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Amazing Grace

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up fresh ideas



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Newcomers  
give gift of art

# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

JANUARY, 2009

## Cathedral plans major renovation

Glass parish hall a 'breath  
of fresh air' in the city

BY CAROLYN PURDEN

**DIOCESAN** Council and the vestry of St. James' Cathedral have approved construction of a \$16-million Cathedral Centre that includes the building of new facilities and renovation of the existing Parish House at the corner of Church and Adelaide streets in Toronto.

The decision comes after eight years of planning and negotiation with heritage groups, the neighbourhood, the cathedral community and the city.

Under the proposed plan, the cathedral will retain the historic facades along Church and Adelaide streets, gut the Parish House building and build the new facilities behind.

"The new part of the building will be very modern, glassy and

light, and deferential to the cathedral itself," says the Very Rev. Douglas Stoute, rector of St. James Cathedral and dean of Toronto.

In the basement and on the first two floors, the centre will house offices, program areas, the vestry, an outreach centre and clinic, the parish hall, archives and music areas. The third and fourth floors will contain residences for the dean, cathedral clergy and select cathedral staff.

Outside, there will be a patio, a memorial garden and a cloister connecting the centre with the cathedral. A pathway will connect Church Street to the garden and park.

The intent of the new building's design is to "open our space to the community and make us more transparent," Dean Stoute told



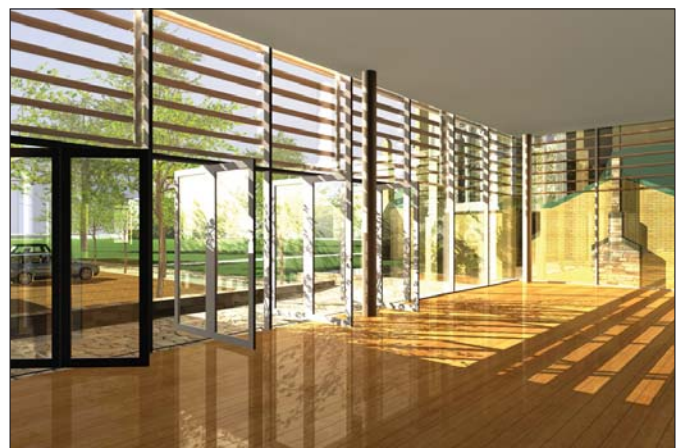
Drawings show the exterior and interior of the new Cathedral Centre. The design is intended to 'open our space to the community and make us more transparent,' says Dean Douglas Stoute.

those attending the cathedral's vestry meeting in September.

In an interview, he predicted the centre will bring "a breath of fresh air to a community that is growing rapidly."

The cathedral is surrounded by new development: the 47-story Spire condominium to the northwest, two 30-storey towers rising

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## Social justice prayer cycle now available

**THE** updated Social Justice and Advocacy Prayer Cycle shows how Anglicans across the diocese are reaching out to people in need and working for changes in society. The prayer cycle offers two options for each week, and runs from Nov. 30, 2008 to Nov. 22, 2009.

The prayer cycle lifts up before God a wide range of ministries, and includes prayers for ministries run by the diocese's companion diocese of Grahamstown, South Africa

"We hope it will inspire more individuals and parishes to become

Continued on Page 2

## AIDS pandemic stirs youth to action

Young adults spread out over city to hand out red ribbons

BY STUART MANN

**WHEN** Ryan Tremblay was in Grade 11, he conducted a survey to find out what his fellow students knew about HIV/AIDS.

The results weren't encouraging. Only two per cent knew the difference between HIV and AIDS. A good number thought AIDS was curable and therefore saw no need to protect themselves during sexual activity. What's more, he found an appalling lack of concern for those with the disease.

He also discovered that the kind of ignorance and apathy displayed

by his classmates had devastating results: half of all new HIV infections around the world are in people under the age of 24.

He knew he had to do something. "It's horrible for kids who don't know about HIV or don't care," he says. "But there are a lot who do care and don't know where to go or how to make an impact."

In 2007, he started the United Youth Initiative, an organization for young people who want to make a difference in the world. "We work, learn and grow together by devoting ourselves to projects and resolving issues we care

about," he says. "We encourage our fellow youth and ultimately society to act responsibly. We're here to break the stereotype of apathetic youth."

He says the group handed out 100,000 red ribbons in Toronto on World AIDS Day, Dec. 1. It plans to increase that amount to one million red ribbons in cities across North America next year.

The One Million Red Ribbons project, as it is called, is a way to educate youth about HIV/AIDS and get them involved in the battle against it, says Mr. Tremblay, who is 18 and works with home-

less and unemployed people at All Saints, Sherbourne Street, in Toronto.

On Dec. 1, hundreds of young adults spread out over the streets, subway stations and public spaces of the city to distribute the ribbons. They attended a press conference at City Hall with Mayor David Miller in the afternoon, followed by a gathering at the Toronto AIDS Memorial.

Memorial services were also held on Dec. 1 at St. James Cathedral and other churches.

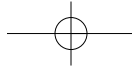
In the days leading up to Dec. 1,

Continued on Page 2

SPOTTING JESUS - SEE PAGE 5







# New centre to cost \$16 million

Continued from Page 1

to the northeast, and proposed development southwest of King and Church streets.

"This is going to be a very vibrant social area, all focused on the cathedral and the park in which it sits," he said. "I think it's going to attract people and be one of the centres of that community because the facilities are going to be used not only for ourselves but for those who live around us, the poor and the homeless as well as the wealthy and more prosperous."

In a discussion at the cathedral's vestry meeting in September, the majority of questions focused on the project's cost and its financing.

Preliminary cost estimates indicate that the construction of the new facilities will cost \$7.2 million, while renovation of the Parish House will cost \$4.1 million. In addition to these amounts,

the budget also includes a \$2.5 million contingency fund to cover design and construction contingency costs, and any escalation in building costs. The remaining \$2.2 million is for other costs, including professional fees, furniture and moving costs.

Currently, the cathedral has funds of approximately \$7.4 million on hand. This includes about \$550,000 in donations received from the Light for the City capital campaign. Members of the cathedral community have pledged and donated \$2.7 million, with just \$300,000 needed to meet the \$3 million target.

With this level of internal support, St. James expects to raise \$1.15 million externally, from corporations and foundations.

This leaves the cathedral in the position of borrowing \$8 million: \$5 million long-term for the balance of the construction costs and

\$3 million short-term to cover the pledges to be received.

It expects the long-term loan from a financial institution to be paid off over a period of 10 to 15 years.

Members of vestry expressed several concerns. They asked if the cathedral would have to put up its trust fund as collateral for the loans, thus mortgaging its future. They were concerned that the contingency funds were not large enough to cover all unexpected contingencies that might arise during construction. There were also questions about paying the interest on the long-term loan.

Cathedral officials gave assurances that the contingency funds were adequate for known and unknown eventualities, and that they provided for escalating costs of construction.

They also pointed out that the Cathedral Centre would generate

new revenue for the cathedral through increased participation from the young people and families now living in the neighbourhood. There will also be savings because the building is new.

The cathedral will tender the construction contract in late spring, 2009. It will hire a professional project manager and expects construction to last between 16 and 24 months.

When the matter came to a vote, the resolution had two parts. The first authorized the cathedral to undertake construction of the Cathedral Centre at a cost of no more than \$16 million. The second part authorized the cathedral to obtain necessary financing for an amount not to exceed \$8 million.

The motion passed 69 to 17. Diocesan Council approved the project at its meeting in November.

# Talk to children about AIDS: advocate

Continued from Page 1

youth who were taking part in the One Million Red Ribbons project participated in seminars that gave them essential information about HIV/AIDS. The United Youth Initiative has even created a school curriculum that teaches students about HIV/AIDS and inspires them to action.

Mr. Tremblay says parents can also play an important role in educating their kids about HIV/AIDS. "Talk to your kids about HIV in an open way," he says. "When they hear the right info in the right way, it goes in."

See related stories on page 10.

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# Prayer cycle 'strikes chord'

Continued from Page 1

involved in advocacy and outreach, and to imagine new ways in which they can collaborate with each other and with community groups," says the Rev. Andrea Budgey, a member of the diocese's Child Poverty Subcommittee and coordinator of the prayer cycle.

"The first version of the prayer cycle clearly struck a chord with Anglicans," says Murray MacAdam, the diocese's consultant for Social Justice and Advocacy. "Dozens of parishes contacted us this year asking that their ministries be included in an updated version. The prayer cycle grounds our outreach and advocacy efforts in our faith. We work to transform our broken world, sustained by God's grace and mercy."

If you would like to obtain a copy of the prayer cycle, go to [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac) or contact Mr. MacAdam at (416) 363-6021 or 1-800-668-8932, ext. 240 or email [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca). To add or change information about your parish's outreach and advocacy activities in the prayer cycle, contact Mr. MacAdam.

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You should also write to St. George's directly for more details of the position and visit our website at [www.stgeorgesoshawa.org](http://www.stgeorgesoshawa.org) to get a fuller sense of the parish.

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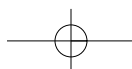
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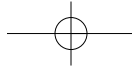
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January 2009

## AMAZING GRACE SUNDAY

TheAnglican 3

# Grateful church gives generously

Rural church relates to northern communities

BY HENRIETA PAUKOV

**TWELVE** candles lit up the sanctuary of St. George the Martyr in Apsley as parishioners sang Amazing Grace during the morning service on Sunday, Nov. 23.

"We lit a candle for our church and we remembered the people who had gone before us over 133 years: our clergy, lay people and leadership," says the Ven. David Peasgood, the interim priest-in-charge. "Then we lit 11 candles in turn and a person from the congregation came forward behind each candle to read out the name of one of the dioceses of the Council of the North and its bishop, until we had all 12 candles lit.

"We had a prayer for the church here and the church across the land, and then we had a rousing chorus of Amazing Grace. We all sang together and had a fine time."

Many Anglican parishes in the diocese were doing the same on Nov. 23, as part of the national church's Amazing Grace Project, which had invited all Canadian Anglican congregations to sing the hymn "Amazing Grace" on that day. The project also encouraged churches to collect toonies in support of the Council of the North, which includes the financially assisted dioceses of the Arctic, Athabasca, Brandon, Caledonia, Eastern Newfoundland and Labrador, Keewatin, Moosonee, Quebec, Saskatchewan, Yukon and the Anglican Parishes of the Central Interior.

The people of St. George's decided to go one step further in reaching out to the Council of the North. They matched the day's offering of \$450 and topped it up to make an even \$1,000. Treasurer



Anglicans in the diocese sing Amazing Grace and donate money to the Council of the North. Clockwise from top: the Church of the Nativity Steel Angels play the hymn; the Rev. Dr. John McNabb and his wife Jean sing at St. Martin, Pickering; parishioners of all ages at St. Andrew, Scarborough, sing and donate.

PHOTOS BY MICHAEL HUDSON AND CLIFF HOPE

Barbara Watt, who had first made the suggestion at the Women's Guild meeting, explains: "I think it was just that we are in a very good financial position and we are doing very well, which is unusual. And I thought, 'Well, whatever we collect that day, why can't we just give that to the Council of the North?'"

Archdeacon Peasgood adds that another reason why the parish was enthusiastic about the project was that as a small parish in the northeastern corner of the Diocese of Toronto, they identify with other small, isolated parishes. "We feel quite alone way up here," he says. "We identify with people in the northern communi-

ties and their sense of isolation and struggle, and the social and economic conditions in their communities, so we want to be supportive of them."

And finally, the project was just good fun. Says Archdeacon Peasgood: "We had a great time yesterday, a very happy and bright time."

