

Lakefield students
have place to go

Church turned
into housing

NCD holds up
mirror to parishes



The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

NOVEMBER 2012

Campaign enters home stretch

‘Proud to be
an Anglican:’
Archbishop

BY STUART MANN

JOY, relief and a sense of accomplishment filled Snell Hall at St. James Cathedral, Toronto, on Sept. 23 as bishops, clergy and lay leaders celebrated the end of the parish phase of the diocese's Our Faith-Our Hope campaign, the largest fundraising endeavour in the history of the Anglican Church of Canada.

"I'm very, very proud to be an Anglican," said Archbishop Colin Johnson before announcing that \$40 million has been pledged toward the goal of \$50 million. "It's a remarkable amount of money, and it only happened because of your commitment, your faithfulness and your prayers. I want to thank you from the bottom of my heart for all that you've done to make this such a wonderful, successful time. May God bless you and strengthen the life of the church so that we can proclaim the good news of Jesus Christ."

With the last four parishes just starting their campaigns, and with large individual donations still being considered, Archbishop Johnson said, "I think we really do have a chance to raise \$50 million."

The campaign has lasted 21 months and has involved 210 parishes. Here are some of the highlights:

- 798 families or individuals have pledged \$10,000 or more.
- Nearly 200 donors gave more than \$25,000.
- 78 parishes met or exceeded their fundraising goal.
- San Lorenzo Ruiz, Toronto, raised 316 per cent of its goal, the highest of any parish.
- Grace Church on-the-Hill, Toronto, pledged \$1.06 million, the highest of any parish, followed by St. John, York Mills, at \$1 million and Christ Church, Deer Park, at \$846,000.
- Archbishop Johnson has



Archbishop Colin Johnson hugs his granddaughter during the party to celebrate the end of the parish phase of the Our Faith-Our Hope campaign. PHOTOS BY MICHAEL HUDSON



Dean Douglas Stoute, co-chair of the campaign's leadership team, is joined by Blake C. Goldring and his daughter Serena.

asked 17 major donors, who have pledged \$6.3 million, with another \$11 million being considered.

- Five clergy—the Rev. Canon Stephen Fields, the Rev. Claire Goodrich Dyer, the Rev. Kevin Robertson, the Rev. Victor Li and the Rev. Gary van der Meer—have run two campaigns because they have moved to another parish during the campaign.

Archbishop Johnson said funds from the campaign will be used to strengthen ministry across the

diocese. "Not only will the funds allow parishes to invest in some serious capital upgrades, they will allow parishes to dream about new possibilities for ministry that they never thought possible."

About \$3.5 million has already been sent back to the parishes, with more on the way over the next five years as pledges are fulfilled. If the campaign raises \$50 million, parishes will receive a total of \$17 million.



Bishop Patrick Yu with the Rev. Canon Peter Walker and Don Cranston of Grace Church on-the-Hill, Toronto.



The Rev. Canon Stephen Fields, one of five clergy who ran two parish campaigns.

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WE'RE CALLED TO PUBLIC SPACES - SEE PAGE 5

Church open after school

Program includes 'God talk'

BY CAROLYN PURDEN

ST. John the Baptist, Lakefield, is hosting an ecumenical after-school program that is the only one of its kind in the community. The program provides tutoring, games and crafts for children in elementary and junior high school. It also offers them a time to talk about the Christian faith and how it can impact their lives.

The Rev. Munroe Scott says the program grew out of a concern that there were no after-school activities for younger children in Lakefield. "We want to be the place where people say we're making a difference," he says. "Even though it's at St. John the Baptist, we're welcoming people



The Rev. Munroe Scott tests the math skills of a student during tutoring time. At right, students share stories during a party at Lakefield Youth Unlimited's Huble House.

from all different denominations to be part of it. We just want to be a Christian presence in the community and in the lives of children, no matter what denomination they might come from or where they might end up."

Mr. Scott explains that Lakefield has a reputation as an affluent retirement community, but in



fact there is a growing population that is younger and less well off. The under-18 population exceeds the over-65.

The local high school has some after-school activities, but until St. John's started its program, there were none for children in elementary school. In 2008, the church started a popular four-week program called Come Cook With Us. Advertised in schools, it invites 15 children from grades 2 to 6 to prepare a meal with volunteers once a week and serve it to their families. There is no spiritual content.

Out of that, St. John's has formed a relationship with local schools and also with Lakefield Youth Unlimited (LYU), a branch of Youth for Christ. In 2010, the LYU leaders told Mr. Scott that they saw a need for an after-school activity with a spiritual component, but this could not be advertised in the schools. However, word of mouth could spread through the cooking program. The parish decided to act.

Now two years old, the after-school program takes in about 20 children from grades 2 to 8 one day a week, from 3:30 to 5 p.m. Volunteers collect them from the school and their parents pick them up from the church.

The program includes meeting individually with volunteers for tutoring or working on homework, and a "God talk." The talk is built around principles of character and behavior, says Mr. Scott. "There's an opportunity to express faith issues and allow children to respond to those and to ask questions about all kinds of things in a very safe environment." Some of the children have no church connection.

The program is proving successful, says Mr. Scott, with some children expressing faith. "This is a very good opportunity to get children when they're young enough not to have solidified their approach to the world, and to be engaged with their families who see who we are and what we represent."

Grants available in 2013

Continued from Page 1

Parishes will also be able to apply for grants from the remaining funds beginning next spring. Grants will be made for the following areas: leadership development, pioneering ministry, communicating in a digital world, adaptive reuse of parish facilities, and enabling parishes to become multi-staffed.

Ten per cent of the money raised will be given to others beyond the diocese. This includes endowing the office of the Anglican Military Ordinariate to the Canadian Forces and giving money to the Council of the North.

Peter Misiaszek, the diocese's director of Stewardship Development, said it's important for parish priests to tell their congregations when they've received a cheque from the campaign and how it will be spent. "When people see how the money is being put to work, they will fulfil their pledges, which is absolutely essential."

Bishop Philip Poole, area bishop of York-Credit Valley, thanked Archbishop Johnson for his leadership. "Archbishop Johnson gave us a vision," he said. "I want to say how deeply grateful we are for his ministry, his leadership and his faithfulness."

Dean Douglas Stoute, chair of the campaign's leadership team, echoed those words. "I think the campaign has been a tremendous success. It has taken vision, drive and discipline. I'm absolutely delighted at the generosity of people. It's wonderful and I congratulate the archbishop."

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Clergy invite passers-by

New faces on Sunday

BY STUART MANN

IT was a small touch, but it meant a lot to the pedestrians who were hurrying off to work and school in the morning rush-hour on Sept. 27. As they received an invitation to church from the Rev. Kevin Robertson and the Rev. Julie Meakin, they also got a small granola bar.

"It was a gesture of goodwill," says Mr. Robertson, the incumbent of Christ Church, Deer Park. "We would do that again, for sure."

Mr. Robertson and Ms. Meakin, the assistant curate, handed out about 175 invitations outside the church on the Thursday before Back to Church Sunday, held on Sept. 30. The church is located on Yonge Street, just north of St. Clair Avenue and one block away from a subway station.

Mr. Robertson said the invitations and granola bars were well received. "There was a lot of engagement. People asked about what we do here, the building, the music—everything."

He said handing out the invitations was a learning experience.



The Rev. Kevin Robertson and the Rev. Julie Meakin (at left in pink jacket) invite people back to church outside Christ Church, Deer Park in Toronto. PHOTO BY MICHAEL HUDSON

"One of the things that surprised me was how many people in their 30s and 40s were in the community. But it was also sobering. We have a number of young professionals in our church, but we saw a lot on Thursday who are not with us. It's exciting that there's this untapped potential, but we've got some work to do."

It was the first year that the church got involved in Back to Church Sunday. The young people in the church's Sunday school in-

vited their friends and neighbours, as did some of the adults. As a result, there were new faces in the congregation on Sunday, says Mr. Robertson.

Back to Church Sunday is a worldwide initiative for Christians to invite their friends and family members back to church. This was the fourth year that it has been held in the diocese. In the past three years, about 6,000 people have come to church in the diocese as a result of an invitation,

and about 900 have stayed. The results for this year will be published when they are available.

The diocese hopes Anglicans can develop the skill and habit of inviting people to church throughout the year. It is launching a pilot project with six parishes this fall called Seasons of Invitation. Parishioners will be encouraged to invite people for six occasions during the fall, Advent, Christmas and into the new year.

BRIEFLY

Occupy garden plowed under

The Occupy garden at Queen's Park was uprooted on Sept. 27 by City of Toronto workers and all the plants were destroyed, apparently as the result of a complaint about the illegality of the garden from a member of the public. The vegetable patch has been covered over with sod. An article and a photograph about the garden were published in last month's issue.

Bishop's dinner has new date, location

The Bishop's Company Dinner in Trent-Durham, originally scheduled for Oct. 17 at the Peterborough Golf & Country Club, has been postponed to Nov. 19 at St. Paul, Lindsay, beginning at 6 p.m. Funds raised by the dinner support the Bishop's Discretionary Fund, which is used to come to the aid of clergy and their families in emergencies. In addition, the fund has assisted with travel emergencies, bursaries for religious scholarships, curacy training for the newly ordained, native ministry and emergency medical expenses. Tickets are \$65 each or \$480 for a table of eight. The evening features a presentation by noted area playwright and author Dan Needles. For more information, see the diocese's website, www.toronto.anglican.ca.

Music strikes right note

Tots, parents introduced to Gospel

BY HENRIETA PAUKOV

ON Friday mornings, the basement of Trinity, Streetsville, rings with little voices. A curious visitor will find a group of toddlers and their parents and caregivers in a circle, singing songs like *Go Around*. "They are all teaching songs, really," says Julie Wormald, director of children's ministry. "The kids are learning different words and they are doing the actions at the same time. And within every set of songs, we'll do a few songs about God."

