

Protesters camp beside cathedral

Outreach event still going strong

Jam sessions build community



The Anglican

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DECEMBER, 2011

God breaks into the darkness

CHRISTMAS MESSAGE

BY BISHOP GEORGE ELLIOTT

BAH! Humbug! These words from the mouth of Ebenezer Scrooge aptly describe how many people feel during the Christmas season. It is not “the most wonderful time of the year,” as the song goes. The reality is that for some, Christmas is a time of pain, separation, and anything but happiness. They are reminded of loved ones who are no longer alive and family members who have moved and will not be with them this year. They struggle with the shortcomings in their lives or with serious illnesses. The mad rush to get the right gift for everyone, the social obligations, and the need to try to live up outwardly to the expectation that they should be happy this time of year, simply wear them down.

If it were not for what lies at the heart of the Christmas message, I would be there with these folk. In the midst of this angst and pain that touches all our lives, I find hope as I journey back to recall the events of the first Christmas. I think of the challenges that were faced by Mary and Joseph. They lived under the oppression of the Roman Empire, which was now demanding that a census be taken. It meant that the couple, with Mary well on in her pregnancy, had to make the journey from Nazareth to Bethlehem. They weren't the only ones returning to the City of David, so when they arrived, weary from their travels, there was no room at the inn. Thankfully, an innkeeper kindly offered them the stable, and from there the familiar birth of Jesus unfolds.

There were no musicians playing carols in the markets of Bethlehem. The stalls were not offering holiday discounts. The Roman mail system was not overwhelmed by the volume of Christmas cards. No, a simple couple arrived in town, amidst the hordes of other visitors, and a child was born, who is Christ the Lord.

I don't want to put down all the gift-giving and social activity of the season, but all too often



Brothers Mason and Dilyn Azzopardi and sisters Diamond and Natalia Scott light the first candle on the Advent Wreath at Christ Church, Brampton. PHOTO BY MICHAEL HUDSON

they get in the way of experiencing the true message of Christmas. What lifts me is the assurance that the birth of Jesus is all about God breaking into our midst. My hope lies in the reality that God is with me today and every day. It is this hope that consoles me when I sit around the Christmas table and remember those who aren't there because of death or separation. It is this hope that touches my spirit and gladdens my heart in the midst of life as I try, with God's help, to live faithfully each day.

In most of our churches, Advent candles are lit on the four Sundays leading up to Christmas. As the days shorten, the light from these candles increases as an additional candle is lit each week. They are a symbol of God breaking into the darkness of our world. God does not take all the darkness away. Rather, God chooses, out of love for you and me and all of humankind, to stand with us in the midst of that darkness as a beacon of light,

leading us with hope into the future.

On Christmas Eve, most of our family will be at St. George Episcopal Church in Pennsville, New Jersey, a lovely little church where women and men of faith have gathered on this night for 298 years. I will sing carols of joy and good tidings. I will listen again to the Christmas readings and journey into the miracle of God's gift to us of a Son. I will watch with joy and delight as children act out the story of Jesus' birth. I will gather at the table and share in the gift of life offered by our God, who is still very much with us. That's what I look forward to each year.

I want to share with you a prayer from the New Zealand Prayer Book. It is used in a number of “Blue Christmas” services, intended for those who find the season difficult. It speaks of the hope and joy that miraculously break into our midst, not just at Christmas but every day, as the

Continued on Page 2

THE ARCHBISHOP'S LEVEE 2012

at the Cathedral Church of St. James



Please join Archbishop Johnson and the College of Bishops to celebrate the Holy Eucharist and to offer best wishes and prayers for the New Year.

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Protesters camp beside cathedral

Occupy movement is necessary, says Dean

BY HENRIETA PAUKOV

ST. James Park in Toronto, adjacent to St. James Cathedral, is always a lively place, providing a leafy refuge for people walking their dogs, homeless people, parents with strollers, students from a nearby college, and the occasional film crew. Since Oct. 15, the park has been even busier, with protesters associated with Occupy Toron-

to setting up camp, complete with a media tent, a library, a food tent and portable toilets.

Occupy Toronto is a grassroots movement calling for an end to political and economic iniquities, mirroring similar movements worldwide. "We recognize that the movement is constructive, it is useful and it is necessary," says the Very Rev. Douglas Stoute, rector of St. James Cathedral and the



Occupy Toronto protesters pitch their tents in St. James Park beside St. James Cathedral. PHOTO BY MICHAEL HUDSON

dean of Toronto. "It is happening everywhere. And we are delighted to welcome people on the grounds of the cathedral, providing it's peaceful and dignified. And it has been, all along the way." He points out that the cathedral has been "for 200 years, a place of generosity and hospitality, a place where conversations take place— theological, social, and political—and this is merely one aspect of that."

With that in mind, the clergy and staff of St. James Cathedral have treated the protesters cordially, sharing electricity, welcoming some to worship services and providing Taizé candles for the camp's spirituality tent. After one worship service, the protesters invited the Rev. Lisa Wang, an associate priest at the cathedral, to visit the camp and speak to them.

In a letter to the surrounding community, posted on the cathedral website, Dean Stoute explains that the anger some neighbours feel toward the cathedral in connection with Occupy Toronto is "misplaced," as the cathedral does not have the power to evict the protesters.

"Even if we did have that power, we would be very reluctant to invoke it," continues Dean Stoute in the letter. "We believe that we are blessed to live in a society where peaceful conversation can take place publicly and where citizens are free to voice their concerns without fear of violence or reprisals."

Editor's note: This story was current as this issue was going to press on Nov. 15.

Christmas message

Continued from Page 1

Child of Bethlehem reaches out to us in love and reminds us that God is at our side.

Lord, it is night. The night is for stillness.

Let us be still in the presence of God.

It is night after a long day.

What has been done has been done;

What has not been done has not been done; let it be.

The night is dark.

Let our fears of the darkness of the world and of our own lives rest in you.

The night is quiet.

Let the quietness of your peace enfold us, all dear to us, and all who have no peace.

The night heralds the dawn. Let us look expectantly to a new day, new joys, new possibilities.

In your name we pray.

Amen.

Merry Christmas!

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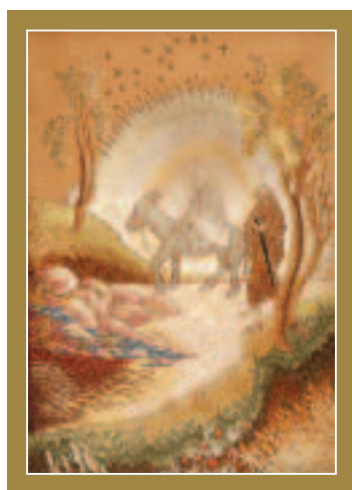
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Campaign gamble pays off

Parish surpasses target

BY CAROLYN PURDEN

IT was the beginning of August, and for the Our Faith-Our Hope team at St. Mark, Midland, it did not look encouraging. The target of \$160,000 seemed formidably distant for a congregation that counted, at most, 135 households in the summer and 127 households the rest of the year.

The campaign had started in June, but unlike most campaigns, it had not started with a flurry of major gifts. Many parishioners, including St. Mark's strongest supporters, were vacationing and phone calls were left unreturned.

True, there were summer people coming into the parish, but they had their own parishes to support and did not share the same commitment. In short, the four people on the fundraising team found the early weeks of campaigning were going very slowly.

And so the Rev. Catherine Barley, incumbent, gambled. In the second week of August, she de-



The campaign team at St. Mark, Midland. From left are Lanny Davidson, Hudson Leavens, the Rev. Catherine Barley and John Eland. PHOTO BY MICHAEL HUDSON

clared the rest of the month a vacation from the campaign. There would be no meetings and the team would regroup in September.

"That's not normally part of the process," she admits. "But we had phoned people and phoned people and they were away, and we were beating our heads against a wall."

Although St. Mark's had followed the Our Faith-Our Hope program faithfully, Ms. Barley felt they needed to tweak it for their own purposes. "We needed to give

ourselves a break and a pat on the back and say we're doing all right, but we're not going anywhere," she says. "I felt if we continued in August, we'd lose our sense of enthusiasm for it."

And so, when the team met after Labour Day and reviewed the list of all the people who still needed to be visited, it was with a renewed sense of purpose and commitment.

The campaign picked up speed. There were more people in

church to hear about the Our Faith-Our Hope campaign, and the team began phoning and visiting parishioners.

