

Student drawn to ordained ministry

Parish teams learn to be missional



Vigil celebrates Earth's bounty

# The Anglican

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## Churches get set for Games

Athletes, spectators to be welcomed

BY STUART MANN

**THE** population of the parish of Little Trinity, Toronto, is about to get a lot bigger. This summer, 10,000 athletes, coaches and team officials will be moving into the neighbourhood to take part in the Pan Am and Parapan Am Games.

The athletes' village, where they will be housed, is being built near the Don River in Toronto's waterfront district. It's about a 15-minute walk from the church and is situated within the parish boundaries.

The number of visitors to the neighbourhood is expected to climb even higher while the games are on, as the athletes' families and friends come to visit and tourists explore the local shops and restaurants.

In the midst of all of this, Little Trinity plans to be an oasis of hospitality, offering everything from worship services to big screen TV viewing for those who cannot make it to the events.

"There's going to be a lot of congestion down here, so we're making plans and asking, 'How can we be the best possible hosts



Members of Little Trinity's Neighbourhood Team for the Pan Am Games and other events gather at the church. From left are Jon Harris, John Vander Vlist, Christine Martin, the Rev. Beverley Williams, Jessica Sinclair and Alex Sinclair. Part of the athletes' village site is in the background. PHOTO BY MICHAEL HUDSON

to our visitors and neighbours, and how can we bring Jesus into the midst of this?" says the Rev. Beverley Williams, the associate

priest at the church.

She says the games are an excellent opportunity for evangelism. "In order to meet our neigh-

bours and provide opportunity for conversation, we need to move people from distrust to trust, and the only way to break down that

is by building a relationship. So this is a grand opportunity to do exactly that – to break down

Continued on Page 2



Women work on the Brimley Road site in 2014. The diocese will have four days this year in which to send teams to help with construction. PHOTO BY HABITAT FOR HUMANITY GTA

## New house a 'huge step up'

Diocese tithes \$100,000 for housing

BY STUART MANN

**A** mother and her three children who live below the poverty line in Toronto can now afford to buy their own house, thanks to a generous gift from the Diocese of Toronto.

The diocese has tithed \$100,000 to Habitat for Humanity GTA to help build 15 affordable housing units on Brimley Road in Scarborough. It is the largest cash donation ever given by a faith group to the local non-profit housing organization.

Enloe Wilson, a spokesperson

for Habitat for Humanity GTA, says the new house will be a "huge step up" for the family. "All of our families are vying with various degrees of unsustainability, unaffordability and overcrowding. The family has mentioned all of those, including living in a neighbourhood that is less than safe. They lack heat in the winter. These are the sort of things out of which the mother has tried to lift her family."

The gift from the diocese will be used to build a two-storey, 1,300 square foot, semi-detached house with three bedrooms. All of

the houses, which are similar in size, will have underground parking.

Construction at the site, located just north of Lawrence Avenue East, began in September 2014 and is expected to wrap up by the end of this year. During that time, the diocese will have four days in which to send teams to help build the house. On one of those occasions, they may be working alongside the family.

"I'd love to see members of the parishes out on the build site," says Mr. Wilson.

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# Outdoor events planned

Continued from Page 1

those barriers and move into that place of trust.”

The church plans to hold a sports-themed Vacation Bible School in early July as the games get underway. The church will be open every day for prayer, including Morning Prayer for the athletes before they go to their competitions. It will be holding its Music in the Park series every Thursday night on the lawn, with music from different lands. For local residents to who can't make it to the events, it plans to show the games on large screen TVs while providing hotdogs, hamburgers and cold drinks.

“It's about caring for our neighbours, meeting someone else and sharing that love that is planted in our hearts through the Gospel,” says Ms. Williams.

The Vacation Bible School program is provided by More Than Gold, a Christian organization

that helps churches get involved in their communities during sporting events. Bishop Philip Poole, the area bishop of York-Credit Valley, sits on its executive committee. The Vacation Bible School program and other resources can be found on its website, [www.morethangold2015.ca](http://www.morethangold2015.ca).

Ms. Williams, who has assisted More Than Gold with community events, says there are lots of opportunities for Anglican churches to get involved in the games. The events will be held at 30 venues in southern Ontario, most of them in the diocese. (For a map of the venues, visit [www.toronto2015.org/venues](http://www.toronto2015.org/venues).) As well, some of the athletes will be housed outside of downtown Toronto, closer to their competitions.

“It's an opportunity for churches throughout the diocese to be thinking, ‘What's going on in our neighbourhood and what can we

do? Can we offer chaplaincy? Can we get together and think about housing? Do the athletes' families need a place to stay? Can we run the VBS for our neighbourhood? It can be something really simple like having a water station for thirsty visitors or opening up your church if it has air conditioning.”

She says churches can also advocate on behalf of the poor and homeless prior to the games by joining More Than Gold's social justice committee. “They can ensure that our homeless people aren't discarded to make Toronto look pretty. The committee's other concern is human trafficking. We can make sure that the Pam Am Games planning committee hears that.”

After the games, the athletes' village will become a mixed-use neighbourhood with affordable housing, new condominiums, a



## BOOK LAUNCH

Jane Christmas and the Rev. Canon Sr. Constance Joanna Gefvert, editors of *A Journey Just Begun*, an illustrated history of the Sisterhood of St. John the Divine, sign copies of the book at St. John's Convent in Toronto on Feb. 8. The book launch was held on the 130th anniversary of the sisterhood. To purchase a copy, visit [www.ssjd.ca](http://www.ssjd.ca). PHOTO BY MICHAEL HUDSON

YMCA and a dormitory for George Brown College students, according to the games' website.

A few blocks west of Little Trinity, St. James Cathedral is also

planning for an influx of visitors during the games. “I think the church generally and Little Trinity and the cathedral specifically are being presented with a unique opportunity to reach out and share Christ's love with these visitors and to really live out our faith in an exciting and fun time in the life of the city,” says the Rev. Simon Davis, assistant curate at the cathedral.

Like Little Trinity, the cathedral plans to hold some services in Spanish, the language spoken by many of the athletes. Mr. Davis is having conversations with other churches and faith groups about having a large event in the park next door to the cathedral. One possibility is showing some of the games, such as the opening ceremonies or the gold medal match in soccer, on large screen TVs.

He says an outdoor event, organized and run by faith groups, could be a special witness to the community. “That would be a really good, tangible demonstration of ecumenism, of working together and reaching out in love,” he says.