Mainly Music, as the program is called, is a fun way to introduce kids and their parents to the Gospel, as well as an opportunity for the kids to play and the adults to socialize. Ms. Wormald has made a point of inviting community members who are not churchgoers, putting up fliers in the Christian bookstore, the hockey rink, Starbucks, and advertising in *The Mississauga News*. People also learn about it from friends. "I had one mom from the church who invited all her friends," says Ms. Wormald. "Word of mouth seems to be the



From left, Drew Brown, Adam Feltmate, Julie Wormald, Kerlan McLean and Freya Leach rehearse for Mainly Music at Trinity, Streetsville. PHOTO BY MICHAEL HUDSON

best way."

Most Fridays, more than half of the people who attend are not church members, but some show an interest in talking about the Gospel. "We had one grandma come last year with her granddaughter every time, and it was just nice to be able to talk about God and about prayer with her," says Ms. Wormald. "She was really open to hearing about Jesus." One of the parents who started coming to Mainly Music now comes to church. "It's exciting, and that's what's supposed to happen," she says.

The diocese's Reach Grants panel was so impressed by Main-

ly Music, and how it fit into Trinity's vision for growth, that it awarded the program a grant of \$3,900. They used the money to buy large toys, like a bouncy castle and hockey sticks. "We had a lot of craft supplies and smaller toys," says Ms. Wormald, "but we needed some bigger toys to help the kids learn gross motor skills and get them excited."

For the adults, she is planning to invite speakers on topics like nutrition and kids' yoga. She says that the program, now in its second year, is "still at the starting point, but it did grow last year, and we are really hoping for it to grow again."

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A great and humble man



At the end of December, the Archbishop of Canterbury, Rowan Williams, will step down from his position and assume a prestigious academic post as Master of Magdalen College, Oxford. His decade-long tenure as leader of the Church of England and titular head of the Anglican Communion has been remarkable not only for the controversies that have marked the period but also for the man himself. One of the most widely travelled of the archbishops, he has been to Toronto several times, most recently to receive honorary doctorates at a rare double convocation of Wycliffe and Trinity colleges, and to lead a retreat for the Canadian House of Bishops. He is one of the most profoundly learned men to sit on the cathedra of St. Augustine, who founded the see of Canterbury in AD 598. Some have compared him with St. Anselm (Archbishop of Canterbury, 1093-1109), the leading theologian of the new scholastic movement that came to dominate the theological discourse of medieval Christendom, culminating in the work St. Thomas Aquinas, which has shaped Catholic teaching for the last 800 years. That's quite a compliment! He was the first person to hold the post of the Professor of Divinity at both Cambridge and Oxford since the 16th century.

Rowan Williams is a poet, philosopher, ecumenist, mystic, teacher, writer, diplomat, bishop, family man. Above all, he is a man of prayer; it is perhaps this that has most defined the shape of his episcopacy and kept the Communion from fracturing more than it has. He garners enormous respect in spite of a belligerent press that mangles in headlines the nuance of his words.

I have had the privilege of meeting him a dozen times, including a dinner in Canterbury just a few weeks ago. I continue to be amazed at the scope of his intellect, the range of his interests, and the humility of this great man.

He has amazing stamina. At the Lambeth Conference in 2008, he gave three monumental addresses to the 750 gathered bishops at a retreat in the two days prior to the conference proper. He then presided at the historic opening Eucharist for several thousand people and

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

presented three presidential addresses over the course of the next three weeks, each word scrutinized by bishops and the world media. He attended Morning Prayer with the religious orders at 6 a.m. every day, the daily 7:30 a.m. Eucharist and daily Bible studies (where he joined a group of eight bishops as a "normal" participant). He held a daily press conference, hosted 100 for lunch and another 100 for dinner almost every day, gave a major address on poverty and social justice with the Prime Minister of the United Kingdom, hosted a garden party and luncheon for 3,000, chaired plenary sessions of the three-week conference and the major evening presentations, participated in the writing group that articulated the consensus of the gathered bishops, and met informally with countless delegates. What my wife remembers most vividly is the Archbishop and his wife walking hand in hand through the university campus where the conference was held, stopping and cooing over the carriage of an infant brought along by the wife of a young African bishop. He had a pleasant word for everyone.

The role of Archbishop of Canterbury has become a next to impossible one. He is bishop of a large diocese and spends time doing the usual work of a bishop: baptizing and confirming, presiding at worship and preaching, ordaining deacons and priests, providing leadership to the diocese and administering its functions. In addition, he is the Metropolitan of the Province of Canterbury, where he provides leadership, adjudicates issues of conflict, presides at Convocation (Synod), and consecrates bishops for the 30 dioceses. Then he is the Primate of All England, and presides at General Synod and House of Bishops and takes the senior role in the governance of the Church of England. As the head of the Established Church, he also sits in the House of Lords, advises the Queen and government, and speaks frequently on issues of the day in the Lords, at public events, at universities and in the media.

The Archbishop is the focus of unity of the Anglican Communion. He has travelled the

world presenting the Gospel, representing the Communion and interpreting the events of the day in the light of the Gospel. One of the problems with the role is the expectation. He cannot intervene directly. He cannot solve issues by making a definitive statement. Unlike the Pope, he has no juridical role in the Anglican Communion. He functions rather like the Queen in relation to the government of one of the Commonwealth nations that is a republic, say India or South Africa: he is a symbol. But symbols have significant informal power. His role is to convene gatherings, which actually is more important than you might think! He brings people together, and, in the process of those conversations, understanding can develop and consensus grow. He cannot make or remove bishops, alter decisions of independent ecclesiastical provinces or enforce resolutions. He can use diplomacy and persuasion, offer counsel when asked, share his wisdom as a teacher, and, of course, pray. He calls and presides at the meeting of the 38 Primates of the Communion representing the autonomous but interdependent Anglican churches in 165 countries. He calls together the 800-900 bishops of the Communion in the Lambeth Conference every decade. He is the president of the Anglican Consultative Council, which meets roughly every three years with bishops, clergy and lay representatives of every part of the Communion.

A new Archbishop of Canterbury is now being chosen. A Crown Nomination Committee meets to consider possible candidates. Two will be nominated to the Prime Minister of the United Kingdom, who will send the names to the Queen, in order of preference, for her selection. In accordance with ancient but arcane custom, Her Majesty issues a decree to the Chapter of Canons of Canterbury Cathedral, who formally elect her nominee. The man so chosen (and for now, it will be a man) will then be installed as the 105th Archbishop of Canterbury sometime in the New Year.

Whoever he is, he will need and deserve our prayers. And pray, too, with thanksgiving for the 104th Archbishop, the Most Rev. and Right Hon. Rowan Williams, who has served well, and for his wife, Jane, and for their children as they move into new avenues of ministry.



TheAnglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

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Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

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The Anglican Church

In the Anglican Communion:

A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

Archbishop of Canterbury:

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

In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Primate:

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

In the Diocese of Toronto:

A community of 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.

The Archbishop of Toronto:

The Most Rev. Colin Johnson

York-Credit Valley:

The Rt. Rev. Philip Poole

Trent-Durham:

The Rt. Rev. Linda Nicholls

York-Scarborough:

The Rt. Rev. Patrick Yu

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Live what you believe



I went to camp this summer! It has been many years since I could say that. In August, I joined 90 people for Justice Camp in Peterborough. Since 2005, six dioceses of the Anglican Church of Canada have sponsored a Justice Camp on a theme selected by their planning team. In 2012, the theme of "Shalom—Uniting Us All, Rural & Urban" was chosen by our diocesan team. Participants from Alberta to Newfoundland gathered at Trent University to immerse ourselves, both theologically and practically, in issues of justice and wholeness of life. I could tell you about the immersion experiences as we divided into the theme groups, but there are others in the diocese who will be glad to talk about their passion in those areas! I hope you will invite them to share their insights in your parish.

I want, rather, to reflect on the whole experience as a mirror to our life as a church. The participants in Justice Camp all came because they have a deep passion for justice in our relationships with each other, with creation and with God. However, it can be

BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

tempting to dive into the area of concern that most deeply touches our heart and soul and neglect the practice of justice in every part of our lives, including our life during camp. We were repeatedly reminded that justice is not simply a "project" that we learn about, examine, dissect and advocate for but is a way of living in all aspects of our lives. Whether we were on the bus, in the cafeteria of the university, in the sanctuary of the church or walking together, we were called to live the "shalom" we desired in our daily relationships. Immersion groups discovered that the issue being studied was not an abstract concept but a living reality when a member of the housing group indicated that they were not sure where they would be living soon, or when visiting a foodbank discovered that some in the group were foodbank clients themselves. The conversations changed when we listened to "us" and not just about "them." Justice is not something we "do for others;" it is the way we listen and support and live daily. When we spoke about issues

in society, we were called to practice it in our group in each activity.

In the same way, we can let church become something we "do" rather than remembering that to be the church is to live as the church everywhere and in every relationship. Church can become the activities we engage in—worship, Bible study, rummage sales, or youth group—in which the doing is more important than the relationships. We can become so focused on the activity that we lose its purpose. Jesus remained clear about his purpose in each encounter, listening intently to the people he met and seeking to say and do what would connect them to God's life-giving power, willing to break conventions and rules to give hope. He lived what he wanted to share, whether needing a drink of water beside a well or being interrupted by a sick woman or besieged by large crowds.

Going to camp is an intensive immersion into community life. Gathered for a purpose, we discovered again the importance of living what we believe—not just studying it—and of listening to those around us so that we share Gospel living with them as a way of life and not a project. Our daily living of the Gospel is to be equally all-encompassing!

