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The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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FEBRUARY, 2011

Page writes new chapter

Newcomer
to Canada
serves at
Queen's Park

BY MARY LOU HARRISON

"AMAZING. An unforgettable experience." This is how Miguel Agudelo, a parishioner at St. Jude, Wexford, describes his four weeks as a page at the Legislative Assembly of Ontario in Toronto this past November.

The Grade 8 student moved to Canada with his parents from Colombia four years ago. Since then, he has been busy with school and extracurricular activities. When the opportunity arose to apply for the Legislative Page Program, he thought that his belief in the value of teamwork, his leadership skills and his ability to face challenges, along with an interest in politics and his knowledge of three languages (English, French and Spanish), would make him an ideal candidate.

After submitting an application, Miguel earned his spot as a page. Before arriving for duty at Queen's Park on Nov. 12, he had to learn the names, faces, and locations of the 107 Members of Provincial Parliament. "I stayed up pretty late to learn them all," he says.

During a typical day, pages ar-



Miguel Agudelo is photographed in front of the Ontario Legislative Building at Queen's Park in Toronto. He recently completed a term as a page in the Legislative Assembly of Ontario. PHOTO BY MICHAEL HUDSON

rive at about 8 a.m., dress in their uniforms and prepare the Legislative Chamber for the morning's debates. As the day progresses, pages deliver messages and water for the MPPs in the chamber, take classes in legislative process and mathematics, and meet with key legislative players such as the party leaders and the Speaker of the House. "You have to be non-partisan and treat everyone equally," says Miguel.

The Legislative Page Program is open to students in grades 7 and 8 who have an interest in cur-

rent affairs, have an academic average of 80 per cent or higher and get along well with their peers and adults. During his time as a page, Miguel met students from all around the province and made new friends, some of whom he stays in touch with over Facebook.

He also learned a lot about governments and politics. "I have a whole new concept of how the province is governed," he says. "I can't say how grateful I am to have been involved in this program."

Miguel is also grateful for the

support he feels from the other parishioners at St. Jude's. He and his family were first introduced to the church by another Colombian family whose daughter Miguel met at the church-operated daycare centre.

According to the Rev. Greg Carpenter, incumbent, a number of Spanish-speaking families have become a part of St. Jude's family because "we were willing to help them adapt to Canadian culture and to walk many of them through the process of immigration and refugee board hear-

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Parishes can apply to Trillium Foundation

PARISHES in the diocese are now permitted to submit applications for funding to the Ontario Trillium Foundation. Diocesan Council approved a motion to that effect on Nov. 25, citing changes to the foundation's source of funds for granting purposes.

Previously, applications to the foundation had been prohibited by the diocesan policy, "Indirect Methods of Raising Money for Church Purposes," found on page 31 of the *Handbook on Parish Governance, Administration and Management*. This was because, prior to 2006, funds distributed from the foundation were derived from the proceeds of the Ontario Lottery and Gaming Corporation.

Since then, funds distributed by the foundation have come from general government revenues, not just from gambling or gambling sources. Funds from gambling and gaming are now co-mingled with all other sources of government revenue, which are then distributed to

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Diocese invites 600,000 readers to church. See story on Page 12.



The Rev. Nicholas Morkel speaks to a crowd at a Remembrance Day service at The Shops at Don Mills. PHOTO BY MICHAEL HUDSON

Church starts service at mall

BY STUART MANN

WHEN the Rev. Nicholas Morkel arrived at the Church of the Ascension in Don Mills nearly two years ago, he saw that there were many seniors living in the neighbourhood, and they had a strong attachment to the First World

War and the Second World War. They wore their poppies, and Remembrance Day had a special significance for them.

"This kind of rang a bell in my mind that said, 'Take heed,'" said Mr. Morkel, incumbent. He con-

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BISHOPS RING IN NEW YEAR - SEE PAGE 7

Mystery solved

Readers help archivist find war-time window

BY CAROLYN PURDEN

IT was the day after the German blitz on London in September 1940, and the Rev. Bob Sneyd, a Baptist and Protestant chaplain with the Second Canadian Infantry Division, was visiting Westminster Abbey. Workmen were sweeping up debris near the clerestory windows when some of the glass fluttered down and landed on the tomb of the Unknown Soldier. Mr. Sneyd picked up a fragment and decided to start a collection of stained glass shards from bombed churches.

In last month's issue of *The Anglican*, Simon Brook, the archivist of St. Paul's Church, Cambridge, England, asked for information about a window created from shards of glass from bombed British churches, including St. Paul's. He was preparing a disk on the history of the church's glass for a glass museum in nearby Ely, and he also wanted to tell the story as part of the church's commemoration in February of the 70th anniversary of its bombing.

He knew that Mr. Sneyd had collected the glass fragments and that they were part of a church window somewhere in Canada. He wondered if Anglican readers could identify the window. No sooner had *The Anglican* appeared in readers' mailboxes than Nancy Mallett, the archivist of St. James' Cathedral, began getting

e-mails and calls.

"The response was amazing," she says. As this issue of *The Anglican* went to press, she had had almost 40 e-mails and "innumerable phone calls" — many from people who had not yet received the paper but had heard about Mr. Brook's inquiry.

Several Anglicans were able to tell Ms. Mallett the whereabouts of the window. It is installed in Mr. Sneyd's former church, Calvary Baptist, on Main Street in Toronto, just north of Kingston Road.

They knew about the window, says Ms. Mallett, because outside the church there is a plaque telling its story. During the war, Mr. Sneyd collected glass from a vast number of bombed churches in England, the Netherlands, France, Belgium and Germany, all of which he catalogued. Among them was St. Paul's in Cambridge.

In an article written many years later, he said his collection of glass came together in a window in Calvary Baptist Church, created by artist Ernest Taylor. Most of the glass shards are placed around the edges of the window. "Your vantage as you look through this window is presumed to be in a church where the windows of the church have been destroyed," he writes. "In the five lower sections on each side you will observe fragments of glass which come to a point in a Gothic frame."



Close-up of window section that contains fragments from St. Paul's, Cambridge.

Through these panels, the viewer can see Chichester Cathedral, near which the Canadian army was stationed between 1939 and 1944, and the Martinikirk in Groningen, the Netherlands, where Mr. Sneyd conducted a service of thanksgiving for the 5th Canadian Armoured Division on the Sunday following VE Day.

The window also includes soldiers, children picking up glass fragments from the church floor, sunflowers, butterflies and doves. "At the bottom of the window, we have life in the children, and then, as we progress upward, destruction, then peace in the doves, triumph in the warriors, and the victorious figure of Christ surmounting the whole," writes Mr. Sneyd. "From the material and finite things in the fragments of glass we progress toward the infinite and spiritual. The theme is all movement upward to The Great Source of Light."

Mr. Sneyd was not alone in collecting glass fragments from bombed churches. One of those contacting Ms. Mallett was David Appleyard. His father, the Rev. Harold Appleyard, an Anglican, also served overseas as a chaplain with the Canadian Army during



Fred Sneyd (left), Nancy Mallett and Dave Appleyard visit the Memorial Window at Calvary Baptist Church in Toronto. Fragments of stained glass windows from churches bombed during the Second World War are embedded in the window. PHOTOS BY MICHAEL HUDSON

the war and collected glass fragments from 100 churches and nine cathedrals, most of them along the south coast of England. Coincidentally, Mr. Appleyard notes in an e-mail to Ms. Mallett, the two chaplains crossed paths briefly during the war, sleeping for several nights in a rat-infested derelict house in Holland.

The Rev. Harold Appleyard, who later became suffragan bishop of Huron, arranged to have his glass collection leaded, and today the shards are installed as four war memorial windows in his former parish of Christ Church, Meaford, Ont.

In a further twist to the story, Ms. Mallett met Mr. Sneyd's son, Fred, and David Appleyard at Cal-

vary Baptist on Jan. 6. It was the first time the sons of the two chaplains had met.

Simon Brook said he was delighted at the outcome of his search. "It has surpassed my wildest dreams," he says. "I feel that this is the Lord's doing. It has brought together two sons whose fathers were both collectors. I must thank *The Anglican* for the amazing part it has played in publishing my request."

Other information sent to Ms. Mallett indicates that there are also Second World War stained glass shards in a window in Holy Trinity, Trinity Square, Toronto, and that St. Paul, Bloor Street, has a window made from church glass from the First World War.

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Page to peers: 'Go for it'

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ings." Miguel and his parents, says Mr. Carpenter, are "a vibrant and vital part" of the parish. His father is currently serving as a deputy warden.

Miguel says all young people

should consider becoming a page. His advice, especially to newer Canadians like himself? "If you are afraid to apply, just go for it. You never know what will happen."

Mary G. Griffith B.A., M.B.A., J.D.

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February 2011

NEWS

TheAnglican 3

Bibles in English celebrated

King James Bible turns 400 in 2011

BY STUART MANN

IT'S not every day you can gaze upon a beautifully written and illustrated Bible created by monks nearly 1,000 years ago. But that's exactly the experience visitors can have at an exhibition of rare bibles in Toronto.

The exhibition, entitled *Great and Manifold: A Celebration of the Bible in English*, is being held at the Thomas Fisher Rare Book Library at the University of Toronto from Feb. 8 to May 30. It is being mounted to commemorate the 400th anniversary of the first printing of the King James Bible.