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The Anglican Parish of Georgina is now accepting applications for its 10 week **Summer Outreach Chaplaincy** position commencing mid June 2015. The candidate should have strong interpersonal skills for working with people of all ages, and will work closely with the Priest and the Parish Outreach Committee. The primary focus of the chaplaincy is a Ministry of Presence in **Sibald Point Provincial Park** on Lake Simcoe. Working flexible hours the successful applicant will be front-line outreach. You'll be a self-motivated individual who enjoys the outdoors. Living accommodation in a camper trailer on a **campsite** is provided. Having a bicycle and willing to get around the village of Sutton, nursing home, community dinners and youth shelter a definite asset.

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For details, see the April 2015 issue of The Anglican.



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# Let's listen for God's voice



Over the past few years, parishes in the city of Peterborough have discovered a new way of working together through a covenant. At the earliest stage of conversations about facing the future, the clergy of the initial four congregations agreed first to meet weekly for prayer.

Now you may think this is a logical step to take, but I suspect that despite our professed faith and worship, we often neglect it. We are so anxious to solve problems and get to the solutions that we dive straight into ideas and plans or arguments about the issues and neglect the very heart of our purpose. We fail to listen to God.

Those weekly gatherings for prayer for the Peterborough clergy were transformative. They deepened relationships within the clergy team and kept them focused on God's call and purpose. They each will say that this was the most critical step in preparing them to enter a covenant together.

Prayer is the activity that helps reorient our perspective and attitude. Prayer invites us to see the world as God sees it, to offer ourselves to God and God's purposes and to orient ourselves and the world to God's ways. It is not a laundry list of things we want or want to happen, but rather an immersion of ourselves in the ways of God's

## BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

kingdom.

That takes time – time to listen to God in silence, time to listen to God through scripture, time to voice our heart's desires, time to listen to one another. Jesus frequently took time to pray – to be with God, even and especially when there were so many other pressures and calls on him. Martin Luther said, "I have so much to do that I shall spend the first three hours in prayer." The Archbishop of Canterbury, Justin Welby, has made prayer a priority commitment for his ministry. "If we want to see things changed, it starts with prayer. It starts with a new spirit of prayer, using all the traditions, ancient and modern. When it comes, it will be linked to what has gone before, but it will look different – because it is a new renewal for new times. God's created community is perfectly designed for its time and place. It almost always comes from below. It comes from Christians seeking Christ." He has invited the Chemin Neuf monastic community to live at Lambeth Palace as a sign of our need for daily prayer and is gathering a group of young adults to live at Lambeth Palace for a year beginning in September 2015, engaged in a life of prayer, study and

service.

What role does prayer play in your own life? In the life of your parish? Often we slap on perfunctory prayers at the beginning and end of meetings as a polite reference to God. Do we stop in the middle of a meeting – in the middle of discussion – to listen for God's voice, to separate our personal or corporate agendas so that we may hear God's call? This is a discipline that requires practice. The Peterborough city clergy began that practice over two years ago and continue weekly.

We are unlikely to have three hours to set aside, as Martin Luther did, but a key component of our daily life as Christians is to include prayer. Our baptismal covenant asks us, "Will you continue in the apostle's teaching and fellowship, in the breaking of bread and in prayers?" The Book of Common Prayer invites us to form a Rule of Life that includes both regular participation in worship and Holy Communion and the "practice of private prayer, Bible-reading and self-discipline" (BCP pg. 555).

We are now entering the season of Lent, a time for renewing the disciplines of our faith that may have slipped into disuse or never fully been acquired. I know that the practice of prayer – private and corporate – will be essential to the discernment we need to build the church and God's kingdom. Will you pray?

## CANADA BRIEFS

### Anglicans, Chaldean Christians hold service

A partnership that began over the past year between the Church of the Epiphany in Surrey, B.C., and a group of Chaldean Christians has been bearing fruit. The Chaldeans – some of them recent immigrants to Canada from Iraq and others from Syria and elsewhere – have been using the church's space and worshipping with the Epiphany congregation.

In January, on the patronal feast day of the church, more than 180 worshippers from both communities gathered for a Chaldean Rite of Baptism in the context of an Anglican Eucharist. Chaldean congregation leader Fr. Ayoob Adwar baptized three infants, while Archdeacon Stephen Rowe, the rector of the Church of the Epiphany, helped administer the sacrament.

*Topic*

### Youth to spend summer in Burundi

Young Anglicans from the Diocese of Edmonton have accepted an invitation from the Diocese of Buye in Burundi to join its annual youth camp this summer. The two dioceses are in a companion

relationship. The camp will take place Aug. 3-10.

Participants will see firsthand how the Diocese of Edmonton has been assisting with the ministry in Buye, which includes the Buye Bible College. The college, which suffered a blow when financial support from the Church Mission Society ended several years ago, has become operational again with financial assistance from the Edmonton diocese.

The group also plans to visit a new HIV centre, which was funded by the diocese and the Primate's World Relief and Development Fund. "The centre is now the jewel of the Buye hospital complex and serves many hundreds of clients each year with HIV testing and treatment and pastoral counselling," said a spokesperson for the Diocese of Edmonton.

*The Messenger*

### Saskatoon diocese builds houses in Mexico

The Diocese of Saskatoon's External Mission Project has completed its 2014 goal of building three houses in and around the community of Vicente Guerrero, Mexico. These houses are in addition to two others completed in 2012.

A team of 26 workers from every corner of the Diocese of Saskatoon, aged 15 to 76, completed the project in June. Participants later spoke about how the experience offered them op-

portunities for fellowship, as well as spiritual and personal growth. Members of the team included diocesan bishop David Irving and his spouse, Joan.

Planning is underway for the next project.

*Saskatchewan Anglican*

### Grant from foundation helps with roof

A \$10,000 infrastructure grant from the Anglican Foundation of Canada has helped offset the cost of a \$55,000 super-waterproof rubber roof installed this past December at Holy Trinity, Guildwood, in Toronto. The old flat tar roof had been badly leaking, says the church's deputy warden, Patricia Eastman.

"Apart from damage, we were very worried about mould developing in the insulation." The grant was especially welcome, she adds, since Holy Trinity had just spent some \$40,000 to remove a large number of trees infested with the Asian beetle known as the emerald ash borer.

*Anglican Foundation of Canada*

### Trip looks at access to food in Cuba

Two representatives from the Diocese of Ottawa will take part in "Sharing Bread," a visit to Cuba organized by the Primate's World Relief and Development Fund (PWRDF).

The tour, scheduled March 14-21, will look at how the Cuban Council of Churches, a long-time PWRDF partner, is responding

to the challenges of people's access to healthy, sufficient and nutritious food. PWRDF is the relief and development arm of the Anglican Church of Canada.

Rosemary Parker and Valerie Maier will represent the diocese and share their experiences on their return. Ms. Parker is a member of the PWRDF Youth Council, a postulant for the Diocese of Ottawa and a theology student at Huron College. Ms. Maier is a member of Epiphany Church and the diocesan PWRDF representative for the Diocese of Ottawa.

