

Caribbean festival starts at church

Old storefronts given new life



Priest bridges great divide

The Anglican

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Tech tools enhance services

Screens,
videos
increase
participation

This is the first in a series on how the diocese's Our Faith-Our Hope: Re-Imagine Church campaign is helping churches proclaim and live out the Gospel in new ways.

BY STUART MANN

ON Father's Day, the 11 o'clock congregation at St. Paul on-the-Hill, Pickering, sat in rapt attention as some young people from the parish talked about why they liked their fathers. It was a delightful moment, bringing smiles to many.

The difference was, the children were speaking in a short video that was shown on an electronic screen at the front of the church. With expert lighting, sound and editing, they were able to tell their stories – and the congregation was able to watch and listen to them – in a powerful way.

St. Paul's was able to create this experience with the help of a \$13,000 grant from the diocese's Our Faith-Our Hope: Re-Imagine Church campaign. The fundraising drive has raised \$41 million in pledges to help churches in the diocese share the Gospel in new ways.

St. Paul's used part of its grant to install new wiring, allowing the church to show its services on five electronic screens through-



Parishioner Bill Bradbury operates the video camera and inputs the liturgy wording from the control desk at St. Paul on-the-Hill, Pickering. PHOTO BY MICHAEL HUDSON

out the building, including the parish hall. This helps with overflow crowds for things like weddings, funerals, baptisms and other special occasions, says the Rev. Canon Kim Beard, incumbent.

"With the service on large screens, people in the parish hall can participate," he says. "They can sing along, watch and listen to what is going on in the sanctuary. It makes their worship experience much more intimate than it otherwise would be."

The church also used some of its grant to upgrade its video

camera technology, enabling it to broadcast the service on screens in the sanctuary. This means that worshippers no longer have to flip through prayer and hymn books, as the words and music are projected up on the screens.

"We can go paperless," says Canon Beard. "This is helpful for several reasons. Number one, people are looking up during worship. The singing is better and people are looking at what's happening at the front rather than looking down. Secondly, it's environmentally friendly. Thirdly, in

addition to broadcasting the service, we can show things like presentations from the children and liturgical dancing that people at the back of the church might not otherwise see."

Parishioner Bill Bradbury is the church's audio-visual coordinator, putting together all of the service material for the screens and doing the camerawork. He's been training young people from the parish to help out with the camera and to run the sound board. Together, they look after the audio and visuals on a Sunday

morning.

The church is using technology to not only enhance its worship experience but to welcome people who visit online. Its website includes a video that shows clips from parish life. There are also recordings of sermons and special presentations, for those who can't attend in person or are looking for a church. "For people who are checking us out, they can get a good idea of who we are by our website," says Canon Beard.

Continued on Page 7

Archbishop celebrates on anniversary

ON the 10th anniversary of his installation as Bishop of Toronto, Archbishop Colin Johnson will be celebrating the Eucharist at 11 a.m. on Sept. 14 at St. James Cathedral. All are invited.

"As the diocesan bishop, he sets the vision and goals of the diocese and we're seeing the fruits of his labour 10 years later," says Bishop Philip Poole, area bishop of York-Credit Valley.

"We're seeing it in our advocacy for the homeless, in placing the diocese on a good financial footing with the Our Faith-Our Hope campaign raising in excess of \$40 million for ministry, and in his able presence as our leader. He brings a sharp intellect along with an abiding faith in God through Jesus Christ and continues to provide faithful and excellent ministry for the diocese."

Archbishop Johnson was consecrated bishop on June 21, 2003, and served as the area bishop of Trent-Durham. He was elected diocesan bishop a year later and was installed on Sept. 12, 2004.

More information about the service at the cathedral will be posted on the diocese's website, www.toronto.anglican.ca, as it becomes available.

Newspapers need support

AS we begin another season of *The Anglican*, please consider making a donation to the Anglican Journal Appeal (an envelope is tucked inside this issue for your convenience.) This will ensure that the paper continues to carry photos and stories of Anglicans in our diocese who are living out their faith in so many different and fascinating ways. By making a donation, you can continue to

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Stuart Mann, editor

Carnival kicks off at church

Organizers, politicians blessed

MEMBERS of the Church of the Nativity, Malvern, have always supported and taken part in the Scotiabank Caribbean Carnival, held annually in Toronto to celebrate West Indian music, cuisine and the performing arts. But this year was just a little more special.

The church, located in Scarborough, hosted the celebration's opening service on July 13. The service featured a blessing for the event's organizers, volunteers, sponsors and local politicians, including mayoral candidate Olivia Chow. Participants danced to the sounds of the Steel Angels, the church's steel pan band. The church's choir and

children also sang.

"Everyone was there for the same reason, which was to have fun and praise God and pray for the carnival to be a safe and happy occasion for all," said the Rev. Pam Prideaux, incumbent. "Nativity has always played a role in sponsoring the arts and culture, and as a church with a primarily Caribbean heritage, it was very special to be asked to host the service," she said.

Each year, a church is selected to host the opening service of the three-week extravaganza. Nativity was chosen this year because of its close proximity to the junior carnival parade, which went by the church on July 19. On that



Kanika Ambrose dances with Toronto City Councillor Raymond Cho at the Church of the Nativity, Malvern, during a service of celebration and blessing for the Scotiabank Caribbean Carnival. Below, people gather for the blessing. PHOTO BY MICHAEL HUDSON

day, the church set up a water station in the church for partici-

pants and those who lined the route to watch. The big carnival parade took place near Exhibition Place on Aug. 2.

In addition to giving the blessing, Ms. Prideaux took part in the ribbon-cutting ceremony for the junior parade and said the grace at the gala. She praised her parishioners for organizing the service at the church. "It all came together very smoothly because we have really great members of the church who take care of things and get things done."



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Church opens \$4.5 million 'storefront'

Historic buildings transformed for ministry

BY HENRIETA PAUKOV

If you peek into the storefront at 403 King Street East, near Parliament Street in Toronto, you might see some of the staff of Little Trinity church (Trinity East is its official name) going about their day. And that is exactly what they intended.

"That has always been the vision around these buildings, that it's our storefront into the community," says John van Gent, deputy people's warden and chair of the committee that led an almost \$4.5 million project to restore the façades of the Francis Beale Buildings at 399-403 King Street East and build new structures behind them.

The Georgian-style buildings were built in the middle of the 19th century, when the area was home to working-class Irish immigrants. They were designed as commercial facilities—an inn and a store have been among the tenants—with residential accommodation in the upper stories. Little Trinity acquired the land in the late 19th century and had stopped using the buildings by the early 1980s. They fell into disrepair.

Over the years, the congregation explored ideas for using the buildings, including various community partnerships, but had no money for development, says Mr. van Gent. Finally, 10 years ago, they brainstormed about what sort of spaces they wanted for their ministry activities.

"We came up with a sizeable list, and we realized quickly that we didn't have enough space in our existing buildings for what we were doing, let alone for the vi-



sion we had for expanding our ministry into the community," says Mr. van Gent. "We decided we felt called to redevelop the buildings for our own mission and ministry."

Two capital campaigns will raise more than \$2.5 million in total. The first started in 2009 and ended in 2013; the second started this year and goes until 2018. In addition, the Diocese contributed about \$1.2 million in grant funding and also provided a bridge loan. Besides treasure, virtually every member of the congregation gave time and talent as different aspects of the project took shape, from interior design to IT and audio-visual equipment. The ground floor now houses the church office, the basement is a youth ministry space, and the second floor is a multi-purpose space with a commercial kitchen.

The project was a "four million dollar investment in neighbourhood mission," says the incumbent, the Rev. Tim Haughton. For instance, the church offers Alpha courses and "lots of people from the neighbourhood are interested in connecting and this space will give that ministry a chance to



From top left: One of the restored storefronts at King and Parliament in Toronto, just steps from the church; the renovated space behind the storefronts; city councillor Pam McConnell, Bishop Patrick Yu, deputy people's warden John van Gent and parishioner Doug Milloy cut the ribbon to open the new facility. PHOTOS BY ANDREA D'SILVA

grow," he says. Little Trinity is also planning to use some of the wall space to feature local artists. Other ideas will emerge as the congregation listens to what the community needs, says Mr. Haughton. In the meantime, it's warm out and people are coming to Little Trinity Park next door to walk their dogs or relax on the grass, so the church is planning a series of Music in the Park events.

The church held an official re-opening celebration on May 25 and posted photos on Facebook. "Amazing celebration," wrote one commenter. "So glad I made it to the dedication. What a testament of God with us!"



BRIEFLY

Priest given arts award

The Rev. Canon Graham Cotter, an honorary assistant at St. Mark, Port Hope, has received the Companion of the Worship Arts Award, given to a Lutheran and an Anglican every two years in recognition of their contributions to the worship life of the church. In 1994, Canon Cotter and his late wife, Evelyn, donated the seed money for the Sacred Arts Trust, an endowment administered by the Anglican Foundation to provide financial support for creative liturgical expression across Canada through worship, drama, liturgical dance, performing arts, music and the visual arts. The Sacred Arts Trust has also helped support several national worship conferences. The award is given by the national Anglican and Lutheran churches.

