

**Videographer
wins new iPad**

**Garden a hit
with neighbours**



**Priest turns
model for a day**

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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OCTOBER 2012

Mobile app created for commuters

Ajax church
goes where
people are

BY STUART MANN

FOR many commuters, the empty stretch of time on the train or in the bus or car is the only hour of the day they have to themselves. It is a time to read, sleep, listen to music or simply reflect on their lives. Their thoughts often turn to personal matters—their kids, their relationships, their bank accounts, their jobs. It can be a time of soul-searching.

A new mobile app and website has been created for these people. It's called Redeem the Commute, and it is being launched by an Anglican priest who is planting a new church in Ajax. "How do we go to where these people are and help them with some of their needs?" asks the Rev. Ryan Sim, explaining how this new ministry got started.

Since last November, Mr. Sim, a former associate priest at St. Paul, Bloor Street, has been working with the diocese to plant a new church in Ajax, a growing suburb east of Toronto. Mr. Sim spent six months in prayer, research and planning to learn as much as pos-



The Rev. Ryan Sim joins commuters on the Ajax GO train platform. His mobile app, called Redeem the Commute, will deliver Gospel-focused content to them. PHOTO BY MICHAEL HUDSON

sible about life in Ajax and where the Gospel could best take hold.

"We were very intentional about wanting to plant a church that makes new disciples," he says. "To do that, we needed to understand what the life of an average person in Ajax was like—what their needs were and what

might actually help."

Their research revealed that Ajax has a high percentage of young, multi-ethnic families with adults who commute long hours to work. They spend little time at home, have demanding jobs and experience stress as a result. "They long to re-prioritize their

lives but feel stuck," says Mr. Sim. "They know something is wrong and they want to fix it, but they haven't been able to do that yet."

It became clear that the traditional form of church, with services on Sunday and courses and meetings on weeknights, wasn't going to meet their needs, espe-

cially if they were new to Christianity. "We know the Gospel sparks the kind of transformation and reprioritization that this group longs to experience, but because of their limited free time at home, it became apparent that

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Internship program produces youth leaders

Partnerships with churches help interns step right into work

BY CAROLYN PURDEN

A youth ministry internship program started by the diocese in 2010 is a notable success, says one of its founders as it finishes its second year with a total of eight graduates.

The program offers nine months of formalized training to young people in their 20s who want to enter youth ministry. To date, five of the graduate interns are working in Anglican parishes or for the diocese, one is close to getting a job in an Anglican parish, one is working

in a United Church parish because there was no opening in the local Anglican church, and one has moved out of the province.

Christian Harvey, a youth leader and the Trent-Durham area youth coordinator for social justice, is one of the founders of the program, along with Jenny Salisbury, youth ministry leader at St. Clement, Eglinton. "The program has been successful and we've learned some things along the way," he says.

The program is intended to develop youth leadership in the dio-

cese.

Until now, parishes have had difficulty finding a youth ministry coordinator. There are few candidates, and they often have little experience and come from non-Anglican backgrounds.

The diocese has never directly provided formalized training for youth leaders—a gap that the internship program has addressed in a number of ways. The interns job-shadow a youth minister (Mr. Harvey or Ms. Salisbury) to understand working with teens in an Anglican context, and are men-

tored by the youth minister. The interns' responsibilities include reading and discussing books on Christianity, youth ministry, ethics and modern culture and attending conferences for professional youth ministry training. They are also required to develop a youth ministry project based on their own interests and talents. Upon completion of the internship, the graduates receive a certificate in youth ministry from the diocese.

Reviewing the program, Mr. Harvey says that in many ways it

has been tailored to the individuals, which is part of the reason for its success. "It's relationship-based," he says. "In a lot of ways, you form the program around the interns and where they need to grow. Some have felt they lack biblical knowledge, so we spend a lot of time on theology. Others want to focus on the techniques of youth ministry."

One innovation this past year has been developing a partnership with St. Paul, Lindsay, to

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Video has personal touch

BY HENRIETA PAUKOV

WHEN Bill Bradbury was preparing for a pilgrimage to Israel in 2006, he had the unexpected idea to make a video journal of the trip. He had no previous experience with video, but he bought a second-hand camera and practiced with it. "In Israel, I shot a whole lot of video, and when I came back, I made a DVD," he says. "Looking back, it was a terrible DVD, but I really enjoyed making it. I continued to practice."

His practice paid off this summer, when he won a video contest run by the diocese's Back to Church Sunday Committee. On Back to Church Sunday, taking place this year on Sept. 30, Anglicans invite their friends and acquaintances to join them at church. The committee had put



Bill Bradbury (above) and a still from his winning video, *Come and See*.

out a call for 60-second videos that would inspire people to come back to church. "We knew that there is a lot of creative talent in this diocese," says the committee chair, the Rev. Stephanie Douglas-Bowman. "We thought it would be a good way to create awareness of Back to Church Sunday and produce a video that could be used by parishes across the diocese."

The committee was pleased with the number and quality of submissions, says Ms. Douglas-Bowman. Mr. Bradbury's video stood out because "it really has the personal touch that we were looking for in the winning video. It has people talking about the difference that church makes in their lives, about being part of a Christian community."

Mr. Bradbury, a member of St. Paul on-the-Hill in Pickering, had approached fellow parishioners he thought might be willing to talk about what church means to them. "I feel at peace when I am at church," says one person in the video, while another says church "helps you make sense out of whatever is going on in your life." He shot most of the footage at the parish picnic in July. Keeping in mind his audience, he took care to leave out "church speak," which he says "can sound alien to people outside the church." The sole Biblical reference is subtle, an in-



vitiation at the end to "come and see."

He says one characteristic of a good video is brevity. "That first video I made in Israel was 80 minutes long, and I discovered that people do not want to watch an 80-minute-long video," he says with a laugh. "So I quickly learned to abbreviate my productions." He has also found that people respond most to human stories. "I think people associate with others if they are sincere and if the message is sincere, and that's what I try to do." He has shot videos on mission trips to Kenya, Guatemala and Haiti and maintains a video archive of sermons from St. Paul's on his website, www.braecroft.net.

The winning video will be available on the diocese's website and social media as Back to Church Sunday draws near. As the winner, Mr. Bradbury has received a new iPad from the Back to Church Sunday committee, but he says his true motivation had nothing to do with wanting a new gadget. "I believe strongly in evangelism," he says, "and I was absolutely thrilled to enter the contest because its purpose was to invite people to church."

Like some of the people in his video, he came back to church after a long absence. Born into the Church of England, he lapsed

while he was attending university in the north of England. "There was a church nearby, and I did try to attend two or three times, but I just wasn't welcomed," he says. "So I dropped away from the church, and I dropped away for a long time."

After the events of Sept. 11, 2001, he and his wife decided to return to church and were drawn to St. Paul's, which they had driven by many times. "The first time we went, we were greeted so warmly and made to feel right at home," says Mr. Bradbury. "We've been attending regularly ever since, and I could count on the fingers of one hand the number of Sundays we've missed. It's a wonderful community and we love all the people there."

Back to Church Sunday is a chance for all parishes in the diocese to practice invitation and welcome, says Ms. Douglas-Bowman. "The goal is for Anglicans to re-learn this missional skill of inviting people to church, inviting people to meet Jesus. We are really hoping that the parishes that participate will begin to see people inviting friends to church not just for Back to Church Sunday, but throughout the year."

For Back to Church Sunday resources, including Mr. Bradbury's video, visit www.toronto.anglican.ca/backtochurch.

Interns start programs

Continued from Page 1

jointly hire and train an intern. Under the arrangement, the intern trained with the incumbent of St. Paul's and met frequently with Mr. Harvey. Each paid the intern for 10 hours' work a week, and at the end of the program, the parish agreed to pay the intern for 20 hours as a part-time youth ministry coordinator.

As it happens, Mr. Harvey adds, the intern will be working full-time for St. Paul's this fall. "The parish went above and beyond because it worked out so well."

Partnerships work well, he adds. "The rector sees himself or herself as a mentor as well, and I think that's great for ongoing relationships. I'll be done with them (the intern) in a year but the relationship with the rector will continue."

He hopes that other partnerships will be formed in Trent-Durham in the future so that as they go through the program, his interns will be prepared for the position they will occupy upon graduation.

The graduates themselves have developed some innovative programs in their parish work. One started with a youth group of four and has built it up to 40 members by working with teens who have no place in the community to hang out. Another is exploring faith through dance and drumming while a third has started a poetry program that attracts teens who enjoy hip-hop and rap.

At the moment, funding has not been confirmed for the internship program in 2012-13, but Mr. Harvey is hopeful. "The evidence is pretty strong that it's working," he says.

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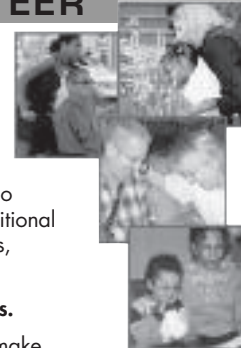
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Garden brings neighbours together

Church uses vacant land

BY CAROLYN PURDEN

HOW can a church become a good neighbour? In the case of the Church of the Resurrection, Toronto, it has been as simple as starting a community garden.

The church has a large area of grass at the front of its property that for years was largely untended and unused. In the past, the congregation had thought of using it for parking, but nothing was done. For the neighbours, it was an eyesore.

Then, last summer, Miranda Snyder and some volunteers from the congregation started a small-scale vegetable garden on part of the land. As they worked, they found two things were happening. Neighbours and parents picking up their children from the church's daycare were stopping to chat. And the gardeners themselves were casting longing eyes at the untended part of the property and imagining what they could do with it.

Based on the unexpected interaction with the neighbours, the church gardeners decided to turn the unused land into a large community garden that everyone in the neighbourhood could tend and enjoy.

There were several challenges, the major ones being finding a design for the expanded garden, raising funds for the necessary supplies and finding volunteers to do the work.

An architect in the congregation provided a design for the beds that was based on a monastic garden, with triangular beds in the centre surrounded by rectangular beds. A building team was assembled and local merchants donated goods such as lumber.

"We met with the gardeners from the community and the gardeners from the congregation and together we built it," says Ms. Snyder. "It was a huge and involved building project, but it was really exciting to see everyone gathered together to create something really special in the community."

The gardening team raised funds from members of the congregation, and they also applied for a diocesan Reach grant, receiving \$2,000. "That really propelled us forward with this project," says Ms. Snyder.

The search for volunteer gardeners was easier than she had expected. The church group talked to neighbours, to people in local parks and to members of the local gardening club. Within weeks, they not only had all the volunteers they needed, they had a waiting list. "The response was overwhelming," says Ms. Snyder.

Everyone has their own plot or plots to tend. Each plot measures about 50 square feet, and the gardeners are free to plant whatever



Members of the Church of the Resurrection, Toronto, and guests enjoy their community garden. PHOTOS BY MICHAEL HUDSON



Parishioner Kate Masson and her son in the garden.

they choose. Most people have opted for vegetables and the produce is theirs to use.

While people garden as they have the time, Monday nights have become community gardening nights, when all the gardeners get together to tend the plots and water them. The Reach grant could not be spent on capital costs, says Ms. Snyder, so the money has been used for community barbecues, gardening pub nights, children's activities, picnics and jam-making.