*Crosstalk*

### Clergy must devote time to more education

Every licensed cleric of the Diocese of Montreal will now be required to devote 60 hours to continuing education activities over the next three years to get his or her licence, Bishop Barry Clarke has announced.

Continuing education "is one of the places in which theological reflection may be structurally encouraged and where that reflection can lead to new shared insights and practice," said Bishop Clarke in a letter.

The 60 hours – which can include attendance at training seminars and courses, conferences, discussion groups and reading, among others – must be taken over a three-year period in calendar years 2015 to 2017, followed by similar three-year periods in the future.

*Montreal Anglican*



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**In the Diocese of Toronto:**

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

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# I enjoy inviting people to explore

John Sundara is in his second year of the Master of Divinity program in the Pioneer track, specializing in fresh expressions of church, at Wycliffe College, Toronto.

I was born and raised in India until Grade 9 and was baptized into the Church of South India (CSI). Growing up, I remember my father having a daily habit of scripture reading and prayer. Our family prayed together almost every evening, led by my mother. My grandparents were devout Lutherans who lived out their faith through active service at their church. And my Sunday school teachers took great pains and care to teach us songs and stories about Jesus. Other than drinking copious amounts of juice and colouring pictures at Sunday school, I remember thinking, "Jesus really loves me, and he can do anything." Family and Sunday school teachers played vital roles in shaping my faith.

The CSI, although Anglican, is also an ecumenical denomination where Anglicans, Lutherans and Methodists are in full communion under one bishop. This is because Christians in India are a minority and we realized we needed each other's support. For example, when I visited my grandparents' Lutheran church and asked them what church they were, they said, "we are all CSI, we are one church." Not only was ecumenism a practiced value, so was holistic mission. The CSI had medical missions in slums, Christian education, orphanages, etc. They valued ecumenism and proclaimed the Gospel in word and deed.

I was 13 when my parents immigrated to Canada. Although I knew all about Christ's life, retrospectively speaking, I realized my life did not centre around him. You could say that I had all the right answers, but my life centred around myself. The sad part was that I wasn't even aware that I was oriented away from him, although I thought I was following him because I knew all the answers.

By the summer of 2001, when I was 16, I unintentionally had not attended church in a while. I stumbled upon some Christian programming on TV. The familiar hymns and their imagery moved me, especially one where I pictured myself sinking in a sea of my sin and brokenness, while Jesus stood on the waters lifting me out. I think it was the first time where the significance of my baptism became alive to me. It was a spiritually refreshing experience and caused me to remember how much Christ loved me, and to consider orienting my life around him.

Although this spiritually refreshing moment in high school happened, my university days were lonely. I missed Christian community and fellowship, and found myself increasingly thirsty for it. I also desired to do something more practical with my faith, like Bible study groups or a service project. I heard about Power to Change, an interdenominational campus ministry, through my cousins and became



John Sundara at Wycliffe College. PHOTO BY MICHAEL HUDSON

involved in my third year. One of my first mentors was pursuing his PhD in physics. Since we were both science students, we talked a lot about faith and science, suffering and evil and the existence of God, and faith in Christ. He was very helpful and discipled me in the faith. When I graduated from university, I decided to intern with Power to Change for a year. My ministry included mentoring younger students, leading Bible studies, and organizing student retreats, just to give back because of how much I benefited when I was involved.

Over time, I realized that the more I wanted people to discover and experience Christ, the more I was being drawn into ordained ministry. I wanted to help people discover and experience Christ through the sacraments of baptism and communion and the ministry of the Word. Part of it came out of God weaving a desire into me to pick up my cross and follow Christ more and more. Part of it came out of a desire to draw people closer to Christ as I had been drawn. While I was still serving with Power to Change, I took a few classes at Wycliffe and thoroughly enjoyed them. I also felt affirmed by older Anglican ministers and lay leaders who knew my faith journey and gently kept encouraging me to consider ordained ministry. Over a few months, after thinking about serving God in the wider communion and life of the church, I decided to become ordained.

Life with Christ has its ups and downs. There are times when I wrestle with making sense of the suffering and evil I see in the world. There are other times when I am convinced that Christ is doing some-

thing good in the world and me, even though I might not perceive everything fully. Orienting myself around him becomes more worthwhile when I understand how much he loves me. Through the ups and downs, I think Christ has become a more beautiful person to me, such that knowing him has a "constraining" effect, sort of like the Scottish hymn, "Oh Love that wilt not let me go."

Five years from now, I hope to be serving as an Anglican priest ministering to people and drawing them closer to Christ. I enjoy inviting people to explore what he has done for us. Of recent, I have become interested in how faith can serve, love and benefit people outside of the church in meaningful and practical ways. I've been inspired reading about Anglican ministers in other eras who were very involved in the community to love and serve people for the sake of God's justice and mercy. It's something I would like to explore more, while I continue serving in the church.

Some of my favourite passages from scripture are John 3:30, where St. John the Baptist says that he must decrease and Christ must increase; the passage where Jesus washes his disciples' feet (John 13:1-20); and Philippians 2:1-11, where St. Paul describes Christ's humility and servanthood for our sake. These passages reorient my heart towards Christ's humble sacrifice for me. But the passage that I try to reorient my life around the most is Philippians 3:7-16, especially the part where St. Paul speaks of the surpassing worth of being with Christ, compared to everything else as loss.



EDITOR'S CORNER

BY STUART MANN

## Thank you, Marcus Borg

Shortly after I decided to learn more about Jesus, I started to troll the library and book shops for information about him. I wanted something that was simple, straightforward and not dull.

I didn't have much luck. The books I chose were either too weighty or not weighty enough. I was required to either delve deeply into ancient history and philosophy or turn off my brain altogether. And most of the books were dull.

After several false starts and dead ends, I somehow stumbled upon the books of N.T. Wright and enjoyed them a lot. I was in the library one night, looking for his latest bestseller, when I pulled out a paperback that had a picture of an immense statue of Jesus on the cover. The statue was covered in scaffolding, as if Jesus was under construction. It was a forbidding image, heavy and dense. Even the author's name – Marcus Borg – was intimidating.

I pushed the book back into its slot and went on searching. After a few minutes, the bell rang, announcing that the library would soon be closing. Unable to find the book I was looking for, I went back to the paperback and turned it over in my hands. *Jesus: Uncovering the Life, Teachings and Relevance of a Religious Revolutionary*. Not a bad title. Never heard of the author. What the heck, I thought, if I didn't like it, I could always take it back.