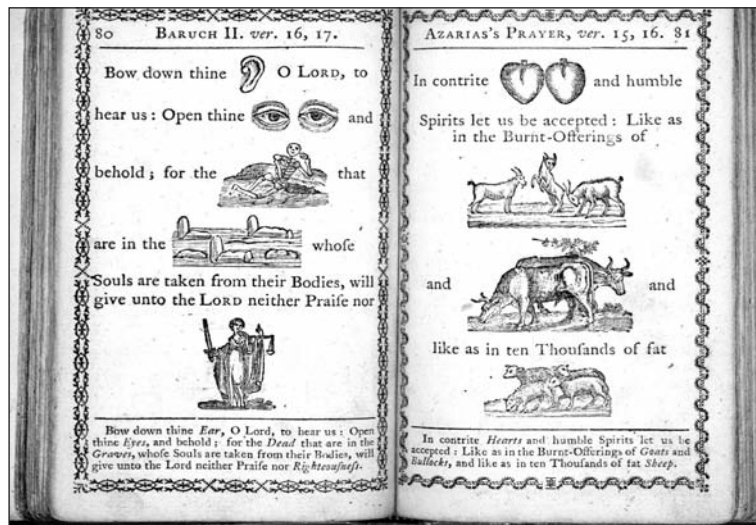
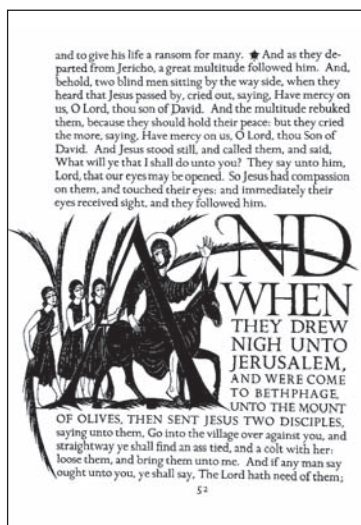
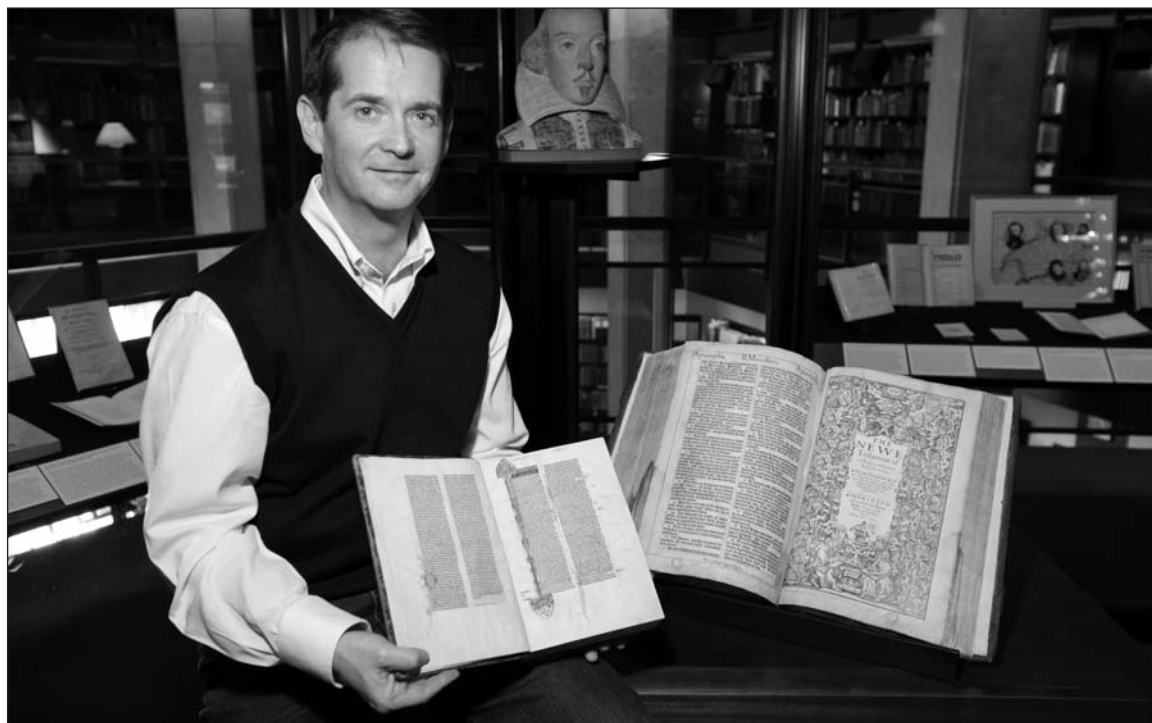
"We wanted to use the anniversary of the King James Bible as a way of looking at how the Bible has affected culture and literature in the Western world and the English-speaking world in particular," says Dr. Pearce Carefoote, curator.

While there is a section devoted to the King James Version, there are many other types of bibles on display. The oldest, dating from 1050, is a hand-written copy of the New Testament in Greek. It belonged to the Rev. Canon Henry Scadding, an Anglican clergyman who lived in the Diocese of Toronto and bequeathed the book to the University of Toronto upon his death in 1901.

Alongside Canon Scadding's book are bibles written by monks in the 13th century. One of the most beautiful is the Canterbury Bible, created in its namesake city between 1220 and 1226. "The illuminations on the books are incredible," says Dr. Carefoote.

There are about 90 bibles on display, including bibles from the Reformation and also English Roman Catholic bibles. The exhibition looks at how the Bible has been used down through the centuries, so there are children's bibles, pop-up bibles, bibles for the blind before the invention of Braille, and a bible in shorthand. Several displays are devoted to how the Bible was used by missionaries and aboriginal people in North America.

There are even some oddities. One of them is the so-called Wicked Bible, printed in 1631. There are less than 20 copies of it in the world. It's a King James



Dr. Pearce Carefoote holds a Canterbury Medieval Illuminated bible from 1220 (left) and a first edition King James Version bible, published in 1611. Above right: pages from A Curious Hieroglyphick Bible, printed in 1788, teach children how to read using images. Above left: the Golden Cockeral Press 1931 printing of *The Four Gospels*, with illustrations by Eric Gill, is considered the high-water mark of the Arts and Crafts Movement in the printing world. TOP PHOTO BY MICHAEL HUDSON

Version Bible, but it's called the Wicked Bible because someone omitted the word "not" in the sentence "Thou shalt not commit adultery." Another strange addition is a copy of the Book of Genesis by cartoonist Robert Crumb, creator of the cartoon strip *Fritz the Cat*.

One of the most beautiful bibles on display is also the most contemporary. The St. John's Heritage Bible, the first hand-written bible since the Reformation, was commissioned by the Benedictine monks of St. John's Abbey, Collegeville, Minnesota. The calligraphy was done by the Queen's calligrapher, Donald Jones. There are only a handful of copies of this bible in existence (the original

manuscript is kept at the abbey), and one of them is on display at the exhibition. "This is an incredible, beautiful Bible," says Dr. Carefoote.

Dr. Carefoote says the Bible, along with Shakespeare's work, is one of the foundations of the English-speaking world. "The Bible has saturated our consciousness. It's part of who we are, whether we're religious people or not. It has formed society right up to the present. There's almost no aspect of Western society that hasn't been touched by this book."

He says Anglicans have played a leading role in that development. "It's an Anglican story. It's one of the great triumphs of the Anglican Church. It's very much Anglican

words that people have learned. It's certainly something they should be proud of."

The exhibition runs at the Thomas Fisher Rare Book Library, 120 St. George St., Toronto, Monday to Friday, 9 a.m. to 5 p.m. (Thursdays until 8 p.m.) from Feb. 8 to May 30.

BRIEFLY

Service celebrates black heritage

The annual service celebrating the black heritage of the Anglican Church will be held at St. Paul, Bloor Street at 4:30 p.m. on Feb. 27. All are invited. The Rev. Canon Cheryl Palmer, incumbent of St. Clement, Eglinton, will be the preacher. The theme will be "Seize the Promise! God's goodness sustains us." The service will include a mass choir, liturgical dancers, and afro-centric music. For related story, see page 8.

New prayer cycle available

The diocese's 2010-2011 Outreach and Advocacy Prayer Cycle is now available. It highlights a variety of outreach ministries and advocacy efforts across the diocese, along with examples from the diocese's companion diocese of Grahamstown in South Africa. The intercessions run until Nov. 20, 2011. Copies of the prayer cycle were sent to parishes in December. If you would like extra copies, contact hpaukov@toronto.anglican.ca.

Bishop's Company turns 50 with dinner

The Bishop's Company is celebrating its 50th anniversary this year. It was 50 years ago that Bishop Fred Wilkinson raised the first funds to help clergy and their families in times of need. This year's fundraising dinner will be held on May 9, starting with a reception at Holy Trinity, Trinity Square, at 6 p.m., followed by dinner at the Toronto Marriott, Eaton Centre, at 7 p.m. The guest speaker will be the Most Rev. Paul Kwong, archbishop of Hong Kong. Purchase tickets online at www.toronto.anglican.ca or call Sheryl Thorpe at 416-363-6021, ext. 243.

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Trillium grants fund projects

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government agencies, departments and organizations entitled to such funds.