"The garden has been an amazing space where people in the community are able to gather in a variety of ways," Ms. Snyder says. "Many people who have never been inside a church before feel really comfortable coming into a garden. We feel we've turned

what was basically an unused and pretty derelict private space into a community asset."

While the project is largely completed, there are still a few things that are needed. For example, the only storage area for tools and wheelbarrows is a hard-to-access crawl space, and winter storage space is also required. But Ms. Snyder feels confident that the funds will be easily raised before the next gardening season begins.

The garden has been a great success and Ms. Snyder sums up the feelings of the church gardeners. "We felt that there was a real need to go out and be good neighbours in our community, and we feel this garden has been an awesome entry point into the community to do just that."

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I am profoundly thankful to you



I spent some wonderful time at a cottage this summer and found myself musing about generosity. I revelled in the magnificence of God's creation and in the gifts of friends and family. I read and prayed and played. We were entertained by some extraordinarily hospitable people and entertained many ourselves.

I observed some people who lived with great generosity. They were not extroverted so much as open—open-minded, open-hearted, open-handed—in such a way that created an atmosphere of joyful gratitude and warm engagement.

We also met some people who lived lives ungenerously, who were narrow in their choices and stinting in their encounter with others. Interestingly, it had nothing to do with financial resources. Some of those financially strapped were careful but nonetheless gracious, and some who had much to spare were downright stingy. You could see it not only in what they contributed to a meal or a party, but how they engaged others in conversation and in their whole outlook on life.

The Bible speaks to us of a generous God. In the creation story, there is an exuberance of life in all its forms and conditions. God is an over-abundantly generous creator. Nothing is scrimped. God rejoices in abundance and declares it good! Throughout the Hebrew scriptures, God is generous in his patience, abundant in mercy and overflowing in love. His promises are extravagant—so much so, that only he can fulfil them. There is nothing narrow or constrained or, to use the old Scottish description, “tight” about this God.

Jesus reveals the same God both in what he teaches about the Father and in how he

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

lives. His generous love brings him to the sacrifice of the Cross for us and for all creation—brought there by the constricting and deadening forces of sin—where he offers even his life for us. The Father's power bursts the constricting bonds even of death itself and continues to offer us life in all its abundance through the outpouring of the Holy Spirit, not dripped out in carefully measured drops on the deserving but showered on his people so that they might know the breadth and length and height and depth of the love of Christ.

And our response? To become a truly “eucharistic” people—that is, a people full of thanksgiving, born out of generous sacrifice, rooted in faithful love and sent out in willing service. We witness in the shape of our lives the God whom we worship.

I am profoundly thankful to you, the faithful people of this diocese. By the time you read this, we will have celebrated the success of the Our Faith-Our Hope: Re-imagine Church campaign at a thanksgiving evensong and reception at the cathedral. We have raised a remarkable \$40 million-plus, all of it from faithful Anglicans across the diocese, and we are not yet finished! Several of our largest parishes are just now beginning their campaigns. Most hospital and university campaigns count on major donations from large corporations to achieve their ambitious targets; we rely on individual parishioners who give generously, even sacrificially, for the ongoing ministry of the church. The gifts have been large sums and small, and yet all of them reflect the prayerful response of large-hearted people.

I have heard someone say that we were in this campaign because we were desperate and failing. Not so! We are engaged in this campaign because we are alive and full of hope! People have been, and continue to be, generous in their support of their parishes and the wider work of the diocese. This campaign was built on hope and faith (that's why it was named as it was), as an opportunity to enable the Anglican Church to take some bold new steps in ministry in the name of Jesus Christ beyond what is already being done.

Your generosity allows us to develop the leadership skills necessary for 21st century ministry, acquire the tools for communicating the Gospel effectively today, and reach out in innovative ways to those who are craving a deeper spiritual connection that we believe only God who is revealed in Jesus Christ can provide. Your gifts will support the church in the north of Canada, which covers 85 per cent of our country but is inadequately resourced; sustain chaplaincy to our Canadian Forces and their families where Anglicans form the largest contingent; and contribute to partnerships in the mission of Christ beyond our borders. Your gifts are already creating new opportunities for ministry and mission in your own parish: more than \$1.5 million has already been returned directly to parishes.

Most importantly, perhaps, it has allowed us to grow in our relationships with one another, and to reaffirm our relationship with God. I have heard countless stories of pastoral needs being uncovered, new leaders identified, new connections made, and renewed enthusiasm for sharing the good news of Jesus Christ.

I am so thankful to you, not only for your participation in this campaign but for your lives of generosity in all its dimensions that echo the fullness of Jesus. Thanks be to God!



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Express, and share, your thanks



Thanksgiving weekend will soon be upon us, an occasion for many to gather together with family and friends around a table laden with a feast. For some of our rural churches, the annual Thanksgiving dinner is still a time-honoured tradition. When I served as the incumbent of the Parish of Minden in the 1980s, St. Peter, Maple Lake, served 300 people in four sittings every Thanksgiving Saturday. Tickets went on sale at 8:30 a.m. and were sold out by 9 a.m. It was quite the operation, with fresh vegetables and potatoes cooked for each sitting on an old wood-burning stove tucked away in the tiny kitchen. All the dishes were washed by hand. I was a turkey carver, and I have to confess that when we had our family Thanksgiving dinner the next day, the last thing I wanted was turkey. Oh well, more room for pumpkin pie!

Our national Thanksgiving weekend was established so that all Canadians would have the opportunity to offer thanks for the life we enjoy in this great land of ours. We have much to give thanks for here in Canada. We are blessed with freedom, abundant natural resources and riches that are beyond the imagination of people living in most countries.

As Christians, thanksgiving lies at the very heart of who we are as children of God. It is with thankful hearts that we turn to God, who has reached out to us and offered us life in and through Jesus Christ. Our Sunday worship, the Eucharist, derived from the Greek word for thanks, reminds us week in and week out

BISHOP'S OPINION

BY BISHOP GEORGE ELLIOTT

of God's abundant and unconditional love. The Prayer of General Thanksgiving brings to an end the service of Morning Prayer. We Christians are a thanksgiving people.

Yet, there is clearly more to our journey of faith than simply offering our thanks to God. I am reminded of the account of Jesus healing the 10 lepers. What an amazing transformation that would have been, as a life of being an outcast vanished in an instant. However, only one of those 10 lepers took the time to return and find Jesus to say thank you. I'm sure the other nine were thankful, but for whatever reason, that inner joy did not lead to a responsive action.

Despite the blessings that God has poured out upon this land of Canada, we are not without our flaws. Rich as we may be, not everyone will be enjoying a Thanksgiving feast this year. Sadly, like the nine lepers who failed to say thank you to Jesus, there will be many Canadians who are simply oblivious to the reality facing a growing number of women, men and children who live without family, friends, food or shelter in our communities. I have often wondered if this attitude lies in not knowing who to thank.

The Christian church has a long history of outreach to others that is rooted in a thankful response to God who has reached out to us. We are now living in a secular society, where for two or three generations many people have not entered any place of worship. They

have never read a word from the Bible and would probably have no idea who Jesus is. Again, like the nine former lepers, there are, no doubt, feelings of thanksgiving in these folks, but there is no one to whom that thanks can be offered.

Perhaps part of what you and I can do this Thanksgiving weekend is to find a way to express to a friend or neighbour what thanksgiving means to us. For me, thanksgiving has three elements. The first element is God's love; the God who first loved me, called me into my ministry, and continues to bless me each and every day. The second element is my family, my church family, and my friends who have loved me and who each in their own way have received the love that I have endeavoured to offer them. The third element is the motivation that comes from being loved that sends me out into the world to share that love in concrete and tangible ways. At times it may seem overwhelming as the needs of others, near and far, seem impossible to remedy. However, each and every action, simple or grand, can and does make a difference, and for that I am thankful.

As I wish you a blessed and joyous Thanksgiving, let me end with this prayer:

Our Lord God, we thank you for all your blessings, for life and health, for laughter and fun, for all our powers of mind and body, for our homes and the love of dear ones, for everything that is beautiful, good and true. But above all, we thank you for giving us your Son to be our Saviour and Friend. May we always find true happiness in pleasing you and helping others to know and to love you, for Jesus Christ's sake. Amen.

Imagine a world made new

BY THE REV. MAGGIE HELWIG

Talking about where the Occupy movement in Toronto stands now is a peculiarly difficult task, because Occupy was never really a movement in any traditional sense, but a sort of large-scale, round-the-clock conversation. It began, on Wall Street, as a protest against the increasingly appalling gap between rich and poor. But by the time the winds of the Spirit had brought a 40-day camp into the yard of St. James Cathedral, it was about almost everything else as well—about fair taxation and food security and homelessness, about mental health policy, about public art, about public space, about who was included and who was excluded. It was about a ramshackle group of people in tents and yurts and blankets talking, always talking. It was about trying to imagine other ways to be a society, about ways more just, more loving. And, for a short time, it was about trying to live out that imagination together.

So the question is less where Occupy is now, and more where that conversation is still happening, where people who were in some way touched by the occupation of St. James Park are still trying to imagine a new world.

There is the People's Garden at Queen's Park. It is a vegetable garden in a public space, belonging to no one and to everyone. It is the product of donated soil, seeds and seedlings. A loose group of assorted people give their time to plant, weed and water it. There is a piece of cardboard on a post inviting anyone who passes by to help care for the garden and to harvest from it any vegetables they want. The garden is a small sign in the city of the possibility of community, of sharing. It helps us think about how we can grow and eat and feed each other in justice and equity.



The Rev. Maggie Helwig of St. Timothy, North Toronto, blesses the Occupy Garden at Queen's Park. PHOTO BY MICHAEL HUDSON

There are people gathering in parks for self-organized classes in everything from human rights to drama. There are the “casseroles” protests, which wove their way through the west end of the city during June, a challenge to the economics of austerity—the idea that prosperity can be achieved by taking more away from the already disadvantaged. There are people painting murals on construction hoardings at Bay and Wellesley streets to support the neighbourhood campaign for a park. There are meetings and forums and marches, diverse and sometimes disjointed, but driven by a sense, coming to life everywhere, that the way our society works is not good enough, that too many are left out, that we can find better and truer ways to be. It is an energy that I, a moderately cynical and occasionally burnt-out lifetime activist, have not felt in the air like this for many years. It might not go anywhere; but then again, it might. It might shape policy, and it might shape lives.

And where is the church in this? We need to acknowledge that most of the young people engaged in Occupy see us as a static institution, basically happy with society just as it is, not as an ally in imagining the world new. And they are not wholly wrong. The church is no more one single thing than Occupy is, but the face we have presented has too often been an indifferent one, more concerned with so-

cial respectability, stability and institutional survival than with challenge or movement or vision.

And yet, what are we about except that imagining of a world made new? We are guardians of the astonishing story of how God came to us as a vulnerable human body, shared food with the outcasts, was killed at the hands of power and rose again because love is stronger than death. We are guardians of the imagery of the one bread, the one body. We need to take our stories and ourselves to where the new imaginations are being born.