## Ekosi, megwetch

BY FIONA BROWNLEE

**THE** church in the northern part of Canada continues to struggle with the rising prices of goods, social instability in many of its communities, and the after-effects of residential schools. The Anglicans who live in these communities have experienced the rest of the Anglican Church of Canada reaching out to them with love and support. They have seen the videos of Canadian Anglicans singing Amazing Grace. They have heard about the offering of the toonies. They have gathered and sung the hymn and made their donations.

As the members of the Council of the North take in what happened on this special Sunday for the church, they would like to say "thank you," *ekosi* (Muskeg Cree), *megwetch* (Ojibwa), *naqurmiik* (Inuktitut), *kitatamihin* (Plains Cree), *mahsi* (Gwich'in), *gunalcheesh* (Tlingit), and they look forward to the new year and the new ministry projects that they will be able to take on.

## Response amazing

**AS** of Dec. 15, Anglicans who sang Amazing Grace have given \$30,000 to the Council of the North. See the national church's website at [www.anglican.ca](http://www.anglican.ca).

# Bishop asks vestries for support

Motion calls for government action on poverty

BY MURRAY MACADAM

**BISHOP** Colin Johnson is asking parishes to pass a motion at their 2009 vestry meetings that endorses the provincial government's promised Poverty Reduction Plan and calls for steps to fight poverty in the government's spring budget.

The motion says: "The vestry of (name of parish) commends the Government of Ontario for its commitment to a Poverty Reduction Plan for Ontario, and urges that the government's 2009 budget con-

tain specific anti-poverty measures so that substantial progress is made toward poverty reduction and in alleviating hardship among the poor during 2009."

Bishop Johnson says he is making the request "because we are on the cusp of tremendous progress affecting our poor neighbours, and your parish's support can help make this hope real. I believe that this action will make a difference. Our Anglican call for action, combined with that of others, can convince our government to take

the bold steps so badly needed to help the poor in these tough times."

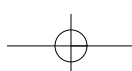
Anglicans who are doing frontline work with the poor support the bishop's call for government action. "Our fears are that as the economy spirals into a downturn, the people who are just making ends meet will no longer be able to survive," writes the Rev. Cathy Stone in a letter to Premier Dalton McGuinty. Ms. Stone is director of the Rural Outreach Centre, based in Buckhorn. "Particularly heart-breaking are the situations

where children are living in hunger. A rural family with five children greeted me with enthusiasm because I was able to supply them with a bag of potatoes. I cried when I got home, shocked that portions of rural Ontario have become like Third World countries."

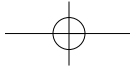
Details of the campaign are posted on the diocese's Social Justice and Advocacy webpage, along with basic facts about poverty in Ontario for use in parishes. Visit [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac). See related story on page 13.

## Bishop goes to media

**IN** an ad in the *Toronto Star* on Nov. 18, Bishop Johnson called on Ontario's political parties to "show bold political leadership" and fully implement the government's Poverty Reduction Plan. The *Toronto Star* published an article on Nov. 21 about the bishop's call to action. Bishop Johnson took part in a pre-budget consultation hosted by Ontario Finance Minister Dwight Duncan. The bishop also took part in a radio interview on *Voces Latinas*, a Spanish-speaking radio station in Toronto.







# About 15 minutes



**W**hat do you want me to preach about?" asks the guest preacher over the phone. The host replies, "It should be about Jesus and about 15 minutes."

It is an old saw. Fifteen minutes may be generous in some churches, but how far does it go beyond the pulpit? What I mean is, how comfortable are Anglicans with talking about Jesus outside of church? How comfortable are we even inside the church, except in the liturgy?

Years ago my colleague and I introduced the Alpha course – with its social dinners, presentations and discussions – to a parish. We conducted an evaluation among the participants after the first year. A dear old lady said, "It is so good to be able to talk about God in church." She had no idea how funny, and ironic, her comment was, and how true. We confine our God talk – with a script – to the hour or so in the public liturgy, and occasionally in private devotion. Outside of these preserves, we talk about the weather, holidays, even church, but not about God. To talk about Jesus specifically seems to raise the discomfort level to Richter proportions.

There are many reasons for this. The one I hear most often is that to mention Jesus is to be a fundamentalist. It conjures the image of televangelists or socially awkward people on street corners. It is associated with a host of political and social agendas like family values, homophobia, pro-life and Creationism. Occasionally, the reason comes with a theological reflection: it is Christian lives, not words, which attract. St. Francis of Assisi is often quoted by Anglicans with appreciation: "Preach the gospel; use words if necessary."

St. Francis was reacting against the intolerable contradiction between the pious words of the church of his time and its inaction on the rampant poverty all around. He followed the prophetic tradition which pro-

## BISHOP'S OPINION

BY BISHOP PATRICK YU

claimed again and again God's passionate concern about justice and mercy. This was picked up in the New Testament, for example, in the book of James: "Show me your faith apart from your works, and I by my works will show you my faith (James 2:17-18)." Anglicans seem to have gone out of our way to avoid this pitfall. It is acceptable, even desirable, to believe in Jesus, to love him, even to act generously in his name. Just don't talk about him in public.

I know of no person, including children, who has come to faith in Christ without some explicit discussion with someone who has already embraced it. Nor do I know anyone who can share this faith, however gently and sensitively, without engaging in habitual, intelligent and comfortable discourse. Stop talking about Jesus and you stop inviting people to faith. Are we to condemn to extinction our special witness to Christ? And another thing: if we do not talk about Jesus in the tradition in which we have received it, who do we leave the talking to? If we do not use the precious words of faith as we understand them – words like salvation, being born again, healing, even the very name of Jesus – we concede these exclusively to the very people to whose usage we object. I have said repeatedly, when I was a parish priest, "When somebody asks you if you are saved, say yes. If asked when, say 'On the cross.'"

The paradigm of the New Testament is a life, and a church, so taken, so inspired, so infused with the life of Jesus that their whole life is transformed. That means words and action, and much besides. Nothing is cordoned off. Yes, sometimes our talk will go ahead of our action. That is all right. Certainly we should strive to practice what we preach. But if we limit preaching, or talking, to what we

practice, we close in the horizon to the present, and to us. In fact, it is not possible to grow as a Christian without using words. Humans will always talk of God with stammering tongues, but our facility improves a little with usage. When the people of the early Church devoted themselves to the apostles' teaching, they were learning the language of Zion.

How are we to recover the language, and the practice, of talking intentionally about Jesus – not only piously, but practically, as our lives engage his? Bible studies and other discussion groups are good places to start. Another way some communities employ is to create opportunities for members to tell each other their own faith stories. Also, people talk about their aspirations, hopes and fears around the practice of healing, often revealing implied theologies buried deep within, to be shared, enriched, even supplemented. When we are comfortable talking about God among ourselves, we are ready to talk with those who are yet to recognise the Glory that infuses the whole world. I actually believe that when Anglicans finally get over this hangup, we will bring our special gifts into conversations about Jesus. We will bring our social graces, our common sense, our tentativeness and that slight self deprecation to the conversation. I believe we will be really good at it, and my, does the world need an antidote!

Epiphany is traditionally associated with evangelism. It is the time when Magi are attracted to the Word made flesh. Evangelism is no more and no less than giving voice, with action, to what we in fact treasure, as expressed in that Anglican hymn, "How sweet the name of Jesus sounds in a believer's ear, it soothes our sorrows, heals our wounds, and drives away our fear." Do you think you can communicate succinctly about what Jesus means to you for, say, 15 minutes? Some would have to edit it down to do it. One way or another, talk it up, will you?



## NEW START

Bishop Colin Johnson blesses the reception area in the newly renovated Diocesan Centre in Toronto on Dec. 4. The renovations will result in a more efficient use of space for staff and visitors and cost savings over the long term. The building is also more environmentally friendly.

PHOTO BY MICHAEL HUDSON



## TheAnglican

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### Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE1 7JU.

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A community of 641,845 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

### Primate:

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

### In the Diocese of Toronto:

A community of 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.

### The Bishop of Toronto:

The Rt. Rev. Colin Johnson

### York-Credit Valley:

The Rt. Rev. Philip Poole

### Trent-Durham:

The Rt. Rev. Linda Nicholls

### York-Scarborough:

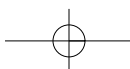
The Rt. Rev. Patrick Yu

### York-Simcoe:

The Rt. Rev. George Elliott

### The Diocese of Toronto:

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Web site: http://www.toronto.anglican.ca





January 2009

# Gifts beyond price

BY THE REV. W. TAY MOSS

At the corner of Bathurst and Harbord streets in Toronto is a bus stop with an ad for Tiffany and Company – the Luxury Jewelers. After Thanksgiving, the ad was changed from the usual invitation to conspicuous consumption to another, more seasonal invitation to conspicuous consumption. The ad featured Santa Claus in his familiar red outfit, mostly hidden by the pile of distinctive Tiffany boxes in his hands. For several weeks I walked by the sign and thought about the message: imagine a pile of gifts so big and expensive that even the jolly man from the North Pole is eclipsed.

Then, one day, as Christmas came near, someone committed an act of “culture jamming.” This spiritually motivated vandal used a black marker to label the boxes in the poster with things of true worth: Kindness, Compassion, Respect, Love, and Peace. In amazement, I stopped on the crunchy snow to stare at the ad. I instinctively looked around as though the clever vandal might be watching me admire his or her handiwork. I then made a mental note to use the incident in my Christmas Eve sermon.

It is fashionable in church circles to criticize the encroaching secularism of the age. There was a time, we say to each other, when people looked to the Bible to know right from wrong. There was a time when shops were closed on Sundays and evensong was popular. Woe is us: we once were heard when we preached about the spiritual dangers of materialism. We used to provide people with meaning and wisdom; now everyone listens to Dr. Phil and Oprah for that.

Yet the vandal I admire might give us a



glimpse of the Holy Spirit's emerging church-for-this-age. When I read magazines such as *Geez: holy mischief in an age of fast faith*, I realize that there are hot embers of Gospel smoldering just beneath the surface of pop culture. On their website ([www.geezmagazine.org](http://www.geezmagazine.org)), the editors describe *Geez* as “a bustling spot for the over-churched, out-churched, un-churched and maybe even the un-churchable. For wannabe contemplatives, front-line world-changers and restless cranks.” It's *Adbusters* meets *Christianity Today*.

The fact is that people in the mainstream of our North American culture are hungry for the truth of the Gospel and will greedily absorb what they perceive to be authentic spiritual wisdom. The problem is that many of these same folks find inherited models of church boring, irrelevant and unconvincing. Spiritual authority, the readers of *Geez* might tell you, has nothing to do with institutional

clout and everything to do with perceived, personal authenticity.

Yet reaching such people from within our inherited, traditional churches is difficult. Little wonder, then, that the Fresh Expressions movement in the U.K. ([www.freshexpressions.org.uk](http://www.freshexpressions.org.uk)) has been a popular model for the Diocese of Toronto to examine. The Church of England has discovered that mainline, institutional church structures (whether on the national, diocesan, or parish scale) have plenty of room to accommodate new, mission-shaped evangelism initiatives.

At the end of the day, we Anglicans in the Diocese of Toronto have plenty of examples and permission for doing mission-based evangelism. I am reminded of Bishop Johnson's charge to Synod in 2007: “If you need permission to start inviting people to your church, if you need permission to establish another service or to plant a church, you have got the permission now.”

The most important word in that quote is probably the last one. Now is the time to begin new ministries and new efforts to grow our churches. Rather than complain about a society that seems to have abandoned the kinds of churches we grew up in, we need to recognize that the raw hunger for a Gospel of peace and love is present right now. The fact is that our society is offering us a pile of gifts big enough to obscure any Santa – the longing for meaning and love that cannot be bought for any price. We should be grateful for living in an age so ripe for a fresh Gospel witness.