The Ontario Trillium Foundation awards grants for non-operational projects such as installing elevators, accessibility improvements and nursery school upgrades. The grants are generally one-time grants that

serve a unique purpose. Although the diocese's Stewardship Development department is available for assistance, individual parishes should make applications directly to the Ontario Trillium Foundation. The Stewardship Development department will not vet applications. For more information on the Ontario Trillium Foundation, visit

its website at www.trilliumfoundation.org.

For more information on the change in policy or to speak about any matter related to stewardship development, contact the diocese's director of Stewardship Development, Peter Misiaszek, CFRE, at 416-363-6021, ext. 246, or by email at pmisiaszek@toronto.anglican.ca.

Trip to India provides insights



I saw the Taj Mahal for the first time last December. I had seen it on postcards, in books and in movies for years. I thought I knew what it was like. But the reality of an in-person visit was something quite different. Yes, it looked

just like what I had seen, but I was utterly overwhelmed by the power of such dazzling magnificence, marvelling at the elegant symmetry and the sheer magnitude of the space it commanded. Nor had I anticipated the effect of viewing it close-up: the delicacy of the inlays, the mastery of the carving, the details of decoration. Reading about it or seeing it on TV are simply no substitute to seeing it in person.

I didn't go to India to see the Taj Mahal. Bishop Philip Poole and I went to India at the invitation of Bishop Thomas Samuel of Madhya Kerala to formalize a Memorandum of Understanding that will bring into our diocesan family a new parish, the Malayalam-speaking congregation of the Church of South India, that has gathered in Toronto (usually in Anglican churches) for the last 25 years. The Bishop of Madhya Kerala will continue to nominate a priest from India to serve the congregation for three-year periods, but the congregation will join us as a full-fledged parish of the Diocese of Toronto, worshipping in the former parish church of St. Wilfrid's, Islington. It is a historic moment and marks a new development in inter-Anglican relationships.

In India, we visited schools and hospitals, took part in the blessing of a new church, spoke to a conference of 1,000 diocesan women, preached and celebrated the Eucharist in cathedrals and local parishes. We also travelled to Delhi to meet with Bishop Sunil Kumar Singh of the Church of North India and his people and institutions there.

We have met the bishops before, briefly, in Canada and at Lambeth. We know about the work of these united churches from correspondence and others' stories and pictures. But, I realize that the same principle applies to people as to my visit to the Taj Mahal: you can know all sorts of things about someone or something or some situation, but until you meet face-to-face, you still live with stereotypes — preconceived ideas of what the other thinks, how they act, what they believe, how they live. Without personal contact and without connecting with the context of the com-

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN R. JOHNSON

munity in which they live, you cannot truly appreciate the inner and outer beauty and splendour of the people or the delightful idiosyncrasies and intricacies that define them as individuals.

It is this meeting of people, face-to-face, in their own context, that is such a powerful, indeed transformative, experience. In India, we discovered differences that were challenging, amusing and confusing. It took a while to realize that Indians often shake their head—"no"—in order to gesture what we would convey by nodding "Yes!" How incongruous it seemed to sing "In the bleak mid-winter" in 35°C humidity, decked out in our inappropriately lined, wool cassocks! And, the cheerful ignoring of all lane markings on roads teeming with every sort of vehicle, pedestrians and animals, led us to meditate for hours on "Lord, have mercy."

Yet, we discovered to our surprise how many issues that we faced, they face, too: aging buildings; aging clergy; the challenge of reaching young people; proclaiming the Gospel of Jesus in an indifferent, even at times hostile, culture; living faithfully and prophetically as an influential minority.

The Church of South India (CSI) is a united church, bringing together Protestant Christians of a number of denominations into one body. It eventually became a full member church of the Anglican Communion. It caused considerable controversy in the Communion at the time of its formation in 1947 because non-episcopal churches amalgamated with Anglicans in India. When it adopted the episcopal model of governance, in order to initiate the union, it received as full ministers of CSI without re-ordination all clergy of the founding denominations, some of whom had not received ordination at the hands of a bishop. The Church of North India took until 1971 to unite with a different set of founding denominations.

This model became a template Anglicans have since used to enter into fruitful ecumenical partnerships with churches that do not have, or only recently revived, the office of bishop, including our own 2001 full communion partnership in Canada with the Evangelical Lutheran Church in Canada. It

could be that the partnership of the dioceses of Toronto and Madhya Kerala might become a model for offering ministry in Toronto to other linguistic and cultural communities that are living here, as well as providing cross-cultural learning opportunities for clergy, both theirs and ours.

We discover again—because it is so easy to forget—that we both have gifts to offer each other, questions to ask and resources to share. We need each other, and there is so much more openness to that than the headlines of the papers and pundits of the blogosphere would have us believe.

I wonder if you have any idea how many Anglicans around the world look to Toronto appreciatively for information, ideas, processes, leadership and support! That is why travel, both within the diocese and abroad, is such an important part of my ministry as a bishop—to represent our local church (the diocese) to other churches in order to break down the stereotypes and build authentic relationships that will strengthen the bonds of affection across our Communion, to broaden the opportunities to share resources and learning, and to find new ways of serving our people who come from all parts of the world. I am grateful to the diocese that you offer me the opportunity to do this on your behalf. This work continues. Please pray for it.

In mid-February, not long after you read this, I will be in Harare, Zimbabwe, to chair the Theological Commission of the Anglican Communion. We meet there to offer our moral and personal support to Bishop Chad Gandiya and an embattled part of our church under severe constraints in the face of turbulent political and religious conflict. Then I travel to Dar es Salaam, Tanzania, to meet with African and Canadian bishops to continue the dialogue about how we engage the mission of Christ in our local contexts.

In late May, Toronto will host the first gathering of three "Communion listening processes" (later meetings will be held in Hong Kong and Jamaica) to help us understand the mission contexts that influence each others' ministry and to build personal relationships that will bridge the tensions in our Communion. Toronto has been chosen as one of 15 dioceses in the world to participate in this "Continuing Indaba" experiment to enable genuine discussion across differences. See www.anglicancommunion.org/ministry/continuingindaba.



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Together we can speak the good news

On New Year's Eve, Linda and I went to see *The King's Speech*. It is a wonderful film about King George VI, Queen Elizabeth's father, who was burdened with a terrible stammer. The movie focused on the developing relationship between the prince and his unorthodox speech therapist, Lionel Logue, as they moved through the death of King George V, the abdication of his older brother, Edward VII, and the coronation of the prince as King of England and all the Empire. The new king was filled with anxiety as he faced the new mantle set upon his shoulders. In tears, he cries out to his wife, "How will I ever be able to do it?"

All of this is set in the midst of the rise of Hitler and the fear of another world war. At the rehearsal for his coronation, the movie depicts a dramatic confrontation between the King and Lionel. Lionel is basically egging him on, challenging him to claim who he is despite the limitations that are part of his being. Finally, out of desperation, the King yells out, "I have a voice!" As history

BISHOP'S OPINION

BY BISHOP GEORGE ELLIOTT

tells it, it was his very voice, in one radio address after another, that carried the people of Great Britain through the Second World War, clearly speaking words of hope and promise, without a stammer. It is a remarkable story of perseverance, fortitude and courage as George VI stepped into the destiny that was his and claimed not only his place and office as King, but his voice as one called to lead his people.

Ten years ago, on Feb. 3, I became a bishop in the Church of God. In reflecting on *The King's Speech*, it struck me that on the day of my consecration, I, too, was given a voice. In that service, Archbishop Finlay spoke these words: "A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of Lords and King of Kings" (BAS p. 636). As the bishops surrounded me

and laid their hands upon me, I was, with fear and trepidation, receiving from God this challenge to exercise my office as a bishop. With God's help and the wonderful support from you and countless others who are my sisters and brothers in Christ, I have tried my best to faithfully use my voice to build up the body of Christ—the church—as a bishop here in the Diocese of Toronto.

Sunday in and Sunday out, I have used my voice on parish visits to proclaim the Gospel, to celebrate the Eucharist, and to share in the fellowship offered by the congregations in York-Simcoe. Weekly I have used my voice in our College of Bishops meetings to discuss policy, to share concerns, and to support the ministry and mission of the diocese. As a member of the national and provincial House of Bishops, I have participated in the councils of the church. I've met with parish groups, with individual clergy and lay folk, and with committees and organizations of which I am a part, using my voice as bishop to lend advice, provide assistance, and to help discern

Continued on Page 5

Why I am an Anglican

BY PATRICK GOSSAGE

I am a happy returnee to Anglicanism after many years away. My reconnection occurred while going to the magnificent Washington National Cathedral to hear Archbishop Desmond Tutu preach. His message of peace and reconciliation was truly inspiring.

During the service, I found myself praying for the first time in 20 years — for my sick, aged father, languishing in a veterans' hospital in far-off Toronto. I returned to the cathedral weekly, finding that praying for him gave me a connection to him that was very real. And, of course, the Episcopal liturgy and worship was as familiar and appealing as it was when I was a young parishioner at St. Simon the Apostle in Toronto.

Now, 25 years later, I am still a faithful Anglican, but only now starting to appreciate the real reasons Anglicanism is so attractive to me. Perhaps first and foremost is the new leadership so evident in our church.

