

**Shooting hits
close to home**

**Hong Kong posting
'a complete shock'**



**Holy Cross Priory
in transition**

The Anglican

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Shelby Collier paints in St. Peter, Erindale. Her winning creation was inspired by a passage from the Gospel of Luke. PHOTO BY MICHAEL HUDSON

Movie night draws crowd

Commuters
turn out

BY THE REV. RYAN SIM

REDEEMER, Ajax, is a new church community forming in Ajax, where more than 80 per cent of working-age adults commute and spend little time at home. To connect with this busy, mobile population and their families, Redeemer launched a mobile app, website and social media presence last year with free marriage, parenting and discipleship courses. Since then, the app has been installed on mobile phones and tablets almost 1,000 times, and the course content is accessed hundreds of times a month. The community's leadership is thrilled about these numbers, since they are great indicators of potential for a local Christian community to form in Ajax.

The next step is to begin hosting some community-building events to assess online users' interest in face-to-face gatherings, and to reach new people. On Sept. 27, Redeem the Commute hosted a free Outdoor Family Movie Night at Lakeside Amphitheatre on the Ajax waterfront, surrounded by commuting households. The event offered scattered mobile users a chance to gather and meet other members of Redeem the Commute's online community. It was also an opportunity for Redeemer to share what it does with an entire neighbourhood.

The team of volunteers expected about 100 people to attend, and had popcorn donated from the local theatre to feed 200, just in case people were hungry. By the end of the evening, almost 400 people came out. Admission was free, and the organizers collected hundreds of non-perishable food items for a local foodbank.

Continued on Page 2

Peace activist acquitted

BY CAROLYN PURDEN

AUDREY Tobias, the 89-year-old peace activist and parishioner of St. Cuthbert, Leaside, was found not guilty of violating the federal *Statistics Act*.

Ms. Tobias was charged for refusing to fill out the 2011 census form because the government awarded the contract for the census information technology to Lockheed Martin, the American arms giant.

Her trial was held on Oct. 3 and Judge Ramez Khawly delivered his verdict in a 45-minute ruling on Oct. 9 at Old City Hall in Toronto.

When she heard the verdict, Ms. Tobias said her first reaction was, "Oh, goodness gracious." She

Continued on Page 2

Girl's painting chosen for Christmas card

Greetings raise funds for FaithWorks

BY SUSAN MCCULLOCH

SHELBY Collier is an irrepressible 12-year-old whose favourite subjects in school are science and math. She also enjoys swimming and gymnastics and is active in her Sunday school at St. Peter, Erindale. But it is her artistic ability that brought her to the attention of Archbishop Colin Johnson, who selected her watercolour painting to be the design for the 2013 FaithWorks Christmas Card (see ad, Page 3).

Shelby has been studying painting with her neighbour, Mary Doern, since she was six. Ms. Doern helped her choose the subject for

her painting by reading passages from the Gospels of Matthew and Luke. Shelby went home to pray and found her inspiration in Luke 1:35: "The angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God.'"

It was Shelby's use of colour and artistic expression that caught the attention of Archbishop Johnson and the other members of the selection committee. Shelby explained that, "The sky opens up with bursts of colour to allow the dove, representing the Holy Spirit, to descend. The dove also represents peace."

Shelby's card is one of three offered by FaithWorks this Christmas, along with traditional and contemporary Christmas scenes. Proceeds from the sale of the cards benefit FaithWorks Ministry Partners.

As the artist whose image was selected for the 2013 FaithWorks Christmas Card, Shelby will receive a \$100 contribution toward her Registered Education Savings Plan, while her Sunday school will receive a \$100 contribution toward the purchase of art supplies. Shelby is especially looking forward to meeting Archbishop Johnson, who will present the award to her at St. Peter's on Nov. 19.

Parish responds to streetcar shooting

Play prompts reflection, dialogue

BY THE REV. GARY VAN DER MEER

THE midsummer shooting of 18-year-old Sammy Yatim on a Toronto streetcar was a shock to the people of Toronto, especially for the parishioners of St. Anne. St. Anne's ministry of weekly prayers for local community organizations has resulted in a developing relationship with Toronto Police Division 14, in which the shooting took place. The video clip of the shooting prompted a visceral response from parishioners questioning this relationship.

Recognizing that parishioners needed to make a thoughtful and helpful response, St. Anne's organized a reading of the play *Vincent*, by Toronto playwright Terry Watada. "We knew we needed to address the issue staring us in the face," said Shauna Cairns Gundy, the church's pastoral assistant. "We worked hard to prepare an opportunity for reflection and dialogue."

The play, based on the true story of a young schizophrenic man



People listen to a dramatic reading of the play *Vincent* at St. Anne, Toronto. The church was responding to the fatal shooting of Sammy Yatim on a nearby streetcar by police in the summer. PHOTO BY MICHAEL HUDSON

who was shot by a police officer, was presented by parishioners on Sept. 30 in the parish hall. It was followed by an open discussion

with Deputy Chief Mike Federico of the Toronto Police and Jennifer Chambers of the Empowerment Council, which is affiliated with

the Centre for Addiction and Mental Health. Mr. Federico holds the mental health portfolio for the Toronto Police, while Ms. Cham-

bers advocates on behalf of clients of mental health services. Together, they responded to questions from the community about police training in mental health, family support, housing, and the use of tasers. The discussion, while respectful in tone, was also animated and challenging.

In anticipation of the evening, St. Anne's Social Justice and Advocacy Working Group prepared a statement that was read by parishioner Andrew Munger. "We recognize the unique challenge that front-line officers face in responding to confrontations with emotionally distressed and agitated persons," read the statement. It also urged further police attention to training and stressed the parish's long tradition of standing with the most vulnerable and marginalized members of the community, particularly persons with mental health challenges.

The parish will continue to work with the local police division in a spirit of partnership and collaboration. Its engagement with Division 14 has created a rapport which allows the church to more constructively address parishioners' questions and concerns. That, in the long-term, will help St. Anne's do better work for the health of the neighbourhood.

The Rev. Gary van der Meer is the incumbent of St. Anne, Toronto.

New church reaches commuters

Continued from Page 1

Everyone who came enjoyed a great movie and refreshments and learned what Redeem the Commute is all about from a short video before the film, and while meeting the snack bar volun-

teers. The leadership team heard great reviews of the evening, both in person and on social media. "We hope they do this next year!" wrote one, while another wrote, "We've lived here 11 years and

never seen this amphitheatre used. Thanks!"

The Rev. Ryan Sim is the priest-in-charge of Redeemer, Ajax.

Judge's ruling 'very unusual'

Continued from Page 1

added, "I'm grateful."

She said she was also grateful for the media attention given to her trial as it brought to light things the government had been keeping secret. "It's hard to find out that Mr. Harper in Cabinet gave that contract for information technology to Lockheed Martin in the United States," she added. "That was not public knowledge."

The defense argued that filling in the census would violate Ms. Tobias's rights of freedom of conscience and free expression. The judge rejected those arguments.

However, while it is illegal not to fill in the census, the Crown had to prove beyond reasonable doubt Ms. Tobias's criminal in-

tent. This it failed to do.

In June, 2011, Ms. Tobias had refused, in the presence of a Statistics Canada employee, to complete the census form. However, the judge noted, many things had happened to her since that event, such as the laying of charges and appearing in court.

He queried whether, on the stand, Ms. Tobias was accurately recalling the events of that June day or whether it was a mix of memory and subsequent events.

Given her testimony, in which she voiced a number of related concerns, such as the elimination of the long form census, the judge ruled that he had "a hefty reasonable doubt" about her intent at the time of refusal and therefore he acquitted Ms. Tobias of the charge.

Afterwards, her lawyer, Peter Rosenthal said, "It's a very unusual ruling in my experience."

In his ruling, Judge Khawly also chastised the federal Department of Justice for prosecuting the case, which he called "mean-spirited."

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Correction

A story in last month's issue of *The Anglican* incorrectly identified Audrey Tobias as a pacifist. Ms. Tobias actively works for peace but she is not a pacifist. *The Anglican* apologizes to Ms. Tobias for the error.

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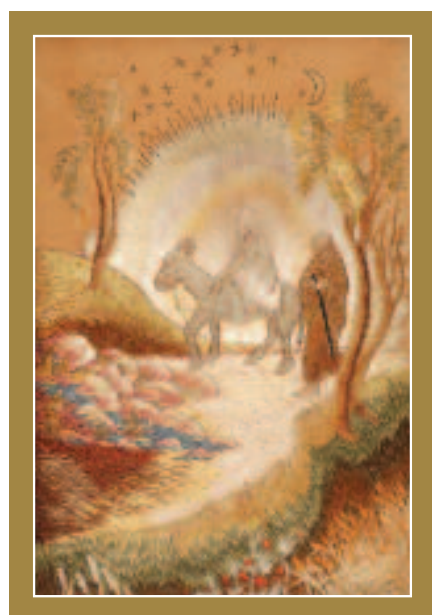
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Image by Shelby, grade 5,
St. Peter's Anglican Church, Erindale



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No place for 'them and us'



Xenophobia. According to the Encarta dictionary, it is the irrational "fear or intense dislike of foreigners, their customs and culture." Irrational is my addition to the definition—irrational because it is not based on any real en-

counter, on any evidence that would support it, or it attributes a particular instance to the character of a whole group.

Xenophobia is irrational, but you can understand where it comes from. It is about the fear of loss of something deeply valued and loved. It is a protective response to defend from those who might weaken or destroy you. It often comes when people are afraid of the loss of their identity. Wikipedia suggests that "xenophobia can manifest itself in many ways involving the relations and perceptions of an in-group towards an out-group, including a fear of losing identity, suspicion of its activities, aggression, and a desire to eliminate its presence to secure a presumed purity."

The government of Quebec is in the news for its proposal to ban obvious religious symbols in government-supported workplaces. Crosses, kippas, kirpans and turbans all would fall under the ban of identifiable religious garb. Teachers, courts, police, government office and utility employees, doctors and hospital cleaners, garbage collectors, cafeteria staff and a host of others would be included in the edict.

What are we to make of this, in a country that thrives because of an influx of people from every part of the world? The proposed charter of values is said to ensure that Quebec will be a fully secular society where everyone is equal and no one's "religious" attire can offend, influence or challenge others. It values the creation of a society of "nous" — the "we," where all can belong.

Frankly, it is not really about religion. It is about foreigners — "others," people "not like us." That a number of the "foreigners" were born and raised in Quebec and see themselves as loyal Canadians matters not!

The rhetoric is forced. Listen to the background discussions. "They are trying to take over." They are intruders and interlopers. Them and us. They (these special "groups") have made outrageous demands for accommodation that would force us to change the very nature of our society. Unfortunately, facts do not support such allegations made by the advocates—which, of course, does not

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

quell their zeal.

Listen and you will hear that the lightning rod is the hijab or the niqab, the scarf and veil worn by some Muslim women. Somehow, the way that a tiny percentage of relatively powerless people dresses threatens the very fabric of a robust society.

A secular state that gives no privilege or pre-eminence to any one faith is one thing—in a pluralist nation such as ours, it is expected—but a state (secular or religious) that tries to ban visible expressions of a person's faith is quite another. And politics that panders to citizens' xenophobia, masking it as religious neutrality and protection of cultural identity, is something else again.

While I would like to think that we who live in such a richly multicultural context would not fall into such xenophobia, we do. We are no better than they. A recent poll in Ontario indicated that 40 per cent would support a similar charter here.