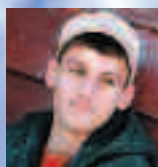
Within a page or two, I realized this was the book I had long been looking for. Mr. Borg was intelligent, funny, passionate, brave and obsessed. In a word, compelling. I found his thoughts about the "pre-Easter" and "post-Easter" Jesus electrifying. Why had no one ever told me about this before? For the first time (I was approaching 40 and had gone to church, off and on, for my entire life) the Christian story began to make sense to me.

After reading it, I gave it to a friend, a Catholic who had left the church long ago and had taken up Buddhism. He brought it back to me a few days later, the pages well thumbed. "This is very cool," he said without a trace of sarcasm.

I went on to read all of Mr. Borg's books, although none of them approached the power of *Jesus*, in my opinion. But they enriched my life and faith enormously. Last year, I went on a week-long retreat at the Society of St. John the Evangelist's monastery in Boston. I took just one book, a volume of essays by Mr. Borg (a liberal) and N.T. Wright (a conservative) on the essentials of the Christian faith. The monastery was full of books but I barely gave them a glance, I was so absorbed in the one I was reading.

Mr. Borg had his detractors, of course. Even his fans found some of his opinions hard to take. But the fact is, he made Jesus accessible and attractive to millions of people. That was his great gift, and I for one am grateful for it. One of his books was titled *Meeting Jesus Again for the First Time*, and, for many of us, that's exactly how it felt.

Mr. Borg, an Episcopalian theologian who lived in the United States, died in January at the age of 72. When I heard about his death, I thought back to that night in the library and said a quiet word of thanks.



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# Parish teams learn to be missional

Authentic relationships are key, say speakers

BY MARTHA HOLMEN

**MORE** than 160 people from across Canada gathered at the ninth annual Vital Church Planting Conference, held Jan. 29-31 at St. Paul, Bloor Street. This year's conference, co-sponsored by the Diocese of Toronto and Wycliffe College's Institute for Evangelism, featured 14 speakers who shared stories about fresh expressions of church in a Canadian context.

"It starts with listening, serving needs, building community and making disciples where there's potential for them to become 'church,'" said the Rev. Ryan Sim, the conference organizer and the priest-in-charge of Redeemer, Ajax.

The importance of forming authentic relationships emerged throughout the conference. For the Rev. Jasmine Chandra and the Rev. Terence Chandra, a married couple starting an inner-city ministry in Saint John, N.B., it has meant walking around their neighbourhood and meeting people "on their own turf."

"We've tried to be in places where we will meet the poor and marginalized. When we walk down the street, we make it a point to say hi to everyone we meet," said Ms. Chandra. "What's happened through a lot of this connecting and getting to know people is that God has let us into people's lives in some very deep ways."

The conference culminated in Team Day on Saturday, which welcomed about 40 new participants, many of them from parishes looking to start new ministries



Members of St. Philip, Etobicoke, discuss their parish's values on Team Day.

in their neighbourhoods. More than a dozen parishes from the diocese and beyond were represented.

William Spotton, a member of St. John, Bowmanville, said he was eager to learn how to reach people who are not currently part of the church. "How could we reach out in a non-intrusive way and invite people in?" he asked.

Led by Jared Siebert, national director for church development for the Free Methodist Church in Canada, teams completed several exercises to help them learn how to identify and respond to the values of their parishes and their surrounding communities.

"You have a neighbourhood that has been placed in your care, and it is your responsibility to begin to understand your neighbourhood," said Mr. Siebert.

Teams were also urged to think about mission as more than one program or committee within their parishes. "With missional

churches, somehow part of their soul is expressed through carrying out Christ's mission," he said.

These conversations are also happening at the diocesan level. As a speaker at the conference, Archbishop Colin Johnson said the diocese has changed the way it looks at many of its ministries. "We're discovering that social justice and advocacy work is missional. That the chaplaincy work we're doing is missional. You just have to rethink how we're doing it and re-imagine it," he said.

While many speakers acknowledged the difficulty of setting a course or even measuring their success, the tone of the conference was ultimately hopeful.

"It's encouraging to see so many people from such diverse ministries coming together, trying to figure out how we can better serve God," said the Rev. Heather Liddell, a Divinity student at Wycliffe College. "It's beautiful."



Workshop leader Jared Siebert.



Speaker Karen Wilk



Archbishop Colin Johnson speaks about the diocese's missional practices.

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Clockwise from top left: participants take part in a worship service at the conference; parish teams discuss their churches' values and the values of their surrounding communities; participants go for a walk around St. Paul's as part of an exercise to learn about the neighbourhood; the Rev. Duke Vipperman, incumbent of the Church of the Resurrection, Toronto and one of the conference speakers, celebrates the Eucharist.

PHOTOS BY MICHAEL HUDSON



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## Church celebrates 185th anniversary

Holy Trinity, Thornhill, is celebrating 185 years of ministry this year. Trinity Church, as it was formerly known, is the oldest original church building still in use in the diocese. Begun in 1829 and completed the following summer, it fulfilled a need of Anglicans in the district for a church of their own. The anniversary celebrations started on Jan. 4 with an archival display and a brief overview of the past 185 years.

Most of the active and retired bishops and clergy who have had a special relationship with Holy Trinity will visit on Sundays during the year. Among them will be Archbishop Fred Hiltz, Archbishop Colin Johnson and the diocese's area bishops. The first to visit was Bishop Linda Nicholls, area bishop of Trent-Durham, who served as incumbent of Holy Trinity from 1991 to 2004. In March, the guest preachers will be the Rev. Canon Gregory Physick and the Rev. Don Downer. Later in the year, Bishop Philip Poole, a former assistant curate, will speak about the future of the Anglican Church, and Dr. Danielle Terbenche, a parishioner, will discuss some of the challenges of two early rectors of Holy Trinity.

Other events will include a dramatic presentation by the church's Footlights Club, a memorial service with a guided tour of the church's cemetery, and an anniversary luncheon. For more information, visit the church's website, [www.holytrinity-thornhill.ca](http://www.holytrinity-thornhill.ca).

## Huronia group has excellent adventure

When five people from neighbouring churches were appointed to the Order of the Diocese of Toronto (ODT), members of the Huronia Cluster Ministry decided to celebrate along with them. On Jan. 1, they rented a bus and 31 clergy and laity travelled 140 km to St. James Cathedral in Toronto for the presentation.

The newly formed Huronia Cluster Ministry comprises five churches: St. John, Matchedash; St. George, Fairvalley; St. Paul,

Washago; St. Luke, Price's Corners; and Good Samaritan, Port Stanton.

Those receiving the ODT, which recognizes long and fruitful lay ministry in the diocese, were Janet Coombs of St. John, Matchedash, Ann Orser of St. Luke, Price's Corners, Evelyn Reid and Don Walker of St. George, Fairvalley, and Vern Taylor of St. Paul, Washago. (Mr. Taylor was unable to attend the presentation for health reasons and received the award in his home church in mid-January.)