Called to public spaces

BY THE REV. MAGGIE HELWIG

On a summer night, a circle of people stand around a large, flat rock beside a skateboard park, just down the lane from a garden, in one of Toronto's poorest small neighbourhoods. Bread, made by a parishioner of St Matthias, Bellwoods, is baking in the park's wood-fired oven. Nearby, parents push their children in the creaky old swings, and a circle of tattooed, grime-encrusted young people sit with dogs on strings and a bottle of something alcoholic. Just to the north, near Toronto Western Hospital, ambulance sirens break through the traffic. To the west is the troubled, fiercely creative Alexandra Park housing project.

Gathered in a circle under the trees, we are a group with no clear definition—people from the surrounding downtown parishes, from intentional Christian communities, gardeners, bakers, cyclists, monks, anarchists, an autistic teenage girl, and me with hay fever and a broken tooth. “O Christ, who holds the open gate,” we sing. On the flat rock, covered with a ritual cloth from East Timor, bread, flour and wheat are blessed, and a small loaf of bread from the oven is consecrated, broken and given. After the Eucharist, we spread food on another nearby rock for a potluck and take almond butter, apricot jam and corn tostadas to the circle of young people and their dogs.

The smaller parishes of Parkdale Deanery have begun to organize occasional



The bread and wine await during a Lammas Day service in Alexandra Park, Toronto.

joint services, working to develop closer relationships with each other. When the chaplain of Trinity College and I proposed that one such service might be a Lammas Day celebration in Alexandra Park, we knew that it would be about food and community and the possibilities of sharing both. Lammas Day, an ancient feast celebrating the early harvest, has been little observed since the Reformation, although the Church of England has recently seen it revived. With climate change and impending food shortages threatening, it seemed like a good opportunity to reflect on our relationship to growth and harvest and the natural world, and how these things connect to our faith.

But the gathering was also, I think, a more profound experience of public space than we had anticipated. In one of his essays, Archbishop Rowan Williams talks about the work of the church as preserving “a space where humanity as such is welcome ... (a space which) is not defended against anyone; it exists because of the defencelessness of God in the crucified Jesus. Those who occupy it are not charged with marking it out as a territory sharply defined over against territory that is the property of others; they are to sustain it

as a welcoming place.”

To become a people who can do this, who can live in a space of defencelessness, means changing ourselves deeply, for our society trains us to guard our territory, to compete for space and resources. It means giving up much of what we understand as safety. We must learn to use our spaces—the buildings we inhabit—differently than we have done, opening doors, taking risks. But we are also called to be present in those most vulnerable, least defended, public spaces—our streets and parks; to come into them in peace and humility and mutual human weakness, to share our time, food, music and words.

That this service “belonged” to no particular parish, that people came for reasons often uncertain, that there was mild comedy in wheeling a chalice and paten around on a plastic serving cart, that some people went afterwards to sit with the tattooed kids and eat lentil hummus and talk about pagan/Christian syncretism—all these things matter.

“And when the field is fresh and fair,” we sing in the park, “thy blessed feet shall glitter there.” Christ holds the open gate, and we walk through it, as we can.



EDITOR'S CORNER

BY
STUART MANN

Go in the stream

I looked upstream and saw my son kneeling down, his hand in the water. At first I thought he was washing worm guts off his hand, but something about this was different.

“Dude, what are you doing?” I called. “You’ll scare the fish.”

“No I’m not. Look.”

I trudged up to him, a bit angry. He was breaking our No. 1 fishing rule: Don’t go in the water (unless it was to retrieve an expensive lure). Putting even one foot in the water would chase away the fish, ruining all our efforts. My Dad had taught me that and I had passed it along to my son. It was good advice. We had caught a lot of fish that way.

But today was different. We hadn’t caught anything. In fact, the whole summer had been bad.

I stood beside him and looked down into the water—and there, lined up in front of him, were three or four smallmouth bass, mesmerized by his dangling fingers. I’d never seen anything like it. These weren’t pond fish, used to being fed by humans. They were wild.

I stood still, transfixed by the sight. They were young fish, to be sure, only four or five inches long, but they were old enough to know danger. We were on one of the most heavily fished streams in southern Ontario, located deep in suburbia. These fish and their parents had had everything thrown at them—worms, lures, baitfish. But they had never seen this before.

I didn’t know what to say. I was going to remind him of our sacred rule, of sticking to the tried and true. But I had to face the truth: he had fish and I didn’t. “What made you think of that?” I asked.

“I don’t know. I just thought I’d try.” His whole countenance had changed, from a steely-eyed fisherman to a playful boy. Even the fish seemed to enjoy it. They darted back and forth, communicating their excitement to others in the shadows that came out for a look.

On the drive home, I thought about something I had heard at a conference a couple of years ago and had been turning over in my mind ever since. Bishop Steven Croft, the keynote speaker, had been talking about motivating the church for evangelism and growing new communities of faith. The church, he said, needs to “catch again a fresh vision of Jesus Christ. We need ourselves to be re-evangelized, and then we will be ready to hear God’s call (and to respond).”

I always wondered what he meant by that, and how we could do it. Maybe, like my son, it was a matter of putting aside the fishing pole and tackle box for a moment and trying something completely new. By doing this radical act, he had changed everything—himself, me, the fish. He had changed our reality.

Can we do that? Can we see through the eyes of a child and respond in a playful way? Can we see ourselves and each other like that? Or will we be like the Pharisees, hounding Jesus because he wasn’t doing it the “right” way and was “going against tradition” and would spoil everything?

I think the answer was in that stream, with a little school of fish mesmerized by a boy’s dangling fingers.

Can we be led by the Spirit?



Have you ever noticed that you find yourself facing the same spiritual challenges and personal issues? There’s the person who continually battles low self-esteem, or, on the other

hand, the person who thinks too highly of themselves. As St. Paul wrote, we know what we ought to be doing, we know that these are issues we want to overcome, but we keep finding ourselves behaving in exactly the opposite way time and again.

For me, one spiritual challenge I continually confront is my drive to be in control in my own life. To “let go and let God” is very hard for me. I’m like a preschooler who insists on tying her own shoes, even though it takes twice as long and is so much harder than if the parent were allowed to come in and help.

At a Diocesan Prayer Conference several years ago, Sister Constance Joanna, SSJD, gave an address in which she introduced me to a phrase I’ll never forget: “functional atheism.” That is, we believe in God, we pray and we worship and we study scripture, and yet in the day-to-day of many of our lives, we are functionally atheists, living as if God were not there.

One might think (or hope!) that a priest would be immune to this. Sadly, this is not so. Having spoken with several of my col-

MUSINGS

BY THE REV. HEATHER MCCANCE

leagues, I know that I’m not alone in this struggle.

This fall, a number of us at St. Andrew’s will be involved in a study series on the Acts of the Apostles. Those who follow the BAS daily office lectionary have been reading Acts in the early part of this fall. In my reading, I have noticed just how many times the guidance of the Holy Spirit specifically determined the action of those in the early church:

The Spirit said to Philip, “Go...” (Acts 8:29)

The Spirit said to Peter, “Look...” (Acts 10:19)

“The Spirit told me to go...” (Acts 11:12) So, being sent out by the Holy Spirit... (Acts 13:4)

... having been forbidden by the Holy Spirit to speak the word in Asia. (Acts 16:6)

They attempted to go, but the Spirit of Jesus did not allow them. (Acts 16:7)

Thus says the Holy Spirit... (Acts 21:11)

In a world that was not Christian, the early followers of Jesus coped by allowing themselves to be guided by the Holy Spirit, a Spirit who by all accounts is unpredictable at times, calls people into places

they would rather not be, and forbids them to go to places they wanted to go.

In today’s world, which is not Christian, I tend to adopt the ways of business, government and other secular organizations in how I lead a parish church. I have learned a lot from people in these areas, and the church has been blessed with folks who help us conduct our own business and governance.

On the other hand, seeking, waiting for, and obeying the guidance of the Holy Spirit is scary. It’s uncertain. It’s completely intangible. Looking at five-year plans and budget projections and the like feels a lot more “real.” We Anglicans tend to be far more comfortable with this kind of decision-making than with what feels like a nebulous, “Let’s wait for the Spirit to lead us.” I know of parishes where there is a great deal of discomfort if there is “too much” prayer in a “business” meeting.

Yet I am forced to wonder, and again I suspect that I’m not alone, if my adopting the ways of this world is really my way of avoiding “letting go and letting God.” As our churches move into the future God has in store for us, I wonder whether the example of the early church might be taken as seriously as the latest insights of behavioral scientists and government think tanks, so that in addition to being effective in ministry, we can strive even more to be faithful to the leading of the Spirit.

This read is a marathon



BY RYAN PAULSEN

Back in March, I wrote a column reflecting on the first steps of a year-long journey to read the whole Bible, cover-to-cover, reading a little bit at a time every day.

The idea was (and is) that I would follow a canonical program, which splits up the whole 66-book book into 365 portions, one to tackle every day. By the time a year is up, you've read the Bible, cover to cover.

At the time, back in the heady days of the narrative excitement that is Genesis and Exodus, it felt like it would be a walk in the park. Looking back now, more than two-thirds through the project, I'd classify it less as a walk and more as a marathon.

The endurance factor is increased by the decision to just plow through from front to back, which now seems like the kind of decision I'd recommend someone take only if they specifically want to stretch their ability to stay awake and really wade through those bits of scripture

that are, for better or worse, generally ignored.

There are some very interesting things that come from exploring the canon in its seemingly arbitrary order, though. First off, you get the constant variation of "old standards," familiar passages and stories, the revisiting of which is like spending time with old friends again after a long absence, and in brand new territory.

Second, despite the apparently rigid and pragmatic sorting of books into categories of "history," "law," "wisdom," etc., the Bible does have its own internal flow and continuity.

