afterward: "It was the best church service I've been to in my 65 years!" — *By Anne Levy-Ward*

Santiago de Compostela exhibit opens at cathedral

"Sacred Steps," a special travelling exhibition of photographs and prints on the pilgrimage to Santiago de Compostela, will open at St. James' Cathedral in Toronto



CHRISTMAS STORY

Children from St. Peter, Churchill, perform in the annual Christmas pageant on Dec. 14 (left), while the church's choir sings carols at a seniors' residence on Dec. 13 (right). "It was a wonderful experience for the choir," says parishioner Linda Gerow. "We are small but mighty, as people often tell us, and we plan to make this an annual event."



The painting crew from St. Paul, Midhurst, show off their work in the church's nave.



Guests at St. Andrew, Scarborough's, Christmas Neighbourhood Lunch smile for the camera.

on Feb. 19, at 7 p.m.

The exhibit was created by the College of William & Mary in Virginia, and is coming to St. James' at the special request of the Spanish Embassy in Washington, D.C., following showings in Montreal and in London, Ontario.

"Sacred Steps" will remain on view in the Archives and Museum

in St. James' Cathedral's parish house until March 8 and will be open to the public every Sunday, Tuesday, Wednesday and Thursday afternoon from 1 to 4 p.m. For further information, contact Nancy Mallett at 416-364-7865, ext. 233, or email archives@stjamescathedral.on.ca.

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the March issue is February 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

FEB. 1 — Sundays at 4 at St. John's Convent, 233 Cummer Ave., North York. Join the sisters for Jazz Vespers with Tim Elliott and other musicians. Freewill offering. Talking supper \$10 afterward (reservations required). Call 416-226-2201, ext. 305, or visit www.ssjd.ca.

FEB. 1 — St. Olave, Swansea, presents a Candlemas Festive Evening at 4 p.m., followed by film music from "Amazing Grace" in a multimedia presentation marking Black History Month. Refreshments will be served. St. Olave's is located at 360 Windermere Ave. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

FEB. 7, 14, 21, 28 — St. John, Craighurst, will host an ecumenical après-ski worship service in the Ellesmere Chapel at the Horseshoe Resort, Saturday evenings at 6 p.m., until March 14. All are welcome. Call 705-721-9722.

FEB. 15 — Fado Blues Vespers with Catarina Cardeal and Mike Syracuse at St. Philip, Etobicoke, 25 St. Philip's Rd., at 4 p.m. For info, call 416-247-5181.

FEB. 22 — Enjoy a vibrant Black History Month celebration at St. Paul, Bloor Street, in Toronto, at 4:30 p.m. The preacher will be the Rev. Dr. Kortright Davis and musical guests include York University Gospel Choir, Toronto Children's Concert Choir and Joy Creed. For further information, contact Ianthe Alleyne at 905-764-6283.

FEB. 25 — St. Olave, Swansea, invites you to a Litany by Candlelight at 6 p.m. with Holy Communion for Ash Wednesday. Followed by light supper at 6:30 p.m., and a brief introduction to the Lenten

Series on "Key Leaders of the Early Church" with the Rev. David Burrows. St. Olave's is located at 360 Windermere Ave. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

Lectures/Social

FEB. 4 — St. James Cathedral presents "C.S. Lewis: The Man Who Invented Narnia," with guest speaker John Bowen of Wycliffe College. Choral Eucharist at 6 p.m., dinner 6:45 p.m. and presentation at 7:30 p.m. in the parish hall. If attending dinner (\$15 at the door), call the office at 416-364-7865.

FEB. 19 — "Sacred Steps," a special travelling exhibition of photographs and prints on the Pilgrimage to Santiago de Compostela, will open at St. James' Cathedral at 7 p.m. The exhibit will remain on view in the Archives and Museum in St. James' Cathedral's Parish House until March 8. It will be open to the public every Sunday, Tuesday, Wednesday and Thursday afternoon from 1 to 4 p.m. For further information, contact Nancy Mallett at 416-364-7865, ext. 233, or email archives@st-jamescathedral.on.ca.

FEB. 25 — St. James Cathedral has prepared special programming for Ash Wednesday for students aged six to 14. Tours of the Cathedral, bell tower, and crypt, a visit to the archives and museum, lunch, and the opportunity to meet with clergy prior to attending a special Ash Wednesday Service. The day begins at 9 a.m. and ends around 3 p.m. Pre-registration is necessary; children and young people from across the diocese are welcome. For further information, or to request a registration form, please contact Nancy Mallett at 416-364-7865, ext. 233, or e-mail archives@stjamescathedral.on.ca.