The day started at noon in clear, cold weather as Joanne Reid of St. George, Fairvalley, led the group in prayer and then advised everyone of the day's activities at the cathedral. When the bus arrived at the cathedral, the Archbishop's Levee was still in progress, so some of the group went through the receiving line. Later in the afternoon, there was a choral evensong and the presentation of the Order. The presentation included the reading of citations, outlining the varied and dedicated service that the recipients have carried out in parish and diocesan life, and also in the wider community.

The return trip took place in a heavy snowstorm, but all arrived safely with wonderful memories of a day spent together in adventure, friendship, prayer, and in great admiration for their local appointees to the Order.

## Parishes gather clothing for youth in Moosonee

The parishes of St. John, Willowdale and St. Christopher, North York and Richmond Hill, recently gathered more than 450 kg of winter clothing for distribution to those in need in Moosonee.

The collection was inspired by a talk given at St. John's by parishioner Matthew Li, son of the incumbent, the Rev. Simon Li. Matthew is a community youth worker in Moosonee. Hearing about the needs of children and youth in this northern community, the parishioners organized a winter clothing drive.

Ontario Northland railway of-



## YOUNG TALENT

St. Mark, Port Hope choristers Ellen Torrie, left, and Ava Bogyay join organist Randy Mills at a concert called 'Words and Music for Epiphany' at the church. Ms. Torrie, a soprano, is in her first year at Acadia University studying music therapy, and Ms. Bogyay, a soprano, is in Grade 8 at Notre Dame School in Cobourg.

fered to provide free shipping, and within two weeks parishioners had donated the clothing and \$2,000, which was used to buy new clothing at low prices. Because of the shipping limit, only 317 kg of the most suitable clothing could be sent north. It was boxed up by parishioners and taken to the Ontario Northland terminal in Barrie. From there it was transported first by bus, then by the Polar Bear Express train to Moosonee. Distribution took place at the Native Friendship Centre in Moosonee. The clothing that couldn't be shipped was donated to Goodwill.

## Church recognized for commitment to heritage

All Saints, Whitby has been recognized for its commitment to the



Holy Trinity, Thornhill, has a slate of activities planned to celebrate its 185th anniversary.

heritage and architectural integrity of its building, which was consecrated in 1866. Following fires in 1927 and again in 2009, the congregation has twice had to rebuild, with a focus on preserving the church's historical features. A plaque was presented to All Saints by the Local Architectural Conservation Advisory Committee of Whitby. The presentation took place following the 10 a.m. service on Nov. 30, 2014. Among those attending were MP Pat Perkins and Whitby Mayor Don Mitchell.

## Workshop explores relationships, poster

Last fall, a workshop hosted by St. John, Whitby explored relationships between Canada's indigenous people and the Anglican Church. It also looked at how the national church's Timeline poster was created.

Esther Wesley, program coordinator of the Anglican Healing Fund, described how she created the poster, which is about 200 cm. In 2013, she began noting the

events that had occurred between the indigenous peoples and the church from the 1400s to the present. Then, last year, with the support of the Primate, Archbishop Fred Hiltz, she began to create a timeline poster. Further research was supplied by John Bird, who serves on the Primate's Commission on Discovery, Reconciliation and Justice, and the poster was produced and presented to the Truth and Reconciliation Commission.

Ms. Wesley thanked Anglicans and non-Anglicans from across Canada who came together to support the work of the Truth and Reconciliation Commission and acknowledged that progress is being made in the evolving relationships.

Other events during the day included prayers by the Rev. Andrew Wesley, who spoke about his recollections of residential school, and drumming by the All Our Relations Métis Drum Circle. There were also displays of First Nations, Métis and Inuit items and associated reading lists prepared by the Whitby Public Library.



Members of the Huronia Cluster Ministry gather with Order recipients. They are, front row, third from left: Ann Orser, Don Walker, Evelyn Reid and Janet Coombs.



# Service celebrates the Earth, calls for its protection

Water access a sign of inequality, speaker says

BY RYAN WESTON

**ABOUT** 45 people gathered in the chilly sanctuary of Holy Trinity, Trinity Square on Jan. 14 for the annual Keepers of the Water vigil to celebrate all that the Earth has given to us and to lament the ongoing exploitation of our waterways and other resources.

"From ancient times, this has been holy ground, sacred to the Mississaugas of New Credit First Nation," said the Rev. Riscylla Walsh Shaw, incumbent of Christ Church, Bolton and an Ambassador of Reconciliation for the Diocese of Toronto, in her words of welcome. "The lands and streams which joined here before flowing into Lake Ontario marked a place of rest and refreshment for people on their journeys."

The liturgy drew on practices of blessing the waters from both First Nations and Orthodox Christian traditions, in order to bear witness to "the Great Spirit at work in the world, healing and restoring this lovely, fragile blue planet."

Throughout the ceremony, the Mii Qwan women's hand drum group, from the Toronto Urban Native Ministry, filled the cavernous church with their powerful singing, reminding those gathered that we all have a role in protecting the waters of the Earth.



The Mii Qwan women's hand drum group fills the church with drumming and singing. Far right, the Rev. Riscylla Walsh Shaw and the Rev. Canon John Hill pour and bless the water. At right, Jennifer Henry gives a reflection on water. PHOTOS BY MICHAEL HUDSON

Prayers of thanksgiving were offered for various elements of nature, from the waters and the fish to the birds and the stars. The Rev. Andrew Wesley, of the Toronto Urban Native Ministry, offered a prayer to the Four Directions.

In her reflection, Jennifer Henry, executive director of KAIROS, reminded those present that, through his incarnation, Jesus was "a child who, like other babies, was mostly water – 75 per cent water, so they say." Like the rest of humanity, Jesus depended on water for his daily needs, she said.

Later in her address, Ms. Henry



asked, "How can we tolerate boil water advisories in the communities of the First Peoples of this land, while city dwellers – settlers and newcomers – drink safely and abundantly from the taps in our kitchens? Access to water is a potent sign and symbol of the drastic inequalities that exist be-



tween us in Canada, indigenous and non-indigenous, the huge separation that exists in this country when we should be one."

The vigil culminated in a prayer of thanksgiving and blessing of the water. Those gathered were then invited to come for-

ward and to drink from the water of thanksgiving. The evening ended with a time of refreshment and fellowship, where water continued to be consumed.

Ryan Weston is the diocese's Social Justice and Advocacy consultant.