Gone are the stiff, straight-laced priests of old — all men. In their place for so many of us are young, well-educated, friendly young priests, many of them women. I am particularly blessed in this regard. In the winter months, I have the Rev. Nicola Skinner at All Saints, King City, as my spiritual advisor and inspiration, and in the summer, the Rev. Heather Manuel fills that role. She is an equally compelling priest at St. Ambrose Anglican Church in the small Lake of Bays community of Baysville, near our cottage.

Though from vastly different backgrounds, both women in their own way represent the best of the accessible and inclusive Anglican faith that we so cherish.

Nicola, originally from Birmingham, England, is Oxford-educated, with a Master's of Theology. She seldom wears her collar out-

side of Sunday services and is a thoroughly modern woman. Her idea of what the parish is about was evident when we mounted a chilli supper in aid of Whitney, a very sick sister of a parishioner, who could not afford the drugs for her treatment. The parish hall was packed with more than 140 people from the community.

As I got to know parishioners at All Saints better, I discovered that most were heavily involved in community work. In fact, a group started the local hospice. That, I know now, is a key benefit for all communities — Anglican activists who give their care and love for those who need it, Anglican or not.

Heather, like Nicola, was not from a privileged background. She grew up in a little hamlet called Hilton Beach, on St. Joseph Island, about 40 km east, of Sault Ste. Marie. She, too, got a Masters — at Trinity College. The Lake of Bays Anglican parish (two churches in the winter, four around the lake in the summer) is, like All Saints for Nicola, her first solo incumbency.

The two women share a lot of compassion and charisma. Both give sermons from the heart, replete with lived examples, stories and good humour. Both make me laugh — what a concept! The opposite of dour! Both care deeply and personally about parishioners, particularly those who are sick or in trouble.

Fundraising in Baysville is fun. There are two street festivals every summer and St. Ambrose provides hamburgers and wieners to the crowds. I flip hamburgers and Heather is there helping in her jeans. We make a thousand dollars or so at each outing. Like All Saints, we give food to the local food bank.

These examples of leadership and service are strong, albeit anecdotal reasons, for my being an Anglican. Another archbishop, our

own Colin Johnson, helped me formulate broader reasons for my pride in my faith in a recent wide-ranging conversation.

Advent's message is one of hope, he said. Our communities need hope. In a rapidly changing world, full of seemingly intractable problems, we have answers to defeat the isolation and anxiety felt by people young and old. They are asking: Who am I? What am I here to do? With whom? What is my purpose and destiny?

The Anglican Church, he said, has answers for these searchers. We are uniquely positioned to offer Christ's message. Anglicanism is an inclusive, welcoming faith. "The fences are low and the gates are wide," leading into our churches and into the sharing of our faith and mission with our communities. We are churches well positioned in new and creative ways that can call on our tradition, reach people with Christ's love, and make changes in their lives that can widely impact society.

"We know that we may be in a post-Christian era," he said, "but that it is certainly not a post-Christ era." I know that Christ's message of love and compassion startles with its contemporary relevance.

Let's truly rejoice in our Anglican faith, its rich traditions and constant ability to reinvent itself to welcome searchers and serve our communities. It's a great time to be an Anglican!

Patrick Gossage is a long time political and community activist, having served as Pierre Trudeau's press secretary, then as Minister of Information at the Canadian Embassy in Washington. More recently he served on David Miller's successful mayoral election campaigns. He is a board member of Dixon Hall, a downtown social service agency, and is vice-chair of the McMichael Canadian Collection in Kleinburg. He lives in King City.

Speak the good news

Continued from Page 4

God's will in the decisions before them. As I say just about every Sunday, it is a privilege and pleasure to be your bishop and to support you in the ministry we share together.

I don't want to give the impression that it is all rosy and that I use my voice as bishop with ease in addressing what is before me. It isn't and I don't. At times, I have had to speak what for me were difficult words confronting the brokenness in people's lives or conflict in parish communities. I have continued to wrestle with the issues of our day — poverty, injustice, the oppression of peoples and individuals, sexuality, declining congregations, our increasingly secular society, to name but a few. I struggle to find a voice that reflects my rootedness in faith when my words differ from those of others who share that same grounding in faith.

The reality is that although I as a bishop have been given a voice, all of us received a voice from God in our baptisms. I found it intriguing that when I became a bishop, my calendar was suddenly filled with appointments made by folk who were now seeking my opinion. What I soon discovered was that in these encounters, in the end it wasn't my voice that was heard, but rather the voice of God, as together we sought to listen to each other and discern what we believed was God's way ahead. Together—bishops, priests, deacons and laity—it is we who speak good news and in our deeds seek to make the world a better place for others, proclaiming God in our midst, seeking to be guided in our lives by God's holy Word, and testifying that God is at work in our lives and in the world. Thank you for the voice you have given me as a bishop and for the ministry in which we have shared over the past decade.

Love the way God intended

BY AMIT PARASAR

On Nov. 29, 2010, God blessed my family with the gift of a new life when my nephew, Elias Luke James, was born. Usually I'm nervous around newborns, but when I saw Elias, I was eager to hold him. He was the image of perfect innocence as he peacefully slept cradled in my arms.

I think that Jesus said the kingdom of heaven belongs to children (Matthew 19: 14) because their innocence has the dual ability to both give and attract godly love. Children's innocent naïveté allows them to love and trust others unconditionally and without reservation, the way that God intended love to be (1 Corinthians 13: 4-7). Such innocence makes them very vulnerable, but that vulnerability compels us to love and protect them.

I was surprised to hear the innocence of children questioned when I participated in a small group discussion on the problem of evil and original sin. The fact that children often treat each other exceptionally cruelly led one participant in the discussion to believe that children aren't innocent. This was seen as evidence of humankind being born into sin.

The idea of being born into sin seems to

imply that sin is an inherent part of our being, condemning us from the moment we're born. If this is true, then how can the kingdom of heaven belong to children? The answer in scripture is that we were created good and that sin is learned behaviour.

Satan committed the original sin of pride when he thought he was greater than God (Isaiah 14: 12-15). Pride is what he taught humanity and corrupted the world with. Just as human beings started acting horribly with each other because we were taught pride, children only start acting horribly with one another because they're taught to be selfish.

Well-meaning parents make children the center of attention, give them everything and teach them to care too much about their possessions. Children greedily fight over toys, and sharing becomes a lesson that has to be taught. Had children not been taught to be greedy and selfish in the first place, then the lesson of sharing would be unnecessary. Perhaps this is why the author of Hebrews wrote, "Keep your lives free from the love of money and be content with what you have" (Hebrews 13: 5).

Being born into sin doesn't mean that we're immediately guilty at birth. Sin is best compared with an addiction. Being born into sin means that we'll have an inherited ten-

dency to sin, just as the child of a drug addict will be more likely to become addicted to drugs. Children are, therefore, innocent until that innocence is corrupted by the world.

The loss of innocence is tragic. The sad reality is that loving like a child makes us vulnerable to be taken advantage of and hurt in a world where selfishness and greed reign supreme. The experience of giving love that isn't returned is something that many of us can relate to. We lose our innocence when we build emotional barriers and lose trust in others. In some cases, we decide that love isn't worth the risk.

I dread the day when Elias' innocence is lost, when hurt makes him reluctant to love others the way God intended. However, I can't waste time worrying about tomorrow's tragedies when I should be enjoying today's gifts. Instead, I'll share in the responsibility of demonstrating godly love to Elias by loving him unconditionally and without reservation. I'll teach him humility and generosity rather than selfishness and greed. I'll show him that loving the way God intended may make us vulnerable, but the potential of seeing that love returned makes it worth the risk.

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

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PARISH NEWS

February 2011



JOYFUL VISIT

The Rev. David Giffen and 28 members of the Church of the Transfiguration, Toronto, proclaim the message of the newborn king as they go carolling before Christmas.

Kids invited on Ash Wednesday

Children across the diocese are invited to attend St. James Cathedral's popular Ash Wednesday program. The event is for children between the ages of six and 14. They will go on a tour of the cathedral and learn about the stained glass and artwork, the organ, the bells and the crypt. They will also attend a eucharist and the imposition of ashes. Ash

Wednesday is a religious holiday, so children can take the day off school if their parents wish.

The program will be held on March 9 from 9 a.m. to 3:30 p.m. Special arrangements can be made to provide care both before and after the program so that parents can drop off children at the cathedral on their way to and from work. Lunch and snacks for the morning and afternoon are included. Acceptance into the program is by advance registration



TO KEEP WARM

The Rev. Ray Porth, incumbent of All Saints, Penetanguishene, gives a cheque for \$527 to Bob Bruer, director of Midland's Out of the Cold Program. The church held a concert on Nov. 28 featuring the vocal group Just 8, directed by George Kadwell, and the money was raised by a freewill offering. PHOTO BY SUE SAVAGE



A girl swings from bell rope in the cathedral's tower during last year's Ash Wednesday program. PHOTO BY MICHAEL HUDSON

only. As spaces are limited, priority will be given to those who have not participated in the program before. Parents should contact Nancy Mallett at the cathedral for further information. Phone 416-364-7865, ext. 233, or email archives@stjamescathedral.on.ca.

Churches serve meal in Bowmanville

A new community meal has started up in Bowmanville for those who cannot afford a healthy meal served with dignity. The Gathering Place is held at St. Paul's United Church, and 30 volunteers from

eight local churches, including St. John's Anglican Church, are helping out. The first dinner, held on Dec. 3, attracted 65 people.