"Them and us." It is not just religious and secular, French and English, Muslim and Christian. In living memory, it was Protestant versus Catholic, Christian versus Jew. Asians were denied citizenship. Irish immigrants were told not to apply for work in Toronto businesses. Women and Jews faced quotas in university entrances. Sister Constance Murphy had to move to Toronto to join the Sisterhood of St. John the Divine because, as a black woman, she could not become a nun of an Episcopal religious order in the United States.

Unfortunately, there is not one of us who does not do this, either habitually or on occasion, myself included. It is one of humanity's abiding sins. The "other" can be imagined in the most lurid terms because there is no corrective in our personal experience, such as a life-changing encounter with a real person who is both strangely different and intriguingly similar.

I hear the "us/them" speech in the diocese when we emphasize differences first (rather than commonalities) in urban and rural ministry, small and large parishes, rich and poor people. In the Anglican Communion, the dichotomy divides north and south, conservative and liberal, orthodox and revisionist. I am appalled by this attitude!

Why is this important to us? At the heart

of the Gospel is One who really is "Other" — wholly other, holy other: God. What is stunning is that we are invited to enter into a relationship with this Other, a relationship that will change us—not for our harm, but to our enormous benefit. This encounter with the Other will give us abundant life.

Unfortunately, our instinctive response is to reject the Other, to rid ourselves of the disturbing influence, or else to try to domesticate the Other to be just like us. (See the lament of God voiced in Psalm 50.)

Our faith proclaims that the Other came in love to seek us out—the Incarnate One, Jesus Christ, who remains inextricably both divine and human. Jesus is rejected and crucified because, amongst other things, he challenged us to a more profound inclusion of others—of God, but also of the poor, of the widow and orphan, of the foreigner, of the despised, of the ill and unclean, of the enemy.

Throughout scripture, the theme is repeated: in the face of the human "other," the face of the divine "Other" may be discerned and served. It is there from Genesis to Revelation, even if it is sometimes held in tension. We—all of us—have been created in the image of God. The foreigner in the midst is to be treated with generosity because, as Moses says, remember that you yourself were once a foreigner in a strange land. Hospitality to the stranger can be a revelation of God's presence. Jesus meets, teaches and heals outsiders, scandalizing the ethnic and moral purists. On the day of Pentecost, people from a multitude of nations hear the apostles proclaim the Gospel, each in his own tongue, and the gifts of the Spirit flow astonishingly on "others." The apostles evangelize Gentiles as well as Jews, one of the most revolutionary acts that alters irrevocably the face of the church. Paul teaches that in Christ there is no male or female, Jew or Greek, slave or free, and so the old barriers and the old hostilities are broken down by God (even if we still need to learn how to live that out.) The great vision of Christ's kingdom is an enormous crowd, which no one can number, from every people and race, language and nation, gathered in praise around the throne of God and the Lamb (Rev. 5).

If this is the vision of what God wills, then we need to be alert to those situations when we are enticed to create communities of people who look, act, dress and think "just like us." Much as it bothers us, and much as it attracts us, there is no place for "them and us" in God's plan.



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In the Diocese of Toronto:

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

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Invitation is alive and well



Our daughter was married this summer. Kathy and I were quite nervous because she was the first of our children to be married and we were inexperienced in our roles as parents of the bride.

We had also heard that weddings and other important occasions can either strain relationships in the family or bring people closer together. Thankfully, it turned out to be the latter.

My sister died two years ago and we kind of lost touch with her family. I knew that my brother-in-law had moved to Toronto, but we did not make contact until, in response to the wedding invitation, he called me up to get together. We caught up with one another over breakfast. To my surprise and delight, I found out that not only had he been worshipping at St. George on Yonge, but was now on the advisory board. Since he lived much closer

BISHOP'S OPINION

BY BISHOP PATRICK YU

er to another parish, I asked how he had ended up worshipping at St. George's. He told me that, soon after he moved into a condo, a neighboring couple had invited him to dinner. The conversation somehow turned to church, and these folks were members of St. George's. They drove him to church, he liked it, and the rest, as they say, is history. I finally met the man who was the inviting neighbour at the induction service of the new incumbent, at the end of September. He also was a new Canadian and not, as far as my memory served, involved in church organizations. This couple appears to be ordinary parishioners who like the church well enough to invite a neighbour. Their personal touch made all the difference.

But there was another surprise. It turned

out that my nephew had also moved back to Toronto from Montreal. His father told me that he was also worshipping at an Anglican church. My nephew followed the pattern of many young Anglicans. He worshipped faithfully as a child and was confirmed. Then he went to university and got out of the habit of church attendance. Also not unusually, God had a different and humorous plan for him. My nephew fell in love with a devout Christian, and she wanted to find a church to be her spiritual home. The story of how they finally ended up in another one of my churches was equally interesting. Music was important to both of them, so they went church shopping. The never got past the first church they visited. True, it was near their house and had good music. But what captivated them was that, as soon as they got home, someone dropped a bunch of altar flowers at their door with a note of welcome. This story

Continued on Page 10

Twitter creates collegiality



Twitter has to be one of the most underappreciated social media out there. I've had people tell me that they just don't see the point of it, and I can understand that. First, there's the near-overwhelming stream of short, cryptic messages. Second, Twitter does not grab you visually quite the same way Facebook does, though you can attach photos and videos. And then there's all the jargon to learn—retweet, handle, hashtag.

But there's a reason why many churches in the diocese are using Twitter. Once you get the hang of it, it's an easy way to share information about your church's programs, worship services and events, and to interact with people and organizations. And it doesn't hurt that, as Meredith Gould points out in *The Social Media Gospel*, Twitter is popular with Millennials and Gen-Xers—two groups many churches would love to engage more.

Julie Kretchman, the parishioner behind the Twitter account for St. Mary Magdalene (@smtoronto), in Toronto, says the church decided early on that the account would be used to communicate primarily with people who are not yet members of the congregation. "It's kind of a window into the church for people who are just curious about what goes on behind those big brick walls," she says.

She takes care to highlight all the different aspects of St. Mary Magdalene's ministry, including worship, social justice, music, and Sunday school. She also follows local organizations, churches and politicians and shares their tweets as appropriate. The goal is to "show people

SOCIAL MEDIA

BY HENRIETA PAUKOV

who may not have a lot of background with any religion that we care about the city around us and about other human concerns, and that we are having fun."

Martha Holmen, the volunteer who manages the Twitter account for St. Philip, Etobicoke (@stphilipchurch), has a similar strategy, and she has seen evidence that it's working. For instance, a few people at the church's Sunday afternoon Jazz Vespers program have said that they found out about it through Twitter. "It's super encouraging, knowing that we are reaching people who might not have otherwise come into the church at all," she says.

There are other benefits to Twitter besides getting the word out. As a churchwarden, Ms. Kretchman appreciates the information she receives by following others. "I feel I've really gained as a decision-maker in the church from hearing what's going on," she says. She also enjoys the cooperation and support that have developed through Twitter among local churches and clergy, who follow and retweet each other's content on Twitter. "That spirit of collegiality and we-are-all-in-this-together has been quite nice."

If you are thinking of starting a Twitter account for your own church, you will want to make sure it's in good hands. In order to be effective, a Twitter account needs to be updated frequently by someone who knows and loves both Twitter and your church. If you can find such a person, the time commitment is not onerous—Ms. Holmen says that updating St. Philip's Twitter account takes her no

more than an hour each week.

If you cannot find the right volunteer but you are still curious about Twitter's potential, then set up a personal account, follow people and organizations of interest to you and start tweeting. Use Twitter in your personal capacity for a couple of months and see what you think.

The most important point about Twitter is that it really doesn't work when it's simply used as a bulletin board. In addition to gathering followers and tweeting your own content, you should be following people back and retweeting their content, if it's appropriate for your audience. Reply to everyone who tweets at you and tweet a thanks when people retweet your content. Use hashtags so your content is seen by more people.

Two final tips that apply to all social media use, not just Twitter. First, consider taking advantage of the two-step authentication log-in that many social media now offer. This means that in addition to entering your password, you also have to enter a numeric code that is sent to your mobile phone. It sounds like a hassle, but so is having your account hacked.

Second, keep a central record of the usernames and passwords for all your church's social media accounts. That way, if an account administrator leaves, you can pass the log-in information to the next person.

By the way, the diocese's Twitter handle is @anglicandioto. See you in the Twitterverse.

Henrieta Paukov manages the diocese's website and social media. She has a certificate in social media, a degree in communication studies, and more than 10 years of experience in communications.



EDITOR'S CORNER

BY
STUART MANN

They wish to see Jesus

After its summer hiatus, the 8 a.m. service at my church started up again in early September. I was looking forward to it. I missed the music and the people and the quiet time to be with God. It had been a busy summer and I felt the need to connect with something deeper than TV, air conditioning and take-out pizza.

I walked the three blocks to church, glad to be out in the open air. The neighbourhood was very quiet, and the morning seemed full of possibilities. With each step, I became a little more excited. Why? I wondered.

The answer eventually came to me: I was going to see Jesus.

Now, I would normally cross the road to avoid anyone who would say that sort of thing, but I had to admit that was exactly what I was doing. I reasoned that I was in good company. I thought of all those people who turned out to see Jesus 2,000 years ago as he walked through or past their village, either in his walkabout ministry or on his way to Jerusalem. They must have felt a similar excitement: Let's go out to see the carpenter's son. Let's hear what he has to say. Maybe he'll take a poke at Herod. Maybe I'll get healed. Maybe I'll get fed.

I thought of some others who had come out for a look—the Greeks who came up to Philip at the festival and said rather innocently, "Sir, we wish to see Jesus," and Zacchaeus, who had to climb a tree for a better view. I even thought of the possessed man who lived among the tombs, who, while not exactly going out of his way to see Jesus, stepped out of the shadows long enough to talk to him—and went on to become one of the first Gentile evangelists for him.

Two millennia later, and despite our best attempts to distort his message and use him for our own purposes, people still want to see Jesus. (If you think his appeal is fading, go to the beach at Port Dover on a hot day and count up the number of crosses and scriptural passages people have tattooed onto their arms, backs, legs and bellies. I can assure you, he's right up there with cascading stars, skeletons on motorcycles and Betty Boop.)

A little while ago, a priest said to me, "We don't talk much about Jesus" at her church. I was shocked, but I understood exactly what she meant. While we invoke the name of Jesus constantly in our corporate prayers and listen to his words in the Gospel, we rarely talk about him outside of a worship service. (If you think I'm exaggerating, say "Let's talk about Jesus" to Anglicans in an informal setting and see how quiet and fidgety they get.)

Anglicans do a lot of things really well—we help and advocate for the poor, we have beautiful services and music, and we have highly educated clergy and lay leaders who preach well and lead excellent programs. But let's not forget how to talk about Jesus in plain, everyday language. There are millions of people out there who want to see him and hear him. Can we talk to them about him?

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Create a different story



BY THE REV. MATT ADAMS

There has been much literature and data published about the exodus of youth from our faith communities. Many people are concerned with this question: How will we keep young people in the church and in the faith today?

I grew up in the small town of Fergus, Ont., where I attended St. John, Elora. I was blessed with a rector, Father Hulse, who invested in my life. I was constantly given opportunities to get involved in the church. I remember the first time I helped out in Sunday school. I was teaching the kids about Noah's ark—a story I wasn't too familiar with at the time. I struggled to teach the children about a God who had wiped out the majority of the population with a flood. Talk about baptism by fire! The few youth who were in our church knew that they were valued because they were given opportunities like that. We didn't have fancy programs—it was the commitment of adults to our lives that made all the difference.

Many churches struggle to connect with the youth in their congregations. Often their resources are limited to reaching the handful of youth they already have. We are now competing with technology, packed schedules and a plethora of voices telling youth and their families who to be and what to do. How do we com-

pete with the multitude of voices impacting these families?