Then some major gifts came in. "When I was able to report on a Sunday that we were up around \$140,000, people said 'My goodness, this is within reach,'" says Ms. Barley. "I think it gave people a sense of confidence."

On the final Sunday of the campaign, Ms. Barley was able to report that St. Mark's was "in the

neighbourhood" of \$168,000, which makes possible its goals of installing an elevator to help elderly parishioners and building up its resources for youth ministry.

Ms. Barley is one of those rare people who loves fundraising, and she enjoyed visiting with parishioners. Giving money speaks about who we are, she says, and it speaks about our faith.

"I've learned a lot in this campaign," she adds. "I've been absolutely humbled, almost to the point of tears, with parishioners who are making gifts. I've said to a couple of them, 'Are you sure this is right for you at this time?' and they say, 'Yes.' And I just wish more people could be part of those visits and hear of the sacrifices people are making."

She has words of advice for those who are asked to serve on a fundraising committee or to be a visitor. "Don't be afraid of it," she says. "Your goal is to ask for money but you are there more to share what's happening in the church, what your vision for the church is, what you're going to do with this money, and to invite people to participate in it."

"I think that kind of approach gives people a sense they're buying into something that's real, and it's important for the gospel, in the church, in the community and in people's own lives."

Priest honoured for work in HIV/AIDS community

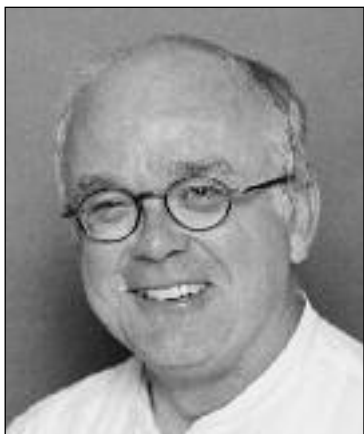
BY STUART MANN

THE "old man" of the Toronto HIV/AIDS community is being recognized by his peers for almost 25 years of leadership and achievement within the movement.

The Rev. Canon Douglas Graydon, the diocese's coordinator of Chaplaincy Services, was given the Community Partners Award by the Ontario AIDS Network at its annual gala dinner on Nov. 12 in Toronto. The distinction recognizes an individual or organization that provides resources, research or treatment to improve the quality of life and dignity for people living with HIV/AIDS.

"When I was ordained almost 30 years ago, I never thought HIV/AIDS would be such a dominant theme throughout my entire career," says Canon Graydon. "It's done wonderful things for my faith and also challenged me profoundly. So it's really gratifying to be the recipient of this kind of award. I also think it speaks well of the Diocese of Toronto and Archbishop Colin Johnson's desire to be part of the solution around the whole HIV/AIDS issue."

Canon Graydon is likely the first representative of a faith group to receive the award. "In all



The Rev. Canon Douglas Graydon

the years I've been working in HIV and AIDS, it hasn't been advantageous for me to be coming from a recognized faith community because the AIDS community has been pretty distrustful of organized religion. But I just keep plugging away and doing what I can."

As a hospital chaplain in the early 1980s, Canon Graydon developed a reputation in the HIV/AIDS community as one of the few ordained people who would visit and provide ministry to people with HIV.

Canon Graydon also broke new ground as a chaplain at Casey House, a specialty hospital in

Toronto for people living with HIV/AIDS. "I just kept trying to promote what I believe, which is that organized religion or religious and spiritual care had a role to play in the HIV/AIDS world, and I've been doing that ever since." At the end of his tenure at Casey House, he had developed a course on spiritual wellness for people living with HIV/AIDS.

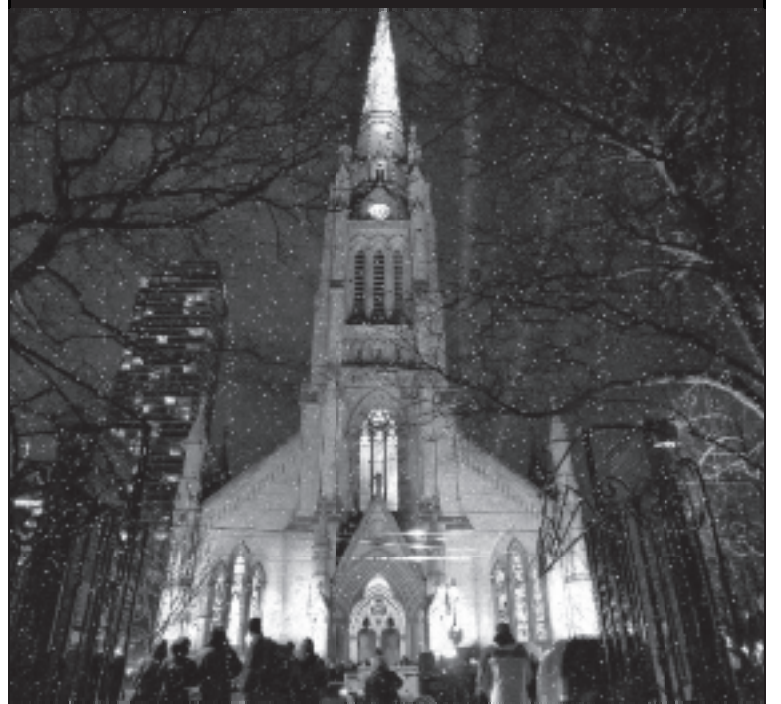
Canon Graydon is especially proud of the role St. James Cathedral and the diocese played in providing an interfaith service during the International AIDS Conference in Toronto in 2006. "The cathedral was packed with conference attendees," he says. "It took me two years to plan. I invited five major faith groups and the Mendelssohn Choir to participate. It was a vibrant and welcoming service that conveyed the message that 'the church' was part of the solution to HIV/AIDS and no longer part of the problem."

As the diocese's coordinator of Chaplaincy Services, he has spearheaded the diocese's work and advocacy in the area of HIV/AIDS. "I've been quietly promoting the message that there is a church here that is willing to partner with AIDS service organizations around the provision of spiritual and religious care."

Continued on Page 12

The BIRTH of CHRIST

"Come let us adore Him"



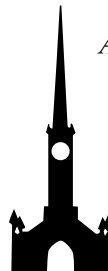
Christmas Eve: December 24
4:30pm & 7:30pm

Christmas Day: December 25
8:00am, 9:00am & 11:00am

A listing of all Advent and Christmas liturgies is available at www.stjamescathedral.on.ca

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上帝搗破黑暗

呸！胡說八道！守財奴斯克魯奇 (Eben-ezer Scrooge) 口中吐出的這些字句，正好形容了許多人對聖誕佳節的感受。這個並非是「一年中最愉快的時光」。對有些人來說，聖誕節其實帶來的不是快樂，而是傷痛、分離和種種的無奈。他們想起所愛的人已逝去，家庭成員已遷離，今年將不會與他們一起共渡佳節了。他們面對着的是生命中的不如意，又或受着嚴重體弱病患的困憂。那瘋狂的匆趕去選購適合的禮物給每一個人，那社交上的人情禮儀；那需要符合期望而竭力裝出渡佳節該有的開心快樂。這一切簡直令他們心力交瘁。

假若聖誕節信息的真諦不是如此的確實，我也會與他們有同感。當我回想起第一個聖誕節的情景，就能在我們都遇上焦慮不安，和苦痛的生命中找到了希望。我想起馬利亞和約瑟面對的難關。他們活在羅馬帝國強權下正勒令進行的人口普查。這意味着他們夫婦也要從拿撒勒往伯利恆去，盡管馬利亞臨盆在即。他們絕不是返回大衛城的唯一原居民；因此，當飽經長途跋涉的勞累，但抵達後，客店沒有地方。幸好有店主願意提供馬廐作歇息；耳熟能詳的耶穌降生情節便由此展開了。

那時在伯利恆的市集裏，並沒有樂手彈唱聖誕歌曲；並沒有貨攤舉行節日割價酬賓；羅馬的郵政系統並沒有被數量龐大的聖誕賀卡擾亂。絕對不是如此，只是一對普通的夫婦來到城裏，在大群其他旅客之中，有一嬰孩被誕下，就是主基督！

佐治伊利諾主教聖誕文告

我不是只想把這個節日的互贈禮物和社交應酬貶低。可惜這些往往都障礙着我們去經歷真正聖誕節的意義。令我受到鼓舞的，是耶穌的降生保證了上帝親臨人間。我的盼望是在於今天和每一天，都得到與上帝同在的確據。就是這盼望，在我圍坐聖誕餐桌，想起因死亡或分離而不在的人之時，使我得安慰。就是這盼望，在我憑藉上帝的恩助，虔信地活出生命裏的每一天之時，使我的靈甦醒，和我的心欣喜。