It's also extremely rewarding to be able to go pretty deep into books that almost all of the time exist only as a name in a verse reference. Numbers, for instance, is vastly more interesting than its name implies. Very cool book—will read again.

On the other hand, Leviticus and Deuteronomy (and to an only slightly lesser extent, Chronicles) prove, upon closer examination, to fully merit their, shall we say, insomnia-curing reputations.

Doing a program like this is very much an exercise in endurance, and it's difficult. Even though each day's reading is on-

ly a 10-15 minute time commitment, it's shockingly easy to fall behind, and for every day you fall behind, it's that much more daunting to pick it up again, which just continues the cycle.

So, to recap briefly, we've got moments of brilliant exhilaration and new discovery, periods of warm familiarity, droughts of the mundane and tedious, and times when you're just tired and would rather play video games or watch Seinfeld reruns than devote the energy to the matter at hand.

That's where, I think, the whole exercise becomes a microcosm for the Christian walk, and indeed relationship in general.

There are those who might say that to deny the unblemished joy of immersing yourself in scripture is blasphemy, but I think those people A) may not have actually tried it; and B) are actually missing some of the richness of our faith. Ours is a religion of personality, community and relationship, and the Bible embodies that amazingly well, not only by its contents, but by the experience of reading it. There are highs and lows throughout, bits that affirm and uplift, and others that give serious, sombre pause, challenging you to really think about what you believe about God, the world and yourself.

Ryan Paulsen studied theology at Wycliffe College, Toronto, and currently works as a multimedia journalist at a daily newspaper in Pembroke, Ont. His mother, the Rev. Judy Paulsen, is the incumbent of Christ Church, Oshawa. Ryan's blog is at <http://ayearofbible.blogspot.com>.

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THE STEWARD

BY THE REV. BILL WELCH

Stewardship elicits strong feelings

I first became interested in the concept of stewardship in 1988, when I was a curate at St. John the Evangelist in Kitchener, Ont. I attended a workshop run by the Diocese of Huron's stewardship officer at the time, the Rev. James Dugan. I am not sure what aspect of stewardship caught my imagination, but from that point on I was hooked. What intrigued me most was that it gave me an avenue to work out my own feelings about money and possessions, and the ways in which I used my time and talents.

Over the years, I have both attended and led many presentations on stewardship education, planned giving and capital campaigns. It never ceases to get old for me. There have been times when it would have been much easier to become involved in a more popular ministry endeavour that carries more cache and less frustration. But I have stuck with it, or perhaps it has stuck with me. I have learned a lot from the journey and I hope to learn even more in the future.

Stewardship is important in the life of the church. We can't do God's ministry in our various parishes and communities without money, people and all the resources that we have been given. Yet stewardship elicits both strong positive and negative feelings in people. Not many are neutral on the subject. I think this is, in part, because examining the use of our time, talent and treasure is not a task we readily embrace. It is a deeply personal thing. We don't necessarily like someone telling us how to spend our treasure or use our time or talents. Yet doing so is a vital part of our Judeo-Christian heritage as it pertains to what God has asked us to do and who we are called to be.

One misconception is that many people see stewardship as a euphemism for "fundraising." For example, when we need cash, we hold a stewardship campaign to make up the shortfall in the parish so that we don't go into debt or close our doors. Even people who have only a vague idea of church think that all we do is ask for money. Yet stewardship is much more holistic in nature. The Rev. John Westerhoff, an Episcopal priest and theologian, once defined stewardship as "what I do with

what I have after I say I believe." For example, when I say in the creed that I believe in God who is the Creator of heaven and earth, I am making a bold statement about who owns creation and who does not. This acknowledgement has implications for how I conduct my whole life. It is the adoption of a worldview which centers on the care of creation, the cultivation of generosity and the practice of hospitality. What is more important than this?

I watched a humorous video about this many years ago. A person dressed as a clown is walking into the front of the church and reaches the offertory plate. Since it is a silent video, the clown puts her hand to her ear, points at herself and then puts in a dollar bill. She then attempts to proceed into the church. She stops, cups her ear, points at herself, and then puts in a larger dollar. She attempts to go in again. This scene plays itself out twice more. In the final scene, she cups her ear, points at herself, looks upward sheepishly and then climbs into the plate.

By now, you know the meaning of the illustration. God doesn't want only our financial resources: God wants us. To me, this is a far scarier prospect than writing a cheque. In many ways, writing a cheque is far easier than committing my whole life to God. Being a steward is covenantal in scope. I am reminded of the vow two people recite in the marriage ceremony when they each give and receive a ring: "I give you this ring as a symbol of my vow. With all that I am and all that I have, I honour you in the name of God" (BAS p.545). For me, this is what I pledge to God and others as a steward. There is no half way.

Living as a steward has been hard work. I have made many mistakes along the way. But overall, it has offered me the opportunity to listen, watch and learn from some very knowledgeable and faithful people. For that I am grateful. I will continue to toil in God's vineyard and in the end will be able to give a good accounting for what I have done with the gifts I have been given.

The Rev. Bill Welch is the former incumbent of St. James the Apostle, Sharon.

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Group turns church into housing units

Project clears final hurdle

BY STUART MANN

A small but determined group of church members and community activists in a west Toronto neighbourhood have seen their dream come true—the opening of Monaco Place, a 20-unit affordable housing complex built inside a former United Church.

“It seems almost like a miracle,” says the Rev. Canon Kate Merriman, an Anglican priest who led the fundraising drive. “When I look back, I really appreciate how much widespread support we received.”

Ms. Merriman and her colleagues first met a decade ago to discuss how they could increase affordable housing in the St. Clair West area. They weren’t making much progress until a member of the group, the Rev. Irene Ty, learned about a small United Church on Ossington Avenue, just north of Dupont Street, that was closing.

When no other United Church congregation expressed interest in the building, the group sought out and received seed money from numerous sources, then hired a project manager and an architect. They pitched their plans to the Presbytery of West Toronto and the Toronto Conference of the United Church of Canada, and were allowed to purchase the building for \$500,000, about 50 per cent of its market value.

Ms. Merriman says it was a thrilling but daunting moment. “We started with faith, vision, community—and no money,” she says. That soon began to change, however, as donations started to come in from churches, individuals, foundations and the episcopal area of York-Credit Valley. They received a transformational gift of \$150,000 from Fairlawn United Church, which had been holding the funds from the sale of another church that had been earmarked for affordable housing. They also received grants from the provincial and federal governments.

Eventually, they reached the goal of their capital campaign—\$350,000—and construction began. Along the way, they transferred ownership and management of the property to St. Clare’s Multifaith Housing Society, a non-profit organization that develops and operates transitional, supportive and affordable housing in Toronto.

The residents moved in at the end of 2011 and the official opening was held on Sept. 27, with Canon Merriman and members of the original group in attendance. The building may be the only one of its kind in Toronto, with the housing units built right inside the former church’s chancel and sanctuary. The building’s footprint and exterior have also remained the same, preserving the church’s history in the neighbourhood.



The Rev. Canon Kate Merriman, centre, stands with architect Ellen Vera Allen and James Smith in front of Monaco Place. At right, Miguel Ruiz relaxes in his new apartment. PHOTOS BY MICHAEL HUDSON

Of the 20 units, five will be set aside for use by victims of domestic violence and two are fully accessible to disabled people. All of the units are energy efficient. The units are for people on low to modest incomes.

Canon Merriman, who was the incumbent of nearby St. Mark and Calvary, which closed last year, said the opening of Monaco Place is a resurrection story. “St. Mark and Calvary and the United Church (St. Paul-Pietro Valdo United Church) closed and Monaco Place took off. There’s life after death.”



Café gives parents a break from routine

Grant helps spread word

BY CAROLYN PURDEN

St. John, Bowmanville, is offering a program on Monday mornings that allows young parents to take a break from their home routines and socialize in a welcoming environment. It also provides an opportunity for young children to interact with each other.

“What we really wanted to do was not only provide a place for our own parents, but to invite parents from the community to come into our church as well,” says Kimberley Gaspar, the church’s secretary and one of the people who started the program, called Chat and Play Café.

The café grew out of Messy



Cathy Vey holds daughter Natalie (left) while Karen Linka and her son Nathaniel look on at Chat and Play Café.

Church, a weekly gathering at St. John’s for families. Held on Saturday afternoon and evening, Messy Church includes crafts and dinner, as well as worship.

The mothers attending Messy Church were looking for a faith-based program for younger children but none existed in downtown Bowmanville. At the same

time, St. John’s was looking for ways to reach out into the small but fast-growing community.

Leadership of the group is provided by the parents, while St. John’s provides the facilities and facilitates the discussions. “We’re trying to allow the parents to make it their own ministry,” says Mrs. Gaspar.

The café also offers learning opportunities. Last spring, a parishioner who teaches parenting led a practical parenting course for six weeks that examined challenging topics such as bedtime routines.

Plans for the fall are still being developed in consultation with the parents and caregivers, says Mrs. Gaspar. “We’ve discussed having a faith-centred topic of discussion every week, and Kindermusik has approached us to do a free program with the parents.”

The café recently received a

\$1,200 Reach grant from the diocese. Some of the money will be used to purchase toys, chairs and an activity table, as well as free coffee for the parents, but much of it will go toward promotion to expand the number of attendees. While most have been from the congregation, St. John’s is anxious to reach more people in the community.

To promote the café, the church has delivered flyers to suburban areas of Bowmanville, and has created a Facebook page with topics and tips for parents. Mrs. Gaspar is not particularly concerned if the group remains small, provided parents get what they need. “I think having inspirational messages available for open discussion is really important,” she says. “It allows parents to share what’s in their minds and hearts without any judgment.”