Dinner supports church in Caribbean

The Rev. Dr. Kortright Davis, professor of theology at Howard University School of Divinity and rector of Holy Comforter Episcopal Church in Washington, D.C., will be the keynote speaker at the annual Canadian Friends to West Indian Christians fundraising dinner, held on Nov. 15 at the Church of the Ascension, 33 Overland Blvd., Toronto. Funds raised by the dinner support the work of the church in the Caribbean. The evening begins with a eucharist

at 5 p.m., celebrated by Bishop Peter Fenty, followed by the dinner at 6:30 p.m. Tickets are \$60, with a tax receipt of \$30, and can be purchased by calling Felicia Holder at 416-636-5071.

Lay anointers to be trained

The annual Lay Anointers' Training Weekend, hosted by the Bishop's Committee on Healing, will be held Nov. 21-23 at St. John's Convent in Toronto. For more information and to register, visit the diocese's website, www.toronto.anglican.ca. Registration will close Oct. 24. (For related article, see Archbishop's Diary on Page 4.)

Primate's Fund provides food

The Pimate's World Relief and Development Fund has launched a new program to provide food to more than 10,000 people, mostly women and children, displaced by the conflict in South Sudan. The food will help bridge the gap between now and when they can harvest their crops.

Society commemorates diocese's founding

The Canadian Church Historical Society will host a conference to commemorate the 175th anniversary of the founding of the Diocese of Toronto. The conference will take place Oct. 31 to Nov. 2 at Trinity College, Toronto. Historical papers on a number of subjects will be presented.

Outreach conference Oct. 4

WHAT does it mean to stretch a meagre income to put food on the table, pay rent and meet other basic needs? Participants in this year's Outreach Networking Conference can get a real-life taste of the tough choices involved through a workshop called "Poverty is No Game." It will be led by Deacon Kyn Barker, as well as Sharon Anderson, who lives on a low income and is involved in advocacy efforts to alleviate poverty.

Poverty is just one of many workshop choices offered to participants at the conference, which will take place on Oct. 4 in Richmond Hill. The conference theme is "Repairing the Breach," inspired by the vision of faith in action outlined in Isaiah 58:12.

Another innovative workshop, led by staff from the Workers Action Centre, will confront the plight of low-wage workers, an issue raised by the diocese earlier this year through a vestry motion campaign that encouraged support for a \$14.50 minimum wage in Ontario.

The issue of whether the church should engage in political advocacy will be debated at a workshop called "Is the Gospel Political?" led by the Rev. Paul Hansen, a theologian and keynote speaker at a previous conference. Workshops on environmental issues, restorative justice and refugee issues are also being offered.

Toronto Star columnist Carol Goar, the conference's keynote speaker, is highly respected as

one of Canada's top media commentators on social issues.

About 150 Anglicans from across the diocese attend the conference each year for a day of learning, sharing ideas, inspiration and fellowship. The conference takes place at Holy Trinity School, 11300 Bayview Ave., Richmond Hill, from 9 a.m. to 3:30 p.m. All are welcome. The conference fee of \$25 (\$10 for students and unemployed individuals) includes lunch, and can be made online. Child care is provided, but please request it by Sept. 25. For further details and to register, visit www.toronto.anglican.ca/outreachconference. Please register as soon as possible so that you can sign up for your first choice of workshops, before they fill up.

We all need healing



When I was a newly ordained priest, I was called to the hospital to see a very sick parishioner. I knew that one of the sacramental rites of the church was anointing for healing. I had read about it but never seen it

done. So with some awkwardness, I offered the ministry, not knowing what to expect. I was shocked by what occurred – not an instantaneous healing (that was certainly not my expectation!) but the deep calming of an agitated spirit, and sleep.

Normally, I don't want my ministry to put people to sleep. But here was a profound exception. I touched the person with the oil blessed by the bishop during Holy Week (along with the chrism for baptisms), traced a sign of the cross with it on the person's forehead, and uttered the prayer, "As you are outwardly anointed with this holy oil, so may our heavenly Father grant you the inward anointing of the Holy Spirit" (BAS, p. 555).

Since then, I have regularly offered the sacrament of healing in my pastoral visits, and very often with the same results: no sudden miracles, but a reassuring peacefulness that "gives rest to the weary soul and makes the ailing body whole."

We live in an age of science and reason, wary of the old magic and fakery that controlled those with less knowledge. I had always been faintly embarrassed by the miracle stories of Jesus. I was deeply offended by the televangelists' healing crusades and the hype surrounding them, and in the manipulation of fragile and vulnerable people. In the Diocese of Toronto, we had a story about charismatic healing services that went morbidly wrong.

But you cannot read the Gospels without realizing that at the heart of Jesus' ministry is healing – labelled miraculous because the healings were unexpected, a sign of something unknown, a presence of God's power

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

that was unexplained.

Rowan Williams, the retired archbishop of Canterbury and no one's fool, once said "Where there is joy, you can be sure that Jesus is in the neighbourhood." It can also be said the other way around: "When Jesus is in the neighbourhood, there is joy." When Jesus is present, healing happens, not simply as a miraculous sign, but as the reality of God's "shalom," God's abiding purpose to restore all things to wholeness, the peace and salvation that God brings and that God is.

Jesus' acts of healing were not just about the individual's physical well-being; they always brought the person back into engagement with their community.

In Sirach 38:1-14 (the lesson appointed for the feast of St. Luke, apostle and physician, on Oct. 18) we are told to "honour physicians for their services, for the Lord created them; for their gift of healing comes from the Most High." It praises medicines and the pharmacists who create them, and tells us not to despise them. (Remember, this is a text that is 2,300 years old!) But the sick are also advised to pray to God, to confess their sins (to come into a right relationship with God, their neighbour and themselves), to make a ritual offering and then see the physician and pharmacist, who exercise their God-given healing gifts.

Modern medicine has shown us that sickness has a physical pathway that was unknown in previous eras, but we are learning again of the emotional, psychological and spiritual components of illness, and the complexity and interconnectedness of cause and effect, and indeed of idiopathic disease with no known cause. Healing involves medicine and technology, skill and reason, and, yes, prayer and reconciliation. It is an integrated whole.

We all need healing, whether of our physi-

cal bodies, our minds, our souls or our relationships. Good healing recognizes the proper place of death, that final mystery that we must all face as mortal beings. Healing is about living faithfully and fully in this life, until we receive the final and fullness of salvation (wholeness and healing) in the life to come.

A long-time friend who had been strongly influenced by the Church of England's healing centre in Burrswood, had a dream to create such a healing centre in Toronto. She bugged me about it every time we met for over 30 years! The diocese did create a very modest centre that was not long-lived. Perhaps the time was not right or the needs here were different. What has happened, however, has been much more profound: the launch of a multitude of healing centres in the local parish churches across the diocese where the ministry of healing has sprung up in ways that could not have been anticipated when I was ordained almost 40 years ago. Well trained lay anointers have joined clergy in the regular offering of healing ministry that is at the heart of Jesus' mission. The kingdom of God has drawn near.

I give thanks for the ministry of healing in our diocese: for the team of devout and learned laity and clergy on the Bishop's Commission on Healing who provide top notch, ongoing training in this ministry; for the clergy and laity who have been licensed by the bishops to exercise this sacramental ministry in the name of Jesus Christ; for those who act as "ambassadors of reconciliation" in a wider ministry of healing in our world; for parish nurse and health teams building healthy communities; and indeed, for those whose vocation is as physicians, nurses, pharmacists, therapists, technicians and researchers, for taking their essential part in the healing of God's creation.

On St. Luke's Day on Oct. 18 (or right now!) take a moment to give thanks for the ministry of healing, a visible sign of Christ's presence in our midst.



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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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Is there a way to share our faith?



On the weekend of Sept. 12, the Billy Graham Evangelistic Association will sponsor a "Festival of Hope" at the Air Canada Centre. Churches in Toronto, including some Anglican churches, have been ad-

vertising and supporting this event. We hope and pray that the ministry will indeed be about hope, and will bring many closer to faith in Jesus.

Those who study the trends of evangelism, however, say that evangelistic rallies are not as effective today as they were in the past. Studies by the Billy Graham organization itself show that it takes an average unchurched person five years to make a faith commitment. About 75 per cent of people who come to faith with little or no church background do so gradually. Of the many people who will make a profession of faith at the Festival of Hope, it is very likely that much work has been done beforehand by friends and family in conversations, invitations and prayer, and indeed, we believe, by the internal witness of the Holy Spirit.

My own faith journey from unchurched to faith was also a gradual one over many years, in line with the 75 per cent. Anglicans in the Diocese of Toronto, however, are obsessed with sudden conversions and are uncomfortable with them. They associate all evangelism with drama, emotionalism and manipulation.

BISHOP'S OPINION

BY BISHOP PATRICK YU

Say evangelism and someone is sure to reply with, "I don't want to shove religion down someone's throat!" It is not limited to Canada, I've found. A theological student in New Zealand expressed a similar sentiment when she said, "I don't want to change anyone's mind. I just want to help them." Noble sentiment, but then I asked her how that is different than any other helping profession, and will the church always be there if no one's mind is changed towards her in a secular society? We believe the only choices are between a style of evangelism we dislike and not sharing our faith at all.