# Diocese tithes \$100,000 for affordable housing

Continued from Page 1

When the house is finished, representatives from the diocese and the family will take part in a "key ceremony," in which the diocese will present the key to the front door to the family. The diocese will also be able to present the family with a Bible.

In lieu of a cash down payment for the house, Habitat for Humanity GTA requires families to put in 500 hours of labour, called "sweat equity," usually at the construction site or at the organization's retail stores, head office or outreach events. The families must attend training courses in personal finance, mortgages, insurance, home maintenance and legal matters. They also need to have a good credit rating and not rely on social assistance.

Once those obligations are fulfilled, the organization then arranges a 20-year, interest-free mortgage with the family. The

monthly mortgage payments are never more than 30 per cent of the total family income.

Mr. Wilson says the formula not only provides affordable housing for families in need, it enables low-income families to build assets. "It's key to breaking the cycle of poverty," he says. "You allow these families to accrue equity on their home and build an asset that they can pass down." Since the families also pay the property taxes, they are contributing to the wider community, he says.

The mother and children who will own the house built by the diocese have almost finished their 500 hours of labour. "They're very excited," he says, adding that the oldest two children have graduated from high school and plan to pursue post-secondary education.

Diocesan Council approved the

tithe at its meeting in December. The diocese tithes 10 per cent of the funds that go into the Ministry Allocation Fund for projects that are not covered by the diocese's operating budget. Past recipients include Home Grown Homes and the Seeds of Hope Foundation, which provide affordable housing in the diocese, the Council of the North for suicide prevention and the Diocese of the Arctic to rebuild its cathedral after it was destroyed by fire.

"Housing is one of the key priorities of our diocesan social justice advocacy," says Archbishop Colin Johnson, explaining the decision to make the gift to Habitat for Humanity GTA. "Recent studies from St. Michael's Hospital demonstrate that stable housing is one of the largest determinants of good health and a major factor in poverty reduction. The diocese has been involved for decades in

social housing, but construction and maintenance are not our forte. Instead, it makes much more sense for us to partner with agencies, especially a Christian charity like Habitat for Humanity, whose primary mission is housing. It makes a difference in people's lives."

Ruth Schembri, chair of the diocese's Housing Advocacy Subcommittee, echoes his comments. "Having worked for 30 years in housing for people with mental health issues, my feeling is that about 80 per cent of poverty is about housing," she says. "If you can get into affordable housing, you can have a life where maybe you can go out for coffee twice a week; if you can't, your whole cheque goes to a room somewhere."

She adds, "I think it's amazing that the diocese has priorities for advocacy and that we're really

trying to make some kind of a difference. That's why I'm involved, because I have hope that something may actually happen."

The diocese and its advocacy partners are asking the provincial government to build more affordable housing units. Ms. Schembri says efforts by the diocese and parish churches are important when talking to the government. "I don't think people should always be looking to government for everything, but on the other hand government has the resources to actually fix things, so we need as much leverage as we can get."

There are 156,000 families on the waiting list for affordable housing in Ontario, nearly half of those with children, and the waiting time can be up to 10 years, according to the Ontario Non-Profit Housing Association. Most of those families live in the GTA.



# A land full of Biblical connections

Ruins of ancient churches witness to early Christians

BY THE REV. BOB BETTSON

**A**s I stood beneath a huge serpentine cross with our small group of Christian journalists at the top of Mount Nebo in Jordan, I almost felt like I was in a dream. Thousands of years ago, Moses had stood in the same place, able to view the Promised Land he would never reach.

A sign tells us the distances to important Biblical places nearby: Jerusalem (46 km), Bethlehem (50 km), Jericho (27 km) and the Sea of Galilee (105 km). This was the land Moses never reached, turning over leadership of the Hebrew people to Joshua.

It's believed Moses is buried near this site on Mount Nebo. A church was built here in the fourth century, and its mosaic floors have been preserved.

Mount Nebo is only one of a number of Biblical sites in Jordan, a predominantly Muslim country with a small but influential Christian minority. Our group was able to visit not only the site where Jesus was baptized at the Jordan River, but the ruins of many early Christian churches and places that Jesus visited in what was then called the Decapolis.

In northern Jordan, close to the Syrian border, is Umm Qays, which overlooks the Golan Heights and the Sea of Galilee. It is part of the story of the

Gadarene swine, told in the Gospel of Matthew (8:28-34). The residents of what was then called Gadara asked Jesus to leave the area after he cast demons out of two men who were possessed. The demons entered a herd of swine, which went off a steep bank into the water. We saw at Gadara how Christians in the fourth century used Roman ruins to build a church where Jesus is said to have performed the miracle of the swine.

In Rihab, also in northern Jordan near the Syrian border, is thought to be one of the earliest Christian churches in the world, dating back to the first century. It has been found underneath the remains of St. George Church, which itself dates back to 230 CE. Abdul Qader al-Husan, head of Jordan's Rihab Centre for Archeological Studies, believes the first-century church sheltered early Christians who fled Jerusalem after the Romans crushed the Jewish rebellion in 70 CE.

In Rihab are the remains of at least a dozen churches. Jesus and the Virgin Mary are believed to have passed through the area.

At Anjara, also in northern Jordan, we met Father Hugo, an Argentine Roman Catholic priest who served at the Shrine of Our Lady of the Mountain, a place where Jesus and Mary were said to have rested on their journey through the Decapolis. Fr. Hugo



At top, the Rev. Bob Bettson and fellow journalists take in the view from the top of Mt. Nebo. At bottom, a road winds its way through Jordan. PHOTOS PROVIDED BY THE REV. BOB BETTSON

says there are 1,000 Christians in Anjara, a town of 20,000, and ministry is demanding. He visits prisons regularly and runs a school for 36 students, a third of them orphans.

There are Biblical connections everywhere that we travel in Jordan. The Jordan Valley has small villages, agriculture, olive groves and wildflowers, along with ancient ruins.

Going south toward the Gulf of Aqaba, we got off the highway to

view Mukawir, the stark hilltop fortress where John the Baptist was imprisoned during the reign of Herod Antipas. It was here that Salome did her famous dance for John's head. The terrain here is barren, like much of Jordan outside the lush Jordan Valley. We saw shepherds with tents in the fields as they watched over flocks of sheep, as they have done for thousands of years.

Continued on Page 12

## LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The deadline for the April issue is March 3. Parishes can also promote their events on the diocese's website Calendar, at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Worship and Music

**MARCH 4** - Evensong for Lent at 6 p.m., followed by a light supper at 6:30 p.m. At 7 p.m., the Rev. David Burrows explores whether angels are a key component of Christian belief and what part they play in our lives. This series is held on Wednesday evenings to March 25 at St. Olave, Bloor and Windermere streets, Toronto. Call 416-769-5686. **MARCH 28** - Voices Chamber Choir presents their annual Lenten Concert, "A Meditation in Rome," fea-

turing music by Palestrina and his pupils, 8 p.m., St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. Tickets, available at the door, are \$20 for adults and \$15 for seniors and students.