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To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the December issue is November 1. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship

NOV. 1 – St. Olave, Swansea, 360 Windermere Ave., Toronto, invites all to an evening entitled Prayer Book at the Margins. All Saints Evensong at 6 p.m., followed by light supper at 6:30 p.m. From 7 to 8 p.m., Desmond Scotchmer, a key founder of Canada's Prayer Book Society, examines the spiritual richness of the Prayer Book tradition, its centrality to Anglicanism and the void created by its relegation to the sidelines. Contributions appreciated. For more details, call 416-769-5686.

NOV. 11 – Solemn Evensong and Devotions at St. Thomas, Huron Street at 7 p.m., featuring choral music by Stanford, Vaughan Williams and Lord, with prelude at 6:30 p.m. Janice Kerkkamp, flute, accompanied by John Tuttle, organ. The church is located at 383 Huron St. Call 416-979-2323 or visit www.stthomas.on.ca.

NOV. 18 – The Anglican Church Women of Christ Church, Stouffville, are celebrating their 30th anniversary with a special service at 10 a.m., followed by a luncheon. Guest speaker will be Darlene Campbell. For more information and to register for the luncheon, call 905-640-1641.

NOV. 18 – Come to the 10:30 a.m. service at St. Olave, Swansea, 360 Windermere Ave., Toronto, and hear guest speaker Sister Mary Jo Leddy, director of the Romero House Community for Refugees and an active member of the Ontario Sanctuary Coalition and PEN Canada. She will speak about her work helping immigrants. For more information, call 416-769-5686 or visit www.stolaves.ca.

JAN. 26 & 27 – Come back to St. Paul, Brighton, as the church completes a year of 150th anniversary celebrations, with Holy Communion at 10 a.m. with Bishop Linda Nicholls. Luncheon after the service. For more information about anniversary activities, call 613-475-2000 or visit www.stpaulsbrighton.ca.

Social

NOV. 17 – St. Stephen, Downsview, presents an Evening of Elegance, to be held at the Pine Point Banquet Hall, 15A Grierson Rd., Etobicoke. Tickets \$60 person. Cocktails at 6:30 p.m., dinner at 7 p.m. To reserve tickets, contact the church at 416-241-4639.

NOV. 17 – St. John, West Toronto, invites everyone to its 4th Annual Junction Gala, at 7:30 p.m. Silent auction, dancing, hors d'oeuvres, cash bar. Tickets \$25 at www.sjw.toronto.ca or at the door. A portion of proceeds will go to The Stop Community Food Centre.

NOV. 24 – Propitiation, a fellowship for LGBT Anglicans and their friends who prefer the Book of Common Prayer, will hold its next meeting at 34 Little Norway Cres., Unit 117, at 7:30 p.m. Said evening prayer (BCP). Meeting discussion topic "What are the Best Things

about the Book of Common Prayer and the Book of Alternative Services." Light refreshments, potluck. Call 416-977-4359.

Educational/Conferences

NOV. 3 – If you are involved or interested in children's ministry, don't miss "Making it Easier to Serve – Children's Ministry Conference" at St. John, York Mills, 8:30 a.m. to 4 p.m. The conference includes worship, lunch and ministry resources. Keynote speaker David Csinos will speak on children's spirituality, church and culture, and spiritual formation. Workshop topics will include meeting special needs in church school, pastoring children and their families, choosing an effective curriculum, trends in faith formation and implications for ministry, interactive Bible storytelling, Messy Church, Christian meditation with children, and more. Register at www.thecece.org/registration.html.

NOV. 4, 11, 18 – The Forty Minute Forum continues at St. Clement, Eglinton, 70 St. Clements Ave., Toronto, Sundays from 10:10 to 10:50 a.m. in the Canon Nicholson Hall. On Nov. 4, York University's Dr. Anne Russon, who is studying Borneo's orangutans, speaks on "Orangutans, Tools, Intelligence and Human Origins." On Nov. 11, Remembrance Day, Hugh Brewster, writer of history books for young people, will speak on the topic "Talking to Children About War." On Nov. 18, high-profile defense lawyer James Lockyer describes his compassionate work in "God Only Knows: Who Has Been Wrongly Convicted?" The winter series will run from Jan. 6 to Feb. 3, 2013. All events are free and everyone is welcome. For more information, visit www.stclements-church.org/ or call 416-483-6664.

Sales

NOV. 3 – Shop and eat at the fall fair organized by St. Andrew, Japanese congregation in Toronto. Shop for bargains (bake sales, arts & crafts), have refreshments (hot dogs, sushi) and have fun (kids' activities), from 11:30 a.m. until 3:30 p.m. at St. David, Donlands, 49 Donlands Ave. (near Danforth Ave.). For more information, phone 416-461-8399.

NOV. 3 – St. Nicholas, Birch Cliff, invites all to its Christmas Bazaar, from 12 until 3 p.m. Shop for crafts and Christmas decorations, 'lavender and lace,' baked goods, candies and preserves, books, attic treasures and much more. Call 416-691-0449 or visit www.stnicholasbirchcliff.com.

NOV. 3 – Christmas Bazaar at Church of Our Saviour, 1 Laurentide Dr., Don Mills, from 10 a.m. until 1 p.m. Baking, jams, preserves, soups, knitted items and crafts, jewellery, gingerbread house raffle and hostess baskets raffle. For more information, call 416-385-1805 (church) or 416-449-3878.

NOV. 3 – St. John, Bowmanville, 11 Temperance St., will hold its annual Snowflake Bazaar from 10 a.m. to 2 p.m. Baked goods, attic treasures, knitted goods and crafts, white elephant table, book nook, silent auction, and the famous Martha's Lunch Room from 11 a.m. to 1 p.m. For more information, call 905-623-2460.



NEW CANONS

Ten newly installed canons join Archbishop Colin Johnson on the steps of St. James Cathedral after the service on Sept. 16. Front row, second from left: the Rev. Canon Dr. Merv Mercer, the Rev. Canon Elizabeth Morley, the Rev. Canon Judith Herron-Graham, the Rev. Canon Richard Miller, the Rev. Canon Don Aitchison. Second row from left: Canon Paul Baston, the Rev. Canon Millie Hope, the Rev. Canon Dr. Murray Henderson, the Rev. Canon Dr. Drew MacDonald, the Rev. Canon Stephen Crowther. Also in the picture are Dean Douglas Stoute, Archdeacon Peter Fenty, Mr. Paul Seddon, Bishop Philip Poole, Bishop Linda Nicholls, the Rev. Canon David Brinton and Canon Robert Falby, chancellor. PHOTO BY MICHAEL HUDSON

NOV. 3 – All Saints, Whitby, 300 Dundas St. W., will hold their annual bazaar from 9 a.m. until 2 p.m. Key attractions include preserves and sweets table, classic treasures, a silent auction and a large and varied selection of Christmas crafts and decor items. Tea Room with home-made soup, sandwiches and baked goods. For information and directions, call 905-668-5101.

NOV. 3 – Hollyberry Tea and Bazaar with St. Mark, Port Hope, from 11 a.m. to 2 p.m. Have lunch in the tea room (\$5) and enjoy pre-Christmas shopping for home baking, preserves, seasonal greens, books, crafts and specialty items. Quilt draw featuring queen size quilt "Fall Colours." The event takes place at the Lions' Centre, 29 Thomas St., in Port Hope.

NOV. 10 – Christ Church, Brampton, is holding its Christmas Tree Bazaar from 10 a.m. until 2 p.m. Join them for a little shopping and a light lunch at 4 Elizabeth St. N. in downtown Brampton. For more information, call the parish office at 905-451-6649 or email christchurch-brampton@bellnet.ca.

NOV. 10 – Trinity Church, Campbell's Cross, 3515 King Street, Caledon, will hold its Annual Bazaar & Silent Auction from 9 a.m. until 2 p.m. Baking, sewing, knitting, candy, Christmas crafts, books, treasure table. For more information, call 905-838-1623.

NOV. 10 – St. James the Apostle, Brampton, 3 Cathedral Rd., will hold its annual Holly Bazaar from 9 a.m. until 2 p.m. Lunch room featuring home-made soups and sandwiches, a silent auction, candy house raffle, penny auction, vendors, craft table, surprise packages for children, and the ever-popular bake table. For more information, call 905-451-7711.

NOV. 10 – St. Cuthbert, Leaside, will hold its Christmas Fair from 11 a.m. until 2 p.m. Christmas crafts and gifts, knitting, sewing and quilt raffle, silent auction, home baking, plum puddings and candy, cheese, kitchen items, jewellery, boutique and treasures, gift baskets, church calendars and paperbacks, Ted's art gallery, toys and the infamous odds and ends. For more information, call

416-485-0329 or visit www.stcuthbertsleaside.com.

NOV. 10 – "A 'Faire' to Remember," a unique craft sale and bazaar at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, 10 a.m. to 2 p.m. Get a head start on your Christmas shopping: knitted and sewn goods, baking, preserves, jewellery, woodwork, Christmas crafts and decorations, "Grandma's Attic" finer things and collectibles, a silent auction, food, music and more. Free admission. Donations of non-perishable food for the Deacon's Cupboard food bank are welcome. For more information, call 905-828-2095.

NOV. 10 – Grace Church, Markham, 19 Parkway Ave., will hold its annual Gingerbread Bazaar & Luncheon from 9 a.m. to 2 p.m. Antiques & collectibles, baking, coffee time, crafts, knitting, new & nearly new, plants, preserves, sewing, surprise packages and grab bags will be featured. Lunch will be served. Call 905-294-3184.

NOV. 10 – Holy Family, Heart Lake, 10446 Kennedy Rd. N., Brampton, will hold its Annual Christmas Bazaar from 9 a.m. until 2 p.m. Crafts, bake table, lunch room, treasures table and a silent auction. Call 905-846-2347.