FEB. 28 — St. David, Lawrence Ave., invites all to its 60th Anniversary Dinner Dance. Cocktails at 5:30 p.m., dinner 6:30 p.m. Tickets are \$30 for adults, \$15 for children



SHARING THE LOVE

Volunteers pack hampers with turkeys, toys and clothes during the Christmas Love program at St. Paul on-the-Hill, Pickering, on Dec. 19. At right, helpers load hampers into the trunk of a car for a young woman and her family.

PHOTOS BY MICHAEL HUDSON

6-12. For tickets or more information, contact the church office at 416-249-4681.

MAR. 7 — Holy Trinity, Thornhill, 140 Brooke St., presents a lecture on historic church architecture with the Rev. John Hurd. 10 a.m. until noon. Call 905-889-2076.

MAR. 7, 14, 21, 28 — St. Barnabas, Peterborough, offers a training course for lay pastoral visitors, entitled Walk With Me, from 9 a.m. to 3 p.m. The church is located at 1040 Hilliard St., Peterborough. \$35 per person. For further information, contact Bev Thompson at 705-742-9384.

MAR. 20-22 — Join friends, members and the Junior and Senior Choirs of St. Paul, L'Amoreaux, for a trip to New York City, to sightsee and hear the choirs sing at St. Bartholomew's on Park Ave. Registration deadline is Feb. 15. For more information, call the church office at 416-499-1545 or e-mail stpl@stpl.ca.



APR. 24-26 — Geneva Park A.W.A.R.E. (Anglican Women, Alive, Renewed & Enriched) invite you to a Spiritual Spa Weekend on beautiful Lake Couchiching. Explore and experience the theme, "God's Assurance," with talks to stimulate, music to inspire, workshops to challenge and free time to relax and refresh. For more information, contact Arcelia Hunte at 905-509-5415 or visit website at www.aware-conference.org.

Music/Drama

APRIL 4 — St. Bride, Clarkson,

hosts the University of Toronto Gospel Choir as part of the parish's 50th anniversary celebrations. All are welcome to come and enjoy an uplifting concert of gospel and contemporary music beginning at 7:30 p.m. A free-will offering will be received. Seating is available for 275 on a first-come-first-served basis; RSVP at 905-822-0422 or info@churchofstbride.com. For directions to the church, visit www.churchofstbride.com.

PRAYER CYCLE

FOR MARCH

1. Peterborough Deanery
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3. St. George-the-Martyr, Apsley
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5. St. James, Roseneath
6. St. John, Emily
7. St. John, Ida
8. Street Outreach Services (LOFT)
9. St. John the Baptist, Lakefield
10. St. John the Evangelist Peterborough
11. St. Luke, Peterborough
12. St. Matthew & St. Aidan, Buckhorn
13. St. Michael, Westwood
14. St. Thomas, Millbrook
15. Crosslinks Housing and Support Services (LOFT)
17. St. Stephen, Chandos
18. St. John the Evangelist, Havelock
19. Christ Church, Campbellford
20. St. Mark, Warsaw
21. Hospital Chaplaincies
22. The Rt. Rev. George Elliott, York-Simcoe
23. All Saints, Collingwood
24. Christ Church, Banda
25. Christ Church, Batteau
26. Good Shepherd, Stayner
27. Prince of Peace, Wasaga Beach
28. Trinity Church, Barrie
29. Nottawasaga Deanery
30. Redeemer, Duntroon
31. St. George, Allandale (Barrie)

A stitch at a time adds up

As I was speaking of the work of the diocesan ACW's Chancel Committee, a young girl in the church's youth group raised her hand and asked, "What happens to the cloth that wipes the cup? Sometimes there is lipstick on it. Is it used at the next service?"

The girl's question underscored the importance of the knowledge, preparation and care of everything pertaining to chancels and sanctuaries. It also provided the basis for a more in-depth discussion of the work of our Chancel Committee.

The purpose of the Chancel Committee is to assist clergy and chancel guilds in the diocese. On request, the committee can provide:

- Advice, teaching, demonstrations and workshops on vesting the altar.
- Assistance in the making and

ACW

BY ANITA GITTENS

care of church linens and hangings.

- Assistance in setting up a parish chancel guild.

The Chancel Committee includes the Needleworkers, Linen and Embroidery department. The women make church linens and vestments on order, and also offer them for sale. The department also acts as a clearing house for used vestments, hangings, linens and vessels.

Each year, the committee hosts a Diocesan Chancel Day. Last year it was held on Oct. 25 at Christ Church, Stouffville. The event was a time of worship, fellowship, learning and sharing. It was attended by women from across the diocese. The guest speaker,

Pat Fisher of Brampton, showed an amazing funeral pall and two frontals. She gave a wonderful talk about what inspired her in the design and creation of her works of art. She inspired those in attendance about what they could also make for their parishes.