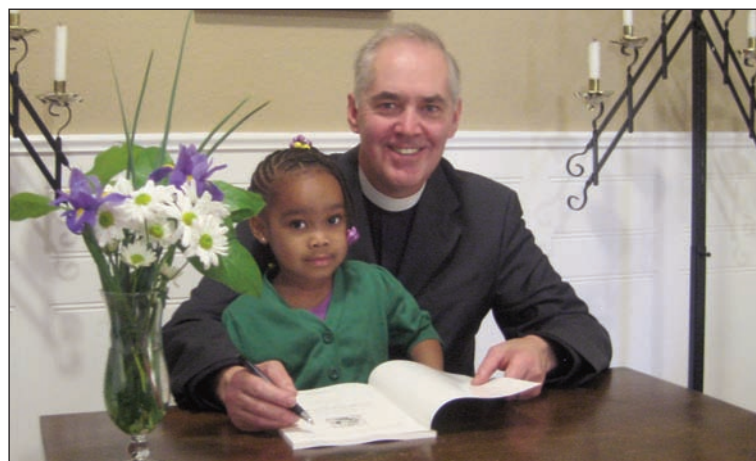
"Who would have thought there would be such a need in a growing commuter town east of the GTA?" asked the Rev. Christopher Greaves, incumbent of St. John's and co-chair of the Ministerial Association, which is sponsoring the meal. "One man said if there was no meal tonight, friends he knows would have been eating cat food."

Mr. Greaves said the local churches "have been dreaming and planning for this day for

some time and are blown away by the enthusiasm in our community." The free dinner includes beef stew, vegetables and home-baked desserts. The meal is held once a month but in the future could be held every week, possibly with cooking and other life skills classes. "We trust the Lord to take us wherever he wants to go," says Mr. Greaves.

Advent turns 100, launches book

The Church of the Advent, Toronto, launched its 100th anniversary celebrations on Nov. 28. Archbishop Terence Finlay was the guest preacher at the service. Members, former members and friends of the church enjoyed a luncheon in the parish hall and celebrated the launch of *At the Edge: 100 Years of Life at The Advent, 1911-2011*, by the Rev. Jonathan Eayrs, incumbent. Here is a description of the book: "Richly illustrated with historic photographs, *At the Edge* provides a window into the life of an overlooked neighbourhood and its original settlement. Through interviews and personal reflections, the new pioneer settlers who have been welcomed to the Advent provide their own perspectives."



The Rev. Jonathan Eayrs, incumbent of Church of the Advent, Toronto, signs his book, accompanied by church member Tiona Leander Johnson.

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About 400 people attended the Archbishop's Levee at St. James Cathedral on Jan. 1. The annual event included music, refreshments, a ringing of the Bells of Old York, a eucharist and the traditional receiving line to greet the bishops, the archdeacon of York, the chancellor and their spouses. PHOTOS BY MICHAEL HUDSON



Archbishop Colin Johnson and wife Ellen greet Catherine Hamilton, a member of St. Lawrence Anglican Church in LaSalle, Montreal.



Bishop Patrick Yu and wife Cathy shake hands with Jadon and Simeon Fuller, grandsons of the Rev. Millie Hope, incumbent of St. Martin, Bay Ridges, Pickering.



Bishop Philip Poole and wife Karen greet the Rev. Canon Edmund Der and wife Winnie. Canon Der is an honorary assistant at Grace Church, Markham and St. James Cathedral.



Bishop Linda Nicholls enjoys a moment with the Rev. Canon Gerald Loweth and his wife Elizabeth. Canon Loweth is an honorary assistant at St. Clement, Eglinton, and Ms. Loweth is a recipient of the Anglican Award of Merit, given by the national church in recognition of leadership and volunteer service in the church.



The Rev. Canon Prue Chambers and the Rev. Canon Philip Hobson OGS enjoy refreshments.



PLEASE RECYCLE THIS NEWSPAPER.
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Let's work together for transformation

BY THE REV. SONIA HINDS

IN this year that the United Nations has declared as the International Year for People of African Descent, there is another good reason to again join in the celebration of the black heritage of our Anglican Church with the annual service at St. Paul, Bloor Street on Feb. 27. Each year, the Black Anglicans Coordinating Committee plans this diocesan service, and hundreds of Anglicans come to give thanks to God for the rich heritage of blacks in Canada, and the many gifts that they continue to share within the Diocese of Toronto. Always in the presence of one of our bishops, the congregation is comprised mainly of blacks who look forward to this inspiring service of prayer and praise to God. The format of the service has varied over the years, but it usually includes story-telling, drumming, dancing, preaching, and praying. As a baptized member of the Christian church and as a black Anglican priest in the diocese, I view this milestone celebration as an opportunity for theological reflection as we look forward to the 15th anniversary of this service.

When Christians turn to the opening chapter of the first book in the Bible, we read that God created human beings in the image of God. As Christians, we believe this to be the fundamental truth of our existence. This is a fundamental and awesome truth because from a Christian perspective, Christ is the image of God, and as the followers of Jesus Christ, we are "in Christ." This means that all barriers are broken down and, as Archbishop Desmond Tutu has stated, "We (humanity) are a rainbow people of God." This is also in line with Paul, who asserted, "We are all one in Christ Jesus." Therefore, it is the celebration of our diversity that brings us to a deeper understanding of that great



Steel pan players perform at last year's black heritage service. PHOTO BY MICHAEL HUDSON

truth, that Jesus came to save us all. The church as the body of Christ, with the power of the Holy Spirit, shows God's love to the world.

Yet, there is a question to be asked: how is the Anglican Church celebrating that diversity, particularly as it is expressed racially and ethnically? This is a question that takes into consideration how blacks see themselves, how they see others, and how others see us. It can therefore lead to a consideration of the reasons for the celebration of black heritage in our Anglican Church. However, we cannot speak about the celebration of black heritage in our Anglican Church without speaking about racism, as that would be inauthentic.

I admired the boldness, authenticity, and compassion of the Anglican bishop of Newfoundland in the October 2010 edition of *Anglican Life*. Bishop David Torrance's article on racism asked his readers to challenge and defeat racism by obeying

their baptismal promises.

Racism—the belief that races have distinctive cultural characteristics determined by hereditary factors, and that this endows some races with an intrinsic superiority over others—is inauthentic because it is like a virus that endangers the health of the body of Christ.

Blacks play critical roles in their new homeland called Canada and in the Anglican Church of Canada. As the third largest visible minority group in Canada, and with half of blacks born in this country living in Toronto, the contributions and achievements of blacks are remarkable. Blacks such as composer and jazz pianist Oscar Peterson, former Governor General Michaëlle Jean, Olympic medallist Donovan Bailey, inventor and engineer Elijah McCoy, entrepreneur and activist Viola Davis Desmond and activist Donald Willard Moore make the 400-year presence of blacks in Canada great reasons for celebration at any time.

In addition, the active involvement of blacks in many parishes in our dioceses as clergy and lay persons also highlights the many gifts that are offered by those of African descent. Many parishes in the Diocese of Toronto would be unable to be sustained if not for the gifts and contributions of their black members. Yet the annual service need not be viewed as a celebration for black Anglicans by black Anglicans. For in the context of the racial and ethnic diversity in the dioceses in the Anglican Church of Canada, the attendance and participation of all ethnic and racial groups must be recognized as a celebration of a loving God who created that diversity. When this reality is captured within the annual celebratory service, blacks help to create distinctive ways of conceptualizing and speaking about ultimate concerns. The story-telling and hand-clapping, the singing of gospels or Negro spirituals, the drumming, dancing, preaching and the responses to

the preaching, are all parts of the big story — that we are part of one church and serve the One Lord who created all humankind good. In the worship, there is the convergence of an African-derived worldview and the complexities of the slavery experiences of our ancestors, where oppression is mixed with survival, and harsh daily experiences are mixed with a faithful and compassionate God. It is in our celebratory services that we are deeply aware of the quest for freedom, a freedom that is found only in our Saviour Jesus Christ.

The annual celebration causes us to reflect because it is an invitation to all Anglicans in Canada, particularly in the Diocese of Toronto, to look again at who we are and where we are going, and to experience in the celebration of our gifts that we are indeed celebrating the love of God who offers gifts freely to everyone. Blacks in the dioceses of Canada are proud to be Anglican Christians, and the United Nations designation of 2011 as International Year for People of African Descent is in line with what God has told us from the beginning, when God said, "Let us make humankind in our image, according to our likeness ... So God created humankind in his image, in the image of God he created them; male and female he created them" (Genesis 1: 26a – 27). As all humankind is created in the image of God and is therefore created equal in the eyes of God, let us together, as the body of Christ, work for the transformation of humanity in the power of Jesus Christ our Saviour by celebrating our diversity.

The Rev. Sonia Hinds is a priest in the Diocese of Toronto. She immigrated from Barbados in 2001 and is currently a doctoral student at Trinity College. This article is an excerpt from her book, Black and Anglican in Canada? A Womanish Response.

When I faced my Goliath

BY JEANETTE KHAN

AS Anglicans, we are very reserved when it comes to declaring how wonderful our Lord is. We should be able to share good news with others, to testify and praise the Lord. "We should at all times and in all places give thanks unto our Lord" (BCP, p. 78).

Most of us are familiar with the story of David and Goliath. At some point in our lives, we are all faced with seemingly insurmountable obstacles, and, like David, we persevere and face them, trusting in our Lord.