It is certainly the cause of much distress in our churches. We may feel discouraged, overwhelmed and less than able to compete with these alternative worldviews. However, there is hope yet for us as a church. We hold something in our collective lives that has been a part of our church for centuries: the life of Jesus challenging the norms of the day through ordinary people. We may not be superstars or have big-box stores, but we know the value of forming friendships with those who have been shaped by the life, death and resurrection of Jesus.

My uncle, the Rev. Harry Robinson, also played a large role in my faith formation. He gave me opportunities to see the life of the church in action. I don't remember the great sermons and leadership he was known for. In fact, I wasn't exposed to much of that because, as his nephew, I lived many miles away. However, what I do remember and miss was his interest in my life. When he passed away my first question was, "Who will cheer me on now?" He didn't give me all the answers, but he pointed me to the One who could accompany me on my journey. Father Hulse and my uncle differed in their churchmanship and perhaps their theological views. However, they were both committed to my life.

Whether liberal or conservative, high church or low church, lay or ordained, with many resources or little, we all have

the privilege and calling to take an interest in the lives of youth in our parishes. We may feel like the mountain is too big and the challenge too difficult, but a little bit of love and interest can go a long way. Youth, to be sure, can be a strange bunch. They like to keep us on our toes and perhaps at arm's length, but don't be fooled—they crave attention and interest from the adults in their lives even if they don't always show it.

The diocese is blessed with many opportunities for youth to get involved. One such opportunity that I have been a part of is Arise, a week-long program at Wycliffe College during March Break for youth in grades 10 and 11. Youth are given the opportunity to learn about their vocation as Christians and the particular gifts and abilities they bring to the life of God's world and church. Interested youth, families and churches can find more information about the program, applications and sponsorships at www.wycliffecollege.ca/arise.

Sometimes, all youth need is a little nudge from an adult to be a part of life-transforming opportunities like these. Arise is simply one of many ways to invest in the life of a young person this year. Whoever you are, let's create a different story for the lives of youth in our church today.

The Rev. Matt Adams is a priest of the diocese and a student in missiology at Wycliffe College.

We should invite newcomers to give



Earlier this summer, a friend of mine—we'll call him John—shared with me his experience of moving to a new parish. He explained that from the very beginning, he was made to feel welcome. The parish priest came out to meet his wife and children. They were introduced to programs in the parish, told about service times and given a calendar of annual events and activities. At church, the volunteers were hospitable and they encouraged him to take part in the various opportunities for ministry.

Surprisingly, though, John was never asked to consider supporting the parish financially.

I believe that John's experience was not unusual. Many clergy and lay volunteers feel uncomfortable raising the topic of

THE STEWARD

BY PETER MISIASZEK

giving, treating it as taboo for polite conversation. John thinks it was because the parish is afraid that if it asks for his financial support, he will be put off and leave. The parish might also feel that if it immerses him in all sorts of volunteer opportunities, the monetary giving will simply happen as a matter of course.

Fortunately, John believes that the act of giving is an important part of Christian discipleship, and he enrolled in Pre-Authorized Giving (PAR) within two weeks of attending his new parish. He couldn't help but ask why any parish would leave giving to chance.

Three important lessons come to mind

from this experience. First, the invitation to give in support of ministry should be made to all attendees. The invitation can be as subtle as including a PAR enrollment form in an orientation package, or as direct as a personal request during a house visit. Secondly, parishes cannot survive on gifts of time and talent alone. It is wishful thinking to expect that the operational needs of parishes can be maintained exclusively on the energy of volunteers or the benevolence of a few generous givers. Thirdly, there is a need for ongoing and regular stewardship education.

I think stewardship education is the key. If we make conversations about volunteerism, generosity and discipleship part of the rhythm of parish life, I believe engagement and commitment will increase. In fact, the experience of our most healthy parishes proves this. Stewardship

talk cannot be relegated exclusively to the autumn pledge drive. If we are to grow healthy stewards, then conversations about what it means to be a disciple of Christ need to take place all the time—every Sunday in some way or form.

Churches everywhere rely on a constant stream of newcomers to energize, challenge, lead and support existing congregations. Newcomers seek meaningful worship, relevant preaching, engaging fellowship and answers to life's important questions. When we respond to their longing for a deeper understanding of discipleship, let us not forget to invite them to support the very ministry that they seek to engage. After all, our worshipping communities depend on their commitment to support life-giving ministries.

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

We are assured of God's mercy



BY SEÁN MADSEN

The Bible and our church services repeatedly insist on the necessity of repenting of our sins. For some believers, though, this repetition—intended

to confront the unrepentant sinner—can be a cause of ongoing unease, as they wonder whether they have truly been forgiven for past sins they genuinely regret. How are we to know that we have definitely been forgiven?

In the service of Holy Communion in the Book of Common Prayer, we are initially told that we are “not worthy so much as to gather up the crumbs under thy table.” However, we are then immediately assured, “But thou art the same Lord, whose property is always to have mercy.” In this way, the prayer (traditionally called the Prayer of Humble Access) addresses both the need for humility and the consoling knowledge of our God's ever-present mercy towards us.

The prophet Isaiah also speaks to this situation directly, when he says, “though your sins are like scarlet, they shall be like

snow; though they are red like crimson, they shall become like wool” (Isa. 1:18b).

In Jesus' parables, he gives reassurance of God's mercy to those who see how they have

erred and wish to be reconciled with God. Maybe the best known of these is the story of the prodigal son. In this parable, Jesus emphasizes the love of the father in heaven for those who have turned aside from waywardness. The father even runs to embrace the repentant son when he sees him approaching from a long distance!

Although they truly desire to live a life totally within God's will, many Christians remain conscious of an ongoing sense of their lack of full righteousness. I once heard a sermon in which it was said that while we may continue to sin, we can be assured of salvation if we really do not wish to sin anymore, and are allowing the Holy Spirit to work within us to bring us toward perfection.

We know that we can be confident of God's forgiveness through the many scripture passages which tell us so. God wants us to know that when we actually repent, our sins are completely removed and that he no longer even remembers them (Isa. 43:25).

Indeed, few passages are clearer in delivering this message than 1 Jn. 1:9: “If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.” First, it is necessary for us to acknowledge our sins to God. But when we do so, he

will forgive them. He will even cleanse us from any unrighteousness associated with them. We need not keep confessing the same old sins over and over and wonder if we have really been forgiven.

The Anglican Church, in continuance of the practice of the apostles and the Christian church throughout its history, also provides a service for reconciliation. It is found on page 166 of the Book of Alternative Services. Not as frequently used as it might be, it is sometimes said of the service that, “all may (make use of it), none must, but most should.” In this service, God assures us of forgiveness through his church.

For the many times in scripture when we are warned of the consequences of unrepented sin, we are promised forgiveness when these sins are repented. Even when we are at our weakest and God's mercy seems unattainable, we can remember the words of Psalm 6:2: “Be gracious to me, O Lord, for I am languishing; O Lord, heal me, for my bones are shaking with terror.”

We do genuinely have a merciful and forgiving God. And this earth is only our temporary home. We live in the world for now, but Jesus reassures us that he has already conquered the world (Jn. 16:33).

Seán Madsen is a member of Church of the Ascension, Port Perry.

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'It came as a complete shock'

The Very Rev. Matthias Der, formerly a priest of the Diocese of Toronto, is the Dean of St. John's Cathedral, Hong Kong.

Time flies. It has been more than 13 months since I left Toronto, a place that I called home for almost 30 years. After serving for 20 years as the incumbent of the Chinese parish of St. Christopher, with locations in Richmond Hill and North York, I responded to the call to become the dean of St. John's Cathedral, Hong Kong, in 2012. Not in my wildest dreams did I ever think that I would come to Hong Kong to live and serve the church. Hong Kong was my birthplace but a "home" that I was unfamiliar with, having lived there only seven years during my childhood.

After my predecessor was elected bishop of the neighboring diocese, St. John's Cathedral commenced a global search for their next dean. Though I knew about the vacancy, it never occurred to me that this would be something of interest, until one day I received a phone call from a friend from Hong Kong urging me to apply. It came as a complete shock, and my response was one of strong resistance. I was enjoying my ministry in Toronto, and Canada had been home for my family and extended family for the past three decades. Why should I go through such a major change? After several persistent calls from my friend, I finally agreed to put my name forward, just to allow the exploration to go deeper while my gut feeling was saying no. Surprisingly, within a very short period of time, the Search Committee offered me the position, selected out of 12 applicants from all over the world.

It took another four months before I, a most reluctant candidate, accepted the call to the deanship of this great cathedral. My initial stage of discernment was marked by tremendous hesitation, out of a sense of inadequacy and a resistance to move to the other side of the world. And yet, through much prayer, reflection and consultation with many trusted friends and mentors, God gradually led me to understand that service in Christ is not about personal interest and liking but about obedience and offering of oneself for God's empowerment, and that this call was something I should embark on. It was then that my gut feeling turned from rejection to acceptance, from fear to peace.

St. John's Cathedral, started in 1843, was first established to serve the expatriate community and the military when Hong Kong became a British colony. It was then the mother church of the Diocese of Victoria, which at one point encompassed not only



Hong Kong but the whole of China and Japan and was the largest diocese in the world. Built on the only freehold land in Hong Kong, the cathedral was completed in 1849 and is the oldest Anglican church in the Far East and the oldest western ecclesiastical building in Hong Kong. Located in the central business and government district, the iconic St. John's Cathedral has been the focus of spiritual, cultural and civic events, witnessing the transformation of Hong Kong from a small fishing village to a bustling cosmopolitan harbour.

In addition to the daily eucharist, the cathedral offers eight worship services in English, Mandarin, Cantonese and Tagalog on the weekends and gathers more than 1,500 regular communicants weekly. Besides worship under the pastoral guidance of 10 stipendiary priests and a score of dedicated lay people, the cathedral carries out a wide range of nurturing programs, pastoral care and outreach ministries such as prison visits, radio broadcasts, an HIV education centre, ministry for migrant workers and a professional counseling centre staffed by two dozen counselors. Off site, three daughter churches are associated with the cathedral, and I visit one of them once a month.

Last year, 222 baptisms were held at St. John's Cathedral, of

which about 50 per cent were adult baptisms. It is our joy to nurture more than 200 children in the Sunday school. The cathedral is actively serving the international and local Chinese population, as well as a large contingency of Filipino domestic helpers working in Hong Kong. With the doors open daily, we welcome literally hundreds of visitors for quiet contemplation or tours. One of our challenges is how we turn this major tourist attraction into a sacred space for pilgrimage for Christians and non-Christians alike. This is an active faith community full of vibrancy and potential for further development.

Moving from a local parish priest to the dean of such an active cathedral is certainly a big learning curve for me. Working with 14 priests within the cathedral with diverse churchmanship and different nationalities is most rewarding and yet interesting, to say the least. One major difference from my previous ministry is the scope and size of the ministries. It is not uncommon to have 30 to 40 adults in the baptismal preparation classes. The composition of the congregation is also significantly different. In my past experience, most events were attended by parishioners of the local parish with occasional visitors. Here, on the other hand, many activities held in the cathedral are attended by the general public as well as the cathedral con-



Clockwise from left: St. John's Cathedral, Hong Kong, the oldest Anglican church in the Far East; the Hong Kong skyline; Dean Matthias Der in the cathedral. PHOTOS BY SHUTTERSTOCK AND ST. JOHN'S CATHEDRAL

gregation. As a result, I get to meet people from all walks of life, which I have found very enriching and, more importantly, it creates many opportunities for evangelism to a wider audience. Needless to say, it is also a challenge to make what we offer relevant when the audience is not so homogeneous.