The highlight of 2008 was the completion of Bishop Charles Henry Brent's cope. Bishop Brent was born in Newcastle, Ontario in 1862. He became the Bishop of Western New York in 1918 and presided over the first World Conference on Faith and Order, an organization which grew into the World Council of Churches. He died in 1929. Our needleworkers were asked to restore his cope. The work took five years to complete.

The finished cope and mitre were displayed at the Diocesan Chancel Day and were later dedicated at St. Paul's Cathedral,



Bishop Brent's cope is restored after five years of work.

Buffalo.

The needleworkers make vestments and sanctuary linens for parishes not only throughout the Diocese of Toronto, but across the nation and beyond.

Anita Gittens is the president of the diocesan Anglican Church Women.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Time to rediscover God's purpose for us

In a few weeks, we will be entering the season of Lent. Ash Wednesday is on Feb. 25 this year. Thus begins the 40 days of this season of penitence. The calendar actually shows 46 days, but as Sundays are not part of Lent, we can subtract the six Sundays, leaving us with 40.

The number 40 comes from the stories of Moses, Elijah and the fast of Jesus in the desert following his baptism. Forty is a powerful number in Hebrew theology. It suggests that some major change is about to happen. For Jesus, it was the inauguration of the new kingdom of God. Jesus came to bring us into this kingdom by uniting us with our Heavenly Father through His life, death and resurrection.

Lent comes from an Anglo Saxon word meaning "long days" or "springtime." This always reminds me of my mother, who on the first sunny day of spring would drag out all of the rugs, mattresses and other items to be aired and beaten (usually my job!) and then would thoroughly clean the house from top to bottom. It was a regular spring ritual. Lent is a time in our church year when we need to spring-clean by looking at our faith as we prepare to celebrate the great Easter festival.

The scripture passages for Ash Wednesday emphasize the need for self-examination and penitence. The Old Testament lesson is from the prophet Joel 2:1-2, 12-17. This book is probably the most liturgically oriented of all of the prophetic writings. The theme is "the Day of the Lord," which will come in response to the prayers, fasting and worship of the people. God has caused major disasters: a plague of locusts (1:4); an agricultural disaster (1:17-18); and an invasion (2:20). These disasters will only be overcome by the nation fasting, praying and worshipping Yahweh again. Thus, Joel has the trumpet sounded to call all of the people to repent and turn back to God. This would be the shofar, the ram's horn, used to signal approaching danger, or to gather the people of Israel.

It is rather difficult to date Joel. It was written between the ninth and the third century BCE. Thus, the invading army could be the Assyrians, the Babylonians, the Persians or some local tribe. Take your pick! He was probably writing in and around Jerusalem or the southern kingdom. Joel sees this calamity as God's punishment, but the nation of Israel will be restored when the Day of the Lord comes.

Although we may not face a

major disaster from locusts, or an invasion, our world is facing major upheavals. This passage reminds all of us of the need to take some time to get close to God and discover his will and purpose for us today. We too need to repent, to pray, to fast and to worship the Almighty as we rediscover his will and purpose for our lives in his world.

The Ash Wednesday epistle is from Paul's second letter to the church in Corinth (2 Corinthians 5:20b-6:10). This letter was written about 55 AD from Macedonia, during Paul's third missionary journey. The lesson is talking about the need for all to be reconciled with God (5:20). For Paul, reconciliation was an ongoing process starting with our baptism (Romans 6:3-6) and continuing throughout our lives. This requires repentance, confessing our sins, turning to God and accepting his forgiveness.

We are only able to realize a moral and spiritual life through the power of the Holy Spirit working in us (Galatians 5:16), sent by God as our personal guide and friend (Galatians 4:6).

In the Gospel account for Ash Wednesday (Matthew 6:1-6, 16-21), Jesus is calling his followers to a life of piety – that is, prayer, fasting and alms giving. This practice should not be competitive among us, but rather a private matter. God is the only audience for our piety. As he sees in secret, our outward displays are unnecessary. Jesus calls us to continue living a life of prayer, fasting and giving of alms.

Thus, Lent is a time to look within, to examine our lives and recommit ourselves to follow Jesus. It is good for us to give up something we will miss for the 40 days, but also take on something to expand our spiritual lives. Perhaps we could read a good book, attend a Lenten series, get more involved in our church – whatever may be helpful to you.