NOV. 10 – Christmas Bazaar at Christ Church, Scarborough Village, 155 Markham Rd., from 9:30 a.m. until 1 p.m. Bake table, crafts, preserves, silent auction, Granny's Attic, vintage jewellery, books and lunchroom. Everyone welcome. Call 416-261-4169.

NOV. 10 – Christmas Market at St. Olave, Swansea, from 10 a.m. until 1:30 p.m. Luncheon, silent auction, raffles, home baking, gift items, Christmas crafts, treasures, toys, books, white elephant sale, bottle table, and much more. For more information, call 416-769-5686 or visit www.stolaves.ca.

NOV. 17 – The Belles of St. Timothy, Agincourt, 4125 Sheppard Ave. E., are ringing in Christmas from 10 a.m. until 2 p.m. Unique crafts, one-of-a-kind snowperson, preserves, jewellery, festive baking, glass/brass/silver, treasures, Christmas décor and fashion accessories. Free admission. Lunch tickets \$10; available at the door. For more information, call 416-299-7767, ext. 228.

NOV. 17 – Christ the King, 475 Rathbun Rd., Etobicoke, invites all to its Christmas Bazaar from 9 a.m. until 12 p.m. Christmas gifts, jewellery, home baking, silent auction and more. Coffee and muffins available. Call 416-621-3630.

NOV. 17 – Holly Berry Fair at St. Luke, East York, 904 Coxwell Ave., Toronto, 9:30 a.m. to 2:30 p.m. Tea room, crafts, knitted goods, baking, quilt raffle, books, Christmas items, attic treasures and much more. Call 416-421-6878, ext. 21.

NOV. 17 – Holly Bazaar at the Church of the Resurrection, 1100 Woodbine Ave., Toronto, from 10 a.m. until 2 p.m. Home baking, jams and preserves, Victorian Room (linens, lace & fine china), hand-knitted baby sets, books, tea room, and more. For more information, call 416-425-8383.

NOV. 24 – St. Martin, Bay Ridges, 1203 St. Martin's Dr., Pickering, presents its Annual Holly Bazaar from 9 a.m. to 1 p.m. Bake table, Granny's Attic, antiques and gifts boutique, crafts, preserves, jewellery, beaded designs, bottle boutique. Enjoy a hot lunch in our Cafe by the Bay tea room. Visit www.stmartinsanglican.ca/.

NOV. 24 – Christmas Treasures Bazaar at St. Andrew, Scarborough, 2333 Victoria Park Ave., S.E. corner of Victoria Park and Highway 401. 9 a.m. to 2 p.m. Crafts, knitting, jams, gourmet gift baskets, shortbread, collectables, gifts for shut-ins and handicapped, jewellery, international food, silent auction, tea room and so much more. For more information, call 416-447-1481.

NOV. 24 – Holly Berry Bazaar at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. to 2 p.m. Vendors, crafts, bake tables, raffles, lunch room, Santa Claus and much more. For more information, call 416-283-1844.

NOV. 24 – Nutcracker Fair at St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. to 2 p.m. Silent auction, bake table with homemade pies and preserves, gifts, knits, crafts and more. Start your day with a peameal bacon brunch from the barbeque and stay for the Lunchtime Cafe serving home-made soups and sandwiches.

Iconic cathedral opens, bringing tears ①

Nearly seven years after an arsonist destroyed St. Jude's Cathedral, Iqaluit, the new, iconic building with the white dome was officially opened again with a dedication service on June 3. "This is indeed an awesome and glorious moment for all of us," said the Rt. Rev. Andrew Atagotaaluk, bishop of the Diocese of the Arctic. The new building will cost about \$8 million, of which \$5.5 million has been raised. The igloo-shaped roof is made of fire-resistant steel beams and metal cladding. The church seats about 350 people, twice the capacity of the original structure. Many of those taking part in the service on June 3 could not contain their joy. When Bishop Atagotaaluk used his shepherd's staff to knock three times on the cathedral's door to open the cathedral, some members of his procession burst into tears.

Nunatsiaq News

Churches hold meeting on proposed pipeline ②

A group of Anglican and Lutheran churches hosted a public discussion in North Vancouver in July on the issue of oil pipelines and oil tankers and their impact on British Columbia's wilderness and coastline. In May, the Synod of the Diocese of New Westminster passed a motion opposing the Northern Gateway pipeline project. More than 80 people attended the public discussion and heard from a number of speakers. Presentations



focused on the risks of the proposed new pipeline. They were followed by a spirited question and answer session with views expressed on both sides of the issue. The churches plan more public meetings.

Dialogue

Car maintenance part of outreach ③

Christ Church, Fernie, located in the Diocese of Kootenay, held a series of workshops in May and June on car and home maintenance, personal finances and tax preparation, plumbing and other life skills, taught by members of the congregation and local ex-

perts. "If you want to learn these things, it's hard to find someone who can teach you, so our idea was to give the community a chance to spend time with people who are knowledgeable," says the Rev. Trevor Freeman, incumbent. About 10 people attended each workshop, with the most popular being on gardening and composting. The church planned to offer more workshops in the fall.

The Highway

Edmonton Anglicans travel to Burundi ④

Three members of the Diocese of Edmonton travelled to Africa in May to deepen relations with

people in the Diocese of Buye in Burundi. "We were greeted warmly and hospitably everywhere we went," said Archdeacon Alan Perry. "The people exuded great joy and faith." In 2009, the two dioceses pledged to "walk alongside each other" in partnership. The Diocese of Buye has 28 parishes. Burundi has a population of nine million, of whom 900,000 are Anglican. The trip included a worship service at All Saints Cathedral in the city of Buye and visits to a hospital, schools and rural parishes.

The Messenger

Kitchen for hire ⑤

St. Paul's in South Porcupine, Ont., is renovating its church kitchen, so that it can be rented out to small food businesses, groups and individuals. The idea was sparked when a young woman asked to rent the kitchen to start a baking business. The kitchen didn't meet health and safety standards, but vestry members applied and received from the Timmins Venture Centre a grant of \$5,000 for renovations. The church has also raised \$3,500 from private donors. The kitchen will provide the church with a small income and help local food businesses grow. St. Paul's members hope it will also help the church play a more active role in the community.

Northland

Group races to save Quebec Lodge camp ⑥

In 2010, the Diocese of Quebec sold a portion of the Quebec Lodge camp to a developer for \$3.2 million. It held on to a piece of the land and gave a group of people determined to re-open the camp until the end of 2012 to raise \$1.5 million and demonstrate the camp's long-term viability. With two months left, the Quebec Lodge Foundation is contacting Quebec Lodge alumni for donations. "Our goal is to create an ecologically friendly facility on the shores of Lake Masaswipi where people of all ages and backgrounds will engage in life-transforming activities while building awareness of the enduring value of the natural," she said.

LOOKING AHEAD

Continued from Page 8

Wheelchair accessible. For more information, call 416-767-7491 and leave a message, or visit www.stmartininthefields.ca.

NOV. 24 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge St. & Centre St.), will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. Hand-made gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 905-889-5931.

NOV. 24 – Merry Jubilee Christmas Bazaar at Trinity, Aurora, 79 Victoria St., from 10 a.m. until 1 p.m. Bake table, knits, attic treasures, collectibles, books and toys. Proceeds to ACW outreach projects and the parish. Call 905-727-6101.

NOV. 24 – Christmas Kitchen at St. Timothy, North Toronto, 100 Old Orchard Grove, North Toronto, from 10 a.m. until 1:30 p.m. Book sale, silent auction and much more. Home baking, tourtières, preserves, lunch. For kids: Santa, shopping, cookie-decorating. Call 416-488-0079 or visit www.sttimothy.ca.

NOV. 24 – Christmas with St. Mark, Port Hope, with arts and crafts exhibition and sale, from 9:30 a.m. until 2:30 p.m. Gift basket raffle of items donated by artisans. Free admission. "Cookies for Christmas" sale. The sale takes place at the Lions' Centre, 29 Thomas St., in Port Hope.

NOV. 24 – Christmas Bazaar and

Tea Room at St. Leonard's, 24 Wanless Ave. (Yonge & Lawrence). Baked and frozen foods, crafts, artisan tables, Christmas decorations, silent auction, and Tea Room. Call 416-485-7278 or visit www.stleonardstoronto.org.

DEC. 1 – Christmas Fair at Christ Church, Deer Park, Toronto, from 10:30 a.m. until 1:30 p.m. Gifts, tea room, treasures and collectibles, decorations, knitted, sewn and craft items, jewellery, baskets & tins, home baking, jellies, jams and preserves, and more. Call 416-920-5211 or visit www.theres-lifehere.org.

Art/Music/Theatre

NOV. 1, 8, 15, 22, 29 – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Nov. 1, Matthew Ross on trumpet; Nov. 8, Kathleen Long on cello; Nov. 15, Rebecca Lim on viola; Nov. 22, students from U. of T. Faculty of Music; Nov. 29, Amahl Arulanandam, cello. Admission free; donations welcome. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.

NOV. 9 – St. Thomas, Huron Street, in Toronto, presents a concert by its choirs, including music for Remembrance Day, at 7:30 p.m. It will be directed by organist and choir-master John Tuttle and organ scholar Elizabeth Anderson. This is a fundraiser for the summer 2013 choir tour to Canterbury

Cathedral, St. George's Chapel, Windsor Castle, and Westminster Abbey. Tickets (\$20, \$15 students and seniors) at the door. The church is located at 383 Huron Street. Call 416-979-2323 or visit www.stthomas.on.ca.

NOV. 9 – A Concert of Remembrance at Christ Church, Deer Park, in Toronto, at 7:30 p.m. Music by Bach, Vaughan Williams, Elgar, and George Butterworth's Six Songs from "A Shropshire Lad." Special guest Geoffrey Sirett, baritone. Featuring Brendan Cassin, trumpet; Lark Popov, piano; with George Vona, piano; Matthew Coons, organ. Soloists and choir of Christ Church, Deer Park, with Eric N. Robertson, music director. Admission free; donations welcome. For more information, visit www.christchurchdeerpark.org or call 416-920-5211, ext. 25.