**APRIL 25** - "Sacred Music to Lift the Spirit," with music by Bach, Hayden and Mozart, performed by the choir of St. Simon-the-Apostle, Toronto, with members of the Canadian Sinfonietta. Tickets are \$25, \$20 for seniors, students and the unwaged. At 4 p.m. at St. Simon-the-Apostle, 525 Bloor St. E. Call 416-923-8714.

## Conferences

**MAY 1-3** - The AWARE Peterborough Team extends an invitation to all women to join them for the 2015 AWARE conference at Elim Lodge on Pidgeon Lake. A time to relax, renew and enrich your soul,

the conference provides a great speaker, uplifting music and plenty of fellowship. Women are also invited to attend the Gathering Day at St. Peter, Cobourg on April 11 from 9 a.m. to 4 p.m. Visit [www.awarepeterborough.com](http://www.awarepeterborough.com).

## Auction

**MARCH 28** - Auction at Christ the King, 475 Rathburn Rd., Etobicoke. Wheelchair access through south doors. Tickets are \$5 for entry and refreshments. Cash bar. For tickets, email [wmarrett\\_2@bell.net](mailto:wmarrett_2@bell.net). Registration is at 6 p.m., auction starts at 7 p.m. You must be registered to participate and space is limited.

## Spring Sales & Dining

**MARCH 28** - Spring sale at St. Dunstan of Canterbury, 56 Lawson Rd.,

Scarborough from 9 a.m. to 2 p.m. Tea and lunch room and more. Call 416-283-1844.

**APRIL 18** - Semi-annual rummage sale, 8:30 a.m. to noon, Grace Church, Markham, 19 Parkway Ave. Bargains galore on clothing, linens, household goods and other items. Call 905-294-3184.

**APRIL 17-18** - Join us for our annual Monks' Cell, a unique dining experience that sees an average of 500 guests seated, wined and dined in a mediaeval setting reminiscent of a monastery refractory, at St. Theodore of Canterbury, 111 Cactus Ave., Toronto. Dinner includes salad, fresh rolls, New York Strip steak or chicken cooked over an open hearth by professional chefs. Tickets are \$40. Call 416-222-6198 or email [monkscell@hotmail.com](mailto:monkscell@hotmail.com) for reservations. Seating available Friday from 6 p.m. to 10 p.m. and Saturday from 5 p.m. to 10 p.m.



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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Paul begins his ministry

The death of Stephen, the first Christian martyr, had a number of ramifications for the early church. Saul was moved to persecute the church in earnest. This persecution led to the dispersion of Christians from Jerusalem, taking this newfound faith with them. This happened in the very early years after the death of Jesus. The Followers of the Way, as Christians were called, were centred solely within Jerusalem until they were forced to flee. Thus, the faith started to spread outside of the Holy City.

These Followers of the Way continued to proclaim the risen Christ as they left Jerusalem, causing Saul to seek permission from the Temple authorities to arrest them. As he travelled to Damascus in search of them, he was struck down by a blinding light, and a voice from heaven called out to him, "Saul, Saul, why do you persecute me?" (Acts 9:4). After a brief dialogue, he discovered that this voice was none other than Jesus himself.

Saul was led into Damascus, having been blinded by the light, and for three days he remained in that state. Ananias, a Follower of the Way, was sent by God to Saul. Ananias laid hands on him and he was healed. Saul was baptised and received his orders. He would take the message of Jesus to the Gentiles, to kings and to the people of Israel (Acts 9:15).

Saul, who became Paul, preached the faith in Damascus. But soon he ran into trouble with the Jews in that city. After a few days, he escaped and made his way to Jerusalem. Here he was somewhat of an outcast. He could no longer associate with the Jews, and the Followers of the Way did not trust him. It was Barnabas who came to his rescue and brought him to the apostles. Paul's preaching about Jesus caused him problems with the authorities, and he soon left the Holy City and retreated to his home in Tarsus.

Meanwhile, Barnabas was sent by the apostles to visit Antioch in Syria. Here the faith had been preached by the Followers of the Way, and it was starting to become established with enthusiasm. Barnabas decided that he needed help with this new group. He went to Tarsus and sought out Paul to come and work with him.

Antioch was a major city, the third largest in the Roman Em-

pire at that time, after Rome and Alexandria. It was about 15 miles from the Mediterranean seaport of Seleucia, in the northeast corner of the Mediterranean. The Followers of the Way were first called Christians there.

I would be interested in reading about the history of the early church in Antioch; it would be a fascinating read. Paul made it his headquarters for his missionary exploits. It is probable that Matthew wrote his Gospel in that city. Ignatius, the early second-century Bishop of Antioch, quoted from Matthew's Gospel as he wrote to his people on his way to Rome and martyrdom.

It was in Antioch that Paul and Barnabas received orders from the Holy Spirit to venture forth and share the Gospel with the Gentiles. It was the Christians in Antioch who prayed with them, laid hands on them and commissioned them for their missionary work.

The first missionary trip of Paul with Barnabas is usually dated about 46 CE. The faith was still centred with the Jews and it was considered a sect of Judaism. Paul's usual approach when he arrived in a new centre was to attend the local synagogue. We must remember that Paul was a Jew and, for him, the Christian faith was a natural extension of Judaism. The Jewish faith claimed that a Messiah would come and lead his people back to God. For Paul, Jesus was that Messiah.

The synagogue in the first century was usually made up of believing Jews, proselytes (those who had converted to Judaism) and God-fearers (Gentiles who believed in one God but had not made the commitment to Judaism). Paul tried to convince the Jews to accept their Messiah, but it was the God-fearers who responded to his message. You will find this approach used regularly throughout Paul's missionary work. In each centre, a small group of believers followed Paul; he would appoint one of their number as the local elder, then move on (usually because he was forced to do so). But he kept in touch with that local congregation by letters and by revisiting them on successive mission trips.

Next month, we will look at these missionary journeys and some of his letters as we continue our dialogue with this Apostle to the Gentiles.