*The Rev. W. Tay Moss is the incumbent of Church of the Messiah, Toronto. See related article on page 7.*

## EDITOR'S CORNER

BY STUART MANN

## To every thing a season

I saw Gertrude coming out of the graveyard,” said my son over lunch.

“What?” asked my wife, somewhat alarmed.

“St. Jude's Cemetery,” I explained. “She was probably visiting her mother.”

We had just returned from skateboarding lessons and had driven past the cemetery. Gertrude, our babysitter, had lost her mother a few years ago and visited her grave every week to keep it neat and tidy.

We ate on in silence. “An old friend of mine is buried in there,” I said, thinking out loud. Then I remembered something: “I've got a grandmother in there!”

Amazing how time goes by and we forget about things. I've driven past that cemetery thousands of times and never thought about the people near and dear to me who are buried there.

It would have been years since anyone visited my grandmother's grave. The grass would be tall between the tombstones. My mother used to care for it regularly. I'd stand impatiently by her side while she knelt down and clipped the grass and propped up the flowers. “Why would anyone do that?” I thought. It seemed ghoulish – a bit creepy. I couldn't wait to get away.

Now my mother is gone, too, her remains scattered in the church's garden. They're all gone – mother, father, aunts, uncles. This is what happens when you approach 50, I guess.

Not far away from my grandmother's plot is Bobby's grave. One of our high school gang, he was 21 when he died at the bottom of a coal mine. The roof collapsed and his parents brought him home to be buried. The old gang assembled for the last time at his funeral. It was late summer and we were soon headed back to university. Already we were strangers to each other.

Death seems so final at the time, but it's not. New life always comes out of it.

As we finished our lunch, I made a mental note to visit my grandmother's grave in the springtime, when the weather turns warm. I'll bring a pair of clipping shears, like my mother used to bring, and trim the grass. I'll see if Bobby's grave needs a clip. Always a sharp dresser, he would appreciate it.

“I'll take you there in the spring,” I said to my son. “Show you your great-grandmother's grave. We'll look around.”

He looked at me for a moment. Kind of ghoulish, he was thinking. A bit creepy. But he shrugged, ready for anything. “Okay.”

# On the hunt for Jesus

BY THE REV. STEPHANIE DOUGLAS-BOWMAN

“Mummy, look! Jesus!”  
We were in Ikea when my son spotted him – the gentleman with the flowing beard and the grey turban.  
“Jesus!” Jamie bellowed, waving happily, straining against the buckles in his cart seat.  
“Hi, Jesus. Hiiiiiiiiii, Jesus!”

By the time I had hustled us safely out of the dishware department, a half-dozen or so people were looking confusedly around – searching, presumably, for Jesus.

In the past few months, we've been seeing a lot of Jesus. In early November, Jesus was eating eggs at Cora's in the booth next to ours; later that same week, he was in No Frills, checking the ingredients on a box of All Bran. We've bumped into Jesus at our local community centre, and met him walking a tiny white dog on Cresthaven Avenue. Most memorable was the time we spotted him driving down the 410 in an 18-wheeler.

Jamie is 25 months old, and he sees Jesus everywhere. He picks Jesus out in the more usual settings, of course: in his picture Bible; on the children's cross in our home; and on the wood carving that hangs above the stairs at our church. It's the seeing Jesus “live,” as it were, that's so unsettling.

Scripture suggests, however, that Jesus-spotting should be a commonplace occurrence. In Matthew's Gospel, Jesus tells the story of the sheep and the goats. The parable is set at the end of time, when the Son of Man (read: Jesus) returns and begins separating people into two groups. When the sorting is finished, he declares the ones on his right blessed, and the ones on his left, condemned. To the blessed group, the Son of Man says: “I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me (Matthew 25:35,36, NRSV).”

Since to their knowledge this is their first one-on-one with Jesus, an obvious question hangs in the air: “Ummm...When exactly did you say we met?”

“I tell you the truth,” the Son of Man says, “Whatever you did for one of the least of these brothers of mine, you did for me.”

It's a revealing passage for modern day Jesus-seekers. If we want to show our love to Jesus today, where do we find him? We find him disguised as the poor and suffering.

This is hardly singular news, of course. In I John, we're reminded that we can hardly claim

to love God, whom we do not see, if we do not love our brothers and sisters – those real, tangible people we meet daily in our home, at the office, on the street. In other words, if we want to love Jesus, then we love our neighbour, for he is the one precious to God.

I'm sure most of you, like me, have heard this sermon before. The trick, I find, is keeping it fresh. Life gets pretty hectic. There's seldom enough time to dig one's way out from beneath the pile of dirty laundry and unfinished projects, never mind be on the lookout for a disguised Jesus, with an appropriate response at the ready.

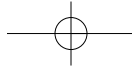
I don't know what the solution to this problem is. Maybe it's simply a case of repetition, of needing to hear the challenge over and over again, and determining to start fresh each time we forget.

As we enter Epiphany, the Season of Seekers, I'll be travelling around with my own two-foot-high Jesus-seeker. And each time Jamie spots him, I'll listen afresh to the challenge: Am I also earnestly seeking Jesus?

And when I find him, how will I receive him?

*The Rev. Stephanie Douglas-Bowman is an associate priest at St. Bride, Clarkson.*

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# Bridging the generation divide

BY AMIT PARASAR

**D**ivisions within the church family are nothing new. They have happened since the church's very beginnings. A major motivating factor behind Paul's letters to the Corinthians was that the church of Corinth was experiencing division on several fronts. The congregation was composed of two main groups: Orthodox Jews, and Greeks who formerly worshipped the goddess Aphrodite. We can only imagine what type of behavior the Greeks were involved in at the temple of Aphrodite, but it most likely could not be classified as holy living by Christian standards.

Given the demographics of the Corinthian church, it is not surprising that propriety in worship, specifically proper dress, would

be one area where opinions clashed. Yet another source of division was the fact that some members of the congregation were receiving spiritual gifts, which made other members jealous and indignant. Divisions such as these will always happen because we all have our pride, which sometimes creates a self-seeking, "I-know-best" attitude. It is at these times that it may be helpful to reflect on Proverbs 11:2: "With humility comes wisdom."

One division that we have all experienced is the generation divide. Like the divide over propriety in worship in ancient Corinth, this can be strongly influenced by differing cultural values. Even if parents and children are from the same general culture, that culture can change from generation to generation. However, when parents have immigrated

to a country with very different cultural values than their country of origin, and the children are exposed to this completely different culture outside the home on a daily basis, divisions become inevitable.

The generation divide, augmented by cultural division, can often cause clashes between elders and youth, mainly because elders are feeling the aforementioned "I-know-best" attitude and youth feel that their elders don't understand at all. Communication deteriorates because of a lack of humility on both sides. No two human beings – or circumstances, for that matter – are ever identical, and so no one can possibly predict outcomes. We mortals are not infallible. Only God is and only He knows.

Elders must accept that while their experience is vast and ab-

solutely valuable, they don't always know better. Look at King Josiah in 2 Kings 23, who turned away from the evil of his forefathers and turned to the Lord in an unprecedented display of faith. Even when children fail and elders are proven right, elders need to understand that we all learn more from our mistakes than we do from our successes, and that our failures are all in God's plan for us. Take heart from the fact that God is always there to pick us up when we fall.

This is not justification for children to reject their parents' advice and correction. I refer back to Proverbs 11:2. Paul also wrote in Colossians that children should obey parents, but parents must not embitter their children. This is a delicate symbiotic relationship in which patience, communication, under-

standing, and humility are paramount. Remember that God endows spiritual gifts as He sees fit. Both elders and youth must realize that either side could be God's instrument. A good way to judge this is to see who is more closely adhering to the two greatest commandments. In Matthew 10, Jesus explains that his teachings will cause divisions, turning man against father and daughter against mother in order to test our devotion to God above all others. Differences exist to reveal God's approval. Until it is revealed, respect on both sides of the divide is vital.

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

## Bring your pastor to work

I do not remember exactly when it started, but I do remember how it started – human curiosity. Or maybe I was just being nosy. A few years ago over coffee, I was speaking with a member of our parish family who worked as a computer programmer for a national courier company. I asked him how things were going at work and he proceeded to tell me. He talked about troubles with a hand-held device he was working on, problems with tracking procedures in the shipping department, and conflicts with his supervisor. It became increasingly clear that I had no idea what he was talking about. I listened and tried to understand him, but I knew that if I really wanted to learn more, I had to go and see. So I asked him: "Can I come and visit you at work sometime next week?" He paused, looked down at his coffee cup, looked back up at me, smiled and said, "Michael, that would be cool." And so it began – Bring Your Pastor to Work Day.

It is something that I have enjoyed in ministry – spending a day or an afternoon at someone's workplace. At first, I expected a bit of resistance to the idea, but I have found that people actually look forward to my time with them. I have been on a shift with a police officer. (I got a bit worried when he gave me a bullet-proof vest and said, "You better put this on.") I have been on a shift with an ambulance driver in Toronto. I've spent time with high school teachers, lawyers, civilian personnel at CFB Trenton, medical technicians and nurses in the Intensive Care Unit. One of my more intriguing visits was with the vice-president of finance at CIBC.

Recently I visited the office of a production manager at the local Nestlé plant – no free samples, though! But if Jesus could step

### CASUAL OBSERVATIONS

BY THE REV. MICHAEL CALDERWOOD

into Peter's fishing boat, the least I could do was don a hairnet and walk through the production lines looking at soup mix, ice cream and, my personal favourite, Coffee Crisp chocolate bars.

I have learned a great deal in this part of my ministry. I know what ambulance drivers do, but to actually sit in the back of an emergency vehicle with sirens blaring as it races through the streets of Toronto, or to sit in the garage waiting for that next call to come, is quite an experience. In other words, I now have a deeper appreciation of how people spend much of their waking hours. The next time I ask people at coffee hour, "So, how is work?" I know something of what they are talking about. I find myself listening to them differently. Somewhat surprisingly, I find myself looking at scripture differently. As a result, I prepare for sermons differently.

Another valuable part of this ministry has been the response

from the co-workers of those I have spent time with. On the Sunday following my visit with the computer programmer, he told me what his co-workers were saying. Very few of them were Christian, but they were all intrigued by my presence. The time I spent with them was the topic of conversation at the water cooler for several days afterward. Most had never met a pastor before, and I was not what they expected. I took that as a compliment.

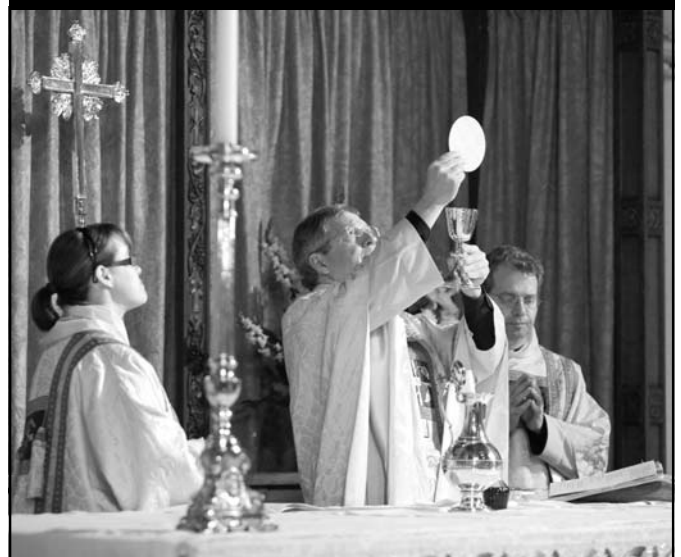
So, call it curiosity or just plain being nosy, but Bring Your Pastor to Work Day has been an enjoyable part of my ministry. It started off with a conversation at coffee hour in which I got a little overwhelmed, and ended up with a deeper desire to find out more. But that's okay: feeling a bit overwhelmed, being attentive to a calling to come and see, and listening to others differently – that's how some of the more important moments in ministry

happen.