Bishop Stephen Cottrell of the Diocese of Chelmsford, in the Church of England, helped the clergy of our diocese on this issue when he spoke at our clergy conference in June. He was humorous, encouraging and challenging at the same time. One of the most helpful things he did was to reframe evangelism in a different paradigm. Much of our impression of evangelism is based on the Damascus road story, when Paul was dramatically confronted by the Risen Christ and was instantly transformed from a persecutor of the church to its great missionary. There continues to be such dramatic conversions – 25 per cent, according to studies – but even if it is effective, it seems

to go against our personality. "I can't do that!" says the average Anglican. So if that is what evangelism entails, we either avoid it or resist it.

But there is another paradigm involving another journey: it took place on the afternoon of Easter, on the road to Emmaus. You will recall that Jesus walked incognito alongside two disillusioned disciples away from Jerusalem. He listened to them, met them where they were, but also challenged them. When they were good and ready, their eyes were opened and they recognized him at the breaking of bread. What Bishop Cottrell wanted us to understand from this narrative was that before we can speak, we need to listen. Listen to the friends we have, listen to the culture and its hopes and aspirations, its heartaches and disappointments. In doing so, we join the Risen Christ who is already walking with people, even when they think they are walking away from him. We only need to join in the action that God has begun. It is a humbler stance, not as people who have all the answers but as people who recognize that God is walking with us and care to point out to others this amazing reality.

If that is what evangelism entails, then I believe Anglicans have many of the gifts to engage in it. We have highly developed social skills, we tend to be exploratory rather than dogmatic, and we have an emphasis on pastoral care, which is no more and no less than

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We can do this

Hugh Segal, the former Conservative senator and new master of Massey College, University of Toronto, spoke about a guaranteed annual income for Canadians at St. Anne, Toronto, on May 25. The parish's Social Justice and Advocacy Working Group had invited him to speak during the Sunday morning service. The following is an abridged version of Mr. Segal's address.

BY HUGH SEGAL

My exposure to the realities of poverty, both as they affect our lives and the moral challenge related to dealing with it, began when I was very young. Calling my parents lower working class in Montreal would have been a significant overstatement of their economic circumstance. I recall baskets of food being delivered by the local congregation when they knew that we were in some trouble. I recall dining room table gatherings on Sunday night with the bills piled high and my father saying, "We have bills for groceries, bills for drugs, bills for doctors, bills for the rent and bills for the heat. We can pick any two to pay this month." That was part of the reality.

I also attended religious schools between the ages of seven and 16 – a pre-rabbinical seminary in Montreal. I was taught from the Old Testament about where poverty stood in terms of what God expected of all of us. Deuteronomy 15:11: "You shall open wide your hand to your brother, to the needy and poor in your land." Leviticus 23:22: "And when you reap the harvest of your land, you shall not reap your field right up to its edge nor shall you gather the gleanings after your harvest. You should leave them for the poor and the sojourner. I am the Lord your God."

Low wages

Friends, poverty is too often dismissed by politicians on the far right and the far left as being the result of people being simply lazy and not wanting to work. They say it is so complex, there is no way to solve it without a hundred different special programs. In this city, the vast majority of poor people have a job. Some have more than one. But the jobs have wages that are so low they don't produce the income necessary to cover the rent, the food, the heat, the transportation and the clothes. This myth about people sitting on couches and watching television and eating popcorn is generally absolutely untrue.

Those who argue that poverty is very complex are against doing something simple that addresses the core question. They say poverty is the result of low education, of parental dysfunction, of drug abuse, of illiteracy, of immigration status, of not finishing school. They say those causes are way too complex to solve in any simple way, so the poor will always be with us and we just have to soldier on, doing what we're doing, when we know that what we're doing is not working.

The rate of poverty in this country, which is somewhere between nine and 15 per cent, depending on the part of the country you live in, hasn't changed in a quarter of a century. Existing welfare programs, though well meaning and run by people who are doing their very best, do not lift anybody out of poverty. Quite the contrary. The administration around eligibility for welfare has 800 rules. You can be the finest public servant in the world and working as hard as you can, but that is an unmanageable workload.

We had this problem with respect to our senior citizens back in the 1970s. *The*



Hugh Segal (right) speaks to members of St. Anne's after the service. PHOTO BY MICHAEL HUDSON

Toronto Star did stories about senior citizens being evicted from their apartments because they couldn't afford the rent and were buying dog and cat food to have a little bit of protein to add to their diets because they couldn't afford real food. In that period of our history, 35 per cent of our senior citizens were living beneath the poverty line. They were mostly women whose husbands had died without any savings or pension or equity built up in a home, and they were managing as best they could.

Poverty reduced

Four weeks (after those stories were published), the premier of Ontario stood up and brought in the Guaranteed Annual Income Supplement, which was very simple. There were no new civil servants, no new programs, no new forms to fill out. Instead, you simply filed your tax form, as we're all supposed to do every year, and if you fell beneath a certain level, you were automatically topped up. That spread from Ontario to other provinces and eventually became part of the federal social security process.

In two years, that 35 per cent rate of poverty was reduced to three per cent. So when people say to me, this can't be done, we've never done it before, there's no experience, I say that's not true. We have done it before, and we can do it again.

The OECD (Organization for Economic Co-operation and Development) says that in terms of poverty amongst senior citizens, Canada is in the top five in the world in terms of solutions that work. But when it comes to people who are poor and are of working age, there are 24 countries, some of which are much smaller and poorer than ours, that do a far better job.

The cost of topping up everybody in Canada who falls beneath a poverty line would be about 10 per cent of the present federal budget. When people say there's not enough money to do that, I remind them that in 2008 and 2009, when the banks began to collapse in the U.S. and there was a huge financial problem, the government of Canada found \$362 billion, in one year, to have CMHC (Canada Mortgage and Housing Corporation) buy perfectly good mortgages from the banks so that the banks would have the cash to lend to people who were coming in to borrow money for cars and mortgages and other things. I don't disagree with that. They were good mortgages and we now own those mortgages as taxpayers and they're generating a good, solid income.

But if we can find \$362 billion in one year, the notion that we can find \$30 billion a year to top up those who fall beneath the poverty line strikes me as completely reasonable and utterly affordable.

Staying in school

There's a town in Manitoba called Dauphin, and in the mid-70s, Prime Minister Trudeau and then Premier Edward Shreyer agreed to a test called the Mincome. In Dauphin, everybody was told that if for some reason there was a bad crop cycle and they didn't do well at the end of the year, they would be topped up. Seventeen per cent of the people needed help, which meant that 83 per cent didn't need help at all. Everybody benefitted because when they brought in that guarantee, guess what happened? Hostel admissions fell by eight per cent, car accidents fell, arrests fell, family violence fell. Do you know what increased? High school students staying to finish their high school education, which we all know is the best first step to a life of some measure of economic success and security.

We know the guaranteed annual income can work in Canada. It has been tried, and there is serious data available for our politicians to address.

Not eradicating poverty when we have the tools to do it is the ultimate immorality. As human beings in a wealthy country, we can do this. We can reach out to those who have their noses pressed to the window of the economic mainstream, against the windows of the restaurant we call Canada, knowing they can't get in. We can say to them that with the grace of God, there is room for everybody at the family table that we call Canada. We have the wealth, we have the capacity and we have the system of distribution. We can move beyond simply the swells helping as best they can for charity. We can move beyond public servants forcing women to stand at bevelled glass to argue for enough money to feed their children. We can have a systemic, basic support, guaranteed income for everyone.

They said to Tommy Douglas, "You're never going to have universal health insurance, so put it out of your mind." They fought him, tooth and nail. They brought it in in Saskatchewan and eventually it was brought in for the rest of the country. This too can happen. We probably need a fair amount of engagement between all of us in our respective political parties, and I suspect a little bit of prayer always helps.



EDITOR'S CORNER

BY
STUART MANN

No need to panic

Jesus welcomes you, Dad," said Henry, reading the sign outside the big Pentecostal church on the edge of town.

"Yes he does," I answered.

We were at the end of a fishing trip and it hadn't gone well. We had driven about 200 kilometres and caught exactly one fish – a perch that wasn't much bigger than the hook. The mileage and the lack of fish had made us cranky and jaded. As we drove home, defeated, the sign seemed to mock our situation.

Henry fell silent, knowing that to continue could lead to trouble. I let my kids talk about anything they want, but I draw the line at making fun of Jesus.

To be honest, I was surprised at the conviction of my response. For some weeks, I had been having a "wilderness experience," as some folks in the church like to say. This means that God feels very far away and our faith is rather shaky.

This always happens to me in late June, just as summer holidays beckon. After a year of working for the church and attending worship services, I need a complete break. I've found that too much God and Jesus isn't necessarily a good thing.

The problem is, my annual breaks-from-the-faith can become a little too complete. It never ceases to astonish me how Jesus, who is very nearly the central figure in my life, can disappear so utterly from view as soon as I put on a pair of sandals, flop in my favourite coffee shop and crack open the *New York Times*.

As the summer days drift by, one blending into another, Jesus (let alone God), seems ever more distant, buried under layers of indifference. At that point he becomes like a historical figure to me, a curiosity. I wonder why I ever got so worked up about him.

This is usually the point at which I begin to panic. It's one thing to let everything slide: it's quite another to let your saviour slide with it. I begin to wonder if I can really manage this (life) on my own. Can coffee and the *New York Times* really fill the void?