我們之中大多數的教會，都有在聖誕日之前的四個主日裏燃點將臨期聖燭的習慣。當日照漸短時，每主日加添燃點的聖燭光芒越顯。它們表徵着上帝搗破我們暗昧的世界。上帝不會把黑暗完全驅走。相反的，上帝因愛你、和我、和所有的人，選擇了在漆黑裏與我們同行，作我們的明燈，引領我們走出憂傷，以盼望進入未來。

我大部份的家庭成員將會在聖誕前夕如常往美國新澤西州Pennsville市的聖公會聖佐治教堂。這所可愛的小教堂是男女信眾二百九十八年以來每逢聖誕前夕齊集的地方。我將會高唱歡欣和大喜信息的聖誕頌歌。我將會再次聆聽聖誕的事蹟，又重思上帝賜給我們聖子的奧秘。我將會以喜樂愉快的心情去觀賞兒童們扮演耶穌誕生的故事。我將會來到聖桌前，分享常與我們同在的上帝所賜永生的靈糧。這就是我每

年所渴望的。

我要與你們分享「紐西蘭公禱書」裏其中的一篇禱文。這禱文曾經多次在「藍色聖誕崇拜」內用上。這是特別為在這個節日裏感到沮喪憂鬱的人仕舉行的崇拜。這篇禱文道及那盼望和喜樂奇妙地臨到我們之中，不單只是在聖誕節，而是在每一天裏；因伯利恆誕生的聖子以愛連結我們，親身來到我們當中，提醒了我們上帝是伴着我們的。

主啊！黑夜到來了。晚間是寂靜的。就讓我們在上帝面前安靜下來。這是漫長一天後的黑夜。已成了的事已成了，未成的事還未成。接受它吧！今夜是漆黑的，讓我們把對世界和對自己生命暗昧的恐懼都交托給祢。今夜是寂靜的，讓祢寧靜的平安懷抱我們，並所有珍重的，和所有欠平安的人。黑夜過後曙光漸露，就讓我們帶着盼望迎接新的一天、新的喜樂、新的前途。奉祢的名而求，阿們。

聖誕快樂！

The article above is the Christmas Message by Bishop George Elliott, translated into Chinese by Ms. Dora Li, a parishioner of St. Christopher, North York. The English version of the article is printed on page 1. To reflect the multicultural nature of the diocese and as an effort to reach out to people of different languages, The Anglican will be printing translations of the bishops' columns during Advent, Easter and Pentecost.

Will our kids be good stewards?

There was a time when one of the first things I did at the beginning of each year was to sign 52 post-dated cheques and insert them into my weekly offertory envelopes. That way, I could guarantee that on any given Sunday I was prepared for the passing of the collection plate. What might seem like a rather innocuous exercise was actually quite intentional. Each year, I prayerfully reflected on the blessings in my life and made a commitment to give back to God what is God's in the first place. I found this discipline helpful on my spiritual journey and actually came to look forward to it. Nowadays, my weekly giving is made through Pre-Authorized Remittance (PAR) but the process is no less intentional.

We are in the season of Advent, which is a time when we await the coming of the Christ child. Advent affords us the opportunity in the midst of a busy commercial time to contemplate what it means to be a people given a gift. Christmas is all about giving and receiving. God gave us the gift of Jesus, who is God incarnate. God gave us the gift of a wonderful creation to care for, and gave us spiritual gifts that we use for the benefit of the world around us.

Christmas can also be a time for highlighting the importance of stewardship to our children. Stewards are people who know that God first gave to them and so give to others in thanksgiving to God. In other words, they understand what it means to give and receive. This is a vital thing to teach our chil-

THE STEWARD

BY THE REV. BILL WELCH

dren. How do they understand what it means to be part of God's creation? How do they understand how to use their talents in service to God and others? How do they understand the meaning of giving a monetary offering to God?

I found a resource that may help get the discussion started. It is written by Laurel Johnston, program officer for Stewardship, Evangelism and Congregational Life at the Episcopal Church Center in the United States. Here is what she writes:

Suggestions for congregations

With our children receiving 3,000 messages a day urging them to spend, where is the voice in the village inviting them to share? If you believe the church has the responsibility and opportunity to be that voice that teaches some very different ideas about the use of our time, talent, and treasure, here are a few suggestions for sharing those ideas with our children.

The children's offering

Make sure children have an opportunity to participate in the regular offerings of the congregation. If they leave worship services after the Gospel reading and return to see the offering precede them down the aisle,

make offering part of their Sunday School experience. Make sure they have something in which to place that offering that looks like real church equipment and not an after-thought. This is not the time for used mason jars and shabby baskets. And let the ushers present that offering at the altar along with the rest. Even better, let one of the children carry the children's offering to the altar alongside the usher carrying the other offering plates. The children's offering can come during Sunday School, children's church, or the morning worship, but it should be an event, part of the liturgy.

Envelopes and commitment

Give everyone offering envelopes and invite everyone, regardless of age, to make a financial commitment to God's work through their congregation. The company that sells you your regular envelopes probably has special ones for children.

Honour every gift

Record children's offerings and give them regular statements, just like you do with adults, regardless of the amount they contribute. If the cost of keeping the records and generating the statements exceeds the amount of the contribution, so what? This is an investment in formation and is well worth the cost.

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Stuart Mann: Editor

Address all editorial material to:
The Anglican
135 Adelaide Street East
Toronto, Ontario M5C 1L8
Tel: (416) 363-6021, ext. 247
Toll free: 1-800-668-8932
Fax: (416) 363-7678
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The Most Rev. Fred Hiltz, Church House, 80 Hayden St. Toronto, ON, M4Y 3G2.

In the Diocese of Toronto:

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

The Archbishop of Toronto:

The Most Rev. Colin Johnson

York-Credit Valley:

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Why I need Advent

BY THE REV. HEATHER MCCANCE

For many years, I worked in retail. I was the one putting out the Christmas displays in October and hearing everyone who passed by mutter under their breath about how it was too early. I was the one who, after wishing a customer a “Merry Christmas,” was subjected to a snarled, “Yeah, right.” I was the one who set up the sale tables for Boxing Day, and had to keep them somewhat tidy through the mad crush of bargain hunters.

I suspect it was during my years working in retail that I truly came to appreciate the season of Advent. It was then that I realized just how much I needed Advent. In those years, I needed the peace of Advent that enveloped me when I came into church, when I paused to light the Advent wreath candles and when I took time to pray. I needed Advent to re-ground me in what really mattered.

Today, I need Advent partly because I love Christmas so much. I love the carols, the baking and the cards. I even (God help me) love Christmas shopping. I love giving presents, and yep, I love getting presents. I love the TV specials, from the Santa Claus Parade to Rudolph the Red-Nosed Reindeer to the Grinch Who Stole Christmas. I love wrapping presents and decorating the house.

Because I love all the trappings of Christ-

mas so much, this time of year could easily become a huge, crazy, busy rush—and to be completely honest, it often still is. The focus could be solely on getting ready for Christmas.

But Advent is a season that teaches lessons that run directly counter to that. In a culture of instant gratification, Advent calls us to wait. In a culture of frenzied hurriedness, Advent calls us to be still. In a culture of me-first consumerism that is never more potent than during the “holiday season,” Advent calls us to work for God’s reign of justice, peace, love and joy.

So how can we keep Advent a holy season that is more than merely pre-Christmas? How can the peace and hope of Advent saturate our souls so that we are ready for Christmas when it comes? Here are some thoughts, for individuals or for families with children:

- Lighting the candles on the Advent wreath is a great tradition. There are many resources out there to help make this weekly moment a time to pause and reflect.
- One year at an Advent potluck, we made a cardboard manger and a bag of hay (shredded orange paper and recycled bazaar posters). Each night, we recalled how we had made the world a little more ready for Jesus to come, and

placed some of the hay in the manger. Baby Jesus went in the manger on Christmas Eve.

- Resist the temptation to decorate for Christmas too early. Growing up, we always had a real tree, and it didn’t go up until at least Dec. 20. The rest of the Christmas decorations waited until then, too.
- I was thrilled to find a set of Jesse Tree ornaments, simple paper cut-outs with a drawing and accompanying story that traced the story of God’s work in the world from Creation through the Incarnation of Jesus. Simply find a tree branch during the fall, and each night during Advent add another Jesse Tree ornament to the branch.