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

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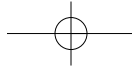
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January 2009

## FEATURES

TheAnglican 7

# But is it church?

## Conference will push boundaries

*The Anglican asked John Bowen to reflect on the upcoming Vital Church Planting Conference, to be held at St. Paul, Bloor Street, on Feb. 17-19. Mr. Bowen, director of Wycliffe College's Institute of Evangelism, is co-host of the conference, along with Bishop Colin Johnson.*

The first Vital Church Planting Conference took place in 2007. There were 65 delegates from as far afield as Newfoundland and Seattle. Three bishops attended, all from the Diocese of Toronto. Then, in 2008, we had 90 delegates and six bishops – four from Toronto plus the bishops from Edmonton and Qu'Appelle. This year we expect attendance to rise again.

But numbers do not tell the most important story. The first year, our speaker was the Rev. Canon Victoria Heard, the canon missionary of the Diocese of Dallas. She was wonderful, having been involved directly not only in planting several churches but integrating church planting into the DNA of her diocese.

In 2008 we invited the Rev. George Lings, a leader in church planting in the U.K., and the Rev. Connie denBok, a Canadian church planter and a United Church pastor. In one sense, they built on what Victoria had done the year before; in another,



The Rev. Christopher Snow, left, and the Rev. Sam Rose of St. John's, Newfoundland, started up a new church after attending the conference.

PHOTO BY MICHAEL HUDSON

they sent us off in quite a new direction. We realized that the church scene in the U.K. is much more similar to that in Canada than is the American situation. It is not quite true to say that in the United States "if you build it, they will come," but it is not wildly inaccurate, either. Canada and the U.K. are much more secular than the U.S. (even a superficial glance at church attendance figures confirms that). Here, if you build it, nobody cares.

It was at this point – the 2008 conference – that we were introduced to the term "fresh expressions of church." This refers to a grassroots movement which has been taking place in Britain over the past 10 to 15 years, whereby church leaders (often young) have been taking church to places and cultures in Britain where there is no church. In-

stead of inviting those people to come to traditional churches, the leaders have asked the crucial question for every cross-cultural ministry: What does church need to look like in this culture? Many of the answers to that question are, naturally, non-traditional: a church of skateboarders does not look like a church of Goths, which in turn does not look like a church of police officers.

(It was in answer to the inevitable question, "But are they really churches?" that the phrase "fresh expressions" was born, as in: "Well, we're not entirely sure, but they seem to be, um, fresh expressions of church, so let's help them along and see what happens.")

Numerous contacts with Fresh Expressions in the U.K. (now a formal organization as well as a grassroots movement) over the



The Rev. Paul Bayes, national mission and evangelism advisor to the Archbishops' Council, will speak about the Fresh Expressions movement in England. He will be joined by the Rev. Canon Phil Potter of the Diocese of Liverpool.

past year have confirmed that this is likely to be the most fruitful direction for planting Anglican churches in Canada. As a result, we have two leaders of Fresh Expressions coming for our conference in February: the Rev. Paul Bayes, national mission and evangelism advisor to the Archbishops' Council, and the Rev. Canon Phil Potter, director of pioneer ministry for the Diocese of Liverpool. (Even their titles tell you something of the culture of the Church of England these days. There really are no equivalents in Canada.)

The question everyone asks, of course, is simply: Does it work? Well, the first of Bishop Johnson's five projected church plants over

the next 10 years is due to open this month. And, after the 2007 conference, a priest from St. John's, Newfoundland, went back home, asked his bishop for money, and hired the Rev. Sam Rose to start Messy Church (a fresh expression for families and children). Sam then came to the 2008 conference and reported to us. We are looking forward to more reports of new things beginning when we gather next month.

*The Vital Church Planting Conference is sponsored by the Diocese of Toronto and Wycliffe College. For more information, including how to register, go to [www.vitalchurchplanting.com](http://www.vitalchurchplanting.com).*

## Fresh expressions of church already blooming in diocese

BY STUART MANN

Fresh expressions of church in the diocese aren't something that will happen in the future – they're happening right now.

At Christ Church Memorial in Oshawa, for example, the Rev. Judy Paulsen and some dedicated parishioners have started Messy Church, a once-a-month alternative service for parents and their young children.

"Young parents told us openly that our normal Sunday worship services don't work for them or their kids," says Ms. Paulsen.

"They're leaving their kids at daycare all week so they don't feel right leaving them in the nursery on Sundays too. And if they do attend the Sunday service, they're worried about their kids disturbing other people."

Messy Church is held on Saturday morning in the lower level of the building. Ms. Paulsen explains how it works: "We meet for an hour of games, songs, crafts, cartoons, stories and puppetry that focuses on teaching a story from the Bible. There's plenty of coffee, and parents and kids can come as they are. Parents join in all the activities with

their kids. We start with singing. After making crafts, playing games and listening to the story through various media, we end with more singing and a blessing done to actions. It is a crazy, hectic and often messy hour in which we have a lot of fun while we worship through music, prayer and the learning of scripture."

Anyone can attend, she adds, although the games and crafts are particularly geared to kids aged 2 to 6.

Her first Messy Church was attended by 33 people. "Eight of the 11 families in attendance were very peripherally connect-

ed to Christ Church," she says. "All of these families attended our second Messy Church, and three of them brought friends and their kids."

Ms. Paulsen concedes that it takes a lot of effort to run Messy Church – 14 hours of preparation for the one-hour service. However, the church has used an area ministry grant to hire a retired teacher, Ruth Delaney, to prepare it.

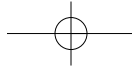
She says a community is forming. "It's a start. We're beginning to see some community-building going on. Parents are connecting with each other."

She adds a final comment: "We're not treating this ministry as a stepping stone into 'real Sunday morning church.' Rather, our hope is to build a community of faith among these young parents and their kids so that they can become deeply involved in what God is doing in this world."

*For more on Messy Church, the Rev. Judy Paulsen recommends the book Messy Church by Lucy Moore (Barnabas 2006).*







# 'Human life is a gift from God'

Responding to violence with violence is never reasonable, says Primate

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, gave this address at *Cities for Life – Cities Against the Death Penalty* at St. James Cathedral on Nov. 30.

BY ARCHBISHOP FRED HILTZ

We gather here tonight, to be with people of 800 other cities around the world, to be a City for Life: A City Against the Death Penalty.

One cannot be so gathered in such a place as this, for such a purpose as this, without calling to mind a phrase from the Gospel appointed for last Sunday: "I was in prison and you visited me."

I was in prison and you came to me, not with a noose to hang me, or with a gun to shoot me, or with a belt to tie me down to electrocute me, or with intent to take my life.

I was in prison and you came to me with a challenge to repent of my crime and to express my remorse; with a call to reform my attitudes, thoughts and actions; with an opportunity to be restored; with an intent to help me regain my life and dignity among other people.

We gather to affirm the sacredness of human life, to acknowledge it for what it is – a gift from God.

It is, as we know, absolutely true that God takes no pleasure in the deaths of innocent people and in the horrific sufferings endured by their families. Indeed,

most faith traditions trust in a Divine One who bears our grief and sorrow.

It is also true that God takes no pleasure in the deaths of those who commit wicked acts. In fact, God wills that they turn from their wickedness and live (Ezekiel 33:11).

The protection of human life is enshrined in the UN Declaration of Human Rights.

"The violence that marks our society is a cause of great concern, for violence often begets violence. There is a streak in human nature which out of revenge strikes out violently. Such violence strikes at the heart of society. Law and order are necessary if citizens are to live in safety.

Our police forces and our justice system are designed to curb destructive forces and make our communities safe places.

"We live in a time of violent crime that shakes our cities and the world. Despite the fact that for some the death penalty may be seen to function as a deterrent to violent crime, we cannot be content with an answer that responds to violence with even more violence. It is not and cannot ever be a reasonable response. Any answer that destroys human life cannot enhance our respect for the dignity of human life" (House of Bishops' Pastoral Letter to the Anglican Church of Canada and the citizens of Canada, February, 1987).

Justice grounded in retaliation, retribution and vengeance



A piper plays outside the cathedral as it is lit up with light in solidarity with other cities around the world. PHOTO BY MICHAEL HUDSON



Archbishop Fred Hiltz, top, speaks at the *Cities for Life – Cities Against the Death Penalty* gathering at St. James Cathedral in Toronto. Protesters calling for the end of the death penalty worldwide walk from City Hall to the cathedral. PHOTOS BY MICHAEL HUDSON

sets society on a dangerous course. Justice grounded in repentance, amendment of life, rehabilitation and restoration as a responsible citizen sets society on a more peaceful course.

Justice grounded in these principles will move us to pray for and support the families of those who have been the victims of violent crime. It will push governments to ensure plenty of resources for services and counseling in the interests of healing from such horrific assaults.

Justice grounded in these principles will move us to pray

for and support those who for the violent crimes they have committed are imprisoned, to uphold those who work in the area of corrections and parole, and ask guidance for those in transition from prison into society.

Justice grounded in these principles will move us deeper and deeper into the application of the principles of restorative justice.

Ten days from now marks the anniversary of the complete abolition of the death penalty in Canada. As we mark this moment, we must also express our concern regarding the Government

of Canada's decision to accept the imposition of the death penalty on Canadians under the jurisdiction of other countries. Such a call is in keeping with the theme of our gathering – cities for life.

In this gathering, let us be thankful for the work of Amnesty International – for its bold and courageous witness to human rights, for its naming of the violation of those rights, and its summoning of the nations to honour those rights in word and action.

## Executions claim more than 1,000 lives in 2007, says Amnesty International

The Cities for Life movement, initiated in 2002, now includes 830 cities on five continents that speak out against the death penalty. Spectacular illuminations signify each city's opposition to executions

In December, 2007, a resolution of the General Assembly of the United Nations called for a moratorium on capital punishment with the assertion that "there is no conclusive evidence of the death penalty's deterrent

value and that any miscarriage or failure of justice in the death penalty's implementation is irreversible and irreparable."

However, while world and Canadian opinion oppose the death penalty, and two-thirds of nations have abolished executions in law or practice, Amnesty International knows of at least 1,252 people who were executed in 24 countries last year.

In China, Amnesty recorded 470 executions. In the United

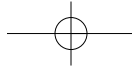
States, 42 executions took place, in some cases claiming the lives of prisoners who were mentally ill.

"It is time to put an end in every corner of the world to the barbarity of capital punishment," says Shanaaz Gokool, chair of Toronto's Cities for Life. "As the Universal Declaration of Human Rights turns 60, we must give universal meaning to 'the right to life.'"

For the Amnesty International facts on the death penalty, go to [www.amnesty.org/en/deathpenalty](http://www.amnesty.org/en/deathpenalty).







## PARISH NEWS



### REMEMBRANCE

Lt. Col. Yvon Pichette, commandant of the padres at Canadian Forces Base Borden, and the Rev. Kim McArthur, incumbent of St. Andrew, Aliston, smile for the camera in front of the church's sign. Lt. Col. Pichette spoke at the Remembrance Day Service on Nov. 9. "He spoke of his call to be a prophetic voice of God as a military chaplain and what it feels like to be on the front lines with the troops without a weapon," says lay reader Pam Alderson.

### Christians, Muslims share meal

The people of St. Jude, Wexford, received a unique invitation in the fall. Members of the local Turkish community, who had asked the church for meeting space where they could break their fast during Ramadan, invited them to dinner. On Sept. 24, more than 50 people from St. Jude's shared a meal with an equal number of their Muslim neighbours.