At this point I usually set a goal to read one of the Gospels, some of Paul's letters or a few of the epistles. (One summer, for my sins, I read Revelation.) In this way I have read the New Testament several times.

This past summer, feeling the link to Jesus becoming perilously thin, I started to read Matthew. After a few sentences, I stopped. It just wasn't working. I flipped through some more pages, hoping to find something, but nothing stuck. I closed the book.

To my surprise, I didn't feel panic at all. Jesus was still there, right in my core, Gospel or no Gospel, coffee or no coffee, *New York Times* or no *New York Times*. I somehow knew he would be. To my delight and gratitude, I knew that my faith (trust is a more accurate word) in Jesus didn't depend on these annual mid-summer Hail Mary passes. Those days were over. Jesus would always be with me, no matter where I was or what I did – unsuccessful fishing trips included.

'We seem to be gaining some ground'

The Rev. Canon Dr. Isaac Kawuki Mukasa, a priest of the Diocese of Toronto, is the Africa Relations Officer for the Anglican Church of Canada and The Episcopal Church (USA).

I fulfil a diplomatic role for both the Anglican Church of Canada and The Episcopal Church in relation to African provinces. My job involves creating space for bishops from African and the two North American provinces to meet and engage in conversation on a wide range of issues, and in the process build bridges and improve relations between African and North American dioceses and provinces.

The broad vision is to bring about healing between African and North American Anglicans following more than a decade of injured relationships that have threatened the survival of the Anglican Communion itself. Real difficulties emerged when leaders from the two continents stopped talking to one another. To bring about healing, we must try and find ways of bringing the leaders into conversation in small and larger groups in which friendships can develop and trust be regained. My job is to create opportunities for such informal gatherings and to find ways of leveraging the energy and goodwill that comes out of those encounters and feed that into the general healing of relations between the two continents and in the Anglican Communion in general. We seem to be gaining some ground in this regard.

The roots of the Consultation of Anglican Bishops in Dialogue may be traced back to 2003-2004, when relations between Africa and North America really started to deteriorate. A war of words erupted on the internet, with groups vilifying one another. In the midst of all that, a secessionist stream emerged and anchored itself in the largest provinces of the Communion, in western and eastern Africa. At the same time, the integrity of the two North American provinces (the Anglican Church of Canada and The Episcopal Church) was threatened and was in fact violated multiple times. That was the climate in which Archbishop Colin Johnson chose to strike a different chord. As the bishop of perhaps the most populous diocese in North America, he chose to begin connecting with leaders in the African church. In 2006, he and his wife Ellen visited Uganda. It was a difficult and courageous decision because it was not at all clear that he would be received by any of the bishops there. Thankfully, some did. That was the beginning of his bridge-building role between Africa and North America.

In 2008, Archbishop Johnson sponsored a Fringe Event at the Lambeth Conference where a group of about 30 Canadian and African bishops met, got to know one another and talked about mission in their different contexts. Some of the dioceses represented at this event agreed to start a theological conversation among them on the issue of human sexuality. It was that conversation that led



The Rev. Canon Dr. Isaac Kawuki Mukasa, shown outside his office in Toronto, works to bridge the gap between the African and North American churches. PHOTO BY MICHAEL HUDSON

to the first Consultation of Anglican Bishops in Dialogue, which took place in London, England, in 2010. Since then, the bishops have met in Dar es Salaam, Tanzania in 2011, Toronto in 2012, Cape Town in 2013 and Coventry this year. The 2014 meeting was by far the largest, with 24 bishops (including the Archbishop of Canterbury) from 12 provinces.

The meetings have strengthened the relationships among the bishops as co-workers in God's vineyard and contributed to a lowering of tensions between African and North American provinces. On another level, the group has become a conciliatory voice in the Communion at a time when many leaders, particularly in Africa, are becoming weary of the tensions in the Communion.

The bishops want to continue meeting and learning more about one another's mission contexts. Problems in the Communion arose partly because there was very little awareness of the dynamics in one another's mission fields. This lack of awareness led to assumptions about one another's decisions

and actions that were not always correct. By meeting regularly and talking to one another, a greater awareness of the challenges in the different mission fields will continue to develop. While that may not lead to agreements on certain issues, the leaders will increasingly recognize that they are all faithfully responding to the challenges of their mission fields as best as they can.

I was raised in Uganda in a typical Anglican clergy household. At least two dynamics had a formative impact on my life and influenced who I became. In the early days of my life into my early teens, the East African Revival movement dominated my life. I went to numerous revival meetings with my siblings and "came to the Lord" more times than I could count. The movement instilled in me a strong sense of morality and the assumption that there's a certain order of things that cannot be violated and needs to be observed. The other dynamic was the rise of the African nationalist movement: the emergence of "independent" African states and the ideology of post-colonialism, with its critique of the establishment and deconstruction of traditional assumptions. Along with all of that, the almost immediate chaos that ignited in my country shortly after independence led to violence, social disruption and eventually a brutal and devastating war that forced my genera-

tion to flee the country. That is how I ended up in Canada. This side of my upbringing, difficult though it was, nevertheless turned me into a critical thinker. I recognized that order carries with it certain oppressive elements. I began to understand that the very structures upon which stability rests can at the same time be immoral, destructive and confining. The typically Anglican vocation of balance began to set very deep roots in my consciousness.

My favourite verse of scripture is, "Blessed are the peacemakers, for they shall be called Children of God" (Matthew 5:9). As a young family man, my father was not popular among his own people, the Baganda. He had the "annoying" tendency to accept and reach out to people of other ethnic groups and even try to learn their languages. Whenever he spoke other languages, some of our own people despised him and perceived him to be a traitor. Later as a leader in the Church of Uganda, those same traits enabled him to play a very significant role in the country. They made him a bridge-builder, a peacemaker in a society troubled by its ethnicism. He inspired trust among people of diverse backgrounds and always insisted on treating people with dignity regardless of who they are. Every time I hear Matthew 5:9, I remember my father and long to follow in his footsteps.

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Grants help Anglicans re-imagine church

As of June 1, the Our Faith-Our Hope: Re-Imagine Church campaign has given a total of \$2,590,858 in grants to churches, individuals and groups for work in the following areas: leadership development, pioneering ministry, communicating in a wireless world, enabling parishes to become multi staffed and giving to others. Here is a summary of all the grants awarded to date.

Leadership Development

- Wycliffe College. \$75,000 for the development of a leadership program for new clergy and lay leaders.
- The Rev. Richard Dentinger. \$2,698 for a professional development course at St. George College, Jerusalem.
- Spirit of Invitation. \$120,400 for the diocesan Spirit of Invitation working group to develop a course that uses video and instructional content to explore the concept of invitation in a practical, dynamic and engaging manner.
- The Rev. Stephanie Douglas-Bowman. \$15,000 to assist with doctoral studies in children's and family ministry.
- Archbishop's Youth Ministry Team. \$6,200 to offset the cost of the Diocesan Youth Retreat, scheduled for Oct. 3-5.
- The Rev. Kevin Wong. \$5,415 to help finance the cost of taking an English language training course.

Pioneering Ministry

- Redeemer, Ajax. \$361,200 to support a new church plant in Ajax.
- St. Matthew, Islington. \$8,000 to pioneer a new ministry designed to bring focus to the creative arts and artistic expression as tools for ministry.
- Parish of Georgina. \$16,500 to provide an outreach chaplaincy over three years at Sibbald Point Provincial Park during the summer months.
- Church of the Resurrection, Toronto. \$269,000 (\$151,000 in the first year and \$118,000 in the second year) to enhance its ability to pioneer ministry in the recently disestablished parish of St. Columba and All Hallows, Toronto.

Communicating in a Wireless World

- St. Paul on-the-Hill, Pickering. \$13,000 for new wiring and video camera technology to broadcast services and events on electronic screens and on the website.
- St. Augustine of Canterbury, Toronto. \$4,000 for a Friday Night movie program to reach those in the community.
- Parish of Penetanguishene and Waubaushene. \$10,000 to help equip all three parish points with technology to enhance worship services and special event overflow.
- Trent-Durham Area Council. \$3,500



Grants from the campaign are changing the church. Clockwise from above: the Rev. Jennifer Schick's ministry is focussed on building up and encouraging programs for children and youth at St. Mary Magdalene, Toronto; Dr. Sylvia Keesmaat teaches about hope in the Bible on Trent-Durham's website; children celebrate Palm Sunday in Big River, Saskatchewan, part of the Council of the North. PHOTOS BY MARY LOU HARRISON, BILL BRADBURY AND THE COUNCIL OF THE NORTH

to launch a pilot project in video web-conferencing and social media for the purposes of Christian learning and sharing.

- Communications Department, Diocese of Toronto. \$30,000 to make the diocesan website and FaithWorks website viewable on mobile devices and comply with new accessibility standards.
- All Saints, Collingwood. \$25,000 to enhance communications for those in the congregation who are visually, hearing or physically impaired.
- Church of the Ascension, Don Mills. \$15,000 to purchase and install TV screens, create a welcome video for its website and improve its website.
- Christ Church, Kettleby. \$3,500 to install a WiFi system in the church.