There are many great Advent devotionals that can be used with another person or on your own. Some are aimed at children, some at young people, and some at older adults. Take the time to find one that will work for you.

There are lots of other ways to keep this Advent time, and to keep it for its own sake and not only as the lead-up to Christmas. I pray that you and those you love will find hope and peace this Advent season.

The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.

EDITOR’S CORNER

BY STUART MANN

Sound advice

A few Saturdays ago my son came to the breakfast table and informed us that he had a cold and would be spending the rest of the day in his pyjamas. His day-long convalescence had an effect on the rest of us. I spent the day reading the *Church Times*, napping and watching the rain clouds roll in from the north. Susan, who loves to cook on such days, made Irish soda bread and soup for lunch, then chilli and an apple tart for dinner. My daughter practiced playing the clarinet. We didn’t turn on a TV, radio or computer all day.

I was reminded of this happy state when I listened to the reading from Exodus (20:1-4, 7-9, 12-20) in church the other day. In this passage, God is giving his people the 10 commandments. Here is the gist of it:

“You shall have no other gods before me. You shall not make for yourself an idol. You shall not make wrongful use of the name of the Lord your God. Remember the Sabbath day and keep it holy. Honour your father and your mother. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness. You shall not covet your neighbour’s house, your neighbour’s wife or anything that belongs to your neighbour.”

When I was younger, I would have recoiled at such a passage. It seems so harsh and judgemental, like a parent scolding a child. But I’m beginning to look at it in a different way. Rather than keeping his people on the straight and narrow, perhaps God is telling them how to be free.

When you add up all the complications that arise from some of the things God is warning us about—greed, envy, false gods, lust, lying—is it any wonder people are stressed out these days? Even if we kept half of God’s commandments, we would lead simpler—and happier—lives. It would free us up to think and dream and enjoy each other’s company—in short, to be closer to God.

The 10 commandments have been much maligned and ridiculed over the years, but there is great wisdom in them. Can we keep some of those commandments? I think we can. You could probably cross a few off the list right now. Some will be harder to keep than others. (For most of us, keeping the Sabbath holy will be harder than not committing murder.) But the effort is well worth it, even if it results in just a quiet Saturday.

How will you be remembered?

BY AMIT PARASAR

The movie *Troy* brilliantly contrasts two of the greatest warriors of Greek mythology, the demigod Achilles and Hector of Troy. Seemingly invincible, Achilles’ greatest desire is the immortality he would gain if his name were remembered throughout the ages. Achilles’ extreme pride earns him the bittersweet reward of being forever remembered for his great strength, as well as his only weakness.

Hector, on the other hand, doesn’t fight for his own vanity like Achilles. Rather, Hector fights to defend his country. He desires above all things the safety of others. His greatest treasure is the love of his family. While Achilles would be remembered as a feared warrior at best and a maniacal murderer at worst, Hector would be remembered as a hero by friends and enemies alike.

Both Hector and Achilles would be remembered throughout the ages. The difference is how they’re remembered. It’s Hector’s heroism that makes him stand apart from Achilles. Human beings tend to venerate heroism in myth and memory, even if that heroism is being demonstrated by fictional characters.

Perhaps the most famous hero in modern times is Superman, a being with seemingly

limitless strength who could easily abuse it to get whatever he wants, but instead uses it to defend people from forces that they would otherwise be defenseless against. There are the X-Men, a team of individuals with marvelous abilities who, for the sake of peace, risk their lives to protect the people who hate and fear them. There’s the Green Lantern, a flawed human being honoured with an immense power who, to save the world, must defeat the greatest adversary of all—fear. There’s Spider-Man who, in his constant struggle to do the right thing, learns that his extraordinary power represents a responsibility to serve others.

Some may consider these examples of heroism childish, but I believe their value is in showing us what it means to be a hero. Being a hero is doing something good for someone else even if you’ll lose in the process. It’s treating people better than they deserve to be treated by you. It’s doing the right thing when it’s the scariest, most difficult thing to do. It’s taking responsibility for the well-being of others. Heroism is a willingness to sacrifice for the greater good. Those who live up to the challenge of heroism are remembered well by all.

My faith compels me to relate heroic qualities to the person of Jesus. Jesus travelled from town to town helping others. He tried to

persuade people to follow a higher moral standard. He taught a message of forgiveness, compassion and humility. Even those who don’t believe in the spiritual person of Jesus and question if he ever existed at all might, in some way, respect his tremendous self-sacrifice for what he believed to be the good of the world.

Despite its commerciality today, the Christmas season continues to be a special time for Christians to remember Jesus. The remarkable thing is that even the secular portrayal of Christmas is a time for love and giving. Jesus must have done something right in his time on Earth for his memory to inspire a spirit of goodwill towards others in millions of people all over the world. Jesus, like most heroes, is a worthy example for us to follow.

Christians have a special responsibility to mimic the heroism of Jesus if we dare to call ourselves his followers. I hope that remembering Jesus this Christmas season inspires more people to think about how they themselves want to be remembered. I hope that more people take up the challenge of heroism. I hope that, when in doubt, we all do as the heroes do.

Amit Parasar is a member of St. Paul-on-the-Hill, Pickering.

Good stewards

Continued from Page 4

Recruit adults

Moms, dads, grandparents, aunts, uncles, cousins, neighbours, and anyone who has children anywhere in their lives can help. Most of what children learn is learned at home. Encourage adults to pay attention to what they say and do about sharing, saving, and spending, whether they think children

are paying attention or not. Help them tell the stories about their own lives that have helped or hindered their own relationships with money. Tell them about those who inspired and encouraged them to healthier habits of sharing and saving while making better spending decisions. Most of all, ask for their ideas for inviting our children to know that net worth does not determine self-worth and to experience the joys of sharing.

Help adults

Resolve to assist adults in acquiring mastery

over their own finances. The reason children are not learning this is that their parents didn’t learn it either. Consider initiating a financial counseling ministry in your congregation, not just for the members but as an offering to your community.

These are a few suggestions for your congregation to consider. If you are already doing many of these things—great! If you are not, now is the time to get started.

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

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Popular conference turns 10

Anglicans show passion for social justice

BY REBECCA WILLIAMS

BISHOP Mark MacDonald, Canada's first National Indigenous Bishop, was the keynote speaker at the diocese's 10th annual Outreach Networking Conference, held on Oct. 15 in Richmond Hill. About 160 people participated in the conference, which revolved around the theme of aboriginal reconciliation.

Bishop MacDonald emphasized the sacredness that manifests among the disadvantaged. "Jesus described a special presence with the poor, the hungry, the naked and those who are in prison," he said. "We no longer can pretend to be the church of Christ if we do not have a church among the poor." He called on the next generation to be the most "courageous generation that's ever lived."

Participants at the conference were able to choose from a number of workshops on topics ranging from community gardens to the spirituality of social justice, and the problem of vertical poverty. These workshops not only provided insight into different social justice issues, but also explored how to successfully run outreach programs from different parishes.

Twenty Anglican youth took part in a lively youth program organized by Christian Harvey, the youth social justice coordinator for Trent-Durham.

"After a decade of annual out-



First Nations drummers open the 10th annual Outreach Networking Conference. PHOTOS BY MICHAEL HUDSON

reach conferences, it's clear that this event meets a real need among Anglicans," says Murray MacAdam, the diocese's Social Justice and Advocacy consultant. "People appreciate the chance to learn what other parishes are doing, to meet other Anglicans doing similar outreach and advocacy work, and to realize that they're not alone in their passion to live out Christ's good news in our broken society."

After the workshops, the conference came together again for a final worship. Bishop MacDonald chose "Many and Great, O God, Are Your Works" as the final hymn. He spoke of a tale from Minnesota, where, during the Civil War, 38 Dakota men were hung after revolting against the immense poverty they experienced. Bishop MacDonald explained that this was the song they sang while they travelled to the gallows. "Sometimes bad history makes good theology," he said. "It's not a death song; it's a life song. It's hope for something good happening among us."



People listen to a speaker at the beginning of the conference.

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Put Gospel at centre, says bishop

Seeking God reminds us of our calling, priorities

BY ELIN GOULDEN

WHEN the Navajo chief Manuelito travelled more than 300 miles to come to the aid of his people who had been deported to Fort Sumner during the Long Walk in 1864, he was asked what had sustained him on his journey. "I had a very good song," he replied.