"The meal was prepared and served by men of the Turkish community, and they did all the clean-up after, assisted by some members of St. Jude's," says the Rev. Canon Ian Noseworthy, the incumbent. "Members of St. Jude's were eager to show our guests our beautiful church. Most of our visitors had never been inside a church before. Before leaving for home, the people of St. Jude's invited our new friends to our annual community Thanksgiving Dinner. We pray that the dialogue between our faiths will continue."

### Parish celebrates 175th

St. Paul, Newmarket, will celebrate its 175th anniversary in 2009, beginning Jan. 25 with a visit from area bishop George Elliott. The celebration continues with events throughout the year, including a Victorian Tea, a gathering of local choirs for a hymn-sing, an old-fashioned picnic, and a dinner-dance in September. The year will also be marked with a special outreach program for the Canadian North. For more information, contact the church office at (905) 853-7285 or check the website at [www.stpaulsnewmarket.org](http://www.stpaulsnewmarket.org).

### Parishioners celebrate together

The warmth of the welcome contrasted with the cold weather outside at the Celebrating Together held on Oct. 21 at St. Leonard's in north Toronto. Celebrating Together, which takes place every spring and fall, has been a tradition since 1991. The purpose is to bring together current parishioners, long-time members and anyone who is



### DEDICATED

Clergy and laypeople, along with Bishop Patrick Yu, gather at St. Matthew, First Avenue, on Nov. 9 around a Heritage Toronto plaque explaining the building's history. The parish was celebrating its 134th anniversary and its rededication as a strategic church in the Riverdale community. From left to right: The Rev. Steve Shaw, Gerald Whyte, Councillor Paula Fletcher, the Rev. Ajit John, Bishop Patrick Yu, and Robert Lachance.

PHOTO BY MICHAEL HUDSON

not able to attend regularly.

The event included a worship service, followed by social time and a meal arranged by the Hospitality Committee. While diners renewed their friendships and met new members, live music was provided by choir master and organist Kevin Docherty.

### Church supports interfaith dialogue

The Church of the Transfiguration, the newest member of the Neighbourhood Interfaith Group of 15 mid-town Toronto churches, synagogues and a private school, held a unique service on Nov. 16. More than 160 Christians, Jews and Muslims gathered for choral evensong. The Rev. Canon Michael Burgess, the incumbent, welcomed worshippers, while Rabbi Baruch Frydman-Kohl, senior rabbi of Beth Tzedec, preached about the Genesis story of God's call to Abraham, and Imam Hamid Slimi, chairman of the Canadian Council of Imams and founder of the Faith of Life Network, offered



### PROUD SMILES

The young people of St. Martin, Bay Ridges (Pickering), carry a banner in the Pickering Santa Claus Parade on Nov. 15. "The rainy weather did not dampen the spirits of the youth, who were very enthusiastic about participating in the parade," says parishioner Cliff Hope. "Our entry in the Santa Claus parade was chosen the Best Community/Youth float in the parade by the Kinsmen Club."

PHOTO BY CLIFF HOPE

closing prayers. After the service, the guests enjoyed a kosher buffet and fellowship.

The service was mentioned by Haroon Siddiqui in an article in the Toronto Star on Nov. 23, which focused on stories of interfaith dialogue. Mr. Siddiqui concluded with the words: "The point of these

stories is clear. Viewed in their broad context and complexity, they begin to look like the start of a peaceful revolution." Says Bryan Beauchamp, member of Transfiguration's advisory board and chair of the Neighbourhood Interfaith Group: "I guess that makes us revolutionaries for peace!"

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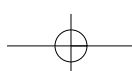
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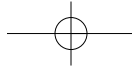
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# Reach out to people with AIDS: advocate

BY MURRAY MACADAM

**PEOPLE** suffering from “the most devastating epidemic in human history” need our support as urgently as ever.

The message was simple and direct, but the address given by AIDS activist Louise Binder at a St. James Cathedral event on Dec. 1 to mark World AIDS Day was nothing less than riveting. Ms. Binder, a lawyer who is HIV-positive herself, painted a vivid picture of the immense suffering caused by AIDS, both in Canada and in African countries such as Congo.

She made a passionate plea for concerned citizens and faith groups to do what they can in response, without judgment. “Does it really matter if they (people with AIDS) are gay or straight, or people in poverty, or your next-door neighbour? Of course it doesn’t matter. People all over the world are infected, and they need our help.”

The event was one of several held in churches across the diocese on World AIDS Day, while around the world thousands of

events were held. Globally, 31 million people are HIV-positive, including 58,000 in Canada.

Seeing and working directly with people with AIDS was the focus of Ms. Binder’s address. “It’s very important that people see the faces of people with HIV, and that we’re no different.”

She challenged Christians not to turn away, noting that “Jesus spent much time with lepers, children, those without power. I know my friends in Rwanda take much comfort from his teachings.”

Everyone can do something, she said, whether it’s giving money, time, or getting involved with an organization supporting people with AIDS. Ms. Binder is involved with many organizations such as Voices of Positive Women, a group of over 900 HIV-positive Canadian women, as well as HIV support groups in Rwanda.

She has worked tirelessly for people with HIV/AIDS for more than a decade, and has been honoured for her work by the Ontario AIDS Network, the Canadian AIDS Society, and many other organiza-



**Louise Binder, a Canadian lawyer who is HIV-positive, tells a gathering at St. James Cathedral that faith groups need to respond without judgement. At right, man crosses an AIDS quilt after signing a memorial book at the cathedral.**  
PHOTOS BY MICHAEL HUDSON

tions. When first diagnosed with HIV in 1994, she was told she had only two to four years of life left.

The Church of the Redeemer, Toronto, has just initiated an innovative spiritual care program for individuals with AIDS.



## Pickering church holds first AIDS memorial service

### As local cases rise, love abounds

BY MARY LOU HARRISON

**DOUG** Willoughby, the pastoral assistant at St. Paul on-the-Hill, Pickering, spent an anxious day on Dec. 1 as he made final preparations for a candlelight memorial service to mark World AIDS Day that evening.

As it turns out, he needn’t have worried. In Mr. Willoughby’s words, the service, the first of its kind at St. Paul’s, “exceeded expectations. It was a tremendous night.”

Those in attendance experienced a service in the Anglican liturgical tradition which was blended with prayers and intercessions from a World AIDS Day worship resource prepared by the Ecumenical Advocacy Alliance.



**Yvette Perrault**

St. Paul’s parishioners and members of the wider community took various roles in the service as speakers, readers, musicians, prayer leaders and memorial candle-lighters. Chris Mallais, for example, contributed his musical gifts by playing the piano and singing, “You Lift Me Up.”

Speakers addressed the state of HIV and AIDS, locally and internationally. Peter Richtig, executive director of the AIDS Committee of Durham, said that his organization has seen a 30 per cent increase in the number of people it serves in 2008. While some of this can be attributed to the population rise in Durham Region, he said, the rapid increase is unmatched in the AIDS Committee’s 15 years of operation.

Particularly disturbing is the number of high school students who seem unconcerned about HIV and AIDS. “It doesn’t matter if I get infected, all I have to do is take a pill,” is the frightening message he is hearing from some youth who are unaware of the real and terrible impacts of the disease.

“The battle continues,” he said, referring to an article published that very morning by the Associated Press in which the continued need for HIV/AIDS-related funding was questioned. “We must continue to do social justice and civil society work as partners

with like-minded groups such as churches,” he concluded.

Yvette Perreault, director of the AIDS Bereavement Project of Ontario, brought a message of hope to those gathered. She told personal stories from her work with HIV-positive people and their families to illustrate how light can shine through even tragic darkness. In one case, the wife and children of a dancer dying of AIDS organized a hospital bed picnic. Another time, they performed a dance recital for him in their home.

Ms. Perreault described HIV/AIDS as the uninvited guest who not only stayed too long, but has now moved in next door. “The only way to cope,” she said, “is to risk loving more deeply.”

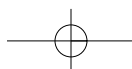
One way for churches to do this, she explained, is to develop the “tools of resiliency” used in very small communities such as the Canadian prairie village in which she grew up. Here, the three key players in response to tragedy consisted of a café for planning help, a church for prayers and

caring, and a pub to let people laugh again while numbing the pain a little.

Her participation in the service at St. Paul’s was of particular significance for Mr. Willoughby, who first met her in 2002 when he attended a Survive to Thrive workshop designed to provide support for long-term survivors of HIV and AIDS. “Yvette has a heart for people suffering with HIV and AIDS,” he said. “I knew that she would do a great job.”

He said he was very pleased at the support he has received from St. Paul’s to organize the first World AIDS Day service at the church. I was very proud of all the people there and thankful that they came out. St. Paul’s is a wonderful place,” he said.

When asked if the service will be repeated next year, the answer from Mr. Willoughby was an emphatic, “absolutely. This service was good for St. Paul’s, good for the community, and good for the people in attendance who are HIV-positive.”





January 2009

# Conferences to be turned into educational DVDs

BY CAROLYN PURDEN

A conference with the theme "Anglicanism – A Gift of Christ," held in Toronto in late November, was one of a series of gatherings that organizers hope will be used as a Christian education tool for adults.

The conferences, sponsored by the Anglican Communion Insti-

tute, will serve as the basis for a DVD series on various topics of theological, biblical, liturgical and missionary significance. The DVDs will be used for adult education in Anglican congregations.

The conference comes as a result of the current conflict within the church, says one of the organizers, the Rev. Dr. Christopher Seitz, president of the Anglican

Communion Institute and a professor at Wycliffe College. It is not intended to divert attention away from the church's struggles, but to remind people that Anglicanism is a "gift in Christ" and worth preserving, he adds.

The conference was co-sponsored by the institute, Wycliffe College and St. Paul, Bloor Street, which provided the venue. It fea-

tured five speakers: Bishop Tom Wright of Durham, England, who discussed what it means to read the New Testament as an Anglican; the Rev. Dr. Jo Bailey Wells of Duke University, who talked about the Old Testament; Nigerian Archbishop Josiah Idowu-Fearon, who described being a Christian in a largely Muslim country; the Rev. Dr. George

Sumner, principal of Wycliffe, who discussed the parish as the centre of Christian renewal; and Dr. Edith Humphrey of Pittsburgh Theological Seminary, who talked about hymnody in the Anglican tradition.

For more information on the conferences and the DVDs, contact Sarah Peake at Wycliffe College, sarah.peake@utoronto.ca.

## Old Testament should be read 'with the heart'

BY CAROLYN PURDEN

The Bible is a play in which we are the actors, and the play is not yet complete, says the Rev. Dr. Jo Bailey Wells. Yet for many Anglicans, the Old Testament makes difficult reading. It feels foreign and, because it predates the New Testament, it may not seem as important as the later writings.

With this in mind, Dr. Bailey Wells offered conference attendees a guide to reading the Old Testament. First, she said, we need to read this collection of writings theologically, as a rich and complex testament to Israel's faith. "This means reading with the heart," she said.

It requires imagination to cross the culture gap and embrace the world of "manna and mystery." But if we resist interpretations and wrestle with a passage to understand its meaning, we are carried into the theological realm and into the heart of God, she said.

Second, we should read the Old Testament in community as a church, she said. We are called to live in communion, not in isolation from each other, and we need multiple interpreters of the text. If we are to listen with the heart, we need one another as fellow actors to fire our imagination.

She explained that the Old Testament speaks in differing voices, and the diversity of groups within the body of work invites a diversity of interpretations. The church contains all kinds of interpreters, especially if we can value each voice, she added.

Ambiguity and uncertainty in the Old Testament are a gift, rather than a threat, she said. They represent a multiplicity of meanings that brings enrichment rather than problems.

Finally, we need to read the Old Testament openly, with an openness to repentance and with an expectation of finding an encounter with Christ.