With such a wide scope of ministries, proper planning, coordination, communication and management are very much part of my ministries these days, and they are all critical. Liturgical leadership and preaching remain important duties of the deanship. I continue to enjoy making pastoral visits and leading nurturing programs whenever I can. Maintaining good relationships with the international community is an important ministry here. Attending receptions at the consulates of different countries and welcoming overseas church dignitaries have been a great privilege for me.

Many are interested in how my family and I are adjusting to life in Hong Kong. Hong Kong's lifestyle is very different from what we were used to in Toronto, and we are still experiencing cultural adaptation. Compared to Toronto, Hong Kong Island is very hilly and is filled with steep and winding streets. With more than seven million people, the crowds, noise and fast pace become a normal part of life. The city is cramped, with high-rise

office and apartment buildings erected next to each other. We are still adjusting to the climate, as it is very humid and hot and summer is exceedingly long. The work culture is intense, with many still at work at 7 or 8 p.m., with no signs of leaving for home on most days. School is demanding and very competitive. Children at the age of two are sent to workshop after workshop in preparation for school interviews, along with numerous tutorials for academic and interest learning. With the volatile economy, the high cost of living, the sky-rocketing housing market, the gap between rich and poor widening and a strong demand for political reforms, grievances and frustrations from different quarters are often voiced very publicly in society. Increasingly, the church is called upon to play both a prophetic and pastoral role in this much divided society.

The past year has been a time of tremendous learning for me and my family here in Hong Kong. It has been full of challenges and also full of opportunities. Clearly, God has been gracious to us and has sent many angels around us. Every day, we see God's guidance and provision, and it has been a journey of growth and grace for us. It is, without doubt, quite a privilege to be part of something so exciting in the kingdom of God here in Hong Kong. It is with a sense of great humility and thanksgiving that I continue this journey of faith. I am forever grateful for the many friends—clerical and lay—in the Diocese of Toronto, for your support and care, and for the joy of serving in such a great diocese. Please pray for us and for our ministry. If you ever visit Hong Kong, please do let us know. Drop me a line at dean@stjohnscathedral.org.hk. Come and worship with us at St. John's Cathedral. God bless you all.

Creation care takes root in diocese

Survey shows churches trying to be green

BY ELIN GOULDEN

THIS spring, Creation Matters, the diocese's environmental working group, asked parishes to complete an online survey of their commitment to, and practice of, creation care. Sixty-three parishes responded. The results indicate that concern for creation has become part of the life of the church in many ways, although much progress remains to be made.

More than half of the parishes said they were committed to creation care, either through a green committee, the influence of active individuals, or incorporated into the general operations of the church. "It is part of our stated values and vision and therefore part of how our council makes decisions," wrote St. David, Orillia.

More than half of the parishes have taken steps to measure and reduce their impact on the environment, either through a formal building audit or a more informal survey.

Almost all of the parishes had taken steps to improve their energy efficiency, from simply turning off the heat and lights when not in use to making major upgrades in heating, lighting and insulation. Several parishes said they were using their funds from the Our Faith-Our Hope campaign to make energy-saving retrofits.

Three rural parishes said they were holding winter services in their parish halls to conserve heat. "These services are very cozy, as we can smell the soup and coffee brewing," wrote St. Paul, Singhampton. "Everyone sits in the first or second row. More people attend knowing it will not be cold." All Saints, Collingwood, has installed solar panels, and a number of other parishes are exploring doing likewise.

The vast majority of parishes said they were committed to recycling and composting. More progress could be made in terms of water conservation, the survey showed, although a majority of respondents use non-toxic cleaning products whenever possible, and at least 20 per cent have installed low-flow toilets. Several parishes work to conserve water in their gardens, either by favouring hardier plants, using rain barrels to collect water, or watering sparingly in the early morning to reduce evaporation. Since most parishes surveyed maintain a gar-

den, such measures merit wide adoption.

More than half of parishes said they held at least one service a year with a focus on creation care, such as Earth Sunday, Rogation Sunday, Harvest Thanksgiving or the Feast of St. Francis. Several respondents indicated that environmental themes were woven into services throughout the year.

Similarly, more than half of parishes said they were involved in educating their congregations on ecological issues. This took a variety of forms, from bulletin inserts, newsletter articles and sermons, to special events, discussion series and workshops. At St. Athanasius, Orillia, a native elder was invited to speak on creation care, and a healing circle has been established with an emphasis on the healing of creation.

By contrast, only 27 per cent of respondents said they were involved in advocacy on environmental issues. When asked how the Creation Matters group could help their parish, nearly 80 per cent asked to be kept informed on environmental issues and advocacy campaigns. Two-thirds requested practical information on greening their buildings and operations. More than half wanted liturgical resources and children's resources with a focus on creation care. Many would appreciate a guest preacher, and one church suggested a panel of preachers, as is done for the Faithworks campaign.

Respondents said their greatest challenge was the need for greater education and awareness of the issues. They also noted the cost of upgrades to their buildings, the age of church buildings, and the need for greater engagement.

Overall, the results showed that churches around the diocese have started to take seriously God's call to safeguard, sustain and renew the life of the Earth. By identifying the challenges that remain and the areas in which we can help each other, we can more effectively strengthen this aspect of our mission.

A full report is available at www.toronto.anglican.ca/environmental-issues.

Elin Goulden is a member of Creation Matters and is the parish outreach facilitator for York-Credit Valley.



Poet Sonia di Placido reads from her work dealing with the writings of Hildegard of Bingen in Alexandra Park, Toronto. The poetry reading was part of a festival organized by St. Stephen in-the-Fields and the chaplaincy of Trinity College. PHOTO BY MICHAEL HUDSON

Faith, art, activism cross paths

Church, chaplaincy put on mini-festival

BY CAROLYN PURDEN

EARLIER this fall, St. Stephen in-the-Fields, Toronto, and Trinity College's chaplaincy collaborated to stage a mini-festival that looked at the intersections between faith, art and social justice activism. Events were held at Trinity College Chapel, St. Stephen's and nearby Alexandra Park. They included poetry readings, art installations, prayer and music.

At the start of the festival on Sept. 14, the Rev. Jesse Parker, former lead singer with the Crawling King Snakes and now the incumbent at St. Andrew, Scarborough, talked about the connections between punk and monasticism.

"Here's this person who's an ordained priest in the church, not only talking about his time in straight-edged punk but saying that, as he understands it, Christianity is profoundly anti-authoritarian," says the Rev. Maggie Helwig, the priest-in-charge of St. Stephen's and one of the organizers. "That's the kind of thing you don't often hear clergy saying."

Sculptures of Jesus, entitled Jesus the Beggar and Jesus the Prisoner, were on display at the church and the college chapel throughout the festival, which ran until Oct. 6. The chapel also featured a night of chant from eastern and western religious traditions.

Other events included a discussion by artist Robin Pacific on the tensions between art, faith and politics, and readings and a discussion about the theology of unknowing. The festival ended with a multi-voice performance installation at the chapel and an all-night reading of bpNichols's Martyrology and related texts at St. Stephen's.

The idea for the festival came out of conversations between Ms. Helwig and the Rev. Andrea Budgey, the chaplain at Trinity College and an honorary assistant St. Stephen's. The two priests hoped for several outcomes to the festival. For St. Stephen's, it was a way to build engagement with the community. In particular, the church wanted to make itself visible to students and show that it was open to the interests of the world and concerned about jus-

tice. For Ms. Budgey, the festival allowed her to show students that engagement with faith was not merely going to church, but also about engaging with aesthetic, political and ethical questions.

The mini-festival took about three months of planning and was supposed to be a one-off, says Ms. Budgey. But, she adds, "the more we work on it, the more potential there seems to be for making a recurring or ongoing business of this combination of areas."

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Brothers explore future of priory

More room needed for overnight guests

BY STUART MANN

VIEWED from the sidewalk, the Order of the Holy Cross Priory in Toronto is the picture of permanence. Formerly a grand Victorian house, the priory is a delightful sandstone and brick building with a deep porch and a tower. It is located in one of the city's most beautiful and affluent neighbourhoods, just a short walk from High Park.

But looks can be deceiving. The priory is entering a time of transition. "It's a lovely place to live, but it's not adequate," says the Rev. David Hoopes, one of six monks from the Order of the Holy Cross who live in the house. "It's simply not big enough. Despite being an ample Victorian house, it was built as a family house, not as a monastery."

With the help of an advisory committee, the order is exploring the future of the priory. One option is to sell the house and buy a bigger building elsewhere. Another possibility is to purchase a piece of land and build a monastery on it. A third option is to fix up the existing house and put an addition on the back for guests.

Whatever is decided, the brothers want to stay in the Greater Toronto Area. "We really do want to honour our commitment to be an urban ministry, if possible," says Brother David.

The Order of the Holy Cross is a monastic community of men in the Anglican tradition. It was founded by an Episcopalian priest, the Rev. James Huntington, in New York City in 1884. Its main monastery, affectionately called the "mother house," is in West Park, New York, on the banks of the Hudson River.

At the invitation of the late Archbishop Lewis Garnsworthy, the order came to Toronto in 1972 and opened its first house, located off St. Clair Avenue in the parish of St. Michael and All Angels. "Archbishop Garnsworthy wanted an order of men to establish an urban monastery in the diocese, and we were very eager to do so," says Brother David. "We had some Canadian brothers in the order, and we had enjoyed a very warm relationship with the Anglican Church of Canada."

A little more than a year after their arrival, the brothers moved to a new house on Humewood Avenue. They remained there until 1984, when they bought the current priory, located at 204 High Park Ave. The house was owned by St. John, West Toronto, which is located next door.

Since their arrival in Toronto, the brothers have served the dio-



The Order of the Holy Cross Priory, located near High Park in Toronto, provides room for monks and overnight guests. PHOTOS BY MICHAEL HUDSON

cese in a number of ways, including as parish priests, mission leaders, teachers and spiritual directors. Six brothers currently live in the priory and a seventh, the Rev. Brian Youngward, lives in the parish of St. Paul the Apostle, Rexdale, where he is the incumbent.

In addition to their duties outside the priory, the brothers are expected to take part in four prayer services and the Holy Eucharist daily and devote an hour to private meditation and an hour to studying scripture and theological writings. They take part in the chores of the house, including cooking, and attend meetings of the order.

As Benedictines, one of their most important tasks is to provide hospitality. "St. Benedict taught that every guest was to be received as though he or she were Jesus Christ," says Brother David.

In their current house, that is proving ever more difficult to do. Like many monasteries across North America, the priory has experienced a surge in interest from individuals and groups who want to go on retreat. With space for only two overnight guests, it cannot keep up with demand.

"I get requests all the time from people wanting to stay, and I have to tell them that we can only take two," says Brother David, who, in addition to being the prior, is also the house's guest master. By contrast, the order's three other monasteries (there are two in the United States and one in South Africa), each have room for 20 to

40 guests.

Brother David says people want to go on retreats at monasteries and convents because "there's a hunger for spirituality and a desire to be in community." He says the Order of the Holy Cross appeals to people because it is diverse and inclusive. "We are of different backgrounds, races, ages, cultures and even churchmanship. People assume we're all Anglo-Catholics, but that isn't the case. We also try not to be judgmental."

In addition to providing hospitality, the order also hopes to attract more men to the monastic life. "That means we have to be very intentional in our recruitment, including having adequate facilities," he says.



The Rev. David Hoopes speaks at a celebration of the order's 40th anniversary in Canada at St. John, West Toronto.



From left, the Rev. Brian Youngward, Jacqueline Daley of St. John, West Toronto, the Rev. Canon Leonard Abbah and the Rev. Richard Vagione enjoy the order's 40th anniversary celebration.