NOV. 14, 28 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Call 416-920-5211 or www.christchurchdeerpark.org.

NOV. 15, 16 & 17 – The Canterbury Players of St. Dunstan of Canterbury present The Comedy of Terrors! by John Goodrum at 8 p.m. All seats reserved. Tickets are \$25. Dinner option available for the Nov. 16 and 17 performances. To purchase your tickets, contact the church office at 416-283-1844.

NOV. 18 – Handel's Messiah with the Georgetown Bach Chorale, at Christ Church, 4 Elizabeth St. N., Brampton, at 4 p.m. Tickets are \$30

(students \$10). Call 905-451-6649.

NOV. 24 – An Out of the Cold fundraiser, supported by the Kingsway BIA, featuring The Trillium Brass Quintet, massed choir, soloists, and the Kingsway Conservatory Choir. This concert, which starts at 1:30 p.m., will be directed by Shawn Grenke, Music Director at All Saints, Kingsway, and will take place in Our Lady of Sorrows Roman Catholic Church. Freewill offering.

DEC. 1 – The Anglican Churches of Port Hope—St. John the Evangelist, Port Hope; St. Mark, Port Hope; and St. Paul, Perrytown—are pleased to sponsor the 1st Annual Christmas show "Christmas with the Aces" at St. John the Evangelist at 135 Pine St. at 7:30 p.m. Everyone is welcome; tickets are \$15 each or \$45 for a family of four. To order tickets, call 905-885-4071 or email rewilson@live.ca.

DEC. 7 & 9, 14-16, 20-23 – The Christmas Story nativity play, a Toronto tradition since 1938, celebrates its 75th season. Professional musicians and a volunteer cast present this hour-long pageant. Friday and Saturday evenings, 7:30 p.m. Saturday and Sunday matinees, 4:30 p.m. Thursday and Sunday evenings, 7:30 p.m. Final weekend only. Suggested donation: \$20 adults, \$5 children. To reserve, visit www.holytrinitytoronto.org or call 416-598-8979. American Sign Language interpretation at selected performances. The Christmas Story takes place at Holy Trinity, 10 Trinity Square, Toronto. The

Church is wheelchair accessible. For more information and tickets, email christmasstory@holyltrinity-toronto.org.

DEC. 9 – St. Martin in-the-Fields, 151 Glenlake Ave., in Toronto, will hold its annual Advent Carol Service at 8 p.m. Music by composers such as Cleobury, Martin, McDowall, Part, Skempton and Wilberg will be presented by the choir of St. Martin's with organ and instrumental accompaniment. Collection will be taken and donated to a charity in the parish. Call 416-767-7491.

DEC. 16 – "Never a Brighter Star," at All Saints, Kingsway, 2850 Bloor St. W., Toronto, featuring the majestic Gloria by Mark Hayes and other seasonal favourites by Halley, Daley, Rutter and Sirett, at 4 p.m. Celebrate the Christmas season with Chamber Orchestra, massed choir and audience singing of carols. Shawn Grenke, conductor; Margaret Bárdos, mezzo-soprano; Shawn Mattas, baritone; Krista Rhodes, piano. Tickets are \$20. Call 416-233-1125.

DEC. 21 – Messiah with Ontario Philharmonic, at 8 p.m. at Christ Church, Deer Park, 1570 Yonge Street, Toronto. The world tradition of Messiah continues with the Ontario Philharmonic featuring the Amadeus Choir and Jennifer Taverner, soprano; Leigh-Anne Martin, alto; Zachary Finkelstein, tenor; Justin Welsh, baritone. Tickets are \$25-\$45. Call 416-443-9737 or 905-579-6711 or visit www.ontariophil.ca.

Church's film festival draws large crowd

St. Hilary, Cookville, in Mississauga, literally rolled out the red carpet for guests at the first St. Hilary's Film Festival on Sept. 21. As visitors got out of their cars and walked down the red carpet, they could have their pictures taken by two members of the parish, acting as paparazzi. They could also receive a bag of popcorn and a bottle of water on the way in.

"There was a real buzz to the place," says the Rev. Paul Walker, incumbent. About 110 people, including many who do not attend the church, turned out for the event.

Two films were screened, with a question-and-answer session after each. The first film, *Parent-Teacher Night*, is a comedy made by the husband and wife team of Steve Roscoe and Lucy Filippone, members of the church. The movie is a satirical look at an elementary school parent-teacher interview.

The second film, *Saving Face*, is an Academy-award winning documentary about two women in Pakistan who are on a journey of reconciliation and healing after having acid thrown on their faces by their husbands.

The film night was put on by St. Hilary's Amnesty Action Circle, a group in the church that builds awareness of human rights issues. The group held a write-a-thon last Christmas when parishioners wrote a brief note of solidarity with people who are in prison.

Mr. Walker says the film festival was a great way of engaging the community on timely and important subjects. "We've got to be out there addressing issues that are pertinent to people's lives," he says. "This is one small creative way of doing it. People love stories, and films are a great way to tell them."

Beth Berton-Hunter, a member of the Amnesty group, says other churches can put on similar movie nights. "You just need a team of people with some expertise to set up the equipment, like the screen and the projector," she says. "Find a film you want and ask the producer for permission. With the Internet, it's very simple to do."

The St. Hilary's film festival raised \$700 for FaithWorks. With the McCain matching grant, the total given to FaithWorks was \$1,400.

Choirmaster revitalizes music program

Choirmaster Melva Graham began a new ministry at St. John the Baptist, Norway, last September, after 25 years as music director at Grace Church on-the-Hill. She has conducted the Dalhousie Chamber Choir in Halifax, the Hart House Singers at the University of Toronto, and the Toronto Camerata Chamber Choir. During her year at St. John's, she has expanded the adult choir and is now developing a choir group for children seven to nine years old. If your child is



PLAY TIME

Parents and kids gather around the toys at the Tuesday Play Group at Christ Memorial Church in Oshawa. 'While the group includes three young parents who are connected to Christ Church, the majority of parents and kids previously had no connection here,' writes the Rev. Judy Paulsen, the incumbent. The Tuesday Play Group has received a Reach Grant from the diocese.



Melva Graham, director of music at St. John the Baptist, Norway, conducts the choir. PHOTO BY STOREY WILKINS

CONFIRMED

Young people and adults from all three congregations of the Parish of Minden-Kinmount—St. Paul, Minden; St. James, Kinmount; and St. Peter, Maple Lake—gather for a photo with Bishop Linda Nicholls (back row, right) after being confirmed at St. Paul, Minden, on Sept. 9.



interested in singing with the group, call 416-691-4560.

Young people create mural for church

The narthex of St. George on Yonge in Toronto was brightened this spring with a mural created by the Youth Class of 2011 out of pieces of coloured glass, including glass from the windows of the former sanctuary.

Under the direction of parishioner Elizabeth Beecham, a specialist in glass design, and the assistance of Youth Class leaders Janet Kirk, Stephen Powell, and Jennifer Ferdinands, the young people planned the mural, prepared drawings, and learned techniques for cutting, shaping and gluing the pieces together. Each panel speaks about the young people's faith experience, while reminding them of their former church home.



The young people of St. George on Yonge in Toronto gather around a mural they created out of pieces of coloured glass, including glass from the windows of the church's former sanctuary.



ALL TOGETHER

Kids and youth leaders from the Vacation Bible School at St. Peter, Churchill, gather for a picture. The program ran July 9-13 under the leadership of youth leader Sandy MacNeil.

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28. Our Saviour, Don Mills
29. St. Christopher, Richmond Hill
30. Chaplains to police and firefighters
31. For the homeless

Dec. 16 at St. Mary Magdalene in Picton. He was ordained for the Diocese of Rupert's Land at the Church of the Transfiguration in Toronto on Dec. 21, 1952. After serving in the Diocese of Rupert's Land and the Diocese of Ottawa, he served in the Diocese of Toronto, as rector at the Church of the Resurrection from 1971 to 1980, as priest-in-charge at St. Saviour from 1980 to 1981, and as incumbent at Christ Church, Woodbridge, from 1981 to 1990, when he retired.

Death

- The Rev. Canon Frederick Cross died on Sept. 22. Ordained in the Diocese of Toronto in 1959, he served as Assistant Curate at St. Clement, Toronto; Incumbent at St. Joseph of Nazareth, Bramalea, and St. Hugh of Lincoln, Malton; Rector of St. Christopher-on-the-Heights; and Incumbent at St. Leonard, Toronto. After his retirement in 1998, he served as Honorary Assistant at Trinity, Barrie. His funeral was held on Sept. 26 at St. Leonard, Toronto, with interment at St. John, York Mills.

Correction

The Diamond Jubilee Medal commemorates the 60th year of Her Majesty's reign as Queen of Canada, which began on Feb. 6, 1952 on the death of King George VI. Incorrect information appeared in last month's issue.



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Joseph's story magnificent

Last month we read about the marriage of Jacob to the sisters, Leah and Rachael. He produced 12 sons and one daughter with these two wives and their handmaidens, Bilhah and Zilpah. These sons would become the fathers of the 12 tribes of Israel. Once again, the eldest did not inherit the leadership of the clan. Joseph, who was second youngest, would assume this role. Joseph and his younger brother Benjamin were the only sons of the beloved wife, Rachael. Jacob even made a richly ornamented robe for Joseph, which he wore to annoy his brothers. Joseph was a bit of a spoiled child who provoked his brothers with delusions of grandeur. He frequently recited dreams to his brothers in which they would all bow down to him. You will find the Joseph saga in Genesis 37-50.