She warned against using the Bible to confirm our presuppositions. The alternative, she said, is to read in the expectation that

we will be changed by the experience. "It's vulnerable work," she said of the task. "It demands we trust the text."

She also discussed the importance of the words in the Old Testament. Through them we express grief and joy, acknowledge sin, lead intercessions and express God's glory. "When we're at a loss for words, they're here," she said, adding that without the words of the Old Testament, little would remain of our hymn books.

There are common perceptions of the Old Testament, such as it is outdated or unnecessary because it is followed by the New Testament. It is neither of these things, she said; it is simply earlier. It predates an event (Christ's life) through which it is read with a new perspective, and we continue to find in it testimony to our own faith.

The Old Testament is more than a set of promises awaiting fulfillment, she said. As with the New Testament, we read there of God's longing to bless us. We read of God rescuing his suffering people, of people who have followed God and those who have tried and failed. They all inform and guide our own faith journey, she said.

See related article on page 15.

## Simeon's zeal renewed church

BY CAROLYN PURDEN

The Rev. Dr. George Sumner illustrated his talk on parish renewal by turning to 18th century England. Church life at the time was



The Rev. Dr. George Sumner, principal of Wycliffe College, speaks at the 'Anglicanism – A Gift of Christ' conference at St. Paul, Bloor Street, while the audience listens and a videographer records it for DVD. PHOTOS BY MICHAEL HUDSON

moribund and confused, and many of the clergy were undisciplined and venal. Upon this scene came Charles Simeon, a young man who, in 1779, entered Cambridge and, during an Easter service, found his life touched by God.

Simeon went on to ordination and became rector of an old struggling parish, Holy Trinity, in Cambridge. From this small church emanated a sense of mission that was to change the world.

Many consider Simeon the founder of the evangelical movement. He had a strong sense that proclamation required mission, said Dr. Sumner, and believed mission is the primary task of the church.

At the time, however, initiating mission was considered to be un-Anglican. When Simeon tried to take charge of his parish, the wardens opposed him, fighting him bitterly and even locking the pews to prevent people from sitting in them. Eventually, the bishop decided to intervene. But when he asked Simeon if he wished the wardens removed, Simeon said he

wanted them to stay in the parish until their hearts were moved.

It took five years before that happened, but even at the end of his 50-year ministry in the parish, Simeon still faced opponents who wanted to oust him from Holy Trinity.

During his incumbency, he started a fellowship group for students, encouraging leaders and mentoring them. This eventually evolved into the Inter-Varsity Christian Fellowship.

He believed the world was his parish and was a founder of the Church Missionary Society (CMS), which worked overseas, making converts. These converts became evangelists to their own people, spreading the gospel in ways that westerners who first came to their country would not have believed. From CMS arose the worldwide Anglican Communion success story, said Dr. Sumner.

The secret to Simeon's sense of mission was his ability to wait patiently on what God was doing, he said, adding that it is God's mission, not ours, and mission-

ary success comes in God's time.

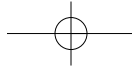
He noted that CMS was a mission group that was loyal to the church but independent of it. Its work of evangelization was effective when it was carried out by voluntary and missionary societies.

Today, small groups such as CMS have tended to disappear from the church, either because "trench warfare" has discouraged people, or because people today are no longer "joiners," said Dr. Sumner.

But, he said, there is an important place for fellowship in the church, and for groups that are compatible with, yet different from, the parish structure. "We need the freedom and vitality of such fellowships as we do the gospel's business in a time of strife," he said.

But, he warned, these fellowships need a framework, and they need the clergy to encourage them. It is particularly important to make ministry to young people a priority. There is nothing more important than encouraging a new generation of Christian leaders, he said.





# Quilts warm women, kids in shelter

## ACW answers need

**WHEN** Evelyn Bishop saw a television newscast about the underfunding of Toronto's shelters, she decided to do something to help out.

A parishioner of Our Saviour, Don Mills, and a member of its Anglican Church Women (ACW), she called the North York Women's Shelter. When she found out they had 28 beds and 10 cribs, she said the ACW would make quilts for them. Then she sold the idea to the ACW.

"I said we need to show people that people really do care," she recalls. "I said to the ladies all we need to do is find some fabric – anything, like the back of a shirt. They were all for it."

As it turned out, Ms. Bishop didn't get old shirts – she got piles of remnants of new fabric, as well as blankets for the filling of the quilts.

She had also asked for sheets to back the quilts, but the ACW

members donated so much fabric that they were eventually able to donate the sheets to the shelter.

As the materials poured in last January, four women began putting the quilts together. None had ever made a quilt before. Ms. Bishop picked out the pattern and cut the fabric, then every Tuesday the women would go to the church, pin and sew the squares, which Ms. Bishop would finish off at home.

She marvels at the speed with which they worked. "I do some sewing and it would take me a year to make a quilt," she says. "It was just easy. It was like God was directing us every step of the way."

Every time there was a need, such as extra blankets, it was supplied immediately. "It was so uplifting," she says. "I knew God was using us because this was something that he wanted done for the North York Women's Shelter."



The Rev. Dennis Dolloff is surrounded by quilts made by the Anglican Church Women of Our Saviour, Don Mills. From left are Evelyn Bishop, Anita Gittens (diocesan ACW president), and Cassandra Toussaint of the North York Women's Shelter.

PHOTO BY MICHAEL HUDSON

While the ACW women were putting 28 quilts together, a friend of Ms. Bishop's made 10 small quilts for the cribs.

This fall, Ms. Bishop contacted Cassandra Toussaint at the North York Women's Shelter and asked if she could come to the church for a service for the dedication of the quilts, and to receive the

sheets and pillowcases that the ACW had collected as well.

Ms. Toussaint agreed and asked if there was any way the church could also provide towels and toiletries. Ms. Bishop took the request to the ACW, and once again the response was more than generous.

"You wouldn't believe the amount of toothpaste, toothbrush-

es, towels, soap, deodorant, shampoo – we had six laundry baskets filled," she says.

And, she adds, Ms. Toussaint was clearly amazed at the donations, saying she had never expected such a response. "It was so easy to do this, to make a difference," Ms. Bishop says.



Bishop Ackah and his wife, Margaret. PHOTO BY THE REV. W. TAY MOSS

# Ghanaian bishop seeks support

**THE** bishop of the new Diocese of Wiawso, Ghana, the Rt. Rev. Abraham Ackah, and his wife Margaret, recently visited the Diocese of Toronto, looking for partnerships to support their efforts to build up the church in rural Ghana.

Bishop Ackah faces massive challenges in his diocese, which was formed in 2006. He has 25 priests serving 15,000 Anglicans in 70 congregations. Many of these priests, as well as the bishop, have not been paid their stipends for more than a year due to the inability of parishes to pay their assessment.

Wiawso is located in the forest region of southwest Ghana. The rural inhabitants of this area are mainly subsistence farmers who lack sufficient clean water, health care, education, and infrastructure. Responding to such needs with limited resources is a challenge that the bishop believes will be impossible without outside assistance.

To learn more about the Diocese of Wiawso, contact either Brother Leonard Abbah of the Order of the Holy Cross, or the Rev. Tay Moss, Church of the Messiah.

# Play shows twists, turns of Anglican congregation

**IT'S** been five long years, but Adele Finney is about to see her play, *You Don't Know the Half of It*, reach the stage. To be performed in Peterborough in February, the play is bound to interest Anglican audiences.

The play takes place in 1971. Pragmatic Sarah Bright and cantankerous Hazel Pater, ladies of the altar guild, welcome a new priest and his family to St. Thomas Anglican Church in Millbrook, Ont.. Change is never easy, but when a fire destroys the belltower, more than ashes and embers are stirred up as pews are removed for new construction. Hazel, Sarah and the people of their church are confronted with issues of faith, love, and transformation. Two "presences" from the near and distant past and a chorus of parishioners add depth and humour to the choices facing Hazel's and Sarah's friendship.

Ms. Finney, who has worked for the Primate's World Relief and Development Fund and lived in rectories in Elmvale, Kuala Lumpur, Toronto and Peterborough, started work on *You Don't Know the Half of It* in 2002. Her

research comprised extensive investigation of the history of the village of Millbrook, and in particular the parish of St. Thomas, where the play takes place and where Ms. Finney had a personal connection with six of the former rectors, their spouses or children. Looking for a story about the church's response to an outsider, she interviewed many parishioners, including people who knew the two women on whose lives the characters of Hazel Pater and Sarah Bright are based. She also talked to the Rev. Robert and Molly Brow, whose experiences coming to the small country parish of Millbrook after years of working abroad and philosophical study in Toronto inspired the characters of the Rev. Will and Jocie Burns.

After practicing the play in workshops, Ms. Finney asked Peterborough director Susan Spicer to work with her toward a full production. Ms. Spicer, who grew up in Millbrook and attended youth group meetings at St. Thomas's, has over 25 years of experience in the development and production of new plays.

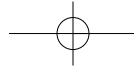
"It has been a great joy to see this play evolve over the past seven years and to see it receive the support of The Sacred Arts Trust (The Anglican Foundation) and the Ontario Arts Council," says Ms. Spicer. "In the public readings we've held, the response has been incredibly enthusiastic. People respond to the humour, the wisdom and the beautifully drawn characters and relationships, whether they've had experience in church or not."

The cast includes Ms. Finney's husband, Archdeacon Gordon Finney, who will perform the role of Archdeacon Thomas Allen, rector of the parish of St. Thomas for over 50 years and still a "presence" in the church. Archdeacon Finney is the incumbent of St. John the Evangelist, Peterborough.

The play will run Feb. 18-21 at 8 p.m. at Peterborough's Market Hall Theatre. Tickets are available through the Showplace box office ([www.showplace.org](http://www.showplace.org)) or by calling (705) 742-7469. Tickets are \$20 for adults, \$15 students and seniors. There will also be a pay-what-you-can matinee on Feb. 21 at 2 p.m.







January 2009

NEWS

TheAnglican 13

# Tony Blair meets faith groups

## Youth to work on MDGs

BY STUART MANN

**A**n interfaith group led by former British Prime Minister Tony Blair will be seeking young Canadians, Americans and Britons to be “ambassadors” in the effort to achieve the Millennium Development Goals (MDGs).

Mr. Blair and former MP Belinda Stronach made the announcement after meeting with representatives of faith groups in Toronto on Dec. 5.

An initial group of about 30 young people of faith will take part in the 10-month initiative, called Faith Acts Fellowship. For the first two months they will receive training in Chicago and London and then be sent to do fieldwork with health care partners in Africa. For the following eight months they will return to their home countries to mobilize young people and resources to tackle the MDGs.

The young people will focus on fighting deaths due to malaria, particularly among children in Africa and elsewhere. Eradicating malaria is specifically called for in the MDGs.

A steering committee will be formed that will select and support the young people. The committee will also explore ways that faith groups can work together to advance the goals.

The goals are: eradicate extreme hunger and poverty; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; and devel-



Tony Blair shares plan with Belinda Stronach and faith group representatives. PHOTO BY MICHAEL HUDSON

op a global partnership for development. Countries around the world, including Canada, have pledged to work together to meet the targets by 2015.

Mr. Blair said the goals need “grassroots champions” around the world, and faith groups are ideally suited to do that. “I believe that people of different religious faiths and spiritual beliefs care about the issues of development and human justice captured in the MDGs, and have a remarkable ability to collaborate and mobilize resources at the community level,” he said. “We are proposing to try to tap into the energy and capacity

of the faith and belief communities and encourage them to achieve even more together than apart.”