## PRAYER CYCLE

- FOR MARCH**
1. David Busby Street Centre, Barrie (FaithWorks)
  2. St. Michael and All Angels
  3. St. Olave, Swansea
  4. St. Paul, Runnymede
  5. St. Stephen in-the-Fields
  6. St. Thomas, Huron Street
  7. Good Shepherd, Mount Dennis
  8. Bishop Patrick Yu

9. St. Anne, Toronto
10. St. George the Martyr, Parkdale
11. Christ Church, Scarborough
12. Grace Church in Scarborough
13. Holy Trinity, Guildwood
14. Nativity, Malvern
15. Bishop Peter Fenty
16. St. Andrew, Scarborough
17. St. Bede
18. St. Dunstan of Canterbury
19. St. John the Divine, Scarborough
20. St. Jude, Wexford

21. St. Margaret in-the-Pines
22. Scarborough Deanery
23. St. Michael the Archangel
24. St. Nicholas, Birch Cliff
25. St. Ninian, Scarborough
26. St. Paul, L'Amoreaux
27. St. Peter, Scarborough
28. St. Timothy, Agincourt
29. Palm Sunday
30. Monday in Holy Week
31. Tuesday in Holy Week

## IN MOTION

### Appointments

- The Rev. Gloria Master, Regional Dean of Peterborough Deanery, Feb. 1.
- The Rev. Mary Bell-Plouffe, Interim Priest-in-Charge, St. Luke, Peterborough, Feb. 1. This is in addition to her appointments at St. Barnabas, Peterborough and St. James, Emily.
- The Rev. Terry Noble, assistant cleric, St. Luke, Peterborough, Feb. 1.
- The Rev. Scott Schellenberger (ELCIC), assistant cleric, St. Luke, Peterborough, Feb. 1.
- The Rev. Ted Bartlett, Interim Priest-in-Charge, St. Peter, Oshawa, Feb. 16. He has been appointed Honorary Assistant, All Saints, Whitby, Jan. 1.
- The Rev. Geoff Howson, Incumbent, All Saints, Peterborough, May 1.
- The Rev. David Sproule, Honorary Assistant, Christ Church St. James, Toronto, Dec. 22,

- 2014.
- The Rev. Jeff Donnelly is concluding his ministry at St. Peter, Oshawa, in order to take up an appointment in the Diocese of Kootenay. His last Sunday in the parish will be February 15.

### Ordained to the Priesthood

- The Rev. Andrew MacDonald was ordained a priest at St. Martin in-the-Fields, Toronto, on Feb. 8.
- The Rev. Simon Davis will be ordained a priest at St. James Cathedral on March 15 at 4:30 p.m.

### Conclusions & Retirement

- The Rev. Dawn Leger has concluded her ministry at Christ Church, Stouffville, in order to take up an appointment in the Diocese of Nova Scotia and Prince Edward Island. Her last Sunday in the parish was Jan. 18.
- The Rev. Eugene Berlenbach has announced his retirement.

His last Sunday in the Parish of Newcastle and Orono will be June 28.

### Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe, [mconliffe@toronto.anglican.ca](mailto:mconliffe@toronto.anglican.ca).

### Trent Durham

- St. Matthew, Oshawa
- Lakefield College School
- St. John the Evangelist, Peterborough
- St. Luke, Peterborough

### York – Credit Valley

- St. Matthias, Bellwoods

### York – Scarborough

- Christ Church, Scarborough

### York – Simcoe

- Grace Church, Markham
- Parish of North Essa
- Prince of Peace, Wasaga Beach
- St. Margaret of Scotland, Barrie

# Readers respond generously

READERS of *The Anglican* and *Anglican Journal* gave generously to the newspapers' annual appeal last year. A total of 1,942 readers in the Diocese of Toronto donated \$119,559 to the appeal, which supports the diocesan and national papers. After campaign expenses of \$26,669, each paper received \$46,444.

"This is a great show of support for the paper and inspires us for 2015," says Canon Stuart Mann, editor of *The Anglican* and director of Communications for the diocese. He says the money will be used to pay for freelance photography and writing and to offset the cost of printing and circulation. *The Anglican*

has a circulation of 23,000, mostly in the Greater Toronto Area.

Across the country, readers of the national and diocesan papers gave a total of \$502,818. Since its inception, the annual appeal has raised \$8.8 million in donations, according to Beverley Murphy, senior manager of Communications at the national church.

Email your Letters to the Editor or send your Parish News to [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca)





### FIRST EVER

At top, a Palestinian family who came to Canada via Syria takes part in the first ever diocesan service to celebrate ministry to refugees, held at St. James Cathedral on Feb. 1. The service was conceived by Archbishop Colin Johnson as a way to honour parishes that have offered refugee sponsorship during the past 10 years of his episcopacy. Above, Allan Risk, the Rev. Canon David Harrison and Elizabeth Cowling of St. Mary Magdalene, Toronto, join Hkwan Ra and Brang Seng, a couple from Myanmar who were co-sponsored by the church, at a reception before the service. PHOTOS BY MICHAEL HUDSON

## Bishop to speak at Good Friday walk

**NATIONAL** Indigenous Anglican Bishop Mark MacDonald will speak at the beginning of the annual Ecumenical Good Friday Walk for Justice, held in downtown Toronto April 3 at 2 p.m. The walk will begin at Holy Trinity,

Trinity Square, and proceed to Nathan Phillips Square. The walk will focus on the work and forthcoming final report of the Truth and Reconciliation Commission, created in response to the Indian residential schools legacy. "We

will look to the Four Directions in Native teachings for insight, mindful of Jesus' solidarity with the suffering of the world," says Vivian Harrower, a member of Holy Trinity. Participants will then return to the church for a simple meal.



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## Petra home to early Christians

Continued from Page 10

No visit to Jordan would be complete without a trip to what is often referred to as the eighth wonder of the world – the ancient city of Petra. Nabataean Arabs ran a commercial empire, with Petra as its capital, from the sixth century BCE until 100 CE, when the Romans assumed control.

After many years of being uninhabited, Petra was rediscovered by a Swiss explorer in the 19th century. The city is a fascinating trip into the past. There is stunning architecture, such as the famous "treasury," which was used in the filming of the movie *Indiana Jones and the Last Crusade*.

Visitors to Petra travel on foot or by horse down a gradual slope surrounded by high cliffs. The art and architecture are a blend of Roman, Greek, Mesopotamian and Egyptian styles, a reflection of Petra's status as an advanced civilization at the height of its remarkable independent existence.

As with many ancient sites, there are remains of the early Christian church in Petra, a reminder that Jordan was the home of many of the first Christians who fled Judea and Palestine.

As well as being the first place of refuge for Christians in the first century, Jordan was also the first place for Muslim expansion beyond the Arabian Peninsula many centuries later. Muslim pilgrims look to Jordan as the place where some of the Prophet Mohammad's followers died and were buried as martyrs for their faith.

*The Rev. Bob Bettson, incumbent of the Parish of Bobcaygeon, Dunford and Burnt River, travelled to Jordan last fall as part of a nine-day trip sponsored by the Associated Church Press, with the support of the Jordanian Tourist Association. This is the last of a three-part series.*