On this Ash Wednesday, as we begin another season of Lent, listen to the scripture passages. Reflect on them and let them resonate in your mind and heart. Hear what God is saying to you and look within to examine your life as you continue to follow him who is your Lord and Saviour, Jesus Christ.

The Rev. Canon Don Beatty is a retired priest of the diocese. He lives in Mississauga.

IN MOTION

Appointments

- The Rev. Canon William Riesberry, Honorary Assistant, Mono, Dec. 1.
- The Rev. William Craig (Ottawa), Interim Priest-in-Charge, St. Columba and All Hallows, Toronto, Dec. 1.
- The Rev. Marili Moore, Honorary Assistant, Messiah, Toronto, Dec. 4.
- The Rev. Brian Parker, Honorary Assistant, Emmanuel, Richvale (Richmond Hill), Dec. 9.
- The Rev. Rob Payton, Interim Associate Priest, St. Hilda, Fairbank, Dec. 21.
- The Rev. Martha Tatarnic (Niagara), Incumbent, St. David, Orillia, Jan. 1.
- The Rt. Rev. Ann Tottenham, Honorary Assistant, St. Timothy, North Toronto, Jan. 1.
- The Rev. Phil Cooper, Interim Priest-in-Charge, St. Wilfrid, Islington, Toronto, Jan. 1.
- The Rev. Helen Bradley, half-time Incumbent of St. Giles, Scarborough, and half-time Incumbent of St. Crispin, Scarborough, Jan. 1.
- The Rev. Andrea Budgery, Honorary Assistant, St. Simon-the-Apostle, Toronto, Jan. 5.
- The Rev. Andrea Budgery, Humphrys Chaplain, Trinity College, Jan. 5.
- The Rev. Nicholas Morkel, Incumbent, Ascension, Don Mills, Feb. 1.

- The Rev. Daniel Tatarnic (Niagara), Priest-in-Charge, Parish of Coldwater-Medonte, Feb. 1.
- The Rev. Andrew Federle, Incumbent, St. David, Lawrence Ave., Toronto, Feb. 1.
- The Rev. Steven Mackison, Incumbent, St. John the Baptist, Dixie, Feb. 1.

Ordinations

- The Rev. Simon Bell was ordained priest at Ascension, Port Perry, on Jan. 25.
- The Rev. Ruthanne Ward was ordained priest at St. Mary, Richmond Hill, on Jan. 25.
- Ms. Elizabeth Nelson will be ordained Deacon at St. Augustine of Canterbury, Toronto, on Feb. 1 at 3 p.m.
- The Rev. Rylan Montgomery will be ordained priest at St. James Cathedral, Toronto, on Feb. 1 at 4:30 p.m.

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. George Memorial, Oshawa (Associate)
 - Christ Church, Bolton
 - Trinity, Port Credit
 - Grace Church on-the-Hill
 - Parish Sharon and Holland Landing
 - St. Margaret, Barrie

- Parish of Georgina

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

- Holy Family, Heart Lake (Brampton) (York-Credit Valley)
- Parish of Penetanguishene (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- Parish of Lakefield

Departures

- The Rev. Jason van Veghel-Wood has accepted a position in the Diocese of Niagara. His last Sunday at St. Peter, Erindale, was Dec. 28.

Deaths

- The Rev. Mariano Rughi died on Jan. 6. Ordained in Italy in 1931, he came to the Diocese of Toronto in 1961 from the Diocese of Manchester to function as Anglican Pastor for Italians licensed to the Ven. C.J. Frank at Holy Trinity, Toronto. He then served the Italian congregation at St. Edmund the Martyr, then St. Anne, Toronto. Before his retirement in 1978, he was first priest-in-charge then incumbent of St. Hugh of Lincoln (later St. Hugh and St. Edmund) in Malton. His funeral was held on Jan. 9 at St. Bride, Clarkson.

Anglican advocates for women

Lives out
call to
love one
another

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to Heather McGregor, the chief executive officer of YWCA Toronto.



Heather McGregor

A couple of years ago, YWCA Toronto received a request for help from a local high school. The school was experiencing a high incidence of suicide among the female students. "They asked us to come in and we ran a 12-week program," says Heather McGregor, the YWCA's chief executive officer and a member of St. Mary Magdalene in Toronto. "The school identified the girls that they were worried about and we took them out of class and met with them once a week. We determined with the girls the things that they wanted to talk about. It's inevitably about sex, relationships, harassment, safety. These are really serious things."

Giving girls at risk an opportunity to talk about their concerns is one of the many ways that YWCA Toronto works to better the lives of girls and women, and Ms. McGregor has been a crucial part of that work for the past 14 years. She was recently honoured with the City of Toronto's Constance E. Hamilton Award on the Status of Women, which commemorates the first female member of Toronto City Council. It is giv-

en to women whose actions have had a significant impact on securing equitable treatment for women in Toronto.