In his workshop on the spirituality of social justice at the Outreach Networking Conference, Bishop Mark MacDonald invited participants to consider how the "very good song" of the Gospel can sustain them in their own outreach efforts. He noted that people are often tempted to keep their faith somewhat separated from their outreach work, especially when it takes place among those outside the church, who may have experienced the church as oppressive.

Drawing on the native practice of placing what is most sacred at the centre of the circle when gathering for any purpose, Bishop MacDonald suggested that Christians put the Gospel in the centre of all their endeavours as church, not just when they come together for worship. When they read and reflect on the Gospel together, several things happen, he said. Firstly, they remember who they are, their calling and their priorities. In his experience, he said, people who were originally resistant to this practice because it would take up too much time were surprised to discover that meetings were actually shorter when readings and reflections on the Gospel were included, precisely because it cut through posturing and went straight to the essentials. Secondly, it gives people a voice and allows their spiritual-



Bishop Mark MacDonald tells conference participants that the 'very good song' of the Gospel can sustain them in their outreach and advocacy efforts. PHOTO BY MICHAEL HUDSON

ity to be part of what they are doing together.

Furthermore, as Bishop MacDonald noted, God is present in the proclamation of the Gospel in community, and when people seek the presence of God, they are sustained. They are enabled to discern prayerfully together where God is working in their

world. The Gospel unveils the hidden presence of God in the universe; at the same time, it unveils a false world that defaces and destroys God's creatures. Being able to discern both of these is essential for people as they strive for the justice and peace of God's kingdom.

Native people understand the

story as giving birth to us, not the other way around, he said. In the same way, he suggested, people must sit in the midst of the Gospel story, allowing it to shape and re-work them and all that they do.

Elin Goulden is the outreach coordinator for York-Credit Valley.

Small is good: priest

BY REBECCA WILLIAMS

THE Rev. Martha Tatarnic and Bob Donald ran one of the more popular workshops at the Outreach Networking Conference. Titled "Successful Community Outreach by Your Small Parish," the workshop dealt with their experiences with outreach and community.

Ms. Tatarnic is the incumbent at St. David Anglican-Lutheran church in Orillia, the product of an Anglican and Lutheran merger. A long-time parishioner, Mr. Donald attended the church during the merger and has experienced its recent outreach endeavours.

"In order for your parish to be committed to outreach, you need something that allows you to change your perspective," said Ms. Tatarnic, referring to her church's merger.

She went on to describe why



Martha Tatarnic and Bob Donald lead workshop on outreach in small parishes. PHOTO BY MICHAEL HUDSON

she believes that a small parish is the ideal environment for outreach. Hosting an open barbeque each year, the parish was able to uncover the needs of their surrounding community.

Using their own outreach experiences, like a Sunday breakfast program and a Tuesday evening children's service, Ms. Tatarnic and Mr. Donald spoke of the importance of outreach in any church community. "We must benefit the town, which may not necessarily benefit numbers in the pews," she said.

They stressed the significance of what they referred to as "collaborative eschatology," the need to participate in God's kingdom among us on Earth. This idea supported their message of why outreach, even in small parishes, is a necessity.

The workshop included discussion among the participants, who shared stories of outreach and concerns in their own parishes. Change was the theme that was on everyone's lips as they talked about the needs of their own communities and small parishes.

Blanket Exercise uncovers treatment of native peoples

BY REBECCA WILLIAMS

IT started out with 15 people standing on some blankets. Slowly throughout the next half hour, more and more people were asked to step off the blankets. Soon enough, there were only three people left standing. Diseases from Europe, war and poverty killed us off. We were the indigenous peoples of Canada, and together the blankets were Turtle Island.

The Blanket Exercise was one of the workshops at this year's Outreach Networking Conference. Developed by Kairos Canada, the exercise depicts the treatment of the Canadian aboriginal population over hundreds of years.

The Rev. Ann Smith, a retired priest of the diocese, ran both the morning and afternoon workshops. She is an ambassador for reconciliation for the aboriginal people of Canada. Introducing herself to the room, she shared that one of her first teaching jobs was at a residential school.

"It was an experience, but the baggage is a lot to deal with, and that's why I'm an ambassador," she said.

Throughout the exercise, Michele Parkin, another aboriginal ambassador, read out political treaties and acts. These acts, like the *Indian Act*, restricted movement around the blankets until participants were not allowed to move at all.

Although the exercise showed that there has been some small advancement for reconciliation in the last few years, the powerful visual representation of the treatment of aboriginal people in Canada depicted a conflict that is far from resolved.

This year's Outreach Networking Conference focussed on aboriginal reconciliation. Bishop Mark MacDonald, the Anglican Church's national indigenous bishop, was the keynote speaker. The Blanket Exercise was one of the new workshops this year that revolved around aboriginal issues.



ANNIVERSARY

Markham Town Crier John Webster and the Rev. Canon John Read, incumbent of Grace Church, Markham, present a cake to Jean Lee on the 10th anniversary of the church's "Lunch with Grace," which provides a luncheon and fellowship for 100 to 130 seniors in the community. Ms. Lee has been the coordinator of the lunch since its inception. The anniversary was held on Oct. 18. PHOTO BY MYRON NICHOLSON



BLESSINGS

Robbie the dog gets a blessing from the Rev. Millie Hope during a Blessing of the Pets service at St. Martin, Bay Ridges, Pickering, on Oct. 2, as owners John and Rene Bignell look on. PHOTO BY CLIFF HOPE



WORSHIP BY THE LAKE

Bishop Linda Nicholls celebrates Eucharist with the Rev. Jane Watanabe, priest-in-charge of St. John, Harwood, on the public dock in Harwood, during the Harwood Community Waterfront Festival on July 10.



Members of St. Mary, Richmond Hill, are all smiles during the Canadian Breast Cancer Foundation CIBC Run for the Cure in York Region on Oct. 2. Back row, from left to right: Julie Hastie; the Rev. Mark Kinghan, incumbent; Marlene Gardner; Jan Mills and Elizabeth Lane; front row, left to right: Linda Wightman and Barb Amadori.



Jean McNab (left) stands in front of textile banners dedicated in memory of her late husband, the Rev. Canon Dr. John McNab, with the creator of the banners, Joan Vermeersch. PHOTO BY CLIFF HOPE



Sandy MacNeil is the new youth leader at the Parish of Churchill and Cookstown.

Parish runs for the cure

Twelve people from St. Mary, Richmond Hill, joined parishioner Marlene Gardner and her family and friends in the Canadian Breast Cancer Foundation CIBC Run for the Cure in York Region on Oct. 2. Altogether, Ms. Gardner, who is a breast cancer survivor, gathered more than 60 people, raising \$30,000. "The support from St. Mary's parishioners was overwhelming," she says. "People were so generous with their donations for this worthy cause, and the fact that so many came out the day of the run was truly a blessing for me. It has been a wonderful experience, and we are signed up to do it again next year."

Parish welcomes new youth leader

The Parish of Churchill and Cookstown recently hired a new youth leader to work with about 30 young people at St. Peter, Churchill, and St. John, Cookstown. Sandy MacNeil has experience in youth and music ministry, as well as Christian initiation and sacramental preparation. She is studying toward her Master of Divinity degree at Regis College in the Toronto School of Theology.

Banners commemorate beloved cleric

On Sept. 25, the people of St. Martin, Bay Ridges, in Pickering,

dedicated two textile banners, entitled Alpha and Omega, to the glory of God in loving memory of the Rev. Canon Dr. John McNab. The banners, depicting creation and the spread of the good news, were designed and sewn by Joan Vermeersch, a member of the congregation. The banners will be sent to the Diocese of Jamaica and the Cayman Islands to be hung at St. Paul's Mission, Portmore. "Fr. John was a beloved member of St. Martin's and an honorary assistant for a number of years," writes the Rev. Millie Hope, incumbent. "His roots were in Jamaica and these banners will reflect his love of God's Word and the importance of sharing God's word with God's people."

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Church holds jam sessions for musicians

Saturday get-togethers build community

BY CAROLYN PURDEN

EVERY Saturday at 4 p.m., musicians in Orillia come to St. David's Anglican-Lutheran church to participate in FamJam, an hour-long jam session where they can rock with fellow musicians of all ages.

Some 15 musicians participate, and on any given Saturday you can find eight to 12 of them playing keyboard, bass, guitar, percussion, trumpet, clarinet and ukulele. Their ages range from early teens to retirees. Some are experienced, others are learning, but they play with each other and learn from each other.

At the same time, a parishioner who is also a musician is teaching a group of younger children some basic rhythms and percussion, and they join in the jam session with tambourines, shakers and drums.