- St. Mary Magdalene, Schomberg. \$9,000 to upgrade the church's sound system and install a WiFi system.
- Christ Memorial Church, Oshawa. \$27,298 to purchase video equipment and upgrade computer and website technologies.
- Church of the Evangelists, New Tecumseth. \$9,000 to improve and develop its website.
- Grace Church in Scarborough. \$4,000 to purchase flat screen TVs and screens to be utilized through the church, allowing the church to become paperless during worship and presentations.
- Grace Church on-the-Hill. \$12,000 to develop a mobile app that provides Christian resources.
- Parish Website Pilot Project. \$58,700

for the diocese to create missional websites and social media strategies for 18 strategic parishes over the next year and a half.

- St. Bride, Clarkson. \$15,000 to purchase equipment to install a new audio and visual system that is enabled by its website.
- St. Cuthbert, Leaside. \$4,000 for an improved sound system and website.
- St. George, Pickering Village, Ajax. \$11,447 to purchase audio and visual equipment to strengthen their online communications.
- St. Hilda, Fairbank. \$20,000 to install an in-house television channel that will provide ministry to residents of St. Hilda's Tower and the Lewis Garntworthy Residence.
- St. Peter, Erindale. \$25,000 to create and implement a new communications strategy.
- St. Paul, Newmarket. \$30,000 to expand its WiFi, improve its website and introduce video conferencing and webcasting.

Enabling Parishes to Become Multi-Staffed

- St. Mary Magdalene, Toronto. \$75,000 to hire a youth minister.
- Church of the Transfiguration, Toronto. \$52,500 to hire a children's minister.
- Christ Church, Stouffville. \$25,000 to hire a director of young Christian formation.
- Holy Trinity, Thornhill. \$62,000 to assist in the hiring of a youth ministry coordinator.
- Oshawa Area Parishes. \$52,000 to provide joint church ministry for youth in the Oshawa area.
- St. Jude, Wexford. \$66,500 to hire an additional member for the pastoral staff at the parish, covering three years.
- St. Olave, Swansea. \$49,000 to hire a part-time children's youth worker.

Giving to others

- Council of the North. The Council of the North is made up of nine dioceses, the Anglican Parishes of the Central Interior and the Archdeaconry of Labrador. They are in sparsely populated areas such as the Arctic, Yukon, northern and central interior of British Columbia, Alberta, northern Saskatchewan and Manitoba, northern Ontario, northern Quebec and Newfoundland and Labrador. \$500,000 for leadership training and support.
- Anglican Military Ordinariate. The ordinariate is composed of all of Anglicans in the Canadian Forces, including chaplains, military personnel and their families. \$500,000 to fund the Office of the Bishop Ordinate in perpetuity.

Funds will strengthen ministry for years to come

BY PETER MISIASZEK

AS of June 30, \$23,479,057.03 in actual gifts has been received by the Our Faith-Our Hope: Re-Imagine Church campaign, with outstanding pledges of \$12,408,128.75. These amounts total \$35,887,185.78 from 8,549 donors. In addition, four parishes have pledged to conduct campaigns on behalf of the diocese. Their total campaign goal is \$4,345,000, of which \$2,649,000 is to be remitted to the diocese.

Funds from the Our Faith-Our Hope: Re-Imagine Church campaign will be used to strengthen ministry in our diocese in the coming years. Not only will the funds allow many parishes to invest in serious capital upgrades, retrofits and renovations, they will also allow parishes to dream about programs that they never thought possible – either revitalizing our inheritance or reimagining the church of tomorrow.

As of June, 2014, \$7,535,116.21 has been returned to parishes. This portion repre-

sents the 40 per cent that is returned to parishes on a quarterly basis as funds are received, and will continue through 2017.

The diocese has initiated an allocations process for evaluating parish proposals for significant grants from the campaign. The Grant Application Guidelines are available on the diocese's website (www.toronto.anglican.ca) on the Grants & Funding page under the Parish Administration section. Parishes and congregations in the diocese

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Church wired

Continued from Page 1

The plan to equip the church with screens, video camera upgrades, website features and wiring will cost about \$50,000, of which \$13,000 came from the Our Faith-Our Hope campaign. "The grant has been a wonderful encouragement and it is much appreciated," says Canon Beard. "We want to thank the campaign and the diocese. The grant encouraged us, and it helped us speed up the rate at which we can implement projects."



ALL TOGETHER

Bishop Philip Poole gathers with some members of St. Paul the Apostle, Rexdale, after a service of baptism, confirmation and re-affirmation of vows at the church on May 11. Eight people were confirmed, three re-affirmed their vows and one was baptized. PHOTO BY MICHAEL HUDSON

Feeding community for 18 years

The community supper program at St. John, Weston, celebrated its 18th anniversary in June with a barbeque attended by more than 100 people. Laura Albanese, MPP for York-South Weston, presented St. John's with a certificate in recognition of the church's service to the community through the program.

Two years ago, the weekly meal program was struggling. Age and ill-health had caused a number of core volunteers, including founder Mavis Breckenridge, to step down. For six months in 2012, "Com Sup", as it's known, was held only twice a month and had only one team of volunteers.

A committee was formed to find ways to improve the logistics of the program and attract new volunteers. The then incumbent, the Rev. Michelle Childs-Ward, approached the Rev. Michael McGourty of the nearby Roman Catholic church of St. John the Evangelist, to see if it could provide support. The Catholic congregation not only provided two teams of volunteers, but donated a barbecue to the program. Since last year, Com Sup has returned to a weekly schedule, with four



Mavis Breckenridge, the original founder of the meal program at St. John, Weston (right), and her friend Audrey Ladkin, a long-time former volunteer at the program, enjoy the 18th anniversary of the weekly lunch. PHOTO BY ELIN GOULDEN

teams serving from 50 to 70 low-income guests.

"We feel at home here," says Trish Schell, who, with husband Rob, is a regular volunteer as well as guest of the program. Sylvia Giovanella, team coordinator, agrees: "We try to make it a family meal."

Church celebrates Jerusalem Sunday

St. Thomas, Brooklin, celebrated

Jerusalem Sunday on June 1 with posters, special hymns, a 10-minute video on the Holy Land, the Jerusalem Eucharistic Prayer and special refreshments indicative of Israel – dates, apricots, grapes, fresh bagels, cream cheese and a Jewish coffee cake. "It was an educating service," said Bruce Beveridge, a parishioner. "Jerusalem, cradle of the three great monotheistic religions, deserves a special Sunday of worship each year."



ALTARPIECES

The Rev. Judy Oatway speaks at St. Mark Anglican-Lutheran Church, Midland, surrounded by altarpieces from Kenya. With the support of Ms. Oatway and the Rev. Wilfred Alero, a Kenyan priest and artist, the people of Sikri, Kenya, designed and stitched 13 altarpieces for their local Anglican church, the Church of the Resurrection. The creative process of making the centrepieces, engaging with the Gospel and discovering what the stories meant to them helped knit the community of Sikri back together, she said. Donations from the sale of some of the centrepieces went to Sikri's school building project and for clean water maintenance.



DUNKED

Archbishop Colin Johnson wipes his face after being dunked in the water tank at Church of the Transfiguration, Toronto's picnic on June 8. Money raised by the dunk tank went to the Primate's World Relief and Development Fund.



LEGO CHURCH

Bishop Philip Poole, the Rev. Penny Lewis (left) and the Rev. Riscylla Walsh Shaw are featured on a church made out of Lego, created by young people at Christ Church, Bolton.

CANADA BRIEFS

New position strengthens partnerships

EDMONTON – Bishop Jane Alexander has appointed Sharon Pasula as the diocese's first Aboriginal Cultural and Educational Helper. Ms. Pasula aims to strengthen partnerships between Anglican and aboriginal groups, and to build community within the Anglican aboriginal population. From 2008 to 2011, she was a vice president of the Metis Nation of Alberta. "The spiritual development of all people and of aboriginal people in particular has been in my heart," she says. She will

work alongside the Rev. Rick Chapman as part of the diocese's Inner City Pastoral Ministry team. *The Messenger*

Fruitful change at food bank

KAMLOOPS – The organizers of the Loaves and Fishes Food Bank at St. Andrew's/St. Mary's in Lillooet, B.C., report a very positive response to a change in the way they run the program. For years, patrons came, registered and received a pre-filled bag or bags of food based on the number in each family. Motivated by a desire for patrons to exercise choice and decision-making skills, organizers moved from a "hand-out" to "shopping" set-up. Tables with food groups—protein, vegetables, carbohydrates, fruits, cereal, and extras—were set up

with shopkeeper volunteers to help patrons choose appropriate amounts for their family and what they will use and need at this time.