Call it solidarity, call it the ministry of boots on the ground. It means going places which may be strange or frightening, inconvenient, unpredictable, potentially futile, messy, often confused; it means talking to, and, much more than that, listening to, people with whom we disagree, and letting them shape us too. It means being willing to become different ourselves, as the Holy Spirit calls us into an unknown future. It means searching for the sites of possible change, and it means showing up, and being a part of it, as humbly, as thoughtfully, and as consistently as we can. Sometimes it means watering a garden.

The Rev. Maggie Helwig is the chair of the diocese's Social Justice and Advocacy Committee and the assistant curate at St. Timothy, North Toronto.



EDITOR'S CORNER

BY STUART MANN

Plenty of need under the surface

This summer I spent two weeks in one of the most affluent towns in Canada. Jags, Mercedes and Land Rovers were everywhere. Everyone seemed happy, healthy and well-dressed.

At the same time, I was reading *Simply Christian* by N. T. Wright (Bishop Tom Wright, a former diocesan in the Church of England). In this excellent book for beginners, he writes that God has launched his “rescue project” of creation (the world and everything in it, especially us) through the life, death and resurrection of Jesus Christ. The world had gone so badly off the rails that God sent his Son to put it to rights again.

“Well, not much rescuing needed around here,” I thought, looking up from my book at the million-dollar mansions, the huge maple trees and the exquisite outdoor public pool that my kids were swimming in. The day was boiling hot, but I had plenty of shade and water. Life was good.

As the days—and the heat—wore on, I actively looked for signs of distress, of something that needed rescuing. But no, everything seemed ship-shape. The sidewalks heaved with shoppers, the kids slurped ice cream cones and lemonade, and the parents enjoyed backyard barbecues deep into the night. The only signs of need I could see were on the television, thousands of miles away.

After 10 days of this, I wondered if God's rescue project was needed here at all. Maybe this town and its inhabitants (and us, the tourists) didn't need rescuing. If that was the case, did we need Jesus? Did we need the church? We seemed to be humming along just fine without them.

Early one morning, before the day got started, I sneaked off to a local coffee shop and savoured a brew outside, away from the intense air conditioning inside. (It was already over 30°C and was expected to climb higher, “feeling like 44,” as the weatherman said brightly.) As I sat on the bench, a dishevelled young man came up the sidewalk and stopped in front of me.

He was homeless, he said, sleeping behind the beer store. (I knew the spot and could believe this to be true.) He didn't get along with his parents. “I could do with some water,” he said, showing me a couple of coins in his hand.

“Go on inside and ask for a cup,” I said, nodding at the cafe. “They'll give you one.”

“No they won't,” he said. I could tell by his direct, matter-of-fact reply that he wasn't lying.

“They won't give you a cup of water?” “Nope.”

I looked at his blasted face, already prematurely old, his greasy hair and his ripped bag with his stuff in it. He would have a long day ahead of him. I gave him a toonie and he went inside. I have no idea if he bought the water, but at least he could enjoy the air conditioning.

So we need the rescue project after all, I thought as I finished my coffee. More than we know.

It's our choice



MUSINGS

BY THE REV. HEATHER MCCANCE

Have you ever noticed the connection between your physical well-being and your spiritual well-being? It's not that people who are in poor physical health can't have dynamic prayer lives; far from it! Indeed, I know of many folks for whom a time of physical illness has occasioned a profound deepening of their relationship with God.

Yet I know that in my life, the times when I have made the effort to take care of my physical health—when I have intentionally eaten healthy foods, had enough sleep and exercised my body—are often the times when I have felt closest to God, when my prayer life has become richest.

I'm not alone in this, I think. As stated in one advertisement, secular spa retreats aim to “combine the healing energies of earth with the essence of spirit to promote personal inner health, wisdom and harmony.” To accomplish this lofty goal, this spa offers massages, facials, manicures, pedicures, counseling sessions, nutritional

consultations, a fully equipped health club featuring yoga and spin classes, and a meditation space.

Of course, this spa and others like it are not Christian, but it certainly wouldn't be a stretch for Christians to speak of the “healing energies” of the Holy Spirit, or to translate “meditation space” into chapel. We might also criticize the final goal of such an exercise. As Christians, we seek “inner health, wisdom and harmony” not as ends unto themselves but as a means to be better able to serve Christ in the world.

If it were possible to live one's entire life in a spa like the one I've described, I suspect one would be in wonderful shape! But it's not. Instead, the vast majority of us are called to live in the world, if not of it. And achieving that “personal inner health, wisdom and harmony” while taking the kids to and from piano lessons and hockey practice, juggling volunteer commitments and work at home, traveling from doctor appointments to family events, spending hours of life commuting to and from work and at work—well, that's a little tougher.

Our loving God created each of us so

that we need healthy food and exercise, to move and stretch. God created us so that we need rest and sleep and times for play. God created us with a “God-shaped hole” in our hearts, so that we are lured into times of prayer and quiet with our God.

It isn't easy to resist our culture's siren call to be busy, to do more all the time. The church isn't any better here; those of us who are passionate about the mission to which God calls the church find that there is never any shortage of tasks to be done.

It's easy to whine about the situation. I know because I've done it (and will probably do it again). “I don't have time to exercise ... It's so much faster just to grab a bag of chips and a pop ... I'll eat a real meal later ... I've too much to get done ...” But ultimately, I am the only one who can decide to make things different in my life. I am the only one who can make and carry out decisions to make my mind and body healthier and my prayer life richer.

Even with all the outside demands on you and your time, in the end your choices (to what you will say yes and no) are what will allow you to pursue this balance. That balance, that “inner health, wisdom and harmony” that allows us to better serve God and better live the lives we were created to live, in the end comes down to our own everyday choices and decisions.

Fight against HIV/AIDS not yet won

BY THE REV. CANON
DOUGLAS GRAYDON

One in every 25 deaths worldwide is related to HIV/AIDS. Such was the grim news that opened the International Pre-Conference on Faith and HIV/AIDS in Washington this past July. Despite remarkable advances in therapy development and health care delivery, more than two million new infections occur annually and more than eight million HIV-positive people have no access to appropriate health care or antiretroviral therapies.

HIV/AIDS is now stoppable. We have the science, the technology and the resources necessary to embrace and make real the hope of a generation without AIDS. And yet, as the global human family faces the daunting challenges of today's fiscal crisis, the gains made over the past five years may be lost due to defunding and shrinking resources.

As well, familiar barriers of stigmatization and judgementalism hamper effective HIV/AIDS education. For example, amongst the poor and unemployed of



Worshippers from different faiths take part in an interfaith service at Washington National Cathedral, marking the end of this year's International Pre-Conference on Faith and HIV/AIDS.

Washington, D.C., HIV infection rates are similar to those in sub-Saharan Africa. Increasingly, infection rates around the world remain most prevalent amongst the marginalized, the discriminated or those deemed unworthy.

The good news of the conference was that, as never before, faith communities were being recognized as valuable partners in not only HIV/AIDS health

care delivery, but also in the fight against stigmatization and discrimination.

For the first time, the President's Emergency Plan for AIDS Relief recognized this with its release of a ground-breaking report on the role of faith-based organizations in sustaining effective, long-term HIV/AIDS health care programs. Significantly, faith leaders were invited to the

White House to meet with President Barack Obama to discuss enhanced partnerships with international AIDS organizations.

Most importantly, world humanitarian leaders were more aware than ever of the positive role faith could play in counteracting years of judgemental condemnation of those who contract this disease.

The pre-conference's workshops and plenary sessions explored how churches can become welcoming places for HIV-positive people. Speakers encouraged all Christians to become advocates for the justice and dignity of all people who are, as our faith teaches us, "pleasing in God's sight." Regardless of culture or context, the only remaining barriers to the effective elimination of HIV/AIDS is the attitude of discrimination which says that HIV-positive people are undeserving of health care because they "deserve" their illness as punishment for immoral behaviour.

Conference participants were reminded that they are now considered an integral part of the solution when they work within their communities towards the

ending of stigmatization. For example, the Diocese of Toronto has been a partner with the Toronto People With AIDS Foundation in supporting the development of spiritual and religious wellness programs. By upholding the needs of those living with HIV/AIDS through prayer and worship, conference participants were again reminded how such simple action could slowly change social attitudes and judgements.

Importantly, churches were urged to advocate within the political systems of their communities to ensure the ongoing funding of HIV/AIDS prevention programming. As our federal government continues to defund its national HIV/AIDS prevention strategy, such action has become increasingly important.

Whether in a Christian health care clinic in sub-Saharan Africa or an HIV clinic in downtown Toronto, the church needs to continue to be part of the solution, creating welcoming spaces for those living with HIV/AIDS.

The Rev. Canon Douglas Graydon is the coordinator of the Diocesan HIV/AIDS Network.

Give your kids the choice of going to church



At a diocesan function last year, I overheard the father of two young kids talking about how important it

was not to let children have a choice when it comes to church. He said that parents need to make sure that their kids know there is no option when it comes to attending—they have to go.

I'm a young person who attends church. On top of that, I'm also a P.K.—a priest's kid. You

GEN WHY

BY REBECCA WILLIAMS

didn't know there was an acronym for that? Neither did I, until I was about 13. Around that time, a parishioner anonymously sent my mother, a priest, a pamphlet detailing the rebellious nature of pastors' children. Of course, my mom didn't think anything of the brochure, and my siblings and I continued to attend church as a family.

Even though I was, and still

am, a P.K., my parents never forced me to go to church. Of course, there were the occasional Sundays when they would put their foot down, but my siblings and I were usually given the choice.

Looking back, I think this freedom played a huge part in how I see church today. I don't attend as often as I would like—I usually work on Sundays, like many people in retail and service positions—but I make it when I can, and I take time off work for important events and services.

What a lot of people don't un-

derstand is that if you want youth to stick around and become members of your church, they have to want to be there, and that means giving them a choice.

That's one of the reasons why I found the "spoken word" session at St. Margaret, New Toronto, so refreshing (May issue, page 3). No one was forcing these young people to go to the event. They showed up at a church on a Friday night because they wanted to be there. They could speak their mind. The choice to go or not was all theirs. Once they knew that, they wanted to go.

I think it's important to have more programs like that in

church, and to make it a focus. If we do, and young people start choosing to come to church for nights like that, word of it will get back to the rest of the community.

I know plenty of people who were forced to go to church every Sunday while they were kids. Once they hit a certain age that allowed them to choose, they stopped attending. Having grown up not feeling like I was being pulled into church every Sunday, I learned to appreciate it, and still attend now.

Rebecca Williams is a member of Christ Church, Scarborough.



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Christians roll up sleeves for justice

Seventy-five Anglicans from Newfoundland to Alberta and 10 Christians from other churches attended Justice Camp, held Aug. 19-24 at Trent University in Peterborough. One of the aims of the camp was to provide participants with a better understanding of injustice in their communities and equip them with tools and skills to respond as Christians. Beth Baskin, a member of Holy Trinity, Trinity Square, Toronto, writes about her experiences.

Day 1

I arrived after supper, just in time for the welcome and community-building exercises. I was drawn into the room by music played by "The Wine Before Breakfast Band" from Wycliffe College. The band provided music for both the gathering and the worship.