It is an open gathering, with members of the community invited to come in to listen and, if they wish, to participate.

This is the embryo of a new worshipping community based on music and mentoring that the Rev. Martha Tatarnic, incumbent, is working to develop. A musician herself—she plays the French horn in a community band—Ms. Tatarnic sees music as a form of outreach, a way of inviting in people from the community. And it is also a way to create a community that might not otherwise exist.

The main motivation behind FamJam, she says, is to create mentoring relationships between seasoned and younger musicians who, in turn, might mentor even younger musicians, thus building a community of people teaching one another and learning from one another.

"In my life, music is very powerful, and a really special relationship can develop between people who play music together," she says.

The daughter of music teachers, she believes lives can be

changed by music. But music programs in the public school system have been gutted, especially in elementary school.

"I saw first-hand, growing up, the impact that participating in a music program can have on a child's life," she says. She wants St. David's to create an opportunity for people to learn music that they might not otherwise have. "We're not just trying to grow the church," she says. "We're trying to provide ministry."

The church compiles some music, but the musicians also bring in the scores they want to play. The choice ranges from contemporary Lutheran hymns to traditional Gospel to secular with a spiritual overtone, such as music by U2, Simon and Garfunkel and Bob Dylan.

While they play, Ms. Tatarnic—for lack of a singer in the group—sings. "I have a great time," she says.

After an hour, the musicians have decided on the music they want to play, and FamJam moves into a time of worship with the band leading the music. "We have coffee and snacks that are put out during the jam session, so we try to create a coffee house atmosphere," says Ms. Tatarnic. "People can have some nibbles and something to drink, and listen to the music or participate in the music, and we build the worship on that kind of informal and spontaneous feel."

FamJam started this fall and as many as 40 people attend the worship. Ms. Tatarnic says it is early days to tell how successful it is in reaching out to the larger community, but the signs are there. Already, people are telling her how excited they are about it, and they are telling their friends. Recently, she had a call from a couple she does not know, both singers, who are interested in joining FamJam. "It's really encouraging to know the word is out there," she says.



Young musicians play during FamJam at St. David Anglican-Lutheran church in Orillia.



HELPING HAND

Bruce Hampson of St. Paul-on-the-Hill, Pickering, carries some of the 144 donated backpacks into All Saints Church-Community Centre for homeless people in downtown Toronto. Each backpack contains items such as a toothbrush, soap, deodorant, a comb, shampoo, a towel and facecloth, underwear, socks, a hat and scarf, gloves and a New Testament. With the help of local businesses, St. Paul's gave out a total of 625 backpacks this year in the GTA. 'In our affluent society, we still have brothers and sisters living on the streets who don't even own a toothbrush or a dry pair of socks, and if they had them, would have no place to keep them,' says Mr. Hampson. PHOTO BY MICHAEL HUDSON

Music, images feed the soul

Service includes multi-media presentation

BY CAROLYN PURDEN

SEVERAL years ago, Glenn Godfrey, the choir and music director at St. Peter, Oshawa, attended a memorable Christmas concert given by a chamber ensemble in Toronto. While the group played medieval and Renaissance music, images of artwork from these periods were projected on a screen.

"I was familiar with the music and the artwork, but having the two combined made me experience both of them in very different ways," says Mr. Godfrey. "I noticed the beauty of each in ways that I hadn't before. I've wanted to share that experience with people for a while now."

Technology has allowed Mr. Godfrey to have his wish. Once a month, from September to November, he presented a similar experience at St. Peter's. "Multi-Media Meditations" took place within the context of a 30-minute evening prayer service, but instead of readings, there was a 20-minute multi-media presentation that included songs, images and readings, all incorporated on the screen. People could sing along to the music and read the Bible passages.

"I'm hoping that each worshipper finds something that speaks to their condition and feeds their soul," says Mr. Godfrey.

The music was Christian and

ranged from modern to traditional. For example, in September the meditation used a medieval Spanish pilgrimage song. The images included icons, works of art and pictures of communities at work or play.

Each service started with setting up a portable altar with an icon placed upon it. There was a candle and a stick of incense, such as people use at home, to re-

mind people that God worked in their lives outside as well as inside the church.

Mr. Godfrey attended Synod in 2009, when the Rev. Phil Potter of the Church of England talked about fresh expressions of church. Mr. Godfrey is also part of the Natural Church Development process at St. Peter's. "I see Multi-Media Meditations as being an extension of these two things," he says.

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LOOKING AHEAD

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Services

DEC. 4 – St. Martin in-the-Fields will hold its annual Advent Carol Service at 8 p.m. Music for this celebration of lessons and carols will be provided by the St. Martin's Choir, directed by Jack Hattey and assisted by Dr. Elisa Mangina, and will include works by Guerrero, Mathias, Howells, Ledger, Nixon and Stopford. The church is located at 151 Glenlake Ave., one block north of Bloor, just east of Keele St. and is accessible to wheelchairs. The collection taken will be donated to a charity in the community.

DEC. 11 – Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Graham Howes Quartet. Call 416-247-5181.

DEC. 18 – Festival of Nine Lessons & Carols at St. Thomas, Huron Street, in Toronto, at 7 p.m. Visit www.stthomas.on.ca.

DEC. 18 – Christmas Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Barlow Brass and Drums, Chase Sanborn, Brian O'Kane, trumpets; Russ Little, Terry Promane, trombones; Doug Burrell, tuba; Brian Barlow, drums. Call 416-920-5211 or www.christchurchdeerpark.org.

DEC. 18 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, invites everyone to Candlelight Lessons and Carols for Christmas with conductor Robin Davis, organist Maurice White and the Choir of St. Simon-the-Apostle and the Reaching Out Through Music Children's Choir. Sherry and Christmas cake to follow. Free-will offering in support of St. Simon's Church. For more information, call 416-923-8714 or visit www.stsimons.ca.

DEC. 24 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, invites everyone to a Christmas Eve Choral Eucharist at 10 p.m. For more information, call 416-923-8714 or visit www.stsimons.ca.

DEC. 24 – Christmas Eve Midnight Mass, Solemn Eucharist, and Procession at St. Thomas, Huron Street, at 11 p.m. Music by Malcolm, Poulenc. Pre-service organ

recital at 10:20 p.m.: La Nativité du Seigneur, Olivier Messiaen (Nine meditations on the birth of Christ). Visit www.stthomas.on.ca.

JAN. 8 – Solemn Evensong, Epiphany Carols, Procession and Devotions at St. Thomas, Huron Street, in Toronto, at 7 p.m. Music by Lloyd, Cornelius, Leighton, Willan, Wishart, Vaughan, Williams. Visit www.stthomas.on.ca.

Sales

DEC. 10 – St. Hilda, Fairbank, 2353 Dufferin St. at Eglinton Ave. W., will hold its annual Christmas sale from 10 a.m. to 2 p.m. Baked goods, strawberry jam, orange marmalade, knitted items, toys, Christmas decorations and books. For more information, call 416-256-6563.

Music/Drama/Christmas Events

DEC. 1 – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. On Dec. 1, Melissa Wilmot on the violin and Emily Belvedere on the harp. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.

DEC. 7 – The Three Cantors at Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, at 7:30 p.m. Proceeds will be donated to the Primate's World Relief and Development Fund. A reception with the performers will follow the concert. Tickets are \$20 in advance; \$25 at the door. For information or to order tickets, call 416-488-7884, ext. 333, or email threecantors@gracechurchon-thehill.ca.

DEC. 9-11, 16-18, 22-24 – Holy Trinity, Trinity Square, in Toronto, presents The Christmas Story, a Toronto tradition since 1938. Professional musicians and a volunteer cast present this hour-long nativity pageant. Friday and Saturday evenings, 7:30 p.m., and Thursday, Dec. 22, 7:30 p.m. Saturday and Sunday matinees, 4:30 p.m. Suggested donation: \$20 adults, \$5 children. The Church is wheelchair accessible, and American Sign Language interpretation is available at selected performances. For more information or to reserve tickets, call 416-598-8979, email christmasstory@holyltrinitytoronto.org, or visit www.holytrinitytoronto.org.

DEC. 11 – A Community Carol Sing will be held at St. Dunstan of



The rain couldn't dampen the enthusiasm of these Justice Campers in Hamilton in 2010.

Justice Camp coming to diocese in 2012

BY REBECCA WILLIAMS

FOR the first time, Justice Camp will take place in the Diocese of Toronto. The goal of Justice Camp is to engage every part of a person, including their heart, mind and hands, to better understand every part of social justice. The event will take place Aug. 19-24 at Trent University in Peterborough. Titled Shalom Justice Camp, the theme of the camp is "Uniting Us All: Rural and Urban."