In September 2007, I suffered a catastrophic event. What I will relate was told to me, as I have no recollection of most of these events. I collapsed one Sunday while getting ready for church.

My grown daughter found me, and my husband called 911 when he found I could not stand. My grown son picked me up off the floor and helped me get ready for my first ambulance ride.

I was taken to Centenary Hospital. My husband told my children to continue with their regular Sunday routines, and that he would call them with updates.

At the hospital, it was determined that I was gravely ill, and I was transported to St. Michael's Hospital in downtown Toronto. On the way, with my husband travelling with me, I had to be resuscitated several times. On arrival at St. Mike's, I was taken straight into the operating room and was diagnosed with a ruptured subarachnoid brain aneurysm.

During my stay at St. Mike's, I underwent 12 cranial operations for various infections and procedures. An area of my skull was removed and temporarily placed in my abdomen for preservation, to relieve the pressure and swelling on my brain. A clip was placed to stop the bleeding and an intracranial shunt was inserted. My daughter told me I was hooked up to something bigger than our fridge.

My family spent Christmas of that year at St. Mike's with me. Finally, my husband was told that they had done all they could for me, and it was now up to me. I was moved from critical care to intensive care, and then to a regular room.

Many people prayed for me, from British Columbia, Alberta,

Ontario, Quebec, England, Florida, Georgia and Jamaica. My parish family and my biological family all prayed for me. When I was stable enough, I was taken to Ajax-Pickering hospital, where I began to come out of the deep funk I was in and began recognizing my surroundings and visitors. I began my own prayer routine: I thanked the Lord each morning I awoke, and at night thanked Him for the day, whether it came with or without drama.

When I was able to swallow, I went to Providence Health Care, where I began intense speech, occupational and physical therapy. I received an injection in my stomach each night until I was able to take medication orally.

I questioned my husband why

he was with me so constantly, and he answered: "For better or worse." Parish members visited me, and our minister administered communion. My son received permission to play the organ at the care centre, and we sang familiar hymns.

I left the care centre in a wheelchair, and with constant exercise, I now use a cane. My recovery is still ongoing. Last January, my driver's licence was reinstated, and in the following month I returned to work part-time until I retired seven months later.

I thank God He chose to give me new life. Our God is a miracle-working God!

Jeanette Khan is a member of Christ Church, Scarborough Village.

February 2011

NEWS

TheAnglican 9

'Irreplaceable' items stolen from church

Congregation shocked by robbery

BY CAROLYN PURDEN

PARISHIONERS at St. George, Newcastle, are shocked by a robbery at their church during the Christmas holidays. Sometime between 2 p.m. on Jan. 2 and noon on Jan. 4, a thief or thieves broke into the church and stole three chalices and two patens or small plates, all made of sterling silver, and two small brass vases.

The items, which were kept in a cupboard near the back door of the church, are valued at almost \$20,000. At least two are irreplaceable, says Marion Saunders, wife of the incumbent, Major the Rev. Canon David Saunders. Dated 1895 and 1947, both are memorial chalices, and the larger of them is hammered sterling silver, embossed in Gothic style.

The church is old and does not have an office. Ironically, it is in the midst of a fundraising campaign to build an extension that would house a church office and a suitable place to keep sacred vessels.

The robbery was discovered by the sexton, who was cleaning the snow at noon on Jan. 4 and noticed the church door was open. It was locked by a metal bar running from floor to ceiling,

and that had been broken — apparently without the use of tools.

"It would take major force to break that bar," says Ms. Saunders.

Parishioners are outraged, and the older members of the congregation, many of whom have attended the church since childhood, are particularly devastated, she adds. "There's a feeling of 'Why a church? Who would stoop so low?'"

The shock has also gone beyond the congregation. St. George's plays an important role in Newcastle, holding many events in the community and, says Ms. Saunders, "The community itself feels violated."

Police have issued a bulletin to pawnshops and have advised the Saunders to keep an eye on the Internet.

"It would have to be someone pretty unscrupulous to buy something that was inscribed as a memorial," says Ms. Saunders, adding they hope that the thief or thieves will find they cannot sell the items, and will return them anonymously.

In the meantime, the congregation is using Canon Saunders' private eucharistic vessels, given to him by his family on the 25th anniversary of his ordination.

Mission Shaped Intro courses held again

DUE to last year's success, the Mission Shaped Intro course will be held again this year. "The purpose of the course is to plant mission seeds in the hearts and minds of people as we look at how we can re-imagine church—but not the Gospel—in the midst of our rapidly changing culture," says the Rev. Jenny Andison, the diocese's officer for Mission.

Last year, more than 230 people across the diocese took the six-week course, which was offered at seven different locations. This year, the Rev. Canon Jennifer Reid will be leading the course in Mississauga on Wednesday evenings after Easter. John Bowen and the Rev. Canon David Neelands will be leading the

course at Trinity College in late March and April, and the Revs. Martha and Dan Tatarnic will be leading a course at St. David, Orillia, on Tuesday nights during Lent. More information will follow. For the most timely updates, check the "Bulletin Board" on the diocese's website. Go to www.toronto.anglican.ca and click on Bulletin Board at the bottom right corner of the homepage.

If you have any questions about the course, contact Ms. Andison at jandison@toronto.anglican.ca, and if you would like to inquire about times and locations of the courses, or to register, contact Elizabeth McCaffrey at emccaffrey@toronto.anglican.ca.

Correction

LENA Bird and Souban Tonekham were reunited at St. John, Whitby, not All Saints,

Whitby, as reported in last month's issue. *The Anglican* regrets the error.



Inmates and members of The Bridge made and gave away Christmas tree ornaments such as the one shown above. PHOTO BY GARRY GLOWACKI

Inmates' gifts from the heart

THIS past Christmas, inmates at the Ontario Correctional Institute in Brampton decorated 100 Christmas tree ornaments to give away as gifts. The men made the ornaments alongside staff and volunteers of The Bridge, a prison ministry supported by FaithWorks, the diocese's annual outreach appeal.

The Art from the Heart program was sponsored by a number of churches and women's groups. "This simple but wonderful pro-

gram provided a unique opportunity for some of our most forgotten men—prisoners—to love and not hate, and to feel wanted and appreciated," said Garry Glowacki, executive director of The Bridge. "Maybe in a small but significant way it encouraged their restoration towards wholeness and a sense of being part of the community."

Each ornament was wrapped and given to residents of the Mary Centre, a home for develop-

mentally challenged adults, and St. Leonard's Place Peel, a long-term residential care facility for homeless men with mental health issues.

Added Mr. Glowacki: "This small token of caring might not seem like much, but for some it may have been the only gift they received. For the men of the OCI, it was their only opportunity to give a gift. We know it made a difference and made Christmas special."

Trip to Mexico furthers ministry to migrant workers

BY MARY LOU HARRISON

LOTS of Canadians head to sunnier climes in the winter, but members of the McCollum family are not your typical snowbirds. The Rev. Ted McCollum, incumbent of St. Paul, Beaverton, his wife Kimberley Reid and daughters Martha, 15, and Claire, 13, travelled to Mexico over the Christmas holidays to further develop an important personal and parish ministry.

Since 2009, St. Paul's has welcomed Mexican migrant workers to Beaverton and made substantial efforts to make their stay in Canada as enjoyable as possible. Given that these men are away from their families for up to eight months at a time, the efforts of St. Paul's parishioners have been much appreciated — so much so that some of the workers invited the McCollums to go to Mexico to meet their families, stay with them and ring in the New Year in true fiesta style.

St. Paul's ministry to the men has included services in Spanish, special events and meals at the

church, and the use of the church's phone to call home. The ministry has grown as the relationship with the workers has developed.

"The entire congregation has been involved," says Mr. McCollum. "The whole town sort of sees it as welcoming seasonal residents." The Mexican workers, too, he adds, play their part, with some of the men participating in the services and others (members of a mariachi band in Mexico) providing Spanish music. The workers are also frequent visitors at the McCollum house, with some using the family's computer to connect with their families over Skype.

"Community is so important for these people," explains Mr. McCollum. "This is the first time that they've ever had a church try to do ministry in their own language." Using Skype on his computer, Mr. McCollum is learning Spanish from Paco, the brother-in-law of one of the Mexican workers. In 2011, he hopes to bring Paco to Beaverton to teach parishioners.

"We realized that we needed to know more about the culture and

language in order to further develop this ministry, which is more than one priest can take on," says Mr. McCollum. The intent is to secure sustained funding to hire someone who speaks Spanish, understands the culture and is passionate about making sure that the needs of the Mexican workers are met.

Addressing the needs of migrant workers is something that Mr. McCollum describes as a "huge ministry opportunity" for other Anglican churches. "There is a lot of opportunity across the diocese," he says.

In 2009, about 125 migrant workers called Beaverton home. In 2010, the number grew to 150. According to Mr. McCollum, more than 200 are expected for this year's growing season. The first men arrive in March and the rest follow in April and May. They spend their time cutting crops (primarily vegetables) on their knees and live in close quarters in apartments in town. The money they make is sent home to pay for their children's education, among other things.