Who knew how hard it would be to think of songs with the words "justice" and "peace" in them? If your table could think of one that no other table had thought of and could sing it, you got a point. It became a very competitive and amusing way of working together and getting a sense of the others at your table.

Through readings, music and the Eucharist, we were drawn into a community that will learn, live and laugh together for the next five days. (Archbishop) Colin Johnson preached about the complexity of justice, of how keeping the sheep and the goats on the right or the left can be tricky. What we are really called to do is to create justice with God. Just as the miracle of the few loaves and fishes fed many, we are called to bring who we are and what we have into this time and place and offer them to God. Justice will be done with this offering.

Day 2

The bus ride to the church downtown was a much chattier affair this morning. This group is clearly ready for some challenges and engagement. We began the morning with a worship of lament. What role have we humans played in the unravelling of the covenant with God? Where are our moments of disobedience, our oversights of those actions that we should have recognized as wrong?

Dr. Stephen Scharper provided us with hope in his presentation, as he shared the stories of environmental pioneers and the context of "shalom" in their actions. (Shalom is a Hebrew word meaning "God be with you.") Through news clips, videos, images and stories, we learned about "the chain of courage." One person can have a conviction, but the process of it being shared requires a community to listen and methods like media or print to make it known.

Dr. Sylvia Keesmaat's romp through the Bible showed us the key moments of shalom and the moments when it was thoroughly destroyed, only to be re-introduced or emerge in a new place or community.

Exploring the scriptures of



Dr. Sylvia Keesmaat points to pictures that illustrate key moments of shalom—"God be with you"—in the Bible. PHOTO BY MICHAEL HUDSON

shalom on the streets of Peterborough was a revealing experience. Hearing the creation story within the context of a city park and trying to see how shalom was or might be made present in this park made both the scripture and the park more real and relevant. When scripture intersects with our current experience and speaks to it, both experiences are somehow more alive.

One of our stops was to be the bus station where we were to read the story of Jacob's flight from Esau. We followed another group, and when we settled down to do the study, we were asked to leave. This provided even more fodder for the discussion of who travels by bus, who welcomes them and how shalom could be created in that place.

Day 3

Our immersion group was introduced to political advocacy strategies in Peterborough by a long-time advocate and popular educator, Linda Slavin. Advocacy was defined as working for those things that are necessary for a life of quality. One of the key ways of achieving this is finding common voice and using strong language to articulate the issues and solutions. This can be done using mainstream techniques and programs like Peterborough GreenUp and The Public Health Unit or more cutting-edge activities like Transition Town and the Raging Grannies.

Day 4

What is the scriptural basis for political advocacy? Dr. Keesmaat took us through an exploration of passages. For some people, really understanding the Biblical basis for political advocacy enables them to engage in advocacy in ways they might not otherwise be able to. It moves us from simply caring for people to actually

speaking out for them with others. Ruth Grier, a former municipal and provincial politician, and Amanda Sussman, a former federal government policy advisor and current activist, shared their perspectives on what works and how best to build relationships and campaigns to achieve your goals and objectives. Amanda's book, *The Art of the Possible*, should be on all church library shelves. It breaks down the task of advocacy into manageable pieces that she and others have used to make changes in the world.

Day 5

Our group, Political Advocacy Strategies, hosted a roundtable conversation with several of the immersion groups, local activists, politicians and people of faith to hear stories that worked and explore how to apply what our group had learned. Other groups painted a Habitat for Humanity

House, harvested food on a local farm, sorted food at a local food-bank and participated in some care for fish and their habitat in a local river. Justice Camp is definitely about active learning.

Day 6

This was the moment when we all came back together to hear from each of the groups. We could not use PowerPoint. Instead, we were encouraged to seek creative ways of sharing what we learned. The result was incredibly engaging presentations with poetry, storytelling, music, drumming, drama, and ritual. Our group had been struck by our participation in a Raging Grannies' rehearsal, so we followed in their footsteps by writing a song to share our experience:

"Our Faithful Call" (Tune: "My Favorite Things")
Meeting with Linda, with movers & shakers,

activists, greenies, and health- and peace-makers,
MPs and editors, right on the ball,
help us respond to our fai-athful call.

Postcards and letters and online petitions,
rallies and sit-ins with local musicians,
scripture reminds us to take care of all—
working for justice can be such a ball!

Refrain:

When our greed strikes,
when our fears roar,
when we're feeling proud,
we simply remember our fai-athful call—
and then we can speak out loud!

Ruth & Amanda said, "MPs will hear ya,
but missing deadlines and dates won't endear ya,
start with small steps and do homework, you-all,
if you'd be faithful to Jesus Christ's call."

Issues of justice and tools to affect them,
singular voices connect good intentions,
sacrifice, courage, the zeal of St. Paul,
help us respond to our God's faithful call.

(REFRAIN)

Coming from churches both rural and urban,
we've heard of problems both dark & disturbin',
but with the expertise here in this hall,
we'll start the healing that answers God's call.

(REFRAIN)

Beth Baskin is a member of Holy Trinity, Trinity Square, Toronto, and the staff member for The Social Justice Project, Toronto Southeast Presbytery, United Church of Canada.

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Summer in the city

Although the church slows down in the summer months, Anglicans are still active in their churches and the wider community. On this page, photographer Michael Hudson shows what some of us were up to this summer.



A young dancer performs at the 15th annual Inti-Raymi Festival of the Sun in Christie Pits Park, Toronto. The festival, started by San Lorenzo, Dufferin Street, is attended by people from Central and South American countries living in Toronto and the GTA.



Customers line up at the annual Canada Day Drop-in Barbecue on the lawn of St. James Cathedral in Toronto. Originally for clients of the cathedral's drop-in and street clinic, the event now attracts more than 400 parishioners, tourists and neighbourhood residents for free food and music.



Archbishop Colin Johnson shakes hands with Anita Gittens, president of the diocesan Anglican Church Women (ACW), at the ACW's annual general meeting in Toronto. Archbishop Johnson blessed and congratulated the newly installed ACW officers, seen in background.



Eiko Adams, left, with other Hunger Patrol volunteers from St. Olave, Toronto, feeds people outside the Scott Mission in Toronto. The Patrol, a street ministry started by the Rev. David Burrows, has delivered food and clothing from a van since 1996.



Members of St. Philip, Etobicoke, and St. Andrew Presbyterian Church celebrate the fifth anniversary of their Community Lunch program. 'It's been a huge success for the community,' says the Rev. Canon Al Budzin, incumbent of St. Philip's. 'It's an ecumenical ministry that has fostered a fantastic relationship between the two churches.'



The Rev. Joanne Davies (middle left) and the Rev. Samantha Caravan walk with other Anglicans in the 32nd annual Pride Parade.

Seniors' residence becomes women's centre ①

The Diocese of New Westminster has an agreement with the Atira Women's Society of Vancouver to convert a former seniors' residence into a support centre for women. Atira provides housing, advocacy and support to women who are struggling with poverty, violence, addiction or mental health issues. The facility, on the grounds of St. Margaret of Scotland Anglican Church in Burnaby, B.C., is to be re-named Elspeth's Place, for Elspeth Alley. A former priest of the diocese, Ms. Alley was one of the first women ordained as an Anglican priest in Canada. The home has 20 individual rooms, two kitchens and large living and activity rooms. The diocese has agreed to a 44-year lease at nominal rent.

Topic

Catholic priest installed in Anglican diocese ②

The Rev. Dr. Robin Gibbons, an Eastern Rite Catholic priest and University of Oxford professor, was installed as the first International Ecumenical Canon in the Diocese of Edmonton on May 8 at All Saints' Cathedral.

"Robin's appointment is a sign that we are committed to the unity of the church across denominations, not only at home, but around the world," said Bishop Jane Alexander of the Diocese of Edmonton.

As ecumenical canon, Dr. Gibbons will work to promote Christian values, community and friendships in God. He plans to conduct yearly retreats, with lectures and seminars, in the Edmonton diocese.

The Messenger



Conference supports end to homelessness ③

The Diocese of Edmonton's social justice and advocacy committee hosted the "We Believe: We Can End Homelessness" conference in April that was attended by about 70 people from different social agencies and faith communities.

Delegates listened to the stories of people who have been homeless. Annabelle Rain, a mother of seven and grandmother, described living in a van after leaving an abusive relationship. This year, she was evicted from low income housing with 10 minutes' notice. All her belongings were confiscated. "My Bible, family pictures, my kids' birth certificates, all my prize possessions, were taken," she said.

Participants were invited to connect with representatives attending from social agencies and programs to share tools and resources. Since the launch of the City of Edmonton's 10-year plan to end homelessness three years ago, 1,789 people, about half the estimated number of homeless people, have been housed.

The Messenger

Fire delays Hamilton community project ④

A fire in April nearly destroyed a former hotel in Hamilton that was being converted into a community centre by St. Matthew's House, a charity with roots in the Diocese of Niagara.

The St. Matthew's House board thanked the Hamilton Fire Department for saving the building. "The fire destroyed our project, but not our dream," said board chair Doug Smith. He added that, "at worst, our grand opening will be delayed from summer to year's end."

When the centre opens, it will include a foodbank, a seniors' program that serves breakfast and lunch on weekdays, and a Friday lunch program that will be able to serve about 60 people. For more information or to donate, contact St. Matthew's house at 905-523-5546 or stmatthewshouse.ca.

Niagara Anglican

Parish helps provide clean drinking water ⑤

This spring, parishioners at St. Paul's in Kanata, Ont., set out to raise money to buy 20 water filters for people who lack clean drinking water. BioSand Water Filters, developed by Canadian inventor Dr. David Manz, are able to remove 95 to 99 percent of bacteria and pathogens and can produce up to 40 litres of clean water per hour, enough for a household of 10 people. With simple maintenance, the filters have an infinite life expectancy. They cost \$100 each.

St. Paul's surpassed its goal, raising enough funds for 101 filters. More information about the filters and the non-denominational Christian international relief agency Samaritan's Purse clean water project, go to <http://www.samaritanpurse.ca/ourwork/water>.

Crosstalk

Bishop Clarke new ARC dialogue co-chair ⑥

Bishop Barry Clarke of the Diocese of Montreal is the new An-

glican co-chair of the Anglican-Roman Catholic Bishop's Dialogue in Canada. Bishop Clarke succeeds Archbishop Fred Hiltz, Primate of the Anglican Church of Canada. The gathering of five bishops from each of the two churches has been meeting for 41 years to deepen bonds. Bishop Gary Gordon of Whitehorse is the Roman-Catholic co-chair. *Montreal Anglican*

Halifax parish gets a new, green home ⑦

Since the 2006 sale of its former church building, the parish of St. John, Halifax has worshipped in a school library and, more recently, in the chapel of a funeral home. After a long search for a new property, construction of a new church in the West Bedford area of greater Halifax was slated to begin in June. The new building has green features such as geothermal heating, thermal windows, energy saving plumbing and lighting, and lots of natural light. The congregation hopes to celebrate Easter 2013 in its new church.