"Justice Camp truly is a life-changing experience," says Murray MacAdam, the diocese's Social Justice and Advocacy consultant. "Nothing can match the warm sense of community, the vibrant worship, and the face-to-face encounters with people working for positive change in our society. The three Justice Camps I've attended have been highlights

in my life."

The camp will place people in small groups to live and learn together for six days. Each group will spend its time delving into a particular issue of social justice. Campers will travel from Peterborough to different places across the diocese to visit advocates and groups who are trying to fight injustice. Some of the subjects to be explored are "Arts and Social Change," "Native Urban and Rural Realities," and "Healthy Communities." Campers will also worship together as a community to build a spiritually supportive environment to promote learning.

"So many of us want to make change in our world, but we struggle to make the leap across the gap between passion and action," says Christian Harvey, the youth social justice coordinator for Trent-Durham. "Justice Camp is

about bridging that gap. It's about experiencing passion in action, and it's about networking with those across the country who have similar desires and struggles."

People who attend Justice Camp will be able to take what they have learned and translate it to use in their parishes when they return home.

Organizers are hoping to have 100 participants, the largest Justice Camp to date. About half of these people will be below the age of 35. People from outside the Diocese of Toronto will make up half of the participants. Anyone over the age of 16 can attend the camp. The fee is \$375; university students may be eligible to receive an academic credit and a bursary for taking part. Registration begins in January. For more information, visit www.justicecamp.ca.

Canterbury, 56 Lawson Rd., Scarborough, at 7:30 p.m. This event is sponsored by the Centennial Community Recreation Association. A free-will offering will be collected, with proceeds going to West Hill Community Food Bank. Refreshments will be provided after the carol sing. For information, contact 416-283-1844.

DEC. 11 – St. Simon-the-Apostle,

525 Bloor St. E., Toronto, invites everyone to Once Upon a Starry Night – a Children's Musical for Christmas, at 4 p.m. The children of St. Simon's, San Lorenzo Ruiz and the community present this off-beat and comedic production complete with stars, kings, shepherds, and even a wise-cracking camel! For more information, call 416-923-8714 or visit www.stsimons.ca.

DEC. 11 – Peterborough Community Carol Sing at St. Paul's Presbyterian Church, at the corner of Water and Murray Streets, 2:30 to 4 p.m. Join in singing traditional carols of the season, led by choir and band. A number of choirs from local churches, including Anglican, will participate. Proceeds from the offering will go to the Peterborough Salvation Army Christmas Hamper Fund.

DEC. 17 – Handel's Messiah at Christ Church, Deer Park, in Toronto, at 8 p.m. Tenor Michael Burgess joins the Ontario Philharmonic, the Toronto Chamber Choir, and a vocal quartet with Inga Filippova-Williams, soprano, Christina Stelmachovich, mezzo, and Andrew Tees, bass-baritone, all under the direction of Marco

Parisotto. Tickets are \$57, \$47, \$37 plus tax; senior/student prices available. Call 416-443-9737 or 905-579-6711.

DEC. 17 – St. Paul, L'Amoreaux, 3333 Finch Ave. E., Scarborough, invites all to its Christmas concert at 7 p.m. Admission is \$15 for adults; kids 10 years and under get in free. An evening of steel, string, song and dance, featuring the St. Paul's Steel Pan Orchestra. A reception will follow the concert. For information or tickets, call 905-474-9238 or email stpl@stpl.ca.

DEC. 18 – "The Call of Christmas" with the True North brass ensemble, at All Saints, Kingsway, at 4 p.m. Come for an afternoon of massed choir, brass and organ, and the singing of carols. Shawn Grenke, conductor; Simon Walker, organist; Margaret Bárdos, mezzo-soprano. Tickets are \$20. Call 416-233-1125.

DEC. 18 – Christmas in the Village: An Evening of Music at St. Paul, Midhurst, at 7 p.m. This event is presented by the St. Paul's Choir under the direction of Sharon Fitzsimmins, followed by refreshments. Freewill offering. For more information, call 705-722-9712.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Mark's Gospel a fascinating read

According to our church lectionary, the Gospel of choice for Year B is Mark. (Year B began on Advent Sunday, Nov. 27.) Mark is a fascinating account of the life of Jesus. It was probably the first written Gospel that we possess and is the briefest of the four stories of Jesus. It is assumed by most biblical scholars that Matthew and Luke used Mark as a primary source when writing their particular Gospels. Some 91 per cent of Mark's text appears in Matthew and 53 per cent is in Luke! Mark set the model for Gospel writing.

The second Gospel was not signed, but was ascribed to Mark very early in church history. Papias (60-130 CE), bishop of Hierapolis, mentioned Mark's authorship in his writings. He also suggested that Mark was the secretary to Peter and recorded the words directly from him. Thus, this Gospel gives us an almost eye-witness account of the life of Jesus. Mark probably wrote this account after the death of Peter to preserve his teachings, sometime between 64-67 CE, during the Neroian persecutions. It was written for a primarily Gentile audience, possibly in Rome. Mark explained the Jewish customs and translated his Aramaic words into Greek.

Each Gospel tells us something about the life of Jesus. For Mark, we need to understand the death of Jesus to make sense of his life. His death was his enthronement, marking the coming of God's kingdom. Thus, this Gospel was an apocalyptic announcement. The Gospel begins with Mark's pronouncement, "The beginning of the good news of Jesus Christ, the Son of God" (1:1). He tells his readers who Jesus is, and then for the rest of the story Jesus maintained his messianic secret. Each time he healed someone or performed some miraculous sign, he forbade those involved to speak about what happened.

With the confession of Peter midway through the Gospel, we see a shift. In answer to Jesus' question, "Who do you say that I am?" Peter answered, "You are the Messiah." Jesus sternly ordered them not to tell anyone about him (8:29-30). The Jews of the first century did not believe the Messiah would be killed. Rather, he would be installed as king in Jerusalem and drive out the Romans. Three times on the way to Jerusalem Jesus tried to tell his disciples about his forthcoming death (8:31; 9:30-32 and 10:32-34). But his disciples would

not accept this concept of the Messiah.

Slowly, the Messianic secret is revealed. As Jesus is arrested and brought before Caiaphas, he is asked, "Are you the Messiah, the son of the Blessed One?" Jesus answered, "I am" (14:61-62). And again, before Pilate, he was asked, "Are you the King of the Jews?" to which Jesus replied, "You have said so" (15:2). The placard with this charge, which hung over his head on the cross, read, "the King of the Jews" (15:26). Finally, the centurion in charge of his crucifixion was heard to utter at his death, "Truly this man was God's Son" (15:39). The secret was out! He was the Messiah, sent by God to be the saviour of the world, and his suffering and death was the method by which this would happen. His cross became his throne from which he reached out to the world to offer God's salvation.

Mark also emphasized Jesus' foreknowledge. Each time Jesus predicted a future event, it came true. As mentioned earlier, three times he predicted his forthcoming death and resurrection. In 2:8, he was aware that the people were talking about his ability to heal the paralytic. In 5:30, Jesus knew that power had gone out of him when the woman touched his garment. In 13:2, Jesus predicted that the temple in Jerusalem would be destroyed. In 14:3-9, he predicted that the woman who anointed him was doing so for his burial. In 14:12-15, he told his disciples in exact detail how they would find a room to hold the Passover meal. In 14:18-20, he predicted that one of them would betray him. Again in 14:30, Jesus predicted that Peter would deny him three times. All of these predictions came true. Thus, would not his last prediction in 14:62 also be true? Here he predicted that we will see him sitting on the right hand of God and coming in glory. For Mark's readers, the second coming of Jesus was an undisputed fact.

The story is not yet complete. Its completion is now up to us. How we respond to his life will determine our salvation when he comes in glory. Again, Mark gave us some clues for this lifestyle; see 8:34-38; 13:13b; 13:35-37 and 14:9.

Mark is a beautiful, mysterious Gospel filled with many great gems for the faithful reader. Enjoy the dialogue.

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

IN MOTION

Appointments

- The Rev. Canon Dr. David Neelands, Honorary Assistant, St. Anne, Toronto, Sept. 29.
- The Rev. Marili Moore, Honorary Assistant, Church of the Transfiguration, Toronto, Oct. 6.
- The Rev. Canon Allan Budzin, Regional Dean, newly amalgamated Etobicoke-Humber Deanery, Oct. 18.
- The Rev. Arthur Boers, Assistant Curate, St. Paul, L'Amoreaux, Scarborough, Nov. 2.
- The Rev. Stephanie Douglas-Bowman, Associate Priest, Christ Church, Brampton, Nov. 15.