"What we discovered was that the interaction between patron and volunteer increased and there was joy and laughter in the room," wrote Sheila Dunbar and Jeanne Berdan. "Patrons said, 'I don't need that item at this time,' and they chose the kinds of soup, vegetables and protein that they liked and would use." *The Anglican Link*

Newspaper seeks 100 donors

HALIFAX – The Diocesan Times, the newspaper of the Diocese of Nova Scotia and Prince Edward Island, has started a fundraising drive called 100 Readers Who

Care. The goal is to find 100 readers who will donate \$100 each to help the paper keep publishing. A number of readers have already signed up, reports the paper. *The Diocesan Times*

Youth, rector pitch in for PWRDF

ST. JOHN'S – As a challenge to the confirmation class of the Parish of Bay L'Argent, Newfoundland, the Rev. Jeff Blackwood suggested that the youth undertake a four-month fundraising campaign for PWRDF. To keep the candidates motivated, Mr. Blackwood decided to take his own challenge, promising not to cut his hair from Dec. 1 to April 19, and not to shave during Lent. "By Holy Saturday, the parish had what may have resembled John the Baptist or a Sasquatch," said a

story in Anglican Life. Through donation cans in the parish's churches, bake sales and individual donations, the young people raised \$1,800. Best of all, each young person took a turn shaving Mr. Blackwood's head following the Easter Vigil service. His beard was trimmed, too. Afterwards, everyone enjoyed a potluck dinner. *Anglican Life*

Cathedral opens new building

REGINA – St. Paul's Cathedral recently opened its new community centre after two years of construction. The new building includes a hall, kitchens, washrooms, offices, a lift for handicapped people, space for a columbarium and choir space. *Saskatchewan Anglican*

Annual dinner raises \$95,000

Speakers
praise clergy,
Company

BY STUART MANN

TERRIFIC speeches were the order of the day at the 53rd annual Bishop's Company Dinner, held in Toronto on May 20.

Both the Rev. Canon Andrew Asbil, the incumbent of the Church of the Redeemer, and John Fraser, the former master of Massey College and a lifelong Anglican, wowed the sold out crowd of 480 with their personal stories. Canon Asbil spoke about how the Bishop's Company helped him and his brother and sister-in-law in a time of need, and Mr. Fraser spoke about how various Anglican clerics guided him during the ups and downs of his life.

The annual fundraiser began with a reception at Holy Trinity, Trinity Square, followed by dinner at the nearby Marriott Downtown Toronto Eaton Centre hotel. The evening raised \$95,000, including \$10,150 from a silent auction, to help clergy and their families in need and to provide scholarships for theological students.

Mr. Fraser kept the crowd in stitches through much of his address, especially when he recounted his early life as a chorister at Christ Church, Deer Park, a server at St. Bartholomew, Regent Park, a student at Upper Canada College, and a piano player for a group of down and out men at St. George the Martyr in downtown Toronto.

During his teenage years, as his mother dealt with mental illness and his father's business faced bankruptcy, Mr. Fraser was taken under the wings of kindly Anglican clerics – an experience he never forgot. "I wasn't really aware that I was being attended to by these unobtrusive Anglican saints, but I was, and they glow in my memory as I try to honour them as I see the needs around me," he said, his voice breaking with emotion.

Mr. Fraser went on to a distinguished career as a writer with the Globe and Mail and editor of Saturday Night magazine. Wherever he travelled in the world, he said, he sought out an Anglican church and attended its services. "I am as Anglican as anyone can get," he said. "I rejoice in my denomination and love it to my heart's core. I love it as much for its foibles and flaws as for its certainties and triumphs."

A member of St. Clement, Eglinton, for the past four decades, Mr. Fraser recalled with fondness some of its rectors, including the Very Rev. Duncan Abraham, Archbishop Terence



John Fraser speaks about his Anglican upbringing at the Bishop's Company Dinner. PHOTOS BY MICHAEL HUDSON



The Rev. Canon Andrew Asbil talks about how the Bishop's Company helped him during a time of need.

Finlay, the Very Rev. Douglas Stoute, the Rev. Canon Cheryl Palmer and the current incumbent, the Rev. Jenny Anderson. "To all these rectors, I owe so much in so many different ways as they put up with the loosest cannon in their parish," he said.

He spoke about the reconciliation he had with Archbishop Finlay after writing about the archbishop and the church's struggles with issues of sexuality in a book in 2000. "(We) never abandoned each other, even when the hurt was at its height," he said. "I believe we didn't give up on each other because we were both struggling, fallible Christians of the Anglican variety. Right in the marrow of our bones there was a desire to work through to some peaceful solution or at least to

just get by it all to a better place of possibilities.

"To me, this is the core of the Anglicanism that I love," he said. "Through all the centuries of our church, despite every misstep or catastrophe in our church, there have always been Anglicans struggling to reach the light through a prism of fairness and understanding of each other. In the end, the reason why I love the church so much is because it remains an institution capable of absorbing the hurt we can thoughtlessly and sometimes willfully inflict on each other and yet transcend it through a distinctive filter of tolerance."

Canon Asbil spoke about how Archbishop Colin Johnson and the Bishop's Company helped him after he learned that his sister-in-



Minoli and Ajitha Gunawardana of St. Matthew the Apostle, Oriole, were among the 480 people in attendance.

law had been critically injured during a vacation in Europe. After receiving a frantic call from his brother in Austria, he contacted Archbishop Johnson, who provided him with the time and funds to travel to Austria to support his brother and sister-in-law, who was in an induced coma.

"Don't ever underestimate the power of the Bishop's Company to be a vessel of hope for men and women and children and clergy like me who find themselves in a dangerous position and don't think they have options," said Canon Asbil. With the help of a retired bishop, Canon Asbil's sister-in-law was able to be flown back to Canada and to receive the care of a neurosurgeon here.

As in previous years, scholarship recipients were announced



Delores Lawrence, chair of the dinner committee and MC for the evening, welcomes guests.



Archbishop Colin Johnson and his wife Ellen enjoy Mr. Fraser's speech.

at the dinner. Leonard Leader and Antoine Rutherford received the Terence and Alice Jean Finlay Bursary, which is given to two students, one each from Trinity and Wycliffe colleges, who are engaged in studies that celebrate and enhance the understanding of the diversity of the church. Kenneth McClure was awarded the Kirubai Scholarship, given to a Trinity College divinity student who is specializing in liturgy and worship. Irina Dubinski received the William Kay Bursary, which aids students who are engaged in theological education that will lead to ordination. The Rev. Valerie Michaelson and the Rev. Daniel Graves received the George & Eileen Carey Bursary, awarded to Anglicans pursuing post-graduate theological studies.

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To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the October issue is Sept. 2. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship and music

SEPT. 14 – 30th anniversary of Christ Church, Stouffville's current worship space during the 10 a.m. Holy Communion service. Bishop Philip Poole, who was the incumbent of Christ Church during the expansion into the current worship space in 1984, will be the celebrant and preacher and will re-dedicate the space. A luncheon will follow. If you plan to attend the lunch, RSVP to admin@stouffvilleanglican.ca or call 905-640-1461. The church is located at 254 Sunset Blvd., Stouffville.

SEPT. 21 – Special Feast of St. Matthew service at 10 a.m. to celebrate the 50th anniversary of St. Matthew the Apostle, Oriole, 80 George Henry Blvd., North York. Archbishop Colin Johnson presiding. All past and present parishioners welcome.

SEPT. 27 – The Toronto All-Star Big Band in concert at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Concert tickets are \$25; optional pre-show dinner at 6 p.m. costs an additional \$15 per person. Reservations required. Call 416-283-1844.

SEPT. 28 – Choral evensong with the choir of St. Peter, Erindale, 4 p.m., at St. Olave, Bloor Street and Windermere Avenue, Toronto, followed by peach tea. St. Peter's music director leads the choir

and discusses the life and work of composer Ralph Vaughan Williams. Call 416-769-5686.

OCT. 7 – To celebrate 130 years of worship in the present church building, St. John, Craighurst, presents the Three Cantors in an evening of song and fun. This concert will take place at the church, 3191 Penetanguishene Rd., Craighurst at 7:30 p.m. Tickets are \$25 each. Call 705-721-9722. A gala reception will follow the concert.

Bazaars

OCT. 18 – Semi-annual rummage sale, 8:30 a.m. until noon, Grace Church, Markham, 19 Parkway Ave. Clothing, linens and other items. Call 905-294-3184

NOV. 8 – Annual Christmas bazaar and luncheon, 9 a.m. to 2 p.m., Grace Church, 19 Parkway Ave., Markham. Antiques and collectibles and more. Lunch will be served. Call 905-294-3184.

NOV. 8 – Christmas Fair featuring crafts, silent auction, kitchen items, books, art, luncheon and more, 11 a.m. to 2 p.m., St. Cuthbert, Leaside, 1399 Bayview Ave., just south of Davisville Avenue. Toronto. Call 416-485-0329.

NOV. 8 – Christmas bazaar, 10 a.m. to 1 p.m., Church of Our Saviour, 1 Laurentide Dr., Don Mills. Baking, jams, knitted items, crafts and more. Call 416-449-3878.

Conference and workshop

OCT. 1 – St. Martin, Bay Ridges, Pickering will be hosting a presentation at 7:30 p.m. on the Spirituality of Social Justice by Elin



NEW OFFICERS

Bishop Peter Fenty, the area bishop of York-Simcoe, shakes hands with the new officers of the Diocesan Anglican Church Women at the group's annual general meeting at Christ Church, Stouffville, in May. PHOTO BY MICHAEL HUDSON

Goulden, parish outreach facilitator for York-Credit Valley. Explore some of the spiritual perspectives and practices that are vital to Christians who seek the justice of God's kingdom. The church is located at 1203 St. Martin's Dr., Pickering. Call 905-839-4257.

OCT. 25 – Diocesan Prayer Conference at St. John, York Mills. Emma Marsh will be the theme speaker and the topic will be "Abiding in

the Word of God." Children's and youth program included. Hosted by the Bishop's Committee on Prayer. For more information, call Tony Day at 905-846-2952 or tony-day@sympatico.ca or visit the diocese's website, www.toronto.anglican.ca.

party and open house, including silent auction of original painting, to celebrate the 50th anniversary of St. Matthew the Apostle, Oriole, 80 George Henry Blvd., North York. Starts at 7 p.m. Tickets \$20 available by contacting steveokeefe51@gmail.com or 416-491-2140.