The Diocesan Times

Cathedral hosts music conference ⑧

A music conference for Christians of all ages is being held at St. Martin's Cathedral in Gander, Nfld., from October 12 to 14. Local musicians will offer two musical instrument workshops (guitar, bass, percussion, organ, piano, keyboard, accordion and electronic accompaniment) and two musical style workshops (contemporary praise, Christian rock, songwriting, traditional hymns, liturgical choral and gospel). Juno Award-winning Christian singer Steve Bell will also teach a workshop called "Worship as Journey," and he will perform a concert. For more information, contact the diocesan synod office at (709) 256-2372 or the Rev. Shaun O'Connor, coordinator, at (709) 536-2281 or ss-raoconnor@yahoo.ca. *Anglican Life*

Is your church in your will?

A few years back, a friend of mine told me the story about an experience he had with four funerals in one week. Doing four funerals in a week is a tall order for most clergy at the best of times. To make the experience even more draining, these were people who were long-time members of his congregation—people who had been churchwardens, treasurers, choristers and sides-people. Four committed parishioners gone in one week! He was disappointed to learn three months later that one of the parishioners had donated more than \$100,000 to the Salvation Army through their will. Unfortunately, his parish received nothing.

This example is not meant to denigrate the efforts of the Sally Ann, which does important work,

THE STEWARD

BY THE PETER MISIASZEK

as do thousands of other charities. However, I am saddened when parishioners overlook the very church they turned to for the rites of passage during their lifetime and spiritual nourishment on the journey. I suspect part of the reason the church frequently gets overlooked is because it doesn't ask.

We are all familiar with the gifts we give to the church through our weekly offering or through some other special offering or fundraiser. These gifts normally come out of our current incomes. We are less familiar with the many ways we can give to the church and its ministry from the assets we have accumu-

lated over a lifetime—assets such as real estate or stocks and bonds or life insurance. These gifts, made from our accumulated assets, are called "legacy gifts," and they are a wonderful way to provide additional money to expand the mission of the church for generations to come.

Legacy giving seems like a relatively new concept in the church, but it is actually as old as the church itself. In the New Testament, Acts 4 tells the story of a man named Joseph, a native of Cyprus, who sold a field that belonged to him and gave the proceeds to the apostles, to distribute the money as needed. The gift of land from Joseph's assets is what we would call a legacy gift. The apostles gave Joseph a new name, Barnabas, which means "son of encouragement"

in Hebrew.

The good news of legacy giving is that we, too, can be sons and daughters of encouragement through the gifts we give to the church from our accumulated assets. In fact, many of our churches can boast that their very foundations were laid through the benevolence of their parishioners.

I urge you to make your will if you have not done so, or to review it if you have one. When you do, please consider a gift to your parish, the diocese or to Faith-Works. Even a person of modest means often has a considerable estate, when property and insurance are considered. A gift to the church can also help reduce your taxes. More importantly, your gift will help continue the good work that you have supported over a

lifetime, enabling new ministry to be taken on.

The Anglican community in the Diocese of Toronto has an extensive history of social outreach. Deeply committed to building communities of hope and compassion, the early clergy and lay people of the diocese joined together to build hospitals and schools, seeking to help not only their own congregations, but to reach out to the needy, the sick and the elderly in all walks of life. This work has continued to the present day. I am grateful for the foundation which they have laid and pray that our current generation will respond with the same energy and fervor.

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

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

Worship

SEPT. 30 – St. Olave, Swansea, Toronto, invites all to a Choral Evensong for Michaelmas at 4 p.m. with the Choir of St. Peter, Erindale. Followed by Peach Tea with Clem Carelse, St. Peter's music director, taking a lively look at the life and music of Charles Villiers Stanford (1852-1924), whose works are featured in today's Evensong. Contributions appreciated. For more details, call 416-769-5686.

OCT. 4, 28 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Oct. 4, Bob Brough Quartet, Adrean Farrugia on piano, Artie Roth on bass, Terry Clarke on drums, and Bob Brough on saxophones. Oct. 28, Joe Sealy on piano, Paul Novotny on bass. Call 416-920-5211 or www.christchurchdeerpark.org.

OCT. 14 – Join Christ Church-St. Jude, Ivy, and Bishop George Elliott, in a celebration of the church's 150th anniversary at 10 a.m., with Holy Communion and dedication of the new window. Luncheon after the service. For more information, call 705-424-1257.

OCT. 28 – At 10:30 a.m., St. Olave, Swansea, welcomes the Most Rev. Terence Finlay, who will speak on his experience as the Primate's Special Envoy for the Residential Schools' Truth and Reconciliation Committee. For more details, call 416-769-5686 or visit www.stolaves.ca.

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

NOV. 18 – The Anglican Church Women of Christ Church, Stouffville, are celebrating their 30th anniversary with a special ACW service at 10 a.m., followed by a luncheon. Guest speaker will be Darlene Campbell. For more information and to register for the luncheon, call 905-642-8537.

Social

OCT. 2 – Downton Abbey Tea at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Come for a Victorian-style English tea, featuring entertainment by a harpist. A prize for the best Victorian outfit, door prizes, 50/50 draw, crafts for sale. Seating is at 1:30 p.m.; tickets must be purchased in advance through the church office. Cost is \$15 per person. For tickets or information, contact 416-283-1844.

OCT. 19 – Diva Night at St. Dun-

stan of Canterbury, 56 Lawson Rd., Scarborough, starting at 6:30 p.m. The admission fee of \$40 per person includes a glass of champagne, silent and live auctions, light supper, and entertainment. The Toronto Firefighters "Calendar People" will be there. Cash bar. Half of the proceeds will go to Pancreatic Cancer Research at Princess Margaret Hospital. All seats reserved. For information or tickets, call 416-283-1844

Educational/Conferences

OCT. 12-13 – The 3rd Canadian Festival of Biblical Storytellers, entitled Life is in the Breath, takes place at St. John the Evangelist, Peterborough. Kathy Hood Culmer, Mission Funding Coordinator for the Episcopal Diocese of Texas, will be the featured speaker/storyteller. All are welcome. The cost of \$150 for two days includes workshops, epic telling, two lunches and one dinner. For more details and registration, contact Ron Coughlin at nbscan@aol.com or 514-694-0214.

OCT. 14 – St. Olave, Swansea, hosts a morning with Dr. Izzeldin Abuelaish, author of I Shall Not Hate, at 10:30 a.m. For more details, call 416-769-5686 or visit www.stolaves.ca.

OCT. 19-21 – All men are invited to the 2012 FLAME Conference, a weekend retreat featuring talks by the Rev. Peter Blundell, small group discussions, worship singing, fellowship and much more. The conference takes place at the Jackson's Point Conference Centre. First-time participants pay \$135. For more information, contact Tom Butson at 905-640-2912 or artom@rogers.com.

OCT. 20 – St. Matthew, Islington, 3962 Bloor St. W., Etobicoke, is hosting a Caregivers' Seminar from 9:30 a.m. until 12:00 noon. Topics include: community services available; hospital policies and procedures related to extended care; limitations on extended care and private homecare availabilities; emotional and spiritual impacts on caregivers. Admission is free and refreshments will be provided. Free literature will be available. For further information, contact the church office at 416-231-4014 or www.saintmatts.ca.

OCT. 20 – The 2012 Outreach Networking Conference, taking place at Holy Trinity School in Richmond Hill, will include workshops, a special program for youth, worship, and keynote speaker Terry McCullum, CEO of LOFT Community Services. For more information and registration, visit www.toronto.anglican.ca/outreachconference.

OCT. 20 – "Lord teach us to pray: Living the prayer that Jesus taught" is the theme of this year's prayer conference. The Rev. Dr. Michael Knowles is the speaker. For more information and the application form, visit www.toronto.anglican.ca/prayer. Reduced rates for early registrants and first-time participants.

OCT. 21, 28 – The Forty Minute Forum returns to St. Clement, Eglinton, 70 St. Clements Ave., Toronto, for five consecutive Sundays from 10:10 to 10:50 a.m. in the Canon Nicholson Hall. On Oct. 21, landscape architect Sheila Murray-Bélisle speaks on "The Meaning of Landscape in Our Daily Lives." The following Sunday fea-



CHILD'S PERSPECTIVE

Maise Hukoura, from the city of Gaza, attends the opening of *A Child's View from Gaza*, an exhibition of children's drawings depicting their life during the three-week war between Israeli forces and Hamas during the winter of 2008-2009. The exhibit, hosted by Canadians for Justice and Peace in the Middle East, was held this summer at Holy Trinity, Trinity Square, Toronto. PHOTO BY MICHAEL HUDSON



tures Eugene E. Jones Jr., the newly appointed CEO and President of Toronto Community Housing, outlining what he has learned in his first 100 days on the job and what he intends to do about it. His topic is "Making Social Housing Work: Lessons from Canada and the US." All events in this series are free, and everyone is welcome. For more details, visit <http://www.stclements-church.org/> or call 416-483-6664.

Sales

OCT. 13 – Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, will hold its annual Clothing Sale & Boutique from 10 a.m. to 2 p.m. High quality, gently used clothing, including outerwear and brand names for children, teens, men and women. Boutique and vintage section (adult and children's wear). For more details, call 416-488-7884 or visit www.gracechurchonthehill.ca.

OCT. 13 – Fall Rummage Sale at Christ Church, Deer Park, Toronto, from 9 a.m. until 12:30 p.m. Women's and men's clothing and accessories, shoes, jewellery, housewares, toys, linens, designer boutique, clothing, shoes, hats and handbags. Call 416-920-5211 or visit www.thereslifehere.org.

OCT. 13 – Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-3184.

OCT. 20 – Holy Trinity, Thornhill,

140 Brooke St. (Yonge St. & Centre St.), will hold its fall rummage sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery, and much more will be available at great prices. For more information, call 905-889-5931.

OCT. 27 – The Church of the Advent, 40 Pritchard Ave., Toronto, is holding its Annual Fall Bazaar, 10 a.m. to 2 p.m., featuring new gift items, china and glass collectibles, flea market, quilt draw, bake table, crafts, lunchroom and more. For information, call 416-766-8412.

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

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

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

NOV. 3 – All Saints, Whitby, will

hold their annual Harvest and Holiday Bazaar from 9 a.m. until 3 p.m. Key attractions include preserves and sweets table, classic treasures, a silent auction and a large and varied selection of Christmas crafts and decor items. There will also be a Tea Room throughout the event which will offer home-made soup, sandwiches and baked goods. For information and directions, call 905-668-5101.

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

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

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

NOV. 10 – St. Cuthbert, Leaside, will hold its Christmas Fair from 11 a.m. until 2 p.m. Christmas crafts and gifts, knitting, sewing

Priest becomes bishop of Horn of Africa

Former Wycliffe professor and wife 'returning home'

BY STUART MANN

A priest who worked in the Diocese of Toronto has become the Area Bishop for the Horn of Africa, an episcopal area that includes Ethiopia, Eritrea, Djibouti and Somalia.

Bishop Grant LeMarquand, who was a student and then a teacher at Wycliffe College in the 1990s, was consecrated at All Saints Cathedral, Cairo, on April 25. He and his wife Wendy, a medical doctor, plan to settle in Gambella, Ethiopia, near the Sudanese border, where there has been an explosive growth in Anglican churches. The congregations, which number about 70, were founded within the past decade by refugees from Sudan.