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):

- Campbellford, Hastings & Roseneath
- St. John, Whitby
- Ascension, Port Perry
- St. Stephen, Downsview
- St. Margaret in-the-Pines, West Hill
- Incarnation
- St. Nicholas, Birch Cliff
- Trinity, Barrie
- St. John, West Toronto
- St. Theodore of Canterbury
- St. Leonard

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- St. Thomas, Millbrook (Trent-Durham)
 - St. Francis of Assisi, Meadowvale West (York-Credit Valley)
 - Emmanuel, Richvale (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- none

Ordination

- Grace Caldwell-Hill was ordained to the Diaconate at St. Barnabas, Chester, Toronto, on Oct. 18.
- Arthur Paul Boers was ordained a transitional deacon at St. Paul, L'Amoreaux, on Nov. 1.
- The Rev. Joanna Manning was ordained a priest at All Saints, Kingsway, Toronto, on Nov. 27.

Conclusions

- The Rev. Canon Bill Kibblewhite has announced his resignation as Associate Priest at St. Peter, Erindale.
- The Rev. Stephen Drakeford has announced his resignation. His last Sunday at St. Matthew, Islington, will be Christmas Day.
- The Rev. Richard Gauthier has postponed his resignation at St. Bartholomew, Toronto, until Feb. 29, 2012.

Deaths

- The Rev. Charles James (Jim) Fisk died on Oct. 5. Ordained in 1953 in the Diocese of Quebec, he came to Toronto in 1961 to serve as Honorary Assistant at St. Alban the Martyr, then served as rector of Holy Trinity, Trinity Square, Toronto from 1962 to 1976. His funeral was held at Trinity, Port Credit on Oct. 11.
- The Rev. Canon Thomas Gracie died on Oct. 7. Ordained a deacon in 1960 and into the priesthood in 1961, Canon Gracie served as Deacon in Charge before becoming Priest in Charge at St. Paul, Minden. He served as Incumbent for the Parish of Beeton, Tottenham and Palgrave; St. John, Bowmanville; Church of the Messiah; and St. James, Orillia. Canon Gracie was appointed Archdeacon of Durham from 1977-1981 and served as Regional Dean of Huronia. He was active on numerous diocesan and national committees. He retired in 1997 and served as Interim Priest in Charge for the Parish of Orillia South, Colborne & Grafton, Perrytown and at Christ Memorial Church, Oshawa. Canon Gracie and his wife Betty were members of St. John, Bowmanville, where he served as Honorary Assistant. His memorial service was held on Oct. 11 at St. John, Bowmanville.

Continued on Page 12



People at Reconnect listen to the Rev. Matt Adams, left, and the Rev. Ryan Sim. The service is held on Sunday night at St. Paul, Bloor Street.



Café service reaches out to young adults

BY CAROLYN PURDEN

A few years ago, people at St. Paul, Bloor Street, realized that they were ministering in the middle of a vastly changed streetscape. Condos were growing up around them where parking lots and low-rise stores and offices used to be. And those condos were being bought by young professionals in their 20s and 30s who had no church connection.

At that time, the Rev. Canon Dr. Barry Parker and the Rev. Tim Haughton commissioned research to find out what kind of mission the church could launch to connect with these new urban residents.

One group of people was identified as being “unchurched.” They knew nothing about the faith and had never been connected with a church. To reach out to these people,

St. Paul’s partnered with the Diocese of Toronto to launch a new ministry called Reconnect.

Reconnect has many facets. On Sunday nights, the community gathers for a kind of hybrid worship service that involves discussion, hospitality and teaching, says the Rev. Matt Adams, a deacon at the church. The average attendance on Sunday nights is 25. About 140 new people have been welcomed to the community since it started. “It is church and the fullness of church, but it’s done in such a way that people who are on the fringe, or who maybe have never been in church, are comfortable being a part of.”

The service is set up as a café with a focus on conversation. It takes place in the church’s Great Hall, where there are bistro tables and comfortable chairs. The service,

led by Mr. Adams and the Rev. Ryan Sim, an associate priest at the church, incorporates music from everyday life to help listeners connect with God. There is also a weekly topic that people discuss around their tables as a conversation starter.

This is followed by a scripture reading, discussion and a teaching time. During the teaching, people are invited to text or tweet their questions to Mr. Sim or Mr. Adams. Questions that cannot be answered during the service are answered at a later date on the Reconnect website, www.reconnect.to.

The service incorporates prayer, and worshippers pray for the world, the city, the church, friends and family and themselves. “We give people time to pray and reflect on their own as well, so silence is built into that

time,” says Mr. Adams.

St. Paul’s has also set up Reconnect missional cells in the neighbourhood. The church researched what interested people and what they needed in their lives, and started to engage with them, promoting activities through Facebook, word of mouth and advertising. Eventually, these missional cells will serve and reach out to other needs in the neighbourhood.

One of the cells, which is focused on nature, takes people on urban hikes or, in winter, cross-country skiing or snowshoeing. Afterwards, they go to a café or pub and chat and get to know each other.

Mr. Adams explains that the discussion is not Christian-centred and any discussion of faith has to emerge naturally. It is based on relationships. Trust has

to be built first, he emphasizes. “People are sceptical of religious people in general, but especially Christians, who they think want to manipulate them for their own need or purpose,” he says. “I think there’s a lot of timidity and scepticism when it comes to dealing with Christians.”

As people begin to know and trust the cell leaders and see the role faith plays in their lives, he hopes they will consider making it part of their own lives as well.

Mr. Adams is excited to be part of the Reconnect ministry. “The more I walk around the neighbourhood and get to know people in our community, the more I believe it is a ministry that God can really use in the lives of people in the city, in the community, and in this demographic especially,” he says. “I think it has a lot of potential.”

Gift made for suicide prevention

A \$100,000 grant from the Diocese of Toronto will expand suicide prevention work in Canada’s north. The gift was presented to the Suicide Prevention Program of the Council of the North, the Anglican Church of Canada’s 10 northern dioceses.

The grant will help develop and implement suicide prevention strategies in northern communities, said Archbishop David Ashdown, metropolitan of Rupert’s Land and chair of the Council of the North. The Suicide Prevention Program does not have a “one size fits all” approach but in-

stead helps communities implement solutions that fit their culture, history, and geography. This could include online training for frontline workers or large-scale prevention strategies.

In 2009, the Diocese of Toronto decided that 10 per cent of the funds that go into its Ministry Allocation Fund from the sale of surplus property would be given to innovative projects in the wider church.

The College of Bishops decided to support the Suicide Prevention Program after hearing a presentation from the program’s coordina-

tor, Cynthia Patterson. “It became a concern as to what was happening with the high suicide rates among our aboriginal brothers and sisters,” explained the Ven. Peter Fenty, archdeacon of York and executive officer to the Bishop of Toronto.

“The Gospel imperative speaks to us about loving our neighbours as ourselves,” he said. “This is a very tangible way in which we manifest that love for God and love for others in their time of need.”

From www.anglican.ca

Priest honoured

Continued from Page 3

He says the diocese has become a leader in reaching out to individuals and support groups. “In Toronto, HIV and AIDS are still pretty much an unspoken agenda item for most faith communities. I don’t think you’d see other mainstream denominations taking the initiative the way the diocese has in trying to build bridges and working relationships with AIDS service organizations.”

Through the work of the Diocesan Toronto AIDS Network, the diocese provides human and financial support to a number of HIV/AIDS organizations, including the Philip Aziz Community Hospice, the Toronto PWA Foundation and Loft’s McEwan Housing and Support Services.

IN MOTION

Continued from Page 11

- The Rev. Canon Harry Bernard Barrett died on Oct. 26 in British Columbia. A retired priest of the Diocese of Ottawa, he was originally ordained in the Diocese of Edmonton, but served in the Diocese of Toronto from 1972 to 1979 as Rector of St. Mary, Richmond Hill. His funeral was held on Oct. 30 at St. Catherine, Capilano, in Vancouver, B.C.

- Ms. Betty Dobson died on Oct. 26. Ms. Dobson served as secretary to the Secretary-Treasurer of the Diocese from July 1973 until her retirement in July 1989. Her funeral was held on Nov. 1 at Jerrett Funeral Home, North York Chapel, in Toronto.

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