He describes the Benedictine tradition as "very down to earth. It's not exotic. It's grounded in the here and now, but it's enriched by centuries of steady prayer and involvement in society."

As the brothers discern a way forward, they are supported by about 200 men and women across Canada, called "associates," who follow a rule of life that involves prayer, study and retreat. They pray for the brothers and provide financial assistance as they are able. The brothers also work with the Sisterhood of St. John the Divine in Toronto and the Community of the Sisters of the Church in the Diocese of Niagara.

As they explore the future of their priory, Brother David feels confident that the order will con-

tinue to serve in the diocese for years to come. "We've always felt very welcomed in the Diocese of Toronto and the Anglican Church of Canada, and we've always felt that we've been wanted here and to be part of the life of the church here. We want to do everything we can to ensure that that happens."

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CANADA BRIEFS

Centre launches ① fundraising campaign

Sorrento Centre, the historic retreat and conference centre on the shores of Shuswap Lake in the Diocese of Kootenay, has launched a \$6 million fundraising campaign to revitalize the facility, which has housed thousands of guests over the past 50 years. Plans include almost \$3 million in new and renovated buildings, and \$3.2 million to support programs. Donations will also be used to establish an endowment fund to ensure the sustainability and growth of leadership programs for youth.

The Highway

Church grows food for community ②

St. Peter, Williams Lake, in the B.C. interior, is feeding the community and helping the environment by taking part in a community garden located next door to the church. "We have grown beans, carrots, potatoes, radishes, lettuce, squash and cucumbers for donation to the community," says Brian LaPointe, a member of St. Peter's. Most of the food is given to the Salvation Army's foodbank, he says.

The Anglican Link

Cleric and family live off the grid ③

The Rev. Shawn Beck and his family have moved to a small, off-the-grid farm north of Battle-



ford, Saskatchewan, in search of a simpler and more environmentally sustainable lifestyle. Mr. Beck recently wrote on his blog that he was surprised by how much death would be involved in living off the land. "From the weeds pulled to the pigs butchered to the caragana harvested to the poor little mouse that I was forced to decapitate with a hatchet, there is a heck of a lot of death-dealing involved," he wrote. He is developing rituals of "last rites" for the animals that will be butchered this fall, "but at the end of the day, my inner theologian is still not entirely comfortable with the place of death in this mortal life."

Saskatchewan Anglican

Women still helping Haiti's homeless ④

Women at St. Andrew's in the Diocese of Huron continue to crochet bed mats for Haitians in Jacmel, south of Port-au-Prince, who were left homeless by the earthquake in 2010. To date, they have provided 159 bed mats, 77 small mats to be used as seats for schoolchildren, and 64 school bags filled with supplies. They planned to send a shipment of supplies in October.

Huron Church News

Diocese surpasses fundraising goal ⑤

The Diocese of Ottawa's fundraising campaign, Growing

in Faith Together (GIFT), has surpassed its goal of \$12 million. Grants are now flowing back to the parishes. Churches are using the grants in a number of ways, from hiring a pastoral assistant to minister to the homeless to starting up a lunch program for seniors in the parish. "GIFT is at work in our communities, providing support and changing lives," says Jane Scanlon, the diocese's stewardship development officer.

Crosstalk

Christians repair homes on Staten Island ⑥

Twelve people from Anglican churches in Montreal volunteered to help rebuild houses on

Staten Island, New York, that were destroyed by Hurricane Sandy. The houses are owned by people who cannot afford to rebuild them. They worked with the Mennonite Disaster Service. "It was a great experience working with a group of young Mennonite men from Ontario who also volunteered," said Sam McLauchlan. "We installed insulation and drywall, plastered drywall, painted and worked on roofs. Most of us came with a few skills in these areas but learned on the job."

Montreal Anglican

Bishop decries loss of rail service ⑦

Via Rail's decision to suspend passenger service along the Gaspé Peninsula could do irreparable harm to the people and communities of the region, says Bishop Dennis Drainville of the Diocese of Quebec. "I have lived in the Gaspé region for nearly 20 years," he says. "This battle takes place regularly because governments, in their haste to find resources for urban areas, are quite willing to deprive rural citizens of even the most basic and essential services." The loss of passenger service between Matapédia and New Carlisle deprives citizens of an affordable way to travel, he says. The bishop is calling on the federal government to re-invest in passenger rail by increasing Via Rail's budget immediately and to intervene with the crown corporation to ensure the vital transportation link between Gaspé and the rest of Canada is restored and maintained.

The Gazette

We're getting into the habit of inviting people to church

Continued from Page 4

made me very curious, and I pestered my brother-in-law with questions. With the sketchy information he provided, I guessed that St. Timothy, North Toronto, is the church they now attend. So I got on the phone, called the incumbent, the Rev. Canon Greg Symmes, and asked if he knew my nephew (I am withholding the names of my relatives). "Oh yes, I know him," replied Greg. I wonder if they have an intentional way of welcoming new members. You see, I don't know everything that goes on in York-Scarborough. How nice to have good surprises!

I wrote this opinion piece right after Back to Church Sunday, at the end of September. I actually presided at two Back to Church Sunday services because one church moved it up to Sept. 22. Neither church went over the top but both had people there for the first time. You will have no-

ticed already that we bishops did not do any publicity stunts like passing out invitations in full vestments, although some churches used creative means of inviting people to this service. My understanding is that, after some years of dedicating one Sunday to invite people to church, the movement has changed direction to providing resources for churches to invite people to several Sundays—indeed, to get into the habit of inviting people all the time. The name of this new direction, I was told, is "Spirit of Invitation."

Back to Church Sunday has proven to increase church attendance throughout the Christian world. With the reported statistics in the Diocese of Toronto and a retention rate of around 10 per cent, we have added 250 people as regular worshippers each year. That is equivalent to planting two pastoral-size churches

every year we took part in Back to Church Sunday. But the benefit for me is not so much the people who came on those Sundays and the people who stayed afterwards, but in the increasing number of people who invited friends, and in the spirit of invitation itself that is changing our church culture.

These two incidents out of my own family experience embody the spirit of invitation. St. Timothy succeeded in attracting two young people to their congregation because my nephew and his girlfriend felt welcomed. First, the worship experience met their expectation. Secondly, their presence was noticed. And thirdly, someone bothered to speak to them, and got to know them well enough to get their address. Finally, the people of St. Timothy went over the top in sending them altar flowers, usually reserved for the sick, the shut-ins,

or a visiting episcopal spouse. For my brother-in-law, the invitation to church grew out of a Christian couple who apparently live a life of hospitality and neighbourliness. Speaking about faith, and speaking about church, grew naturally out of a friendly relationship. Did years of Back to Church Sunday contribute to that? I don't know. But the spirit of invitation arises out of a confidence in our faith and our church, a confidence that our church life is valuable and worth sharing. Contrary to the mythology we build up around ourselves, invitations to faith events or gatherings need not be contrived and heavy, but can be done gracefully, naturally and with style.

"But your relatives are already Christians; they are Anglicans, for heaven's sake!" you say. "What about the people who have never darkened the door of

a church and know nothing about the Christian faith?" Good point! It is harder to reach people who have no Christian experience. However, we will not even begin unless we can overcome our natural shyness and inward-looking preoccupation. We will not take the first step unless we can reach the comfort zone of welcoming and start inviting people. We will never grow unless we adjust our attitude to want to reach out to people who are not yet in the circle. Growth is actually the sign of all living things, including a living faith and a living church. One step at a time, my friend! That is the goal of the spirit of invitation. Some people and some congregations are well on their way, and I am confident that all of you can have it as well.

All living things grow; so will our churches. O Lord, open our lips...

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Suits help ex-inmates find work

Prison ministry teams up with men's clothing chain

BY SUSAN MCCULLOCH

THROUGH a partnership with Moores Clothing for Men, the Bridge Prison Ministry in Brampton helped to distribute more than 800 items of clothes in September to 250 men who are making the transition from prison and unemployment to the workforce.

Earlier this year, Moores issued a challenge to its customers to drop off new or gently-used suits, sport jackets, pants, shirts, ties and accessories. The clothes would be given to men in job training and employment readiness programs offered by about 50 agencies across the country, including The Bridge. In exchange for their donations, customers received a discount toward their next purchase of clothing.

"When our guys are released from prison, they come out wearing the clothes they were arrested in," says Garry Glowacki, the executive director of The Bridge. "Nobody is going to take a chance and hire someone who isn't appropriately dressed for an interview. New clothes make a world of difference, especially to those who have never worn or owned a suit. The men's self-confidence is boosted and prospective employers respond very positively to that. We are grateful to everyone who donated to this program for helping to give our guys a second chance."

The clothes were given away on Sept. 13-14 at Grace Place City Church in Brampton. The event was hosted by The Bridge, Regeneration and the John Howard Society.



From left, Gary Glowacki of The Bridge and Ted Brown and Natalie Persad of Regeneration stand with clothes at Grace Place City Church in Brampton. At right, a man seeking work tries on a jacket, assisted by a volunteer. PHOTO BY MICHAEL HUDSON

ciety.

The Bridge is supported by FaithWorks, the diocese's annual outreach appeal. To make a secure online donation in support of The Bridge or any of the 16 FaithWorks Ministry Partners, visit www.faithworks.ca.

Susan McCulloch is the FaithWorks Campaign Manager.



Cathedral Centre wins award

BY CAROLYN PURDEN

THE new Cathedral Centre has been named a winner of the 2013 Toronto Urban Design Awards. The glass-and-brick building, located beside St. James Cathedral at 65 Church Street, won an Award of Excellence in the Public Buildings in Context section.

The judges commended the building as a thoughtful response to the changing demands of community and ecclesiastical life in the heart of the city. "Set back from the street, the project introduces a layering of landscape elements to accommodate pedestrian arrival and parking, and sets the new building elegantly within the St. James Cathedral complex," they said.

The Cathedral Centre is becoming known not only as a meeting and special event venue, but as a conference destination as well, thanks to significant promotion by Tourism Toronto. In the summer, the organization brought 160 conference and event planners from across North America to the building to show it off. They not only requested that their evening start with a tour of the cathedral, but they also made a donation to its outreach programs.

Dean Douglas Stoute was inter-



The new Cathedral Centre at night. PHOTO BY MICHAEL HUDSON

viewed about the Cathedral Centre in Ignite Destinations, a Toronto guide for meeting and event planners. "It's a tapestry, and it's reflective of life in the city" he said of the building. He ensures that everyone—from the corporate executive to the homeless person—is treated with equal dignity and respect under this roof.

Janet Hogan, venue coordina-

tor for the Cathedral Centre, notes that when the building was being planned, it was intended to generate revenue for community programs. Since it opened last year, its rooms have been booked by groups from across Canada and even as far away as Australia. "All the activity at the Cathedral Centre is the cathedral's vision about the space coming to life," she says. "It's very exciting."



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Archbishop Carey in Thornhill

The Most Rev. George Carey, the 103rd Archbishop of Canterbury, will be the celebrant and preacher at Holy Trinity, Thornhill's Sunday morning service on Nov. 3. The service begins at 10 a.m. and everyone is invited, says the Rev. Canon Stephen Fields, incumbent. Archbishop Carey will be the guest of Holy Trinity School, Richmond Hill, during November. He was the Archbishop of Canterbury from 1991 to 2002. For more information, visit Holy Trinity's website, www.holytrinity-thornhill.ca.