Wine and cheese

SEPT. 20 – Gala wine and cheese

Director relishes role

FOR Kathryn Rogers, becoming the diocese's new Treasurer and Director of Finance is a dream come true.

Ms. Rogers spent almost 10 years as the director of Finance at the Canadian Cancer Society and came to love working in the non-profit world. After a short stint working for a private company, she realized she wanted to return to the charitable sector.

"I love the environment of a non-profit," she says. "It's about having the opportunity to work in a place where people are doing things for the greater good. I've always thought that if I have to be away from my kids, I want to know



Kathryn Rogers

Joshua, who is now the Director of Finance at Bible League Canada.

Among her tasks, Ms. Rogers oversees the finance, accounting and treasury functions of the diocese, oversees office services at the Diocesan Centre and provides support to diocesan committees and churches on financial mat-

ters. She leads a department of six.

Ms. Rogers, who is a chartered accountant, started at the diocese in May. She succeeds Michael

Joshua, who is now the Director of Finance at Bible League Canada.

She says one of the best parts of her job is working with volunteers. "One of the great things about working in a non-profit is the opportunity to work with volunteers who are willing to share their knowledge. I always appreciate the opportunity to learn."

She also enjoys helping churches. "One of the interesting parts of the job is the opportunity to work with churches around their financial situation. I enjoy having the opportunity to be an advisor." She can be reached at kr Rogers@toronto.anglican.ca.

Can we share our faith?

Continued from Page 4

coming alongside people at critical times in the name of God.

When we get over the hang-up with a certain style of evangelism, we will make amazing evangelists. But make no mistake: there is a big hurdle to overcome and the time is short. We have to reverse the terrible habit of keeping silent about our faith. St. Francis challenged a church that talked big but did little with the saying, "Preach the Gospel; use words when necessary." The pendulum seems to have swung in the opposite direction for us. In church after church, our Natural Church Development scores show that we score well in community life and caring but low in passionate spirituality and need-based evangelism. Good work without good words is as unhelpful as words without works. It is time to turn from Francis to the Bible, which tells us to be witnesses to the Risen Christ and always be prepared to give an account of the hope within us.

I am willing to come to any parish or group of parishes that wishes to begin a conversation about an Anglican way of sharing our faith. This is a preview: you first learn to own your faith story, get in touch with how God has been working in your life, and then you share your faith story with someone who already understands, namely another Chris-

tian. Then you are ready to share it with someone who has not heard it before, or experienced it. It is simple but not easy. We have to face a challenge of faith: is this thing real for me? Is it important? If religion for you is simply a personal preference of no real importance, then I can understand not wanting to share it with people. But I cannot understand not sharing what is important and vital with people you care about. If it is real for you, it is real for everybody!

Bishop Cottrell gave us technical help as well. Every church, he said, needs to have a faith-nurturing program running all the time so people who are interested can explore in a safe setting. We cannot assume everyone has a Christian background, and everything has to be from the ground up. "Pilgrim," a Church of England resource designed to teach the basics of the faith, is a good start. Bishop Cottrell, who worked on it, worried about it being too British and hopes we can make it more Canadian. The hurdle is not technical but attitudinal. God's church will persist till the end, but what role the Anglican Church will play in it, whether it will age or revive, grow or shrink, depends on whether we can develop our own style of faith-sharing, and embrace it.

O Lord, open our lips!

Working for a better world

GROWING up in a small town, Ryan Weston knew who was struggling to make ends meet and asking for assistance. As he grew older, he worked with people with intellectual disabilities, a group that is easily marginalized. Out of those two experiences came a lifelong passion to help others, a commitment that he brings to his new job as the diocese's Social Justice and Advocacy Consultant. "I had a sense from a young age that the world can be a better place, a fairer place, and that not



Ryan Weston

everybody was getting the same kind of treatment and starting point," says Mr. Weston. "I knew that we could be doing a better job of taking care of one another. We're called to build the kingdom of God on earth as it is in heaven."

Before coming to the diocese in June, Mr. Weston worked for the

Society of St. Vincent de Paul, a Catholic charity dedicated to the reduction of poverty. He also worked for the Canadian Catholic Organization for Development and Peace, an international development agency.

Mr. Weston succeeds Murray MacAdam, who retired in June. "Murray and many other people in the diocese have done wonderful work over the years and have built a great foundation," he says.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Poetry, wisdom in the Writings

We turn to the third section of the Tanakh (the Hebrew Bible), called the Ketuvim, which translates as “the Writings.” This section contains many genres. We have the poetry of the Psalms; the historical writings of 1 and 2 Chronicles, Ezra and Nehemiah, Ruth and Esther; the wisdom literature of Job, Proverbs, and Ecclesiastes; and the apocalyptic writings of Daniel.

The Writings also contain the Five Scrolls, which was actually one scroll with five stories. These stories were used during worship at the major festivals. Song of Songs was used at Passover (the Christian Easter); Ruth was used at Shavuot (in late spring); Lamentations was used at the fast of Av, commemorating the destruction of both temples in Jerusalem (during summer); Ecclesiastes was used during Sukkot (in the fall); and Esther was used during Purim (in the winter).

Let’s look first at the historic narratives contained in the two Chronicles, together with Ezra and Nehemiah. Chronicles covers the story from Adam through to the Exile. It omits some of the bad images of the Davidic kings, but follows the story line of Samuel and Kings. Ezra and Nehemiah record the returning of the exiles to Jerusalem. Ezra was a prophet, priest and scribe sent by Cyrus, King of Persia, to restore religious order. Nehemiah was sent out to be the governor of this Persian province, called Yehud, (Judah), to restore economic order and rebuild the city walls.

To recap their history, Judah, the southern kingdom in which Jerusalem resided, was conquered by the Babylonian armies in 586 BCE. Jerusalem and the temple were completely destroyed and many of the more influential inhabitants were led into captivity. In 539 BCE, Cyrus of Persia conquered the Babylonians. He believed in ruling by loyalty and obligation, so he released the various tribes and each returned to their own homeland, re-established their kingdoms and became vassals of Persia.

In 538 BCE, the first wave of Hebrews arrived in Jerusalem. They were devastated by what they saw. The desolation and destruction was beyond their re-

membrances and imagination. They had been absent for almost 50 years. The old men had been young when they had left Jerusalem, and the young men had only the stories to remember their homeland. Poverty and destruction were everywhere. Also, the “People of the Land” – those who remained behind during the Exile – were not happy to welcome the exiles back. Strife arose between the “People of the Land” and “the Children of the Exile.”

Cyrus had called this new province Yehud, from which we derived the word Jew. Resettling this province was not an easy task. Zerubbabel, a grandson of Jehoiachin, the last of the Davidic kings, returned with this group, as did a priest named Jeshua and a prince of Judah named Sheshbazzar. Their leadership was ineffective. The hope for a continued monarchy from the house of David disappeared from history, and the concept of a Messianic hope in the future replaced the presence of a king. The second temple of Jerusalem was dedicated in 515 BCE.

Ezra was sent from Persia, arriving in Jerusalem about 458 BCE. He was charged with restoring the religious laws of the land. He arrived with a copy of the Torah and spent time reading aloud from these books of Moses in the town square, teaching the people what they meant.

Meanwhile, the “People of the Land” were being eased out of Jerusalem. They had not been through the fires of exile and thus were not true Jews. Many had intermarried with other tribes and were no longer pure. This became an issue for Ezra, in re-establishing the laws of Moses. Many of the returning Hebrews were guilty also of intermarriage and Ezra demanded that they put away their foreign wives and children born to these wives.

Aramaic was the language of the Babylonians. This also became the spoken language of the Hebrews. They re-established the requirements of kosher food observances, in accordance with the Torah. In the restoration, we see the importance of Scripture; the need to keep the Hebrews pure by not mixing with Gentiles; the importance of the Sabbath; and circumcision. These

Continued on Page 12

PRAYER CYCLE

FOR SEPTEMBER

1. All school chaplains
2. All students and teachers
3. Bishop Strachan School
4. Havergal College School
5. Holy Trinity School, Richmond Hill
6. Royal St. George’s College School
7. Downsview Youth Covenant
8. Trinity College School, Port Hope
9. Lakefield College School
10. St. Clement’s School
11. Kingsway College School
12. St. Martin, Courtice
13. St. Paul, Brighton
14. The Anglican Church Women of the Diocese of Toronto
15. St. Paul, Perrytown
16. St. Peter, Cobourg

17. St. Saviour, Orono
18. The Chapel of St. George, Gore’s Landing
19. Holy Spirit, Dixie North
20. St. Bride, Clarkson
21. Mississauga Deanery
22. St. Elizabeth, Mississauga
23. St. Francis of Assisi, Mississauga
24. St. Hilary, Cooksville
25. St. John the Baptist, Dixie, Mississauga
26. St. Luke, Dixie South, Mississauga
27. St. Paul, Lorne Park
28. LOFT Community Services
29. St. Peter, Erindale
30. St. Thomas a Becket, Erin Mills South

IN MOTION

Appointments

- Captain the Rev. Greg Bailey, Incumbent, Parish of Georgina, July 1.
- Mr. Irwin Sikha, Lay Pastoral Associate, St. Margaret Tamil Congregation, July 20.
- The Ven. Judy Walton, Chaplain to Retired Clergy in York-Simcoe, Sept. 1.
- The Rev. Andrea Christensen, Associate Priest, Christ Church, Deer Park, Toronto, Sept. 1.
- The Rev. George Jacob (Diocese of Madhya Kerala), Priest-in-Charge, Church of South India, Toronto, June 25.
- The Rev. Dr. Judy Paulsen, Honorary Assistant, St. Paul, Bloor St., Toronto, June 15.
- The Rev. Riscylla Walsh Shaw, Regional Dean, North Peel Deanery, July 1.
- The Rev. David Donkin, Chaplain, Royal St. George’s College, Toronto, Aug. 1.
- The Rev. Canon Sister Constance Joanna Gefvert, SSJD, Associate Priest, St. George on Yonge, Toronto, Sept. 1.
- The Rev. Matt Adams, Associate Priest, St. Aidan, Toronto, June 1.