"Wendy and I are very excited," said Bishop LeMarquand in an interview as he travelled to Ethiopia. "We are delighted to be returning home to Africa."

Born in Canada, Bishop LeMarquand was ordained in Montreal in the early 1980s. He and Wendy were appointed mission partners of the Anglican Church of Canada in Kenya in the late 1980s, where he taught at St. Paul's United Theological College, Nairobi. "Our three years in Kenya really helped to shape us," he said.

On his return to North America, he taught New Testament and Mission at Trinity School for Ministry near Pittsburgh, Pennsylvania. His academic research has largely been concerned with exploring the richness of African biblical scholarship. Over the last 20 years, he has taught many African students, some of whom have gone on to become bishops. He has travelled frequently to Africa for research, teaching and small group missions.

The Horn of Africa refers to the cape that juts out like a rhino horn from the northeast coast. It is part of the Anglican/Episcopal Diocese of Egypt with North Africa and the Horn of Africa. His bishop is the Most Rev. Dr. Mouneer Anis, who is based in Cairo.

Temperatures in the Horn average 45°C, and its nations are a mosaic of 100 language groups. While Ethiopia is 60 per cent Christian—mostly Orthodox—the other nations are overwhelmingly Muslim. Access to basics such as clean water is a serious problem. The area is extremely poor with low literacy rates, and malaria is prevalent. "There's lots of development work to do, as well as trying to bring theological education to the clergy" he said.

He said Wendy's work will be



Bishop Grant LeMarquand and his wife Wendy (pictured at right) speak to parishioners at Church of the Resurrection, Toronto, during their visit in August. PHOTOS BY MICHAEL HUDSON

invaluable. "Her great hope is to help our area of the diocese to develop programs of community-based health care, and she will no doubt also be involved in curative care. One of her great loves is prayer, and she hopes to spend a good deal of time with the women of the Gambella region, many of whom have been traumatized by war."

Because the poverty-stricken parishioners can't afford to pay a bishop, the LeMarquands are



raising their own support from backers in North America. To

learn more, visit their blog site, grantandwendy.com.

Continued from Page 10

and quilt raffle, silent auction, home baking, plum puddings and candy, cheese, kitchen items, jewellery, boutique and treasures, gift baskets, church calendars and paperbacks, Ted's art gallery, toys and the infamous odds and ends. For more information, call 416-485-0329 or visit www.stcuthbertsleaside.com.

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

NOV. 10 – Grace Church, Markham, 19 Parkway Ave., will hold its annual Gingerbread Bazaar & Luncheon from 9 a.m. to 2 p.m. Antiques & collectibles, baking, coffee time, crafts, knitting, new & nearly new,

plants, preserves, sewing, surprise packages and grab bags will be featured. Lunch will be served. Call 905-294-3184.

NOV. 10 – Holy Family, Heart Lake, Brampton, will hold its Annual Christmas Bazaar from 9 a.m. until 2 p.m. Crafts, bake table, lunch room, treasures table and a silent auction. The church is located on the east side of Kennedy Road, north of Bovaird, south of Sandalwood. Call 905-846-2347.

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

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

NOV. 17 – Christ the King, Etobi-

coke, invites all to its Christmas Bazaar from 9 a.m. until 12 p.m. Christmas gifts, jewellery, home baking, silent auction and more. Coffee and muffins available. Call 416-621-3630.

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

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

NOV. 24 – Nutcracker Fair at St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, located northeast of Keele and Bloor Streets from 10 a.m. to 2 p.m. Silent auction, bake table with homemade pies and preserves, gifts, knits, crafts and more. Start your day with a Peameal Bacon Brunch from the barbeque and stay for the Lunchtime Cafe serving homemade soups and sandwiches. Wheelchair accessible. For more information, call 416-767-7491 and

leave a message, or visit www.stmartininthefields.ca.

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

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

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

Art/Music/Theatre

OCT. 13-21 – St. Anne, Toronto, celebrates its 150th anniversary

with a nine-day program of visual arts, film, music, lectures on religion and the arts, and worship. For more information, visit www.stannes.on.ca.

OCT. 14 – St. Thomas, Huron Street, Toronto, invites all to an evensong prelude at 6:30 p.m., with baroque recorder duets played by Andrea Budgey and Randall Rosenfeld. Followed by solemn evensong and devotions at 7 p.m., featuring English choral music by Kelly, Hare and Byrd. For more information, call 416-979-2323 or visit www.stthomas.on.ca.

OCT. 20 – Riverdale Art 2012, the 24th annual art show and sale organized by St. Barnabas, Chester, will take place at the church from 10:30 a.m. until 5 p.m. Free admission. For more information, call Neville Reid at 416-424-2190 or email nwreid@sympatico.ca.

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

Volunteers needed to act as hosts

Continued from Page 1

any church events, no matter what the time or theme, were unlikely venues for such over-committed people to learn about Jesus for the first time," he says. "How could we reach commuters with the good news of Jesus Christ, even while on the move?"

In a moment on inspiration, he came up with the idea of a mobile app (custom software for mobile devices). "We started to think about delivering some good quality content on topics of concern for busy commuters in short, daily segments of audio or video. We realized that most people who are commuting have some kind of mobile device with them, so this would be a great way to deliver Gospel-focused content to them."

Launched on Sept. 24, the app offers content on marriage, parenting and the basics of Christianity, with plans for other topics in the future. There is also a daily discipleship program for people who begin to follow Jesus. The information is presented in a simple, easy-to-use format and includes audio and video.

As people engage with the content, they will be encouraged to share it with their family members, friends and even their fellow commuters. Mr. Sim hopes this will turn into a network of small discussion groups. He's also looking for people to volunteer as hosts, who will make themselves available once a week on their train or bus, or near their workplace or home, to discuss some of the content that is being delivered



The Rev. Ryan Sim (foreground) checks out his mobile device, along with others waiting for their train. His research showed that many people in Ajax spend a lot of time commuting and have mobile devices. PHOTO BY MICHAEL HUDSON

through the app.

"The best way to engage with this content is in a community, so when people click on the 'group' part of our app, they'll see a list of hosts who are available on a certain day of the week to host a discussion group. The hope is that, once a week, people will start linking up in groups to discuss the

content they've been exploring through the week. Basically, we're going to have a network of small groups forming on the commute."

By the end of 2013, the groups will be invited to Ajax to take part in their first worship service together and to celebrate the creation of their new church, called Redeemer Church.

Mr. Sim says there is a significant difference between his app and other church apps. "Lots of churches have websites, apps, podcasts and YouTube channels for their members. But they're generally focused on the discipleship of existing followers of Jesus and those who might come to a Sunday service. What's unique about our app is that it is not intended for followers of Jesus: it's intended to help people learn and explore what that might mean. It's outwardly focused."

He says getting the app launched, along with the other work of planting a church, has been hard but satisfying. "It feels great. It's one of those plans and ideas that I think is of God. We didn't go into the church plant project thinking, 'Hey, we're going to build an app and that's going to connect with commuters.' This is the fruit of some good research, prayer and discernment. If we truly want to make new disciples in Ajax, this seems to fit and make sense."

The Redeem the Commute app is available online at the iPhone or Android app stores. For more information about Redeem the Commute, including opportunities to volunteer as hosts for discussion groups, visit www.redeemerajax.ca or www.redeemthecommute.com.

Send your parish news to
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BRIEFLY

Archbishop plans more Town Hall meetings

Archbishop Colin Johnson will hold three more Town Hall meetings in October to talk about future plans for episcopal leadership in the diocese's four episcopal areas. All are invited to attend. The meetings will take place on the following dates: Oct. 14, 2:30 to 4:30 p.m., Christ Church, Stouffville; Oct. 15, 7:30 to 9:30 p.m., St. John the Baptist, Dixie, Mississauga; Oct. 16, 7:30 to 9:30 p.m., St. Cuthbert, Leaside. Background information is available on the diocese's website,

www.toronto.anglican.ca. Archbishop Johnson held similar meetings in the spring.

Exhibit includes royal memorabilia

A special exhibit on the monarchy is planned to mark the re-opening of the newly renovated Archives and Museum of St. James Cathedral. The exhibit includes royal memorabilia dating back to George III. Admission is free. The Archives and Museum is open Wednesday, Thursday and Sunday afternoons from 12:30 to 4 p.m. until Oct. 28 or by appointment. For more information, call Nancy Mallett at 416-364-7865,

ext. 233 or e-mail archives@st-jamescathedral.on.ca.

Paper seeks Jubilee medal recipients

The Anglican would like to publish the names of Anglicans in the diocese who have received the Diamond Jubilee Medal, created in 2011 to mark the 60th anniversary of the Queen's coronation. The medal is being awarded to people who have done outstanding service. Send the person's name and parish and a short write-up of their service to *The Anglican*, 135 Adelaide St. E., Toronto, ON, M5C 1L8 or email editor@toronto.anglican.ca.

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Sign up now for Outreach Conference

TIME is running out to attend a major highlight for outreach-minded Anglicans: the diocese's Outreach Networking Conference, held on Oct. 20 from 9 a.m. to 3:30 p.m. at Holy Trinity School, 11300 Bayview Ave., Richmond Hill.

This year's conference offers several new topics, such as elder abuse, providing water for First Nations communities, sustainable community enterprises, prison ministry and the Occupy movement. Terry McCullum, the chief executive officer of LOFT Community Services, a major provider of affordable and supportive housing, will be the keynote speaker.

Journalist Alanna Mitchell, a leading advocate on the environment, will lead a workshop on environmental advocacy. Other workshops will provide strategies for how to build a society more in tune with Gospel values of justice and compassion. The Rev. Joyce

Barnett and Krista Fry will outline how the parish of St. Matthias, Bellwoods, led a successful campaign against the threatened closure of the Bellwoods House supportive housing program. Flemingdon Park Ministry has developed innovative ways to connect Anglicans with people who struggle with poverty, and these ideas will be outlined in a workshop led by Flemingdon's director, the Rev. Helena Houldcroft.

A special program for young Anglicans (ages 14 to 25) will be led by Christian Harvey, youth social justice coordinator for Trent-Durham. Bishop Linda Nicholls will preside at the Eucharist.

The conference fee of \$20 (\$10 for students and the unemployed) includes lunch. For further details and to register, visit www.toronto.anglican.ca/outreachconference.

Church, orchestra team up for students

Music at St. Timothy's (Agin-court) and the Cathedral Bluffs Symphony Orchestra, led by their joint music director Norman Reintamm, have teamed up to work with students in the Malvern and Jane and Finch areas of Toronto in October.

With sponsorship from the Estonian Foundation of Canada and the Estonian government, two musicians from Tallinn, Estonia, will visit Canada in October to teach the students. The program will culminate with a concert on Oct. 27 at 8 p.m. at St. Timothy's.

Last season, St. Timothy's provided a music outreach program at Lester B. Pearson High School in Scarborough, to help students with the performance aspect of their music studies.

Church musician receives medal

Edward Moroney, organist and choirmaster at St. Andrew, Scarborough, received the Queen's Diamond Jubilee Medal on July 14 at a ceremony in Toronto. The award was for his work in church music.