Bishop's new ministry celebrated

There was a sense of excitement in the air at All Saints, King City, on Oct. 15 as a large crowd gathered from across York-Simcoe to celebrate the new ministry of Bishop Peter Fenty. The home choir was swelled with singers from five other churches and the rafters were raised for some of the finest Anglican hymns. As presider and preacher, Archbishop Colin Johnson reminded the congregation of the role and duties of a bishop, and encouraged them to support and uphold Bishop Fenty in his new ministry among them. There was a huge turnout of clergy. Bishop Fenty's wife Angela and their children were also in attendance and were introduced to the congregation. Afterwards at the reception, Bishop Fenty reiterated his own excitement about beginning his ministry in York-Simcoe. He also made light of the joys of finding his new parishes with the sometimes inaccurate help of a GPS. The regional deans presented Bishop Fenty with a gift certificate from The Globe Restaurant in Rosemont, one of York-Simcoe's finest, so that he might get a night or two out with Angela and experience the joys of rural ministry. He is in the prayers of all of his new parishes as he leads them in the footsteps of Jesus Christ.

Uxbridge church busy over summer

St. Paul, Uxbridge's outreach committee had a very busy summer. Two members organized volunteers to act as guides for Open Doors. This event helped to share the church, built by local craftsmen in 1887, with visitors.



BIG STRETCH

Children cheer at the Vacation Bible School held by St. Peter, Churchill, in July. About 30 children from the parish and the surrounding area took part in the week-long gathering.



A clown makes balloon creations for young people at St. Paul, Uxbridge's barbecue in the summer. In other church events, volunteers guided visitors on tours of the church and parishioners held a car rally.

On Aug. 14, the third annual barbecue for Stonemoor Day Care Centre's students, parents and teachers took place on the church grounds. The parents appreciated being fed while the children were entertained by a clown. Each child received a balloon and a bookmark.

The following Sunday, the church held its second annual car rally and barbecue. Following the blessing of the cars, drivers set off into the surrounding countryside. The rally ended with food and fellowship. The winners were the Rev. Dana Dickson and her husband, Stewart Bond. Everyone received a prize. They enjoyed themselves so much, they are already talking about next year's rally.



COLOUR AND LIGHT

Marilyn Pearce, Bishop Philip Poole and Bill Ford stand beside a new stained glass window at St. James the Apostle, Brampton. Ms. Pearce and Mr. Ford, both parishioners, took 200 hours to create the window, which shows the church's crest. The window is now installed in the church. PHOTO BY CLAIRE FORD



CONFIRMED

Bishop Philip Poole joins clergy and the confirmation class of St. John the Baptist, Dixie, Mississauga, in the summer. From left: Elke Cruikshanks, Isaiah Chung, the Rev. Daniel Brereton, Virginia Bartlett, Bishop Poole, the Rev. Steven Mackison, Miranda Ty-Hunter, Kelly Nihda and Jenna Sheppard. PHOTO BY MICHAEL HUDSON

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A note from
Amit Parasar
former columnist for
The Anglican:

"Some of you may have noticed that I'm no longer writing for *The Anglican*. If you want to continue reading my work, visit my website at www.amitparasar.com. You'll be able to easily find my old columns for *The Anglican* as well as new material."

Day equips Anglicans for outreach work

Speakers, workshops focus on social justice

BY BOB BETTSON

AS a nurse at Sanctuary, a Christian outreach program in downtown Toronto, Keren Elumir helped care for people at drop-in programs, on the street and at weekly health clinics, whether it involved washing feet, doing new dressings or stitching up wounds.

A member of the Church of the Resurrection, Toronto, she believes real outreach means going outside of our comfort zone. "Jesus didn't just wait for people to come to him," she said.

Ms. Elumir was the keynote speaker at the diocese's annual Outreach Networking Conference, which brought together about 150 people on Oct. 5 at Holy Trinity School in Richmond Hill. Participants came from across the diocese, and one even got up at 5:30 a.m. to drive from Huntsville.

Ms. Elumir said that before Christians jump into social justice issues, they need to "weep" with people who are struggling for justice, and listen to their stories.

"You need to know the people you are fighting for."

Participants at the conference could attend workshops on a variety of subjects, including the Pikangikum water project, climate change, solidarity with people in poverty, spirituality and social justice, anti-poverty activism, restorative justice, greening parishes, and justice and inclusion.

Murray MacAdam, the diocese's Social Justice and Advocacy consultant, said the annual conference, in its 13th year, continued to be important for people as a "once-a-year chance to learn more about issues and meet others who share their interest."

He said social justice work in a parish can be "lonely at times," but enthusiasm at the conference had remained high, in part because it was an opportunity to network. He noted that for the first time, an anti-poverty workshop was led by a person, Sharon Norman, who receives social assistance. "We are walking alongside people," he said.



Keynote speaker Keren Elumir says Christians need to 'weep' with those who are struggling for social justice. At right, Bishop Mark MacDonald, standing, and the Rev. Bob Holmes take part in a workshop. PHOTOS BY MICHAEL HUDSON

Bishop Mark MacDonald, the national Anglican Indigenous Bishop, talked about solidarity between indigenous people and "settlers" as a way of "walking the talk" of reconciliation. "I like to think the Anglican Church of Canada is waking up from a long, horrible sleep, where nightmares became realities," he said. Now, he said there is a chance of reconciliation, which is not just a task for indigenous people, but for non-indigenous people as well.



He believes this is a "moment of rediscovering where God has planted seeds of hope." He said indigenous people "have never given up a spiritual sense of author-

ity and stewardship of the land." That means resource extraction issues in Canada and throughout the world will be a test of justice for indigenous people.

Teams keep peace

BY BOB BETTSON

WHEN we think of Christian peacemaker teams, we think of people travelling to hotspots like Afghanistan or the Middle East. But the Rev. Bob Holmes, a Roman Catholic priest, told a workshop on solidarity with aboriginal people in Canada that there is much work to do inside Canada.

He gave a case study on a recent clash between aboriginal people in Elsipogtog, New Brunswick, and companies doing seismic testing for fracking near a reserve. (Fracking is a controversial process that injects water and chemicals into the ground to extract natural gas.)

Mr. Holmes said Christian Peacemaker Teams were called in by the Mi'kmaq First Nation after a June demonstration to stop the seismic testing. Protesters had blocked a road used by large testing vehicles called thumpers. The RCMP had arrested 32 people who refused to leave the road. "The RCMP was not gentle, not respectful" of the first nations



Workshop participants discuss solidarity with people in poverty.

demonstrators, he said.

The Christian Peacemaker Teams, who are invited to help where there is a possibility of violence, arrived at the start of July and began talking to all the parties involved—to Anglophones and Francophones in nearby communities, to indigenous people, to the RCMP and to the companies doing the testing for fracking.

He said that while the companies had permission to do the testing, which was done on crown land, local residents, including indigenous people, all wanted the tests stopped while environmental tests were done to determine if there would be any damage.

The peacemaker teams ran non-violence training. There were more demonstrations but fewer arrests. Seismic testing stopped in August but began again in September. The Mi'kmaq chief ordered the eviction of anyone preparing for fracking. So the dispute goes on, but without much media attention, since Irving Oil controls the local media.

Mr. Holmes said there is much solidarity work to do with aboriginal people in Canada. He has also been part of Christian Peacemaker Teams in Grassy Narrows, Ontario. Other teams this year have gone to Colombia, Iraq and Israel.

Groups feel chill from federal government

BY BOB BETTSON

ONE of the challenges facing churches as they pursue justice issues is the atmosphere of "chill," particularly with the Harper government, said Joe Gunn, executive director of Citizens for Public Justice (CPJ).

The ecumenical Christian group, which just celebrated its 50th anniversary, moved its offices from Toronto to Ottawa to increase its efforts to influence the federal government.

Mr. Gunn told a workshop that since the Conservatives won a majority in 2011, it has been difficult to do advocacy because there has been less consultation with the government than in the past.

He said Christians are needed more than ever to address social and economic justice issues, but church groups like Kairos have lost federal funding, and the Canadian Revenue Agency has been given \$7 million to audit environmental groups to make sure they aren't "too political."

Mr. Gunn said he took two CPJ interns to Parliament Hill recently and they observed scientists, some with their mouths symbolically taped, demanding support for scientific study in the interest

of the public good.

CPJ has worked hard on poverty and climate change issues to bring Christian concerns to federal legislators, he said. However, the current government believes it can ignore churches because their leaders don't represent their members' views.

That's why Mr. Gunn believes educating parishes about advocacy is necessary. The church should encourage local faith communities to work on links between faith and social justice.

Within parishes, there seemed to be four different attitudes towards justice work, he said. One group believes it is "insidious," believing faith and politics don't mix. Another, larger group, believes social justice is "irrelevant" and not a core issue for the church. A third group sees justice as an "incidental" part of mission. The final group includes those who believe justice is an "integral" part of the Gospel. The task of the fourth group is to connect with parishioners who fall into the second and third groups.

Workshop participants agreed that social justice work was challenging in the current political climate, but that it can move forward with prayer and with efforts geared to a particular community.

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

Worship

NOV. 1 – All Saints' Day Procession and Solemn Eucharist at St. Thomas, 383 Huron St., Toronto, at 6:15 p.m. Choral music: Mass for Double Choir by Frank Martin; motet "O quam gloriosum" by Tomás Luis de Victoria. Organ music by Marcel Dupré. Call 416-979-2323 or visit www.stthomas.on.ca.

NOV. 1 – All Saints Evensong at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m., followed by light supper at 6:30 p.m. From 7 to 8 p.m., Linda Dixon, new Executive Director of the Stonegate Ecumenical Community Ministry, looks at what can be done to alleviate poverty, inadequate housing, literacy challenges and the lack of food security in the Stonegate area of south Etobicoke. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

NOV. 3 – Requiem for All Souls at St. Thomas, 383 Huron St., Toronto, at 7 p.m. Music: Requiem by Maurice Duruflé.

NOV. 3 – The Most Rev. George Carey (Lord Carey), the 103rd Archbishop of Canterbury, will be the celebrant and preacher at the 10 a.m. service at Holy Trinity Church, 140 Brooke St., Thornhill. For more information, visit www.holytrinity-thornhill.ca.

NOV. 23 – Young Anglicans are invited to the first Annual Youth Worship Experience for the York-Scarborough Area, at St. John, York Mills, 19 Don Ridge Dr., Toronto, 4-8 p.m. Reflect on your faith, renew hope and embrace God's love. If you would like to get involved in the event, contact Robert Robinson at yorkscarboroughyc@gmail.com.

DEC. 2 – Advent Choral Evensong at St. Olave, Swansea, 360 Windermere Ave., 4 p.m. with St. Olave's Choir. Followed by classical and light music with clarinetist Helen Russell, accompanied by Karen Quinton at St. Olave's newly acquired vintage grand piano. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

Meetings

NOV. 16 – Propitiation, a fellowship for LGBT Anglicans and their friends who prefer the Book of Common Prayer, will hold its annual meeting at 7:30 p.m. Said Evening Prayer (BCP), followed by potluck and discussion on changing the marriage canon. The location is 34 Little Norway Cresc., Unit 117 (Bathurst & Queen's Quay area). RSVP to 416-977-4359 or iveson47@hotmail.com.

Fundraisers

NOV. 2 – All are invited to a fundraising dinner in support of Emily's House Children's Hospice at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, at 6:30 p.m. Roast beef and apple crisp. The guest speaker will be Rauni Salminen, executive director of

the Philip Aziz Centre for Hospice Care. Tickets are \$40. Call 416-485-0329.

Advent

NOV. 30 – 10th Annual Advent Luncheon for Threshold Ministries at the Richmond Hill Golf & Country Club, from 11:30 a.m. to 2 p.m. A special celebration of Bruce Smith's 37 years of ministry. RSVP by Nov. 15 to 1-888-316-8169.