Anglicans push for action as poverty climbs

Foodbank use, child poverty rate on rise

BY MURRAY MACADAM

ANGLICANS are joining forces to urge the provincial government to take solid steps to counter poverty in its 2011 budget. This comes at a time when there are disturbing signs that more people than ever are falling through the shredded social safety net into poverty. More than 400,000 Ontarians turn to foodbanks each month, and 1.6 million are living in poverty.

To its credit, the Ontario government has adopted a poverty reduction strategy, with a pledge to raise 90,000 children out of poverty. However, a recent report from an anti-poverty coalition, Ontario Campaign 2000, shows that the province's child poverty rate is on the rise, with more than one in six children—over 400,000—growing up in a low—in-

come household.

Archbishop Colin Johnson sent a bulletin insert to parishes in January that affirmed how poverty robs people of something as basic as the pleasure of tasty, healthy food, shared with others. "In a province as wealthy as ours, we cannot in good conscience come to the shared table of the Eucharist unless we are also trying to create a society in which no one is turned away from society's table, no one starves while others feast," he wrote.

Anglicans can respond in a number of ways:

- urge the government to introduce a \$100 per month Healthy Food Supplement in its 2011 budget, expected this spring;
- present a motion at parish vestry that supports the \$100 per month rate hike policy;



Archbishop Colin Johnson speaks to 150 people at a rally for the Put Food in the Budget campaign in Toronto on Nov. 15. The campaign seeks to increase social assistance rates by \$100 per month so the poor can buy more nutritious food. PHOTO BY MICHAEL HUDSON

- urge the federal government to endorse a powerful all-party study that calls for a national poverty reduction strategy;
- deepen the sense of how poverty limits a person's life by organizing a parish event where people play the "Poverty Is No Game" board game;
- raise your concerns about poverty with your MPP and

party candidates as the provincial election in October approaches.

"This really is a critical situation," says Maggie Helwig, chair of the diocese's Social Justice and Advocacy Committee. "It's great that Anglicans help thousands of people through our FaithWorks ministries and parish programs by providing meals, shelter and much more. But we need to go beyond dealing with the effects of

poverty and move towards creating a society of justice. To make progress on that, we need a much stronger response from government. The \$100 per month income increase is only a start, but it could make a real difference for some of the most disadvantaged people in Ontario."

Murray MacAdam is the diocese's Social Justice and Advocacy consultant.

LOOKING AHEAD

To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the March issue is Feb. 1; for the April issue it's March 1. Parishes can also promote their events on the diocese's website. Visit www.toronto.anglican.ca, click Calendar, then click Submit an Event.

Services

FEB. 6 – St. Olave, Swansea, in Toronto, invites you to a Choral Evensong for Candlemas at 4 p.m., with St. Olave's Choir and organist Tim Showalter. Followed by refreshments and St. Olave's Arts Guild and Consort with words and music for a winter afternoon. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

FEB. 13, 27 – Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Feb. 13, Valentine's Vespers with the Shannon Butcher Quartet; Feb. 27, Hilario Duran Trio. Call 416-247-5181.

Exhibit

JAN. 19-FEB. 9 – Holy Trinity, Trinity Square, will exhibit a textile hanging by Jacqueline Treloar, depicting the reconstruction of the Westminster Abbey Great Pavement. Open to the public Monday to Friday, 11 a.m. to 3

p.m.; Sunday during services. Call 416-598-4521.

Fundraising/Social

FEB. 15 – Christ the King in Etobicoke invites all to its ACW Valentine card party and luncheon, at 12 noon. Table prizes and raffle for oil painting. \$15 per person. Bring your own cards. For tickets, phone 416-621-3630.

Retreats/Educational

FEB. 6 – St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, presents an event in its Forty Minute Forum series, which take place Sunday mornings from 10:10 to 10:50 a.m. The speaker will be novelist Camilla Gibb, winner of the City of Toronto Book Award and Trillium Book Award. Books for sale and signing. All events in this series are free, and everyone is welcome. Call 416-483-6664.

FEB. 19 – The Centre for Excellence in Christian Education will hold an all-day Godly Play workshop at St. John, York Mills, in Toronto. This Lent/Easter session will present stories such as The Faces of Easter and The Mystery of Easter. The cost is \$25 and includes a light lunch. If you are interested in attending, email the Rev. Dr. Catherine Keating at ckeating@stjohnsyorkmills.com, no later than Feb. 9.

MAR. 4-6 – Women's Retreat on the theme of "The Love for Which We Long" at Queen of Apostles Retreat Centre, Mississauga. The

cost of \$225 includes a \$40 non-refundable deposit. For more information, contact the Rev. Carol Langley at 905-846-2952 or cclangley@sympatico.ca.

APR. 29, 30, MAY 1 – Aware Peterborough, a women's retreat, will be held at Elim Lodge and will feature speaker Sheila Wray-Gregoire. Her topic will be Grace. Come for a weekend of spiritual growth, worshipful music, fun and fellowship. To pre-register, visit www.awarepeterborough.com. For more information, contact Linda Finigan at blfinigan@rogers.com or 905-668-4969.

Music

FEB. 6 – St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, presents the San Agustin Duo: Emma Banfield on violin and Diana Dumlavwalla on piano. Music by Bach, Brahms, and Prokofiev, as well as a recent work by Canada's Alice Ping Yee Ho. 3 to 4:15 p.m. Adults \$20; students/seniors \$15. Tickets available at the door. Reception for audience and musicians afterward. Call 416-483-6664.

FEB. 12 – The Marion Singers perform at St. Matthias, Bellwoods, 45 Bellwoods Ave., Toronto, at 7:30 p.m. Marion Singers is a 16-voice ensemble, performing a varied repertoire of music styles, including classic sacred pieces from composers such as Mendelssohn, Viadanna, and Tallis, as well as modern composers including Tavener, Lauridsen and Busto. Complimenta-

ry wine & cheese reception to follow. This is a fundraising event for the renovations of the parish kitchen. Admission is \$20 per person. To order tickets, call the church office at 416-603-6720 and leave a message.

FEB. 12 – St. Peter, Erindale, will present "Joseph and the Amazing Technicolor Dreamcoat," featuring young people from the parish and community, at 7 p.m. Tickets are \$12 for adults and \$8 for children, available from Dexter Hinkson, Youth Minister, at dcyfm@stpeterserindale.org, or at the church office, 905-828-2095. For more information, visit the church website, www.stpeterserindale.org.

FEB. 13 – All Saints, Kingsway, presents Absolutely Opera, at 3 p.m. Come share an afternoon of

favourite opera arias and duets, featuring Pippa Lock, soprano, and Margart Bardos, mezzo-soprano. Wine and cheese to follow. Tickets are \$20. Call 416-233-1125. **MAR. 4** – Young Musicians Showcase at St. Simon-the-Apostle, 525 Bloor St. E., Toronto, at 7:30 p.m. Sonya Nanos, cellist, accompanied by Emily Rho on the piano, The Choir of Royal St. George's College, U of T's Boomwhacker Orchestra, and Toronto Chamber Voices. Dessert and coffee available during intermission. Tickets are \$20 (students \$15). For advance sales by VISA or MasterCard, contact Colin Bird at 647-237-5368. Cash sales only at the door. We are located just east of the Sherbourne subway station on the south side of Bloor. Doors open at 7 p.m.

BRIEFLY

Last info session for trust fund

The last of four scheduled information sessions on the diocese's Consolidated Trust Fund will be held on Feb. 3 from 7 p.m. to 8:30 p.m. at St. Philip, 31 St. Phillip's Rd., Etobicoke. The event is primarily for church treasurers or people who oversee parish investments. Meet members of the Investment Committee and ask questions. Parking is available. For further information, contact

the diocese's treasurer and director of Finance, Michael Joshua, at 416-363-6021, ext. 238.

No visitor parking due to construction

The Diocesan Centre reminds visitors that there is no visitor parking available in the parking lot at 135 Adelaide St. E., Toronto, while construction continues at St. James Cathedral. If you plan to drive to the Centre, please make alternative arrangements for parking. This situation is expected to last for at least another year.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Love builds up the Body of Christ

Corinth was a fascinating city in the first century of the Common Era, located on the Isthmus of Corinth, the narrow stretch of land between the Peloponnesus and the mainland of Greece, halfway between Athens and Sparta. It had an ancient history, dating back into antiquity. This city was destroyed by the Roman armies in 146 BCE, only to be rebuilt by Julius Caesar in 46 BCE. The new town of Corinth lay adjacent to the ancient ruins. Being on major trade routes and possessing two large harbours, Corinth soon became the capital of the Roman province of Achaia. The university centre was still in Athens, but much of the trade and commerce moved to Corinth. It was also the home of the temple to the goddess of love, Aphrodite, and Corinth was noted for its debauchery and drunkenness.

It was to this important but rather sinful centre that Paul arrived in 50 CE with some of his mission team. They had come from Athens, where Paul had not been well received. Corinth was different. He spent some weeks preaching in the synagogue before he had to withdraw to the gentiles and the other God-fearers. He was in Corinth for 18 months, the longest stay in one place during his second missionary journey. The account of this mission is found in Acts 18:1-17.

During the third missionary journey, while Paul was at Ephesus, about 55 CE, he was informed about problems at Corinth. He had received a letter from them (1 Corinthians 7:1) as well as a visit from Chloe's people (1 Corinthians 1:11). There seemed to be a long list of difficulties about the church and its beliefs, so Paul tried to help them correct these abuses by calling the Corinthians to reflect on what it meant to have been called by God from their pagan past into a new life in Jesus Christ.