Anglicans in the Diocese of Toronto are already working towards some of the goals through their outreach and advocacy efforts in the areas of child poverty, homelessness and HIV/AIDS. Some participated in a walk in Ottawa to highlight the goals. On a national level, the Primate’s World Relief and Development Fund is developing global partnerships for development. General Synod has called on the federal government to honour its commitment of allocating 0.7 per cent of Cana-

da’s gross national income to foreign aid. General Synod has also adopted a resolution supporting the goals and calling on Canadian Anglicans to engage in campaigns that advocate for governments to reach them by 2015.

Bishop Philip Poole, who took part in the meeting on Dec. 5, said he was encouraged by the number of people at the meeting. There were about 40 people from all the major faith traditions. “The idea of people of faith working together against malaria is really quite positive,” he said.

## Gov’t plan offers hope for poor

**THE** Ontario government’s new Poverty Reduction Strategy has won widespread praise for its ambitious pledge to lift 90,000 children out of poverty within the next five years. For the first time in the province’s history, a specific anti-poverty target has been set, along with definitions of poverty and methods of holding the government accountable.

By offering new hope to people whose life prospects may have seemed hopeless, the government won support from a range of anti-poverty advocates, including Anglicans.

“This is an auspicious day,” Pat Capponi, who has lived in poverty, told a Queen’s Park conference on Dec. 4, the day the plan was released. “Poor people don’t want to stay poor. We’re no longer seen as criminals, but people with strengths seeking a way out of poverty.”

The following specific measures reflect the government’s commitment:

- An increase in the Ontario Child Benefit from \$1,100 to \$1,310 per child annually by 2012, benefiting 1.3 million children in low-income families.
- Provision of \$10-million to enforce employment standards, thus helping to ensure that workers are treated fairly by employers.
- Rule changes that help people move from social assistance to work, such as exempting the earnings of social assistance recipients in post-secondary education from benefit reductions.

Action against poverty is urgently needed as Ontario’s economy weakens, say anti-poverty advocates. The number of people forced to rely on foodbanks is rising steadily and is forecast to hit 350,000 in 2009. Anglicans doing frontline work with the poor are keenly aware of deepening hardships.

Murray MacAdam, the diocese’s Social Justice and Advocacy consultant, says the government deserves praise for making a badly-needed commitment to help “the least of these” amongst us. “Other countries and other provinces have taken steps to attack the root causes of poverty in a systemic way, and it’s wonderful that Ontario has now joined them. The government has listened to Anglicans and others who’ve pushed for a stronger response to poverty. But we still need to keep up our voices to ensure that these lofty goals are achieved.”

Anglicans at their 2009 vestry meetings are being asked to pass a motion commending the government for its poverty reduction plan and calling for anti-poverty measures in the 2009 budget. “That’s why we need to work together through such organizations as the 25 in 5 Network for Poverty Reduction,” he said.

## Synod lay members reminded of term limits

**IF** you are a current elected lay member of Synod or a member of your vestry’s leadership, you will want to continue reading to learn about decisions made by Synod that come into effect early this year. Several governance decisions and canon changes were approved by Synod in 2001, one of which included limits on the length of term for lay members of Synod.

To provide turnover and allow for greater accessibility and the involvement of more members of the diocese in its governance, in 2001 Synod approved that the diocesan standard for maximum length of service be three two-year terms with one full two-year term elapsing before further service. For tracking purposes, regular sessions of Synod are used – i.e. synods held in 2003, 2005, 2007, 2009, 2011, etc. In order to main-

tain continuity of expertise and for those who serve by title, appointed members may be exempted from these term limits. It should further be pointed out that these expectations do not apply to substitute lay members.

Although these canonical changes were approved in 2001, Synod was advised that implementation would be done prospectively and phased in. At the time, congregations were asked to be mindful of the spirit of the decision when selecting members during the ensuing transition period.

While most congregations are upholding the decisions of Synod, particular attention should be given when preparing ballots for upcoming vestry meetings. As the Incumbent’s Annual Statistical Returns are received by the Secretary of Synod’s Office, each lay

member of Synod’s eligibility will be confirmed. If a name comes forward that is not eligible, the congregation will be notified. As there is a regular session of the Synod scheduled for late May 2009, it will be extremely important not to delay this process.

To illustrate, here are a few examples:

If you were elected by your vestry as a lay member of Synod in 2007, 2005 and 2003, you would not be eligible to serve again until 2011 because you must allow for a two-year term to elapse before being eligible for re-election.

If you were elected by your vestry as a lay member of Synod in 2005, 2003 and 2001, you would be eligible for re-election in 2009, as you have allowed a full two-year term to pass before your re-election.

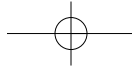
If you were elected by your vestry as a lay member of Synod in 2003 and 2007, you would be eligible for re-election at the next two regular sessions of Synod.

For more information on the decisions made by Synod 2001, refer to “Governance in the Diocese of Toronto: Decision of Synod 2000-2001 – A Reference Document” posted on the diocese’s website. Visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca), go to the Resource section, click on Synod and look under “Governance.”

If you have any questions regarding your eligibility, contact Pamela Rumleski, assistant secretary of Synod by email at [prumleski@toronto.anglican.ca](mailto:prumleski@toronto.anglican.ca) or by telephone at (416) 363-6021 or 1-800-668-8932, ext. 231.







**LOOKING AHEAD**

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

**Services**

**JAN 4, 18** – Jazz Vespers at Christ Church Deer Park, 1570 Yonge St., Toronto. Scripture reading, prayers and a brief reflection. Jan. 4, Ted Quinlan Quartet; Jan. 18, Nancy Walker Trio. Call (416) 920-5211 or [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).  
**JAN. 10, 17, 24, 31** – 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.  
**JAN. 25** – Polka Vespers with Walter Ostanek at St. Philip's, Etobicoke, 25 St. Philip's Rd., at 4 p.m. Free will offering. Call (416) 247-5181.  
**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 (reservations required) afterward. Call (416) 226-2201, ext. 305 or visit [www.ssjd.ca](http://www.ssjd.ca).

**Lectures/Social**

**JAN. 6** – St. Olave, Swansea, 360 Windermere Ave., presents a talk on religious tensions in the former Yugoslavia, preceded by Epiphany Evensong at 6 p.m. Light supper provided. Contributions appreciated. For more details, call (416) 769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).  
**JAN. 13–MAR. 31** – Catechesis at St. James Cathedral. A 12-week course of formation in the basics of the Christian faith, for adults preparing for baptism or confirmation in the Anglican Church. Tuesday evenings at 7 p.m. in the St. James Parish House (65 Church St.). To register, phone (416) 364-7865.  
**JAN. 23–25** – Women's Weekend Getaway entitled "You are Worthy," at Queen of the Apostles Centre in Mississauga, with the Rev. Carol Langley and Wendy Passmore. Sessions will include teaching, drama, silent time, group sharing, group participation. Cost for the weekend is \$185. For more information, email [cdlangley@sympatico.ca](mailto:cdlangley@sympatico.ca) or call (905) 846-2952  
**JAN. 31** – Propitiation meeting at 7:30 p.m. at 60 Homewood Ave. (Carlton & Sherbourne area, Toronto), Apt. 325. Buzz code 215. Evening Prayer (said) BCP, followed by light refreshments. Reading and discussion of the tract "What to say to neighbours about lesbians and gays in the Church," produced by Forward Movement Publica-



**BLESSING**

Bishop Philip Poole blesses the cemetery at the new Christ Church Memorial Gardens in Mimico on Nov. 16. Located on the site of the former Christ Church, the public space features gardens, paths and seating. The cemetery, which dates back to 1832 and holds the graves of many of the founding leaders of Mimico and south Etobicoke, has been refurbished and two new columbaria have been added. PHOTO BY MICHAEL HUDSON

tions. For information, call Peter at (416) 977-4359 or email [propitiation@hotmail.com](mailto:propitiation@hotmail.com). Propitiation is a fellowship of gay and lesbian Anglicans and their friends who prefer the Book of Common Prayer.  
**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.  
**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 our 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 web-

site at [www.awareconference.org](http://www.awareconference.org).

**OBITUARY**

**Sister led girls schools**



Sr. Mary Adela

**SISTER** Mary Adela, CSC, died on Nov. 14, 2008, at North York General Hospital, at the age of 96. She was born in 1912 at Moorefield, near Palmerston, Ont., the daughter of Alfred Morden Carthew and Ethel Margaret McIntyre. She graduated as a nurse from Hamilton General Hospital in 1932 and became the school nurse at St. Mildred's College, Toronto, in 1936.

Sr. Mary Adela entered the Community of the Sisters of the Church (CSC) in 1938 and was professed on Sept. 28, 1943. She held several positions of authority in the CSC

in Canada. She was in charge of St. Mildred's College, Toronto, from 1954 to 1960 and in charge of the Lightbourn School in Oakville from 1964 to 1967. For some years, she lived in St. Elizabeth Village in Hamilton, and from 2001 was lovingly cared for in the infirmary of the Sisterhood of St. John the Divine in Toronto.

A requiem mass for Sr. Mary Adela was held at St. Mary Magdalene, Toronto, on Nov. 22.

**Small fire at cathedral**




A small fire broke out in St. James Cathedral's chapel on Nov. 14. The fire, near the chapel's altar, was quickly extinguished by the building's sprinkler system. Arson is suspected. The cost of the damage is about \$120,000, which is

covered by insurance. "It reminds us how vulnerable the cathedral is," says Dean Douglas Stoute, adding that hundreds of people visit the cathedral each day. He said steps will be taken to improve security.

**Music/Drama**

**JAN. 17** – Schola Magdalena, resident medieval ensemble at St. Mary Magdalene, Toronto, presents an evening of a cappella music at 7:30 p.m. Admission is pay-what-you-can. For more information, contact Stephanie Martin at (416) 256-9421 or [smartin@yorku.ca](mailto:smartin@yorku.ca).

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# A rich tapestry of human experience

Isn't the Old Testament the Jewish Bible? Are Christians expected to read it? Why do we need the Old Testament?

Do you ask these questions? Read on. Remember, Jesus was born of Jewish parents and raised in a Jewish first-century home. He knew and loved the Hebrew scriptures of his day. The Old Testament is part of our heritage, and as such we need to have knowledge of these stories.

Thankfully, the international lectionary provides for an Old Testament reading each Sunday in the church year, together with an epistle and a gospel reading. Thus most weeks we will hear a portion of the Old Testament; to omit it is to ignore part of our inheritance.

The Hebrew Bible is a library of 39 books written over an extensive period of time for very divergent audiences. It deals with a number of different concerns. It was written primarily in Hebrew.

The Bible is about humankind's search for God, and God continuing to lead his people into an ongoing covenant relationship with Himself. The Hebrew Bible contains many different styles of writing, revealing the early history of the Hebrew people. Some of their early stories can be traced to other earlier cultures, with one major difference: the Hebrew writers developed a belief in one God who was supreme over all. This was a very important distinction from the other cultures in the ancient Middle East. Their God, Yahweh, was unique. He was supreme over all other gods, nature and humans.

Let us start with the books of Moses, the first five books of the Hebrew Bible, sometimes called the Pentateuch or the Torah. These books were probably not written by Moses. A little over 100 years ago, scholars started to hypothesize four main sources behind these writings, labelled J, E, D and P. The J source used the name Jehovah (or more accurately, Yahweh) for the name of God. This word is usually translated "Lord" in English and suggests a personal, anthropomorphic understanding of God. E used the Hebrew Elohim for the name of God, which we translate as the word "God." This view of God was more remote and transcendent. D is the Deuteronomic source (primarily the Book of Deuteronomy) and P is the Priestly source; the priests were also probably the final editors of the Torah. It is thought that the narrative stories of the Pentateuch were put together in the eighth century BCE (or BC if you prefer).