- The Rev. Roy Shepherd, Interim Priest-in-Charge, Christ Church, Scarborough, June 1.
- The Rev. Catherine Gibbs, Honorary Assistant, St. Michael and All Angels, Toronto, June 8.
- The Rev. Jordan Wellington, Associate Priest, St. John, Willowdale, Toronto, July 1.
- The Rev. Julie Burn, Associate Priest, Church of the Resurrection, Toronto, Sept. 1.
- The Rev. John Oakes (Diocese of New Westminster), Incumbent, St. Mary, Richmond Hill, Oct. 1.
- The Ven. Bruce Myers (Diocese of Quebec), Honorary Assistant, St. Stephen-in-the-Fields, Toronto, May 7.
- The Rev. Jo-Anne Billinger, Associate Priest, St. Mary, Richmond Hill, June 1.
- The Rev. Canon Ann Smith, Interim Priest-in-Charge, St. Matthew, Oshawa, June 23.
- The Rev. Joyce Barnett, Interim Priest-in-Charge, St. John, Weston, May 1, concurrent with her appointment as Incumbent of St. David, Lawrence Avenue.
- The Rev. Ruth Knapp, Interim Priest-in-Charge, St. Thomas, Millbrook, June 1.

Vacant Incumbencies

These incumbencies were vacant as of July 22. Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe.

Trent Durham

- St. Matthew, Oshawa

York – Credit Valley

- St. Matthias, Bellwoods
- Trinity, Streetsville

York – Scarborough

- Christ Church, Scarborough
- St. Christopher, Richmond Hill (Associate Priest)

York – Simcoe

- Parish of Georgina
- St. David, Orillia
- Grace Church, Markham

Retirement

- The Rev. John Phillips has announced his retirement. His last Sunday at Christ the King, Etobicoke, will be Oct. 26.

Death

- Sister Margaret Mary Watson, SSJD, died on July 20. Her funeral was held on July 25 at St. John’s Convent, Toronto.

The Diocese is on Facebook, Twitter and YouTube.

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www.toronto.anglican.ca



Reach Grants bring ideas to life

Church offers breakfast, friendship

BY STUART MANN

AS part of their Lenten study, the Rev. Veronica Roynon and Sue Savage read *A World Worth Saving*, by George Hovaness Donigian. They were moved by the author's words to seek out and respond to the needs of their community.

One chapter in particular, called "Feeding Others and Starving Our Guilt" touched their hearts. "That chapter gave birth to what we felt we were being called by God to do – to reach out to those who have a spiritual, emotional and real hunger," says Ms. Savage.

Based at All Saints, Penetanguishene, the women see needs around them every day. Local jobs are hard to come by, so many people survive on government assistance. About 2,000 outpatients of the Waypoint Centre for Mental Health Care live in the area in low rent housing and halfway houses.

The pair decided to launch a monthly breakfast club at the church, to provide a hot meal and friendship to anyone who came through the doors. "We wanted to bring friendship to each guest, and, above all, to let them know that they have value and are loved – not just by us but by God," says Ms. Savage, the parish administrator.

They shared their idea with June Marion, the parish's outreach coordinator, who quickly came on board. To help with the start-up costs, they applied to the diocese for a Reach Grant. These are small, one-time grants, between \$500 and \$5,000, to help churches and individuals turn their ideas for mission into reality.

They filled out a grant application for \$2,000, then were invited down to the Diocesan Centre in Toronto to pitch their idea to a three-person panel known as "the



All Saints, Penetanguishene breakfast program volunteers Sue Savage, left, and June Marion stand outside the parish hall. PHOTO BY MICHAEL HUDSON

dragons," named after the popular TV show *Dragon's Den*.

The *Dragon's Den* format for a Reach Grant is simple. Applicants are given five minutes to tell the panel about their idea and how it will reach those who do not currently attend church. They also have to describe how their idea will create a Christ-centred community. The dragons make their decision by the end of the day, and Diocesan Council gives the final approval.

The dragons were so moved by the women's plan to start a breakfast club that they not only approved the grant but raised it to \$5,000 so the church could buy a new stove and the meal could be offered twice a month.

"It feels great," says Ms. Marion. "I grew up in a foster home and I know what children have to deal with. There is a need for this here."

The first breakfast was served in the church hall in late July. On

the menu was plenty of hot food, orange juice and fresh fruit. Ten people showed up, including a man who cycled over from Midland.

"This is good ministry because they read their context – they looked at the place where they were planted, they looked at what people needed and they looked at what they were able to give," says the Rev. Canon Susan Bell, the diocese's Canon Missioner.

Canon Bell's job is to help clergy and lay leaders build awareness of missional opportunities in the diocese. She says small start-ups like the one in Penetanguishene are exactly the right way for the Anglican Church to share the faith with others.

"I really believe this is the way we're going to experiment our way into the kingdom," she says. "We can build some confidence and capability around mission just by doing and thinking and engaging in the small things, and

then maybe that will turn into something a little bit larger."

Reach Grants, she says, play a critical role in that. "If any idea is being held back because it needs \$800, then a grant makes it possible," she says.

Since they were created three years ago, Reach Grants have funded 44 missions across the diocese, launching everything from youth programs to farmers' markets. To date, \$145,000 has been disbursed. The number of grant applications has grown each year.

"That's why I get so excited, because of the tremendous creativity that is out there," says Canon Bell. "People are just beginning to tap into it. There's a lot of energy around it. We're hearing, 'I have this idea, what do you think?' several times a week now."

"The ideas are really coming from the right place: a want to share a living faith in Jesus Christ, so that people's lives and hearts are changed. That's a dif-

ferent place from where we've started before: we've been worried about survival; now we're thinking about transmitting the faith, and that's where the energy is."

She says the missions help the diocese learn about what is working and what isn't. "We're learning that you cannot have cookie-cutter solutions to mission. You need to watch, know your people, have sympathy and know what God is calling you to do in your context. The two big lessons we've learned are that every mission is a bespoke mission – it's tailor-made for those people at that time, in that place – and that everybody is responsible for mission because it's in our DNA as Christians."

A video about Reach Grants is posted on the diocese's website, www.toronto.anglican.ca, along with information about grant applications. The next deadline for applications is Oct. 24.

Youth involvement a priority

Continued from Page 10

"There's a real commitment on the part of Archbishop Johnson and the diocese for social justice."

He says one of his priorities is to integrate more youth into social justice work. He also wants to work more with parishes outside downtown Toronto. "There is a lot of poverty in the city but we need to look at what's happening in other areas as well and how they're being impacted by the same issues."

He is available to meet with parishes to talk about starting or expanding outreach initiatives, engaging in advocacy or explor-

ing connections between faith and social justice. He is also available to guest preach about social justice or environmental issues.

Mr. Weston works with Elin Goulden, the parish outreach facilitator for York-Credit Valley, and the Social Justice and Advocacy Committee. The diocese's social justice and advocacy work focuses on poverty reduction, affordable housing and homelessness, HIV and AIDS, and environmental issues. For more information, visit www.toronto.anglican.ca/sjac. Mr. Weston can be reached at rweston@toronto.anglican.ca.

Funds awarded

Continued from Page 7

are invited to submit applications to receive grants. Grants are awarded on a semi-annual basis in May and October. A total of 40 grants have been approved, totaling just over \$2.5-million. (See related article on Page 7 for a list of the grants given to date.) This last round of funding – completed in May – granted funds to 27 projects.

Peter Misiaszek is the diocese's director of Stewardship Development.

Poetry in the Writings

Continued from Page 11

became the markers for Jews of the Exile as they restored their land and their faith in the one God. These were the circumstances of the Jewish people into which Jesus was born.

It was the priests who collected the stories and rewrote the accounts of scripture. The Torah appeared during the Exile. Following the Exile, the work of the prophets and the writings became part of Holy Scripture. During the post-exilic period, we

have the writings of the prophets Zechariah, Haggai, Malachi and third Isaiah (Isaiah 56-66).

Next month, we will look at the wisdom literature and especially the problem of evil as it appears in Job, probably the most fascinating book in the Hebrew Bible. Enjoy the dialogue.

The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dixie South, Mississauga.

www.toronto.anglican.ca