Ms. McGregor says she finds the YWCA's advocacy with the media and government on behalf of girls and women particularly gratifying. For instance, in 2005, YWCA worked with other women's and community organizations to advocate against the use of religious arbitration in family law in Ontario. The issue had come up because there was discussion about the possibility of allowing Muslim sharia-based tribunals, similar to Jewish and Catholic arbitration bodies that had been available to settle family law matters such as divorce since 1991.

Ms. McGregor says the No Religious Arbitration Coalition successfully argued that "all women had to have equal human rights in the province of Ontario. We already have family law and everyone should have access to that and not be denied it because their particular faith group has another opinion."

As she sees it, Ms. McGregor's commitment to women's rights

is in harmony with both her faith and her convictions as a feminist. "I do think that my work is in keeping with the commandment to love one another," she explains, noting that YWCA is a completely secular organization that serves people of all faiths and those of no faith. "So I'd say that's the primary principle, and I feel it's inevitable, if that's your primary principle, that of course you would be a feminist. And there are other conclusions that I would draw from that as well. All kinds of principles of social justice, for me, start there."

Her convictions about social justice underlie her long-time commitment to housing, from her involvement with organiza-

tion movement and Homes First, to the YWCA's housing and shelter programs. "I really do believe very seriously that one of the big solutions for homelessness is having affordable, permanent housing," she says. "At the YWCA, we have a range of housing options for women, from emergency shelter for homeless women and for women and children fleeing abuse; transitional housing where women can stay for up to two years; and permanent housing. We are just in the development stage of another 300 units of permanent housing. And that's a very exciting thing."

The \$80-million Elm Project in Toronto's downtown core will include 150 affordable units for single women and women-led families, 100 supportive and affordable units for women living with mental health issues, and 50 units of affordable housing for families of Aboriginal ancestry.

Ms. McGregor, who became a practising Anglican in her second year of university—"I guess it was a leap of faith at that point that I suddenly realized that I did believe"—took leadership positions in church when women did not commonly do so. "Strangely enough, I was actually the first woman to read a lesson in the church at St. Mary Magdalene's and then under another priest I was the first rector's warden who was a woman," she says.

It was simply a different time, she explains. And although things have changed for women in the church and in society, there is still work to be done.

"Women still earn 73 cents to the dollar that men earn," she says. "In the issue of pay equity, we are far from equal. And violence against women is a huge scourge in our community, on every level of society, from every possible perspective."

Besides the Elm Project, Ms. McGregor has also been helping to oversee construction of another kind, in her role as chair of the advisory board and rector's warden at St. Mary Magdalene's: major renovations at the church, which have opened up windows around the apse that had been boarded up in the 1920s. "In my opinion, the reason we did it was to make the church more accessible and more seen to be open to the neighbourhood," she says.

She enjoys making a contribution at the church that has been her spiritual home for about 40 years. "Since I became an active Anglican, I've been an Anglo-Catholic, so obviously that kind of spirituality has spoken to me and does," she says. "I love beautiful music and ritual and prayer and worship. I don't go to church to see friends—worship is the central reason to be there and the central need."

As for the renovation, she says: "It's been fantastic. I think it has begun to be successful and I think it will become more successful. I mean, neighbours who have lived on the block for decades can suddenly actually see into the church and have come up and peered in, and opened the door and walked in."

Church celebrates King's dream come true



BY STUART MANN

St. Stephen, Downsview, celebrated a dream come true on Jan. 18.

The Rev. Canon Stephen Fields and his congregation celebrated the 80th birthday of the late Rev. Martin Luther King Jr. and the inauguration of President Barack Obama.

"For many, it's Dr. King's dream becoming a reality," said Canon Fields. "Forty years after his death, we're celebrating a president who is black."

The service at the church included video clips of one of Dr. King's last speeches and Presi-

dent Obama's acceptance speech after his election. There were also hymns from the civil rights movement and prayers for the two leaders.

Canon Fields said President Obama's election is a sign to the black community of what can be achieved. "Nothing is impossible. This proves it. When we are involved, we can really make a difference."

St. Stephen's always celebrates Dr. King's birthday on the Sunday nearest to Jan. 15, but this was a special year, said Canon Fields. "It's an historic moment," he said.



The Rev. Canon Stephen Fields preaches at St. Stephen, Downsview, before President Barack Obama's inauguration. Top left: Lucy Fields, left, and Beverley Brown read a prayer for President Obama, his family and his administration. PHOTOS BY MICHAEL HUDSON