Mr. Moroney's hymn for the Jubilee was sung on May 6 at evensong at Christ Church Cathedral in Ottawa. He was awarded the Golden Jubilee Medal in 2002 and is a Knight of the Order of the Holy Sepulchre of Jerusalem. He has been an accompanist and vocal coach for 40 years and has worked at St. Andrew's for 15 years.

Cross to inspire reflection

At St. Clement, Eglinton, a cross by Ottawa sculptor Russell Baron, hanging above the chancel altar, is the final touch in a renovation that began in 2009. The sculpture weighs 300 pounds and is made of clay on a steel skeleton and covered with copper foil. A central disc depicts motifs of the incarnation and the Eucharist, and each of the arms represents one of the four elements: earth, wind, fire and water. The cross is double-sided, each side revealing a different perspective.

The congregation wanted the cross to be "more than simply decorative," writes the Rev. David Montgomery, associate priest, hoping it would "encourage viewers to reflect upon the meaning of Christ's cross." Visitors are welcome to stop by to view the cross. The church is open Monday through Thursday, 9 a.m. to 4 p.m., and Fridays until noon.

Lay leader retires after 17 years

At the time of the 2005 census, the hamlet of Burnt River, nestled in the Kawartha, had a population of 250 people. It is a tiny place with a cosy Anglican church, St. Luke's, established in 1903. As you might expect, the congregation is also small, but it makes up for it by enthusiasm and dedication. Since 1995, the leader of this group has been Ron King, a lay pastoral assistant for the Parish of Bobcaygeon,



SONGBIRDS

Girls from the Diocesan Girls' Choir School gather for a photo after singing at a worship service at St. Martin in-the-Fields in Toronto, on Aug. 12. The choir school is a summer music camp for girls aged eight to 18, which provides training in the singing of a wide range of choral music for the Anglican tradition. This year's choir school, with 32 singers, took place Aug. 6-19 at Trafalgar Castle School in Whitby. The choir school commissioned a new work from Rupert Lang, the organist and director of music at Christ Church Cathedral in Vancouver, and performed it at St. James Cathedral in Toronto on Aug. 19. PHOTO BY CLIFF HOPE



Church musician Edward Moroney received the Queen's Diamond Jubilee Medal on July 14.



At St. Clement, Eglinton, a cross by sculptor Russell Baron invites reflection. PHOTO BY NICHOLAS BRADFORD-EWART



Ron King has retired from his role as lay pastoral assistant at St. Luke, Burnt River, after 17 years of service.

Most Rev. Andrew Hutchison delivered the keynote address. Archbishop Hutchison was a parishioner of Grace Church beginning in 1950 when his family began attending there. He gratefully attributed the inspiration of Grace Church and the encouragement of the priest at the time, the Rev. Canon James Craig, as major influences for his decision to enter the priesthood. Archbishop Hutchison was Primate of the Anglican Church of Canada from 2004 to 2007.

The Feast of All Saints, Nov. 4, will be celebrated to honour a century of faithful witness. Arch-



UNVEILED

Members of St. Nicholas, Birch Cliff, and guests unveil a Heritage Toronto plaque commemorating the parish's 100th anniversary on Aug. 9. From left to right: Deb Chapman, Sonia Halloran, Archbishop Colin Johnson, Heritage Toronto Board Member Patrick Forster, Scotiabank representative Alexandra Smith (Scotiabank sponsors Heritage Toronto's Plaques and Markers Program), and Councillor Gary Crawford. 'As one of the first churches in the area,' reads the plaque, 'St. Nicholas Church has played an important role in the development of Birch Cliff.'



JUBILEE

The Rev. Nicola Skinner and her son Noah enjoy a "Jubilee Tea for Queenie" on June 10 at All Saints, King City. PHOTO BY DENISE WHALLEY

bishop Colin Johnson will visit. A very special guest will be David Broughall, who was located over the course of research for the centennial. Mr. Broughall will read a lesson in honour of his great-grandfather, the Rev. Canon J.S. Broughall, the first incumbent of Grace Church on-the-Hill.

The first Grace Church began in downtown Toronto on Elm

Street in 1874. Due to major changes in the parish, including the demolition of residences and tenement houses to make room for businesses and public buildings, the church relocated to its current location at Russell Hill Road and Lonsdale Road in Forest Hill, and the first sod-turning was held on May 23, 1912.

By Ian Anthony



DAY AT THE BALLPARK

Six teams played in the 51st annual Scarborough Anglican Youth Movement baseball tourney at Corvette Park in Scarborough on Aug. 18. The winning team, Calvary Church, Toronto (bottom right), beat St. Paul, L'Amoreaux, 16-12 in the final to win the Rev. Peter Trant Memorial trophy. PHOTOS BY MICHAEL HUDSON



An orange shirt, symbolizing the colour prisoners wear, adorns the cross at St. James the Apostle, Brampton.

A mother's call hits home

BY GARRY GLOWACKI

LIKE many of us working on the margins of society, I often question if my work is worth it and if I'm really making a difference. The local paper, the *Brampton Guardian*, had published details of an upcoming event that would commemorate International Prisoners Justice Day. The event was to be held at St. James the Apostle, Brampton.

The day after the story was published, I received a phone call from a very quiet and humble woman. She said she'd read the article and asked if she could say something to me. "Of course," I said. She then said, "My son died needlessly in prison, and I never knew that anyone cared."

I was at a loss for words, but with a bit of encouragement she spoke of her pain and the loneliness of having to keep her grief a secret for many years. I invited her to the event. Although she hesitated and was understandably a bit afraid, she showed up at the church and was embraced by all who met her.

During the commemoration, Jacquie Dale, a Native Elder who works with women prisoners,

blessed an eagle feather and presented it to another mother, Ena, whose son Laurence died at Millhaven Penitentiary. I knew Laurence and remembered his being convicted of murder and being sentenced to life. I am not in any way honoring or excusing his crime. However, I also knew that he was a tireless advocate who fought to raise awareness of HIV and AIDS among prisoners and to ensure access to comprehensive HIV and AIDS services within the prison system. His work, while probably annoying to administrators, saved the lives of numerous prisoners. Posthumously, he became the recipient of the 2003 Canadian Award for Action on HIV/AIDS and Human Rights. It was an award his mother and his daughter received on his behalf.

I was once again reminded that the work we do is important and necessary, even if only to offer comfort to a grieving mother. The commemoration took place as scheduled at St. James on Aug. 10, with about 75 people attending.

Garry Glowacki is the executive director The Bridge, a ministry to prisoners, their families and their victims, based in Brampton.

MP challenges faith groups on climate change

BY ELIN GOULDEN

ABOUT 40 people from a wide variety of faith communities gathered at Bloorville United Church in May to hear Kirsty Duncan, MP for Etobicoke North, speak about climate change and how people can work together to address it. The event, titled "Together in Faith: Working for Action on Climate Change," was co-sponsored by the Diocese of Toronto and by the Green Awakening Network of the Toronto United Church Council.

Dr. Duncan, a geologist, is a recipient of the Nobel Prize for her work with the Intergovernmental Panel on Climate Change. She is also the Liberal representative on the All-Party Climate Change Caucus, an organization that brings top scientists to speak to parlia-

mentarians on the issue.

Dr. Duncan spoke passionately and eloquently about the urgent challenge posed by climate change. On a recent visit to Bangladesh, she had asked 10-year-old children in the street what she should tell Canadians about climate change. "Tell them to come here and they will taste climate change," they answered. Rising sea levels have already affected Bangladesh's water supplies, so that the drinking water now carries the unmistakable tang of salt. Although Bangladesh produces less greenhouse gas emission than the city of Manhattan, it stands to lose 20 per cent of its total land mass if average global temperatures rise more than 2° C. Humans would have to reduce greenhouse gas emissions by 80 per cent by the year 2050 to keep

the rise in global average temperature below 2° C.

Stories like these confirm that climate change is not a partisan issue: it is a humanitarian issue, and it is urgent. As such, it should be of primary concern to us as people of faith and compassion. Dr. Duncan highlighted several ways in which people of faith can make their voices heard. She is a strong proponent of the Canadian Interfaith Call for Leadership and Action on Climate Change, a document whose signatories include Archbishop Fred Hiltz and others.

Several Anglican churches have already signed petitions in support of this document. Dr. Duncan reminded her audience that every time 25 names are gathered on a petition, it gives the MP sponsoring that petition an opportunity to speak in the House of Commons

on the issue. Thus, presenting several petitions of 25 to 50 names gives the issue of climate change much more exposure than one petition with 10,000 names. If one's own MP refuses to present the petition, it can be submitted to another MP who will agree to do so, she said.

Dr. Duncan also encouraged people to make their views known to their MPs through phone calls, personal letters and face-to-face meetings. She encouraged churches to host roundtables on climate change and invite their local MPs to speak. She underscored the importance of inviting members of the press to cover such events, both to put public pressure on the MP and to emphasize our commitment as people of faith to addressing the issue of climate change.

A lively discussion, moderated

by Ron Ewart of the Green Awakening Network, followed Dr. Duncan's talk. Many participants also signed the petition in support of the Interfaith Call for Action and Leadership on Climate Change. If you haven't already signed this petition, a copy of it is available here. To sign the petition or to get involved in climate change advocacy, visit the Environmental Issues page on the diocese's website, www.toronto.anglican.ca/environment, or contact Murray MacAdam, the diocese's Social Justice and Advocacy consultant, at mmacadam@toronto.anglican.ca.

Elin Goulden is the Parish Outreach Facilitator for York-Credit Valley and a member of the Diocesan Environmental Working Group.

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TIME: **8:30 a.m. - 3:30 p.m.**

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COST: Early Registration fee is
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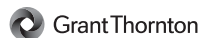
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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Jacob important in Hebrew story

The third and most complex, colourful and fully developed of the patriarchs that we meet in Genesis is Jacob (see Genesis 25:19-37:1 and 46-49). He was the younger son of Rebekah and Isaac. He was a twin, the second-born, coming out clutching the heel of his brother Esau, as though he was trying to supplant his brother and be the first-born. As the twins grew, Jacob was a homebody and the favourite of Rebekah; Esau was a hunter and an outdoorsman and his father's favourite.

Jacob was a bit of a scoundrel and a trickster. When his brother Esau returned one day from hunting and was famished, Jacob demanded his brother's birthright as the eldest son before he would give him some food. Later, Rebekah heard Isaac asking Esau to hunt some game and cook it for him, and then he would give him the elder son's blessing. She came to Jacob and told him to kill and cook some goats for his father. Then to trick Isaac, who was getting old and almost blind, she tied the furry goatskins to Jacob's arms and neck, for Esau was a hairy man.

Thus Rebekah and Jacob managed to trick Isaac into blessing the younger son. Afraid of Esau's reaction, Rebekah sent Jacob to her brother Laban's home in Mesopotamia.

On his way to Laban's, Jacob had an encounter with God (Genesis 28:10-22). One night as he laid his head on a rock for a pillow, he had a dream. He saw a ladder that reached up to heaven. Angels were ascending and descending on this ladder. Then God spoke to him and promised to protect him on this journey. (If you are my age, you will remember the old spiritual song, "We are climbing Jacob's ladder," which is based on this biblical passage.)