The Book of Deuteronomy came somewhat later. It suggests a central sanctuary and the centralization of the sacrificial system. This is associated with the reforms of King Josiah around 622 BCE. It may have originated in the northern kingdom about the time of the exile in 722 BCE. The writings were then brought south, hidden in the temple, and reappeared around 622 BCE. These various sources were finally brought together by the priests of the temple and formed the completed Torah about the time of the fall of the southern kingdom in 586 BCE.

A good example of these sources can be found in the first three chapters of Genesis. Here we see two separate creation stories (Genesis 1:1-2:3 and Genesis 2:4-3:24). Each story is from a different source and provides us with different concepts of the nature of God as understood by the ancient Jewish people. In the first account, He is remote, supreme, all-powerful and creates out of his will. The source behind this story is E with some extensive editing by the priests. The second account shows a God who is personal, who walks the Earth and creates man by the work of his hands, moulding the dust and taking Eve from the rib of Adam. Adam is not a proper name in Hebrew. It is a word meaning "from the earth," or earthing. The source here is J.

Understanding the background of these different sources has helped biblical readers to understand the various conflicts and duplications in scripture. Each author is writing from his own perspective and for the people of his own particular age. It is obvious that there are a number of different authors involved in writing these accounts, as well as an oral source that may be traced back to Moses himself. The amazing fact of history is that the Jews chose to put all of these sources together in this collection called the Hebrew Bible. They chose to include all of these contradictory voices. They didn't try to reconcile the conflicts, nor should we. Each writer represents another thread in the rich tapestry of human experience.

Don't neglect the Old Testament. It is part of our heritage and very important in our continuing dialogue with scriptures. We are a Biblical people and our roots are in the Old Testament.

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

## PRAYER CYCLE

### FOR FEBRUARY

1. Scarborough Deanery
2. St. Dunstan of Canterbury (Scarborough)
3. St. Giles, Scarborough
4. St. John the Divine, Scarborough
5. St. Jude, Wexford, Scarborough
6. St. Margaret In-the-Pines, West Hill
7. St. Margaret's Tamil Congregation (Scarborough)
8. The Order of the Holy Cross

9. St. Michael the Archangel (Scarborough)
10. St. Nicholas, Birch Cliff
11. St. Ninian, Scarborough
12. St. Paul, L'Amoreaux
13. St. Peter, Scarborough
14. St. George, Scarborough
15. The Sisterhood of St. John the Divine
16. St. Timothy, Agincourt
17. Wilkinson Housing and Support Services (LOFT)
18. All Saints Church Community Centre, Toronto (Faith Works)
19. Etobicoke Girls' Residence

- (LOFT Community Services)
20. Anglican United Refugee Alliance (Faith Works)
21. All Saints, Peterborough
22. The Rt. Rev. Linda Nicholls, Area Bishop of Trent-Durham
23. Christ Church, Norwood
24. Christ Church, Omeme
26. St. Alban, Peterborough
27. St. Barnabas, Peterborough
28. St. George, Hastings

## IN MOTION

### Appointments

- The Rev. Annette Brownlee (Colorado), Associate Priest, St. Paul, L'Amoreaux, Sept. 1.
- The Rev. Canon Jeremy Van Lane, Interim Priest-in-Charge, Cookstown & Churchill, Oct. 15.
- The Rev. Susan DeGruchy, Incumbent, St. Michael the Archangel, Toronto, Nov. 15.
- The Rev. David Julien, Assistant Curate, St. John, York Mills, Toronto, Nov. 18.
- The Rev. Barbara Liotskos (Central Interior), Priest-in-Charge, St. Aidan, Toronto, Dec. 1.
- The Rev. Ron Duncan, Incumbent, St. James the Apostle, Brampton, Feb. 1.

### Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Ven. Peter Fenty.

### First Phase - Parish Selection Committee in Formation

(not yet receiving names):

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

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

- Ascension, Don Mills (York-Scarborough)
- Parish of Churchill and Cookstown (York-Simcoe)
- Parish of Penetanguishene (York-Simcoe)

### Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- Parish of Lakefield
- St. David, Lawrence Ave.
- St. John the Baptist (Dixie)
- Holy Family, Heart Lake

(Brampton)

- Parish of Orillia South
- Parish of Coldwater-Medonte

### Ordinations

- The Rev. Stephen Kern was ordained to the priesthood on Nov. 30 at Trinity, Aurora.

### Conclusions

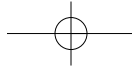
- The Rev. Robin Hearder concluded her ministry at the Parish of Georgina on Nov. 19. She remains a priest in good standing of the Diocese of Toronto as she extends her parental leave indefinitely.
- The Rev. Janet Stephens concluded her ministry at St. Philip, Etobicoke, on Nov. 30. She continues to serve as Associate Priest at Grace Church, Markham.

### Deaths

- Sister Mary Adela, CSC, died on Nov. 14, 2008, at North York General Hospital, at the age of 96. See obituary, page 14.

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# Newcomers give gift of art

Family finds warm welcome after fleeing Colombia

When Alvaro Castañeda married Rosalia Torres, the Colombian couple purchased a small farmhouse in Rosalia's home town of Sylvania. It was a weekend retreat from their busy lives in Bogotá, the nation's capital, where they owned a ceramic factory. They got involved with the local community in Sylvania, helping to build a school and purchasing supplies for children and the elderly. Unfortunately, in Colombia, where ordinary people are frequently threatened, extorted, kidnapped and murdered by a guerilla organization called Fuerzas Armadas Revolucionarias de Colombia (FARC), such gestures of goodwill can attract the wrong kind of attention.

"FARC started to think that my father was rich," explains their son, Nicolas, 18. "Even though you are not, they think that [you are rich] because you have a little bit of money to give to others, and they want it. The thing is, my father didn't do everything by himself. It's because people were working together that they were able to do very good things."

After Rosalia's brother was murdered, the family knew that they were no longer safe and they left Colombia two weeks later. They ended up in Canada and became a vital part of a growing, active Colombian community at St. Jude, Wexford, in Scarborough. Both Alvaro and Rosalia had been raised Catholic, but Alvaro, as Nicolas explains, "was more of a spiritual man by himself, he rarely went to church. He liked to read and he had his own thoughts of God and things like that. But my mom would always go to church." When Nicolas was born, his fa-

## OUR LIVES

BY HENRIETA PAUKOV

*Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to the Castañeda family.*

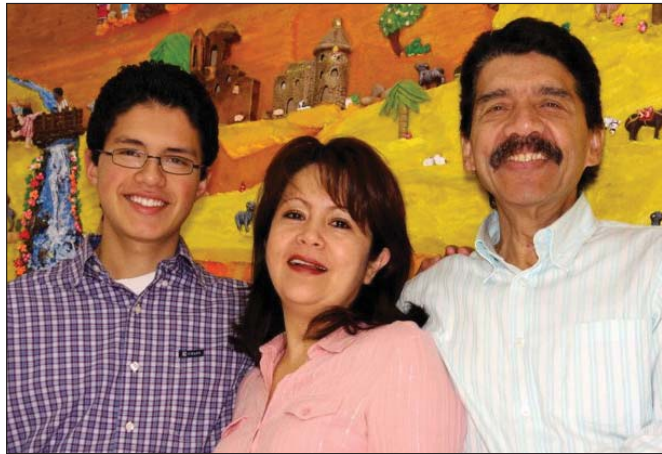
ther chose not to have him baptized. "Most people said, 'You have to baptize your kid,'" says Nicolas, "but my dad said, 'I want him to decide that by himself.'"

And so Nicolas was baptized at the age of 14, at his own request, by the Rev. Canon Ian Noseworthy, the incumbent of St. Jude's. Nicolas says he particularly enjoys the liturgy at St. Jude's. "It lets you really speak with God and to be thankful and to pray," he says. In addition to serving as lay eucharistic assistant, Nicolas also contributes to the once-monthly Spanish language service. Canon Noseworthy says: "I write my sermons in English, email them to Nicolas, he translates them into Spanish, and I preach in Spanish." He adds with a laugh: "I find that when I write my sermon and Nicolas is translating, his father finds ways to improve it."

Canon Noseworthy says that the reason so many Colombian families like the Castañedas have come to St. Jude's and stayed is simply that they feel welcome there. Such a welcome can make an enormous difference to newcomers to Canada at a time when they feel uprooted and disoriented.

"It was a tough experience," says Nicolas of the changes his family experienced as they left Colombia in the aftermath of his uncle's murder. "In the beginning you are kind of lost and everything goes so fast. We had to get rid of what we can." While they were still at the refugee shelter Vive la Casa in Buffalo prior to entering Canada, Rosalia got word that her father had cancer, but returning to Colombia was impossible.

Once they arrived in Canada, the winter weather and a new



The Castañedas stand in front of a ceramic mural they created. From left: Nicolas, Rosalia and Alvaro. PHOTO BY CANON IAN NOSEWORTHY

language proved to be challenging. "Even though you know a little bit, you are not able to express yourself as if you were completely fluent," says Nicolas, who often translates for his parents. For Alvaro, the toughest part was leaving behind his previous identity as a successful businessman and starting over again. He got a part-time job as a sexton at St. Mary Magdalene's and Epiphany and St. Mark, and he and Rosalia have been trying to establish their ceramic business in Canada while still running the factory in Colombia.

Art is what brought the two together two decades ago. Alvaro's mother had been interested in handicrafts and Alvaro had followed in her footsteps as an art collector. In the 1980s, he took some samples to San Francisco, acquired his first few clients and began a business that specialized in the production of handmade ceramic figurines.

For her part, Rosalia had always loved to paint. Alvaro saw a painting of hers in a restaurant and, finding out that the waiter knew the painter, arranged for Rosalia to visit Bogotá and try out for work as a ceramics painter in his factory. "She started working and was beating everybody else, going faster than anyone," says Nicolas. "While other people painted 30 figurines a week, my mom was doing 70 in

the first week." As for the rest, Alvaro jokes, "As soon as she saw my nose, she was in love."

As in Colombia, the Castañedas are not content only to receive; they also insist on giving. They have volunteered their creative skills in their new community, creating murals, paintings and ceramic statues for St. Jude's and other Anglican churches. Their business is slowly taking root. They received a commission from Beck Taxi for 200 ceramic taxi cabs, complete with tiny licence plates. In true

Canadian fashion, the client requested that the figurines sitting inside the cabs be ethnically diverse. They are also working on a statue of St. Josephine, patron saint of Sudan, for Broughton's, a religious supply store. "I don't think my dad ever thought he was going to do religious art," says Nicolas with a smile.

Canon Noseworthy says working with the Castañedas and the other Colombian families has been a joy and has changed his ministry in many ways. For one thing, he's been learning Spanish, downloading lessons to his iPod. On Wednesday mornings, the families come to church to volunteer, helping out with the upkeep of the building and in the office. "They put so much back," says Canon Noseworthy. "We sing together; we are learning new hymns together. It's much more than just people coming to work, it's a real fellowship of people."

A painting of Madonna and Child by Rosalia hangs in the Lady Chapel at St. Jude's. "When one looks at it, one can certainly see the South American flavour; it's not typical of what you would see in some Anglican churches," says Canon Noseworthy. "We are very proud to have it there, because it represents a new and very important part of our community."



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## Black heritage service next month

THE annual Black Heritage Service will be held Feb. 22 at 4:30 p.m. at St. Paul, Bloor Street, Toronto. This year's theme is "Beneath the Banner of God's Love." The preacher will be the Rev. Dr. Kortright Davis and musical guests will include

the York University Gospel Choir, the Toronto Children's Concert Choir and Joy Creed. A poster is available for church bulletin boards. Visit the diocese's website at [www.toronto.anglican.ca](http://www.toronto.anglican.ca) or contact Ianthe Alleyne at (905) 764-6283.



The Rev. Dr. Kortright Davis, the preacher at the first Black Heritage Service, will be the preacher again next month. PHOTO BY MICHAEL HUDSON