The Corinthian letters represent a series of exchanges between Paul and the church in Corinth. Paul answered their questions through personal visits and a number of letters, many of which we no longer possess, although some may be found in fragmented form in 2 Corinthians. Paul did not give them a set of doctrines, but attempted to engage his readers in dialogue, thus stimulating their thinking.

The Corinthian church was rather unique in its problems. The first pastoral concern expressed in 1 Corinthians was uni-

ty. There appeared to be arguments over who was superior, Paul, Apollos, Cephas or Christ. Cephas was the Greek name for Peter. It is doubtful that Peter was ever in Corinth, but some of his followers could have been. Christ was probably inserted into the epistle here (1 Corinthians 1:12) by Paul to emphasize the fact that they were all in Christ!

Paul answered the Corinthians' concerns with, "Has Christ been divided? Was Paul crucified for you? Were you baptized in the name of Paul?" Unity in the Body of Christ was essential to the church. There is one Christ who was crucified for everyone. Paul went on to say, "I planted, Apollos watered, but God gave the growth" (1 Corinthians 3:6).

In chapter 12, Paul gave us his beautiful analogy of the body (1 Corinthians 12:12-31). His analogy was used in a number of subsequent Pauline Epistles. There is one body with many members; each part has its own purpose and each works with the other parts for the proper functioning of this body. The church, the Body of Christ, has many members, each having different gifts but all working together to build up the Body of Christ.

At the end of chapter 12, Paul wrote, "And I will show you a still more excellent way." What followed was probably one of the most beautiful passages in scripture, 1 Corinthians 13, Paul's great love sonnet. In many ways, love is the central theme in this epistle. Love builds up the Body of Christ (1 Corinthians 8:1). As Paul so eloquently stated in that 13th chapter, "without love I am nothing."

In the church lectionary, we will be reading from 1 Corinthians for part of January and the month of February. We will only cover the first four chapters during this time, but I encourage you to read the whole epistle. It is only 16 chapters in length. Remember: this was a letter from Paul, sent to a number of house churches in Corinth to solidify their union so that they may be one in Jesus Christ. As you read this epistle, let the words of Paul speak to you across the centuries. Visualize the people in Corinth who received this epistle so long ago. Feel with them the impact of these words upon the life of their church. Let the words of Paul resonate in your heart and enjoy the dialogue.

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

PRAYER CYCLE

FOR MARCH 2011

- | | | |
|--|---|------------------------------------|
| 1. St. George the Martyr, Apsley | 12. St. Thomas, Millbrook | 21. Christ Church, Banda |
| 2. St. James, Emily | 13. St. Stephen, Chandos | 22. Christ Church, Batteau |
| 3. St. James, Roseneath | 14. Crosslinks Housing and Support Services (LOFT) | 23. Good Shepherd, Stayner |
| 4. St. John, Emily | 15. St. John the Evangelist, Havelock | 24. Prince of Peace, Wasaga Beach |
| 5. Street Outreach Services (LOFT) | 16. Christ Church, Campbellford | 25. Trinity Church, Barrie |
| 6. St. John the Baptist, Lakefield | 17. St. Mark, Warsaw | 26. St. Margaret, Barrie |
| 7. St. Luke, Peterborough | 18. Hospital Chaplaincies of the Diocese | 27. Nottawasaga Deanery |
| 8. St. John the Evangelist, Peterborough | 19. All Saints, Collingwood | 28. St. Paul, Innisfil |
| 9. St. Matthew and St. Aidan, Buckhorn | 20. Rt. Rev. George Elliott, area bishop of York-Simcoe | 29. Redeemer, Duntroon |
| 10. St. Michael, Westwood | | 30. St. George, Allandale (Barrie) |
| | | 31. St. Giles, Barrie |

IN MOTION

Appointments

- The Rev. Canon Ian Noseworthy, Honorary Assistant, St. Nicholas, Birch Cliff, Toronto, Dec. 8.
- The Ven. Lyman Harding (Fredericton), Honorary Assistant, St. John the Evangelist, Peterborough, Dec. 16.
- The Rev. Ted Bartlett, Interim Priest-in-Charge, St. John, Blackstock (Cartwright), Jan. 1.
- The Rev. Dudley Walker, Interim Priest-in-Charge, Christ Church, Campbellford, Jan. 1.
- The Rev. Canon Stephen Fields, Acting Regional Dean, Humber Deanery, Jan. 1.
- The Rev. Allan Kirk, Honorary Assistant, St. George, Willowdale, Jan. 1.
- The Rev. Ed Cachia, Associate Priest, St. Peter, Cobourg, Jan. 1.
- The Rev. Michael Li, Interim Priest-in-Charge, Parish of Perrytown, Jan. 1.
- The Rev. Canon Tim Foley, Interim Priest-in-Charge, Parish of Cavan & Manvers, Jan. 1.
- The Rev. Canon David Clark, Interim Priest-in-Charge, St. Aidan, Toronto, Jan. 1.
- The Ven. Thomas Greene

(Niagara), Interim Priest-in-Charge, Christ Church, Deer Park, Toronto, Jan. 1.

- The Rev. Frances Kovar, Priest-in-Charge, St. Matthias, Etobicoke, Feb. 1.
- The Rev. Joan Cavanaugh-Clark (Algoma), Incumbent, Parish of Minden-Kinmount, Feb. 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):
- Hastings & Roseneath
 - St. Joseph of Nazareth, Bramalea
 - Christ Church, Scarborough
 - Christ Church, Deer Park
 - Emmanuel, Richvale
 - Parish of Perrytown
 - St. Thomas, Millbrook

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- St. John, Blackstock - 1/2 time (Trent-Durham)
 - St. Cyprian (York-Scarborough)

- Parish of the Evangelists (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- St. Monica
 - St. Philip-on-the-Hill, Unionville
 - Holy Trinity, Thornhill

Ordination

- The Rev. Greg Fiennes-Clin-ton was ordained priest at St. Stephen, Downsview, on Jan. 6.

Conclusion

- The Rev. Canon Dr. Jack Roberts has announced his resignation as Interim Priest-in-Charge of St. John, Blackstock (Cartwright). His last Sunday in the parish was Dec. 26.

Retirement

- The Rev. Ruth Knapp has retired. Her last Sunday at Christ Church, Campbellford, was Dec. 26.
- The Rev. Sheila Archer has retired. Her last Sunday as deacon at St. John the Evangelist, Port Hope, was Dec. 31.

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Children pitch in for Christmas ad

'Joyful ad' placed in papers during seasonal rush

BY HENRIETA PAUKOV

SHE didn't cry, not once.

The baby who played Jesus in the diocese's Christmas ad put up with an hour-long photo shoot and never lost her composure.

"She was a real trooper," says Janet Earle, the children's minister at St. Paul, Bloor Street. "The girl who was holding the baby (playing Mary) also did a wonderful job."

The rest of the children in the photo—members of the church's Christmas pageant—held up equally well, resulting in an ad that was published on Dec. 22 in *The Toronto Star* and *Metro*, the free commuter daily. The papers have a combined daily circulation of about 600,000.

The ad, produced by the diocese's Communications department, reminded readers that Christmas is about Jesus Christ and invited them to church. Another ad is planned for Easter.

"I think the diocese was reaching out in a way that might connect with your average person who's just running around shopping and getting ready for Christmas," says Ms. Earle.

The ad almost didn't come about at all. The original concept called for artwork from young Anglicans and Lutherans across the province. Not enough submissions were received, so a new ad had to be created.

"We wanted something that involved our churches and also gave readers a glimpse of how wonderful a Christ-centred Christmas can be," says Stuart Mann, director of Communications. He chose an ad line from the Episcopal Ad Project, an online resource based in the United States, and decided to illustrate it with a photo of a local Christmas pageant. He contacted Ms. Earle, who arranged the kids for the photo shoot, and sent photographer Michael Hudson out to take the picture.

Ms. Earle says the children were happy to be in the papers. "Some were quite humbled to think of themselves being in the paper and others were very excited to see themselves. I think, generally speaking, people were very pleased."

The Rev. Canon John Hill, honorary assistant at Church of the Messiah, Toronto, says the ad was "superb," and several friends of the diocese's Facebook page promoted it on their pages. The Rev. Jeanette Lewis, incumbent of the Parish of Bobcaygeon, Dunsford and Burnt River, was visiting a parishioner in a nursing home when she was told about the ad. "She was very excited to show me the ad from *The Toronto Star*," says Ms. Lewis. "She said it was wonderful, after reading a paper full of such awful and sad news, to see such a positive and joyful ad."

SHOP ALL YOU WANT

BUT YOU WON'T FIND THE PERFECT CHRISTMAS GIFT IN ANY STORE.

The best Christmas gift came from God.
The Anglican Church invites you to join us this Christmas as we celebrate the birth of Jesus Christ.



Christmas Pageant, St. Paul's Anglican Church, Bloor Street, Toronto

The Anglican
Diocese of Toronto
www.toronto.anglican.ca



Building communities
of hope and compassion.

The diocese's Christmas ad, featuring children from St. Paul, Bloor Street, ran in *The Toronto Star* and *Metro* newspapers on Dec. 22, reaching 600,000 readers.

New service at mall

Continued from Page 1

tacted the local shopping mall – The Shops at Don