One day when Joseph had been sent to find his brothers, they saw an opportunity to rid themselves of this nuisance. As they were about to kill him, they were interrupted by a passing caravan. Judah suggested that they sell Joseph to the caravan and make a little profit on the transaction, and thus not have to kill their brother. They took Joseph's cloak of many colours, dipped it into goat's blood and showed it to Jacob, saying that some animals had killed his favourite son.

Joseph ended up in the house of Potiphar, the Captain of the Guard to Pharaoh in Egypt. Here he quickly rose to take charge of the household, but he had one problem: Potiphar's wife wanted him. He deftly avoided her until she trapped him, accusing him of defiling her. Joseph was thrown into prison. Here he also rose to a position of leadership and was soon in charge of all the prisoners. A cup bearer and a baker from Pharaoh's household ended up in prison with him and each had a disturbing dream, which Joseph correctly interpreted for them. (One man was released and the other was hanged!)

Upon his release, the cup bearer went back to Pharaoh's household. A couple of years later, his master had a disturbing dream, so the cup bearer told him about Joseph, who could accurately interpreted dreams. Joseph was brought to Pharaoh and told him that Egypt was about to undergo seven good years followed by seven years of famine. He even offered Pharaoh

a solution. So, once again, Joseph found himself in charge, preparing for the forthcoming famine. He obviously had many leadership qualities and seemed to take authority with ease.

Jacob and his family in Canaan suffered under the same famine. Hearing about the availability of grain in Egypt, Jacob sent his sons there to buy food. After their second trip to Egypt, Joseph revealed himself and there was much weeping and some fear that he may try to take his revenge. This famine forced Jacob and his whole family to move to Egypt under the protection of Joseph. Jacob died in Egypt and the Egyptian leaders accompanied Joseph and his family as they took Joseph back to Canaan for burial in the cave where his wives and his forefathers were buried.

This story is one of the most magnificent psychological dramas in scripture. It has all the emotions of family relationships. It contains the restoration of the family, with the brothers and Joseph being reconciled. It was also laying the stage for God's redemption of his people (Genesis 45:7).

We date Joseph's entry into Egypt about 1700 BCE. In 1720 BCE, a group of Semites, called the Hyksos, conquered the northern part of Egypt, setting up their dynasty, which lasted for about 200 years. This would help explain the easy way in which Joseph moved into a position of authority in Egypt. He was also a Semite. About 1500 BCE, the Egyptians rebelled and threw out the Hyksos. They established a dynasty which did not know Joseph and his people. The Pharaoh with whom Moses did battle was probably Ramses II, who was a builder and governed in the land of Goshen. This is in northern Egypt and was the district where the Hebrew people had lived (Genesis 45:10). The Hebrews were enslaved to this pharaoh, helping him to rebuild his cities. We will look at Moses and his story in a future column. He was the instrument of God to redeem his people and is the most important character in the Hebrew Bible. It is another great drama.

Once again, we see God at work in the history of his people, fulfilling his promises to the patriarchs. The Tanakh is a fascinating book, helping us understand a little more about the God we worship and follow.

IN MOTION

Appointments

- The Rev. Steven Smith, Regional Dean, Peterborough, Sept. 1.
- The Rev. Jeff Hall (Montreal), Interim Priest-in-Charge, Christ Church, Roche's Point and St. Paul, Jersey (Keswick), Sept. 15.
- The Ven. Stephen Nduati (Kenya), Interim-Priest-in-Charge, Holy Spirit, Dixie North, Sept. 23.

Vacant Incumbencies

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

First Phase - Parish Selection Committee in Formation

- (not yet receiving names):
- All Saints, Peterborough
 - Epiphany & St. Mark, Parkdale
 - St. Luke, Dixie South, Mississauga
 - Parish of Elmvale
 - St. Thomas, Shanty Bay
 - Parish of Roche's Point
 - Parish of Penetanguishene & Waubesaushene
 - All Saints, Collingwood
 - Church of the Nativity, Scarborough

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- Church of the Advent, Toronto (York-Credit Valley)
 - St. Simon the Apostle, Toronto (York-Scarborough)
 - St. Martin, Bay Ridges (Trent-Durham)
 - St. Barnabas, Chester (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- All Saints, Whitby

Conclusion

- The Rev. Stephen Shaw has announced his resignation from St. George-on-Yonge, Toronto. His last Sunday in the parish will be Dec. 30.

Retirement

- The Rev. John Coulman announced his retirement in July. His last Sunday in the Parish of Roche's Point was Aug. 26.

Milestones

- The Rev. Stanley Whitehouse will mark the 60th anniversary of his ordination to the priesthood at a celebration organized by his family and friends on

books on religion and spirituality, will lead a workshop for clergy and laity on "Emergence Christianity" at St. John, York Mills, on Nov. 16 from 9 a.m. to 3 p.m. The cost is \$15, which includes refreshments and lunch. To register, visit the diocese's website, www.toronto.anglican.ca.

BRIEFLY

'Emergence Christianity' discussed

Phyllis Tickle, lecturer and author of more than two dozen

NCD gives churches 'reality check'

Tool measures parish's health

BY STUART MANN

About 105 churches in the diocese have used Natural Church Development (NCD), making it the most widely used tool to measure a parish's health. For some, it has led to numerical growth, greater participation in the life of the parish, stronger outreach and even higher financial giving.

"It's been really helpful in getting us to think seriously about who we are and where we need to go," says the Rev. Gordon Sheppard, the incumbent of St. Paul, Newmarket.

After completing its first NCD survey, St. Paul's learned that it needed to work on "passionate spirituality," a common finding among Anglican churches.

"That's how you speak about your faith and how you utilize it daily," explains Mr. Sheppard.

After thinking it over, the congregation launched a campaign and came up with a slogan—Take Time for God. "We promoted that in everything we did—all our printed material and even our advertisements," he says. "We encouraged people to start reading their Bibles, to think about their faith more and how that gets worked out in their day-to-day lives."

When the church completed its second NCD survey the next year, it found that "passionate spirituality" had shot up dramatically, even bringing up other areas of parish life with it. That's when the church decided to start thinking seriously about growing.

"We decided that the best course of action was to staff for growth, so we started thinking about expanding our quota of clergy here," he says. "It gave us the courage to tackle that issue: could we do it?"

The church applied for and received an assistant curate, the Rev. Pam Trondson. Since then, the church has expanded in many ways. There has been more inter-



The Rev. Gordon Sheppard speaks at The Forum, a Christian education class for adults at St. Paul, Newmarket. PHOTO BY MICHAEL HUDSON

est in Bible study, and the church has started an adult Christian education class on Sunday called The Forum, which has seen high turnouts for some topics. The church's Vacation Bible School attracts a large number of kids, and Messy Church is held once a month. The church has also started a contemplative prayer group.

Mr. Sheppard says the NCD surveys gave the congregation a clear view of itself. "It was like holding up a mirror," he says. "You got to see yourself in an objective way."

The results of the surveys were not only illuminating but gave the congregation a boost of self-confidence and energy, he says. "We saw that we were doing a lot of things right. It made us feel good about ourselves. It made us feel that we're a good parish and we've got the potential to be better."

As St. Paul's finishes its third year of doing NCD, St. Philip on-the-Hill, Unionville, is just starting its first. St. Philip's has a rare opportunity: about 1,000 new houses are being built directly across the street from it.

"It's just crying out to me for outreach and evangelism," says the Rev. Stephen Kern, who started as the church's incumbent last May.

Rather than diving in with evangelism and outreach programs, however, Mr. Kern decided to do an internal review of the church. "I wasn't sure that we had done the prior work of figuring out what we would be inviting the new people to," he says. "What was our common life and what were our core values? What about the parish would jive with the needs of the local community? So I felt we needed to do an internal audit of our common life before we began inviting people in."

After its first survey, held last June, the parish learned that it scored lowest in "need-oriented evangelism" (which means ministering to the local community according to its needs, as opposed to doing ministry based on what

the congregation thinks the community's needs are). This was a surprise, because the church's motto was "Growing in faith, sharing our hope in Christ."

At a meeting to discuss the results of the survey, parishioners pondered the realization that

they weren't living out their motto. "The penny dropped in the room when somebody said, 'That's our motto but we're not doing it,'" says Mr. Kern. "The motto had been over the heads of the congregation but not owned and actualized."

Since then, the church has been working on a programmatic response to the findings and is considering a new motto, Just Share It. The church scored highest in "holistic small groups," so it plans to help small group leaders learn and articulate their own spiritual journey to their groups. The hope is that everyone in the small groups will begin to feel comfortable and confident in sharing their faith with others.

Mr. Kern says that NCD is not an onerous undertaking. "I was concerned about the workload this would bring to me—a new incumbent with a huge learning curve. But there's been only about seven evenings worth of work."

He says the time has been well spent. "I would certainly recommend it. I don't know of any tool that gives such a comprehensive inventory of congregational health as this. It gave us a reality check about where we really were and, more importantly, where was the way forward."

How NCD works

Natural Church Development (NCD) focuses on eight characteristics or "marks" of healthy, growing churches: empowering leadership, gift-based ministry, passionate spirituality, effective structures, inspiring worship service, holistic small groups, need-oriented evangelism, and loving relationships.

Congregations can gauge their overall health by using NCD evaluation tools—usually an annual survey completed by 30 church members—to identify areas of strength and weakness, and to use their stronger charac-

teristics to address their areas of weakness. NCD is cyclical—that is, it provides a way of checking constantly (usually annually) how the parish is moving towards health and viability.

In the Diocese of Toronto, there are 18 trained volunteers and one staff member who guide parishes through the NCD process. To run NCD in your parish, contact Dave Robinson, the diocese's director of Congregational Development, at drobinson@toronto.anglican.ca. More information is also available at www.ncdcanada.com.

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