As Jacob arrived at his uncle Laban's town, he met his future wife at the town well. This was a common theme in ancient Near Eastern folklore. Rachael was the daughter of Laban, and Jacob agreed to work for seven years to earn her hand in marriage. Now the trickster was about to be tricked! At the wedding, the elder daughter, Leah, was substituted for the bride, and Jacob had to work an additional seven years to win the hand of his beloved Rachael. Being married to two sisters would be an offence to

some religious sensibilities.

Finally, after 20 years with his uncle Laban, Jacob packed up his family and possessions and headed back to Canaan. On his way, he sent his family on ahead. During the night alone, he had another encounter with God. He wrestled all night with this figure and by morning, as God released him, he gave him a new name. He was to be called Israel, which in Hebrew meant "he who wrestled with God." He also gave Israel a new personality. He was reconciled with his brother Esau, who became the father of the Edomites.

Jacob had two wives, Rachael and Leah, and their two maid-servants, Bilhah and Zilpah; together, they produced 12 sons and one daughter. The youngest two sons were by his favourite wife Rachael. She had been barren for a number of years but finally produced Joseph and Benjamin. A barren wife who eventually conceived is another common theme in ancient Near Eastern folklore. These 12 sons would eventually be the fathers of the 12 tribes of Israel. Again, Joseph, the second youngest, was to be their leader, another common theme in Near Eastern literature. The eldest son did not necessarily inherit the leadership of the clan. Joseph was the one who received the coat of many colours. He was the favourite of his father and eventually was sold into slavery by his brothers. We will examine his story next month.

Jacob was an interesting leader of the Hebrew tribe. His early years were spent in the shadow of his older brother, but finally he proved to be an important part of the Hebrew story. God uses all sorts of people to work out His purposes in history.

The Bible is not an accurate historical record. It is sacred history, the story of how the various authors understood God at work in the experiences and lives of his people. With Jacob, God had finally found the ideal combination between blind obedience and unlimited independence. The metaphor of wrestling with God showed that both would struggle in this relationship; neither would succeed; but both would be changed by the encounter.

This dialogue with the Hebrew Bible is important in understanding our Christian roots and our Christian Bible. Enjoy the journey!

PRAYER CYCLE

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1. Founders and benefactors of the Diocese of Toronto
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6. Aboriginal Ministries in the Diocese of Toronto
7. The University of Trinity College

8. All Saints, Whitby
9. Ascension, Port Perry
10. Christ Memorial Church, Oshawa
11. The Philip Aziz Centre (FaithWorks)
12. St. George Memorial, Oshawa
13. St. George, Pickering Village (Ajax)
14. St. John, Blackstock (Cartwright)
15. St. John, Whitby
16. St. Martin, Bay Ridges (Pickering)
17. St. Matthew, Oshawa
18. Rural Outreach Centre (FaithWorks)
19. St. Paul on-the-Hill, Pickering
20. St. Paul, Uxbridge

21. St. Peter, Oshawa
22. St. Thomas, Brooklin
23. Diocese's Finance Department
24. Our Faith—Our Hope: Re-imagine Church fundraising campaign
25. Chaplaincy Services of the Diocese
26. Mission to Seafarers
27. Camp Couchiching
28. The Community of Deacons of the Diocese
29. Wycliffe College
30. Bishop Strachan School

IN MOTION

Appointments

- The Rev. Joan Cavanaugh-Clark, Chaplain to the Diocesan ACW, Aug. 1.
- The Rev. Dawn Leger, Team Leader, Archbishop's Youth Ministry Team, Aug. 7.
- The Rev. Ruth Knapp, Interim Priest-in-Charge, St. Thomas, Shanty Bay, Aug. 19.
- The Rev. E. Geoffrey Howson (Ontario), Interim Priest-in-Charge, All Saints, Peterborough, Aug. 29.
- The Rev. Joan Mitchell, Interim Priest-in-Charge, St. Athanasius, Orillia, Sept. 1.
- The Rev. Gary Davis, Interim Priest-in-Charge, Parish of Elmvale, Sept. 1.
- The Rev. Jo-Jo Entsiwah (Cape Coast, Ghana), Honorary Assistant, St. John, Weston, Sept. 1.
- The Rev. Canon Kim Beard,

Regional Dean, Oshawa Deanery, Sept. 1.

- The Rev. Canon Bryon Nash, Interim Priest-in-Charge, Church of the Atonement, Alderwood, Sept. 15.
- The Rev. Margaret Johnston-Jones (Ontario), Interim Priest-in-Charge, St. Matthew, Oshawa, Oct. 1, while the Incumbent is on Parental Leave.
- The Rev. Susan Haig, Priest-in-Charge, St. Theodore of Canterbury, North York, Oct. 1.
- The Rev. Ian Martin (Ontario), Senior Associate Priest, Trinity, Aurora, Oct. 7.

Vacant Incumbencies

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

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

- All Saints, Whitby
- St. Martin, Bay Ridges
- All Saints, Peterborough
- Epiphany & St. Mark, Parkdale
- St. Luke, Dixie South, Mississauga
- Parish of Elmvale
- St. Thomas, Shanty Bay
- Church of the Nativity
- St. Barnabas, Chester

Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- Church of the Advent, Toronto (York-Credit Valley)
- St. Simon the Apostle, Toronto (York-Scarborough)
- Trinity East (Little Trinity), Toronto (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- None

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Priest turns model for a day

She shares her faith during shoot

BY STUART MANN

A shopping trip to a woman's clothing store in Toronto has led an Anglican priest to become a model for a Canadian fashion designer, with her pictures appearing in ads in *Toronto Life* and the *Globe and Mail*.

"It's a very odd experience for me to open a magazine or click on a website and see my face there," says the Rev. Michelle Childs-Ward, incumbent of St. John, Weston. "It's exciting, exhilarating, and a little bit disconcerting."

After buying some clothes at Kaliyana, a fashion boutique on Yonge Street, Ms. Childs-Ward got a call from a member of the staff, wanting to know if she would be willing to have her picture taken for a possible photo shoot.

A fan of the Kaliyana clothing line, she agreed to give it a try. Soon after her picture was taken, she got a call from the designer herself, Jana Kalous, asking her if she would like to model the new line of clothes for fall, including the designer's "anti-suit," an avant-garde creation in black and white.

"I was on my holiday and I thought, 'Why not?' So I decided to do it," she says. "It was loads of fun."

She admits to being "incredibly nervous" as she drove to the pho-



to shoot, which took place in a studio warehouse on Eastern Avenue. She had never been a model before and didn't know what to expect. Within minutes, however, the fashion photographer put her at ease. "About five minutes into it, all my fears were gone and I was loving the camera."

She says being a model is a lot harder than it looks. They had her jumping in the air, climbing up on boxes and perching on ledges. "I was there for about six hours, and when I woke up the

next morning, everything hurt."

When it comes to fashion, there's a stark difference between being a model and being a priest, she says. "I was modelling all these different outfits, and yet my day-to-day outfit is head-to-toe black with a collar on. The realm of wild fashion in my vocation is usually limited to which shoes I choose to wear with my suits. My street clothes are more artistic: being a disciple of Christ doesn't mean I can't also enjoy fashion!"

In addition to the print ads,



The Rev. Michelle Childs-Ward models the anti-suit (left) and clothes from Kaliyana. PHOTOS BY JANA KALOUS AND RYAN FAUBERT

photos of Ms. Childs-Ward are posted on www.anti-suit.com and www.kaliyana.com. They will also feature prominently on posters in Kaliyana stores in Toronto, Ottawa and Montreal. She will also model the clothes in a video.

She says she would consider being a model again, but only if it fit into her schedule as the incumbent of St. John's. "I look at it as a fun side hobby. If I have time to do it in my time off, great; if not, I won't. It was fun, but it isn't my vocation."

While modelling, she got a chance to share her faith. An hour into the photo shoot, the photographer asked her if she worked in the fashion industry. When she told him she was an Anglican priest, he couldn't believe it. That led to a conversation about the church and an opportunity to share her faith.

Others have also taken notice. "A couple of people I hardly know said how cool it is that a priest could model. For them, it was a sign that the church is more hip, more forward-thinking, and more open than they would have thought. In our culture, many non-church people still have this image of the church as being a closed institution—very traditional and not particularly open to change, new ideas, or doing new things. (Modelling) is just one more opportunity to break that viewpoint and fling the doors open and say, 'Actually, we're a lot more open-minded and fun than you might think.' If anything, it has created another way for me to engage people and get them talking and thinking about how living out our faith can be exciting and fun."

She admits to pushing the boundaries to get people engaged and thinking. "I love living my life a little outside the box. I embrace it. Any opportunity I have to tear down the walls of a box people might put us in, that's where I want to be. I want to be on the edge, challenging people to see the box doesn't exist the way they think it does. This modelling experience in the realm of fashion has me considering how I literally model my faith in Jesus Christ in my everyday life."

Oshawa church uses funds for local needs

BY STUART MANN

CHRIST Church, Oshawa, plans to use its share of the Our Faith-Our Hope funds—nearly \$129,000—to do a lot of little, local things really well.

"It's the little projects that are getting the church known for being involved in the community, and we love that," says the Rev. Judy Paulsen, incumbent.

A few years ago, the church switched its outreach focus from sending money to projects to building relationships, especially with people in the neighbourhood. As a result, the church has made strong connections with the community and energized its outreach volunteers.

For example, the church recent-

ly started a drop-in play group for parents on maternity and paternity leave, and it is already growing. "We had no idea how many people feel isolated from work and family," says Ms. Paulsen. "We're finding that there are a lot of young parents who just want to get together with other young parents to talk and find out what they're doing."

The church ran a marriage course in the spring and plans to offer a parenting course this fall. "That's an area we want to grow in: how to be a resource to young families, whether it's through parenting courses or answering their kids' spiritual questions," she says.

In addition to programs for adults, the church runs Messy

OUR FAITH-OUR HOPE

Church once a month and a Vacation Bible School (VBS) every summer. The Messy Church draws children and their parents who would not normally come to church, and the VBS attracts 50 kids from the surrounding neighbourhoods.

"It's been a multipronged approach to say, 'What do we need to do differently to connect with these young families?'" says Ms. Paulsen. "It's been really fruitful."

The church has already put deep roots into the community. About three years ago, the church formed a "missional action team," which went to nearby Mary

Street Community School and asked the principal about its needs. The principal thought the students were not getting enough calcium in their diet, so the church started providing an extra serving of milk a week for every child in the school. The school was also short of play equipment, so the church donated 200 skipping ropes of every colour and style.

The church also runs some projects at O'Neil High School. Some kids cannot afford the full bus fare to get to school, so the church, along with the school, provides reduced-cost bus passes for them. During the first year of the church's relationship with the high school, the principal estimated that about 20 students would

arrive at the school without any school supplies, so the church bought some backpacks, put them around the altar, and the congregation filled them with items that the school had suggested.

Ms. Paulsen says these and other local projects will benefit from the Our Faith-Our Hope money. "We'll use this money in a very intentional way," she says. "What are the little things that we could help with and get involved with? That's part of our plan for the campaign money."

She adds: "We have the people to do volunteer work, but we're not a parish that is wealthy with endowments, so the Our Faith-Our Hope money is definitely going to help us do ministry into the future."

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