DEC. 8 – St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, will hold its annual Advent Carol Service at 8 p.m. Music by Rachmaninoff, Causton, Batten, Bach, MacMillan, Skempton and Chilcott, will be presented by the choir of St. Martin's, under the direction of Jack Hattey, with organ and trumpet accompaniment. Collection will be taken and donated to an outreach facility in our parish. Call 416-767-7491.

Drama/Poetry

NOV. 1, DEC. 6 – St. Matthew, Islington, 3962 Bloor St. W., Toronto, is holding a CADENCE for the community on Nov. 1 and Dec. 6, 8 – 9:30 p.m. in the gym. The events will celebrate many different kinds of artistic expression, including music, painting, poetry and baking, in a coffee house setting. The admission fee is \$5. If you are interested in performing/submitting your art for a Cadence event, contact 416-231-4014.

NOV. 13 – The St. Thomas Poetry Series marks its 25th anniversary. All are invited to a reading at St. Thomas, 383 Huron St., Toronto, at 8 p.m. For more information, visit stthomaspoeetryseries.com.

DEC. 6-8, 13-15, 20-22 – The Christmas Story, a Toronto tradition since 1938, celebrates its 76th season. Professional musicians and a volunteer cast present this hour-long pageant at Holy Trinity, Trinity Square. Friday evenings, 7:30 p.m.; Saturday evenings Dec. 14 & 21, 7:30 p.m. Saturday and Sunday matinees, 4:30 p.m. Sunday evening, 7:30 p.m. December 22nd only. Suggested donation: \$20 adults, \$5 children. To reserve, email christmasstory@holyltrinitytoronto.org, visit www.thechristmasstory.ca or call 416-598-8979. The Church is wheelchair accessible. American Sign Language interpretation at selected performances.

DEC. 14 – St. Theodore of Canterbury, 111 Cactus Ave., North York, presents the fifth annual reading of "A Christmas Carol," at 7:30 p.m. Start your Christmas Season with Dickens' classic story of redemption. Music by "The Tunes" Instrumental Ensemble. All proceeds to benefit North York Harvest Food Bank. Tickets \$10 at the door or call 416-222-2461.

Educational

NOV. 2 – You are invited to attend a quiet day entitled the Satisfied Soul, at St. Luke, Dixie South, Mississauga, facilitated by the Rev. Carol Langley and Wendy Passmore. Time: 9:30 a.m. – 3 p.m. Cost of \$35 includes lunch/snacks/materials. Register at cdlangley@sympatico.ca or Carol at 905-846-2952.

NOV. 3-5 – All clergy are invited to the Toronto Festival of Preaching, an event sponsored by Yorkminster Park Baptist Church, in



CELEBRATION

St. John's Cemetery, operated by St. John the Baptist, Norway, in Toronto, celebrated its 160th anniversary on Sept. 15. The celebration included a service at the church, lunch, children's entertainment, a historical walk and music. Enjoying the festivities are Archbishop Terence Finlay, who presided at the service, the Rev. Canon Cheryl Palmer, director of Cemetery Ministries, and the Rev. Geoffrey Sangwine, incumbent of St. John, Norway. At right, children take part in a scavenger hunt. PHOTOS BY MICHAEL HUDSON



association with Emmanuel College, Trinity College, McMaster Divinity College, Wycliffe College, Huron College, Tyndale Seminary, Knox College and Colgate Rochester Crozer Divinity School. Keynote speakers will include the Rev. Dr. David J. Lose, the Rev. Dr. Jana L. Childers, the Rev. Dr. John M. Buchanan, and the Rev. Dr. Paul Scott Wilson. For more information, call 416-922-1167.

NOV. 5 – Holy Trinity School, 11300 Bayview Ave., Richmond Hill, presents Lord Carey of Clifton as part of its Evening Speaker Series, at 7 p.m. He will reflect upon the remarkable experiences he had and the compelling personalities he encountered during his tenure as Archbishop of Canterbury. RSVP by Oct. 30 at occ.hts.on.ca/lord_carey.

NOV. 8-10 – If you are a Christian man seeking fellowship with other Christians, come to the Flame 2013 Conference at Jackson's Point Salvation Army Conference Centre. Three days of small group discussion, praise and worship, thematic talks from the Rev. Canon Harold Percy, and quiet time. For first-time participants, the cost for the entire weekend, including all meals, is \$135. For more information, visit www.toronto.flameconference.ca or contact Robert Hardisty at bn-hardisty@rogers.com or 905-223-1002.

NOV. 12, 26 – St. Simon the Apostle, 525 Bloor St. E., Toronto, will

host a series of evening lecture/discussions on "Genocide in the 20th Century and the Church's response." On Nov. 12, 7 to 9 p.m., Bishop Mark MacDonald will talk about residential schools in Canada. On Nov. 26, the Rev. Canon Harold Nahabedian will discuss the Armenian Genocide during the First World War. The series will continue in the New Year, on Jan. 14 (Holocaust) and Jan. 28 (Rwanda). For more information, contact the church at 416-923-8714, ext. 201, office@stsimons.ca or www.stsimons.ca.

Sales

NOV. 2 – St. Barnabas, Chester, 361 Danforth Ave., Toronto, will hold its St. Barnabas Market from 10 a.m. to 3 p.m., featuring baked goods, jams and jellies, and artisanal crafts, together with light refreshments. For more information, call 416-463-1344.

NOV. 2 – St. Joseph of Nazareth, 290 Balmoral Dr., Brampton, will hold its annual Christmas Bazaar, from 9 a.m. to 2 p.m. Raffle, bake table, tea room, jewellery, books, toys. Call 905-793-8020.

NOV. 2 – St. Nicholas, Birch Cliff, 1512 Kingston Rd. (east of Warden), Toronto, will hold a Christmas Bazaar from 12 until 3 p.m. Crafts, baked goods, candies and preserves, books, attic treasures, lunch. Call 416-691-0449 or visit www.stnicholasbirchcliff.com.

NOV. 2 – St. John, 11 Temperance St., Bowmanville, is holding its annual Snowflake Bazaar from 10 a.m. to 2 p.m. Lunch room, silent auction, bake sale, handmade crafts and knits, attic treasures, jewellery and white elephant table. Call 905-697-2460.

NOV. 9 – Christmas Bazaar at the Church of Our Saviour, 1 Laurentide Dr., Don Mills, 10 a.m. to 1 p.m. Baking, jams, preserves, soups, knitted items, gingerbread house raffle and hostess baskets raffle. For more information, call 416-385-1805.

NOV. 9 – "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. Knitted and sewn goods, baking, preserves, jewellery, Christmas crafts and decorations, wood working, silent auction, food, and music. Free admission. Donations of non-perishable food for the Deacon's Cupboard food bank are welcome. For more information, call 905-828-2095.

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

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PRAYER CYCLE

DECEMBER

1. Holy Trinity School
2. Samaritan House Community Ministries, Barrie (FaithWorks)
3. Lakefield College School
4. Trinity College School
5. Officers of the Diocese of Toronto
6. Havergal College
7. Kingsway College School
8. Royal St. George's College

IN MOTION

Appointments

- The Rev. Maggie Helwig, Priest-in-Charge, St. Stephen in-the-Fields, Toronto, Aug. 1.
- The Rev. Greg Fiennes-Clin-ton, Interfaith Officer for the Diocese of Toronto, Sept. 1.
- The Rev. Ruthanne Ward, Interim Priest-in-Charge, St. Mary, Richmond Hill, Sept. 1.
- The Rev. Canon Dr. Tim Elliott, Interim Chaplain at Royal St. George's College, Toronto, Sept. 3.
- The Rev. Pamela Lucas, Honorary Assistant, St. Leonard, Toronto, Sept. 8.
- The Rt. Rev. Douglas Blackwell, Honorary Assistant, St. Thomas, Brooklin, Sept. 15.
- Mr. Paul Seddon, Verger at St James Cathedral, one of the Archbishop's Domestic Chaplains, Sept. 15.
- The Rev. Milton Dorman, Honorary Assistant, St. Matthew, Islington, Sept. 22.

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9. The Work of the ACW
10. St. Clement's School
11. The Diocesan Archives
12. Beverley Lodge (LOFT)
13. Diocese's Stewardship Development Department
14. Diocese's Congregational Development Department
15. Diocese's Administration and Property Support Department
16. Raising up of Vocations
17. Diocese's Mission Strategy Group
18. Diocese's Working Group on Justice and Corrections

19. Campaign Against Child Poverty (Justice Partner)
20. Bishop's Committee on Prayer
21. Postulancy Committee
22. Diocesan Ecumenical Officers
23. Doctrine and Worship Committee
24. Christmas Eve
25. Christmas Day
26. Church of the Incarnation
27. Ascension, Don Mills
28. Our Saviour, Don Mills
29. St. Christopher, Richmond Hill
30. Chaplains to police and firefighters
31. For the homeless

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

- Holy Family, Heart Lake (York-Credit Valley)
- St. Andrew, Alliston – Associate Priest (York-Simcoe)
- Christ Memorial Church, Oshawa (Trent-Durham)
- St. Peter, Scarborough (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing (not receiving names):

- Parish of Bobcaygeon, Dunsford & Burnt River (Trent-Durham)

Retirement

- The Rev. Patricia Blythe has retired. Her last Sunday at St. George on-the-Hill, Toronto, was Oct. 6.
- The Rev. Rob Sweet has announced his retirement. His last Sunday at St. Paul, Brighton, will be Nov. 24.

- The Rev. Dr. Roland Kawano, Honorary Assistant, St. Hugh and St. Edmund, Mississauga, Sept. 29.
- The Rev. Ruth Knapp, Interim Priest-in-Charge, St. Paul, Brighton, Dec. 1.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Ms. Mary Conliffe.

First Phase - Parish Selection Committee in Formation (not yet receiving names):

- Holy Spirit, Dixie North, Mississauga
- St. George on-the-Hill, Toronto
- Parish of Roche's Point
- St. Mary, Richmond Hill
- St. Matthew, Oriole
- Christ Church, Scarborough
- Lakefield College School -- Chaplain

Prayers sent after bombing

Archbishop Colin Johnson expressed shock and sadness after two suicide bombers killed at least 80 people and injured 120 at an Anglican church in Peshawar, Pakistan, in September. In an email to Bishop Humphrey Peters, the bishop of the Diocese of Peshawar, Archbishop Johnson wrote, "My prayers and those of the people of the Diocese of Toronto are being offered today for you and your people and all Christians in Peshawar in light of the horrific attacks at All Saints Church. May the wounded be healed, the

grieving find consolation and the dead be granted peace. May the peace of Christ triumph over the powers of hatred and violence. May you be granted courage, strength and hope as you provide faithful leadership to your people in this time of sorrow and crisis." Bishop Peters responded in an email, saying, "Kindly do keep the injured ones in your very special prayers. Some of them are still in critical condition. One young man died the day before yesterday and a young girl died a day earlier. Thank you once again."



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Monarchy has twists, turns

The advent of the monarchy in Israel was never popular with the Deuteronomic historians who were the final editors of the Hebrew Bible. As they brought together the various sources, they seemed to alternate between pro-monarchic and anti-monarchic stories. The weight of evidence suggests the anti-monarchic view prevailed.

The prophet Samuel was reluctant to anoint Saul as the first king, but he felt compelled to do so by God. The Israelites believed that God was their king and an earthly king was unnecessary. However, if they were to be united and survive as a nation, they would need a monarchy.

There are three occasions in Samuel where Saul became king. The first occasion was a private anointing by Samuel in 1 Samuel 9. Saul's election by lottery is recorded in 1 Samuel 10. The third instance was in 1 Samuel 11, when Saul was victorious in battle over the Ammonites and was elected by popular demand. These may have been complementary ways of securing the office, or they may have been competing accounts from different sources.

Saul was a striking figure. He was tall and handsome and a winner of battles. He was charismatic and associated with ecstatic prophesy. He was from the tribe of Benjamin. This was the tribe that was almost obliterated in the Book of Judges.

Saul was a popular choice until David appeared on the scene, and then his popularity decreased. His ecstatic utterances appeared as the ravings of a lunatic. Saul became depressed and defensive and was insanely jealous of David. He even tried to destroy him.

There are three different passages about David making his appearance. In the first account, Samuel secretly anointed David as the future king of Judah (1 Samuel 16:13). He does this while Saul is still alive. In the second account, David is summoned to play music for Saul, who is suffering depressive fits. Finally, we see David as the youth who volunteered to slay the giant Goliath (1 Samuel 17).

David became a great friend to Saul's son, Jonathan, and he married Saul's daughter Michal. Despite these connections, Saul sought ways to kill David. David and Moses were the two most important characters in the Hebrew Bible. There is more written about these two heroes than anyone else.

Saul and his son Jonathan were killed by the Philistines, and David slowly brought the 12 tribes together into one nation. The 10 northern tribes were always a bit tentative about this kingship, and this will be played out later in history as the country eventually divided into two nations.

One of David's first acts with the united tribes was to conquer Jerusalem, taking it from the Jebusites. This will become his new capital. Jerusalem was not part of the land of the 12 tribes, and thus it made an ideal choice as the City of David.

David moved the Ark of the Covenant to Jerusalem. It became God's home and the centre of the Hebrew faith. Although David had planned the temple, it was his son, Solomon, who built this beautiful house of God that eventually became the centre of all their worship. God also told David that his kingdom would be eternal (2 Samuel 7:8-17).

The Biblical writers did not portray David as the perfect king. At times, he was all too human. The Hebrew kings were never considered divine, as in some ancient cultures, including the much later Roman Empire.

David married Bathsheba, but the first child born of that union died. Her second son was Solomon, who succeeded his father as the third king of Israel.

The court history recorded in the Tanakh is a beautiful story, wonderfully told. It has love, loyalty, intrigue and uncompromising honesty. Next month, I plan to look at Matthew's Christmas story. In the New Year, we will continue this survey of the Hebrew Bible, looking at the succession of David, Solomon's reign, and the divided monarchy in Israel.

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

BRIEFLY

Anglican receives Jubilee medal

Master Corporal Darnel Leader, 27, a member of St. Paul L'Amoreaux, Scarborough, has been awarded the Diamond Jubilee Medal. Master Corporal Leader is a paratrooper, jumpmaster and section commander with the Queen's Own Rifles of Canada. He joined the Canadian Armed Forces in 2004. He received the Diamond Jubilee Medal for excellence in military service.

Send your parish news to
editor@toronto.anglican.ca

Continued from Page 14

NOV. 9 – Big Bazaar at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Willowdale, from 10 a.m. to 2 p.m. Jewellery table, baking, silent auction, vintage, electronics, toys, games, buffet luncheon. No tax. Call 416-494-7020.

NOV. 9 – Christmas Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, 11 a.m. to 2 p.m. Featuring Ted's Art Gallery, boutique, church calendars, crafts, home baking, cheese, electrical items, knitting, jewellery, kitchen items, paperbacks, odds and ends, quilt raffle, sewing, silent auction, toys, gift basket raffles, treasures and lunch. For more information, call 416-485-0329.

NOV. 9 – Christ Church, 155 Markham Rd., Scarborough Village, will hold a Christmas Bazaar from 9:30 a.m. to 1 p.m. Bake table, Granny's attic, vintage jewelry, needlework, unique scarves, silent auction, raffle and lunchroom. Call 416-261-4169.

NOV. 9 – St. James the Apostle, 3 Cathedral Rd., Brampton, will hold its annual Holly Bazaar from 9 a.m. until 2 p.m. Lunch room featuring home-made soups and sandwiches, silent auction, candy house, raffles, door prizes, Christmas baskets, and bake table. For more information, call 905-451-7711 or visit www.stjamesbrampton.ca.

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

NOV. 9 – St. Martin's, located downstairs in Whitecliffe Terrace Retirement Residence, 1460 Highway #2, Courtice, will hold its annual Christmas Bazaar from 9 a.m. to 2 p.m. Tea room, bake table, treasures table, crafts, vendors, books, and games. Visit www.stmartinsanglicanchurch.ca.

NOV. 16 – Christmas Craft Show and Coffee House at St. Olave's, Swansea, 360 Windermere Ave., Toronto, 10 a.m. to 4 p.m. Unique crafts, book fair, coffee house with festive treats and music. A free gift bag for the first 100 attendees. Proceeds at door to support the Hunger Patrol. For details, visit www.stolaves.ca.

NOV. 16 – All Saints, Whitby, 300 Dundas St. W., will hold its annual bazaar from 9 a.m. until 2 p.m.

Preserves, sweets table, classic treasures, silent auction, Christmas crafts and decor items. Tea Room with homemade soup, sandwiches and baked goods. For information and directions, call 905-668-5101.

NOV. 16 – Christmas Fair at Christ the King, 475 Rathburn Rd., Etobicoke, 10 a.m. to 2 p.m. Jewellery and accessories, baking and deli table, antiques and collectibles, crafts, and Christmas décor. Call 416-621-3630.

NOV. 16 – St. Martin, Bay Ridges, 1203 St. Martin's Dr., Pickering, will hold its Holly Bazaar, 9 a.m. to 1 p.m. Baked goods, preserves, chocolate, Granny's Attic, sewing, jewellery, silk scarves and face painting and balloons for the kids. Visit www.stmartinsanglican.ca.

NOV. 16 – Christmas Fair at St. Clement, Eglinton, 70 St. Clement's Ave., Toronto, 10:30 a.m. to 1:30 p.m. Raffle for hand-made queen-sized quilt. Home-made lunch, pictures with Santa, silent auction, jams and jellies, baked goods, gluten-free goods, tombola, youth fair, books, like-new clothing, fruit cakes, gingerbread houses. Contact Donald Holmes at 416-226-6081.

NOV. 21-23 – St. Jude, Wexford, will hold a Craft Sale at Parkway Mall during mall hours. Craft and Christmas items, plus a raffle. Call 416-441-6107.

NOV. 22, 23 – St. James, 58 Peter St. N., Orillia, will host a Ten Thousand Villages Festival Sale, featuring fair-trade coffee and chocolate, plus unique hand-crafted items by artisans in developing countries throughout Asia, Africa, Latin America and the Middle East. For information, call Kate at 705-326-9823 or email orilliakate@hotmail.com.

NOV. 23 – Holy Trinity, 140 Brooke St., Thornhill, will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. Hand-made gifts, decorations, bake sale, raffle, and festive luncheon. For more information, call 905-889-5931.

NOV. 23 – Holly Berry Fair at St. Luke, East York, 904 Coxwell Ave. at Cosburn, 9:30 a.m. to 2:30 p.m. Tea room, crafts, knitted goods, baking, quilt raffle, books, Christmas items, attic treasures. Call 416-421-6878, ext. 21.

NOV. 23 – Holly Berry Bazaar at St. Dunstan of Canterbury, 56



CHAMPS

The baseball team from St. Nicholas, Birch Cliff, in Toronto, celebrates after winning the Scarborough Anglican Youth Movement's 52nd annual baseball tournament at Corvette Park, Toronto, on Aug. 17. St. Nick's beat the team from Toronto Calvary 18-10 in the final. PHOTO BY MICHAEL HUDSON

Lawson Rd., Scarborough, from 9 a.m. to 2 p.m. Craft vendors, baked goods, lunch room, gently used children's toys, fine china and crystal, and raffles. For information, call 416-283-1844.

NOV. 23 – Nutcracker Fair at St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. until 2 p.m. Silent auction, bake table featuring homemade pies and preserves, holiday baking, gifts, knits, and crafts. Peameal Bacon Brunch, Lunchtime Café. Wheelchair accessible. For more information, call 416-767-7491 and leave a message, or visit www.stmartininthefields.ca.

NOV. 23 – Christmas Treasures Bazaar at St. Andrew, Scarborough, 2333 Victoria Park Ave., from 9 a.m. to 2 p.m. Huge bazaar featuring gourmet gifts, jams, shortbread, international food, tea room, silent auction, collectables, home baking and loads of handcrafted items. For more information, call 416-447-1481.

NOV. 23 – Holly Bazaar at the Church of the Resurrection, 1100

Woodbine Ave., Toronto, 10 a.m. to 2 p.m. Home baking, jams & preserves, Victorian Room (linens, lace & fine china), jewelry, books, silent auction, tea room. For more information, call 416-425-8383.

NOV. 23 – Christmas Bazaar at St. Leonard's, 25 Wanless Ave., Toronto, 10 a.m. to 2 p.m. Raffle, baked goods, frozen meals, crafts and vendors' tables. For more information, call 416-485-7278, email stleonards@primus.ca, or visit www.stleonardstoronto.org.

NOV. 23 – The Belles of St. Timothy, Agincourt, are ringing in Christmas from 10 a.m. to 2 p.m. Unique crafts, one-of-a-kind snowperson, preserves, jewelry, festive baking, glass/brass/silver, treasures, Christmas décor and fashion accessories. Elevator, free admission. Lunch tickets \$10 available at the door. For more information, 416-299-7767, ext. 228.

NOV. 30 – St. Timothy, 100 Old Orchard Gr., North Toronto, invites you to its Christmas Kitchen, from 10 a.m. until 1:30 p.m. Home baking, tourtières, preserves, silent auction and lunch. Santa photos and Young Shoppers Room for kids. Visit www.sttimothy.ca or call 416-488-0079.

NOV. 30 – St. Hilda, Fairbank, 2353 Dufferin St., Toronto, invites you to a bazaar from 10 a.m. to 2 p.m. Toys, games, jams, cakes, and lunch. Call 416-787-7911.

Music

NOV. 7, 14, 21, 28, DEC. 5 – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ

Church, Deer Park, 1570 Yonge St., Toronto. Admission free; donations welcome. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.

NOV. 9 – All Saints, Kingsway, 2850 Bloor St. W., Toronto, presents the concert "The Writer's War," at 7:30 p.m. A tribute to war correspondents, with the Amadeus Choir of Toronto featuring Vaughan Williams' Dona Nobis Pacem, Eleanor Daley's Requiem, Glick's final movement of The Hour has come, and more. Lydia Adams, conductor; Shawn Grenke, organist. Tickets: \$40; seniors \$30; students \$15. Call 416-233-1125.

NOV. 16 – Ascension, Don Mills, 33 Overland Dr., Toronto, invites all to an evening of gospel music with the Toronto Mass Choir, at 7 p.m. Admission fee is \$40 for adults, \$15 for children 12 years and under. Tickets can be purchased through the church office (416-444-8881) or at www.eventbrite.ca (search category "Concert," location "Toronto").

NOV. 16 – All are invited to a Steel Pan Concert featuring the Gemini Pan Groove at St. Luke, East York, 904 Coxwell Ave., at 6:30 p.m. Soup and dessert beforehand. Tickets for this fundraiser are \$20. Call Grace at 416-755-8184.

DEC. 8 – The Caribbean Chorale of Toronto, under the direction of the Rev. Amy Lee, invites you to a Christmas concert at 4 p.m. at St. Hilda, Fairbank, 2353 Dufferin St., Toronto. Tickets are \$20 each and can be obtained by calling 416-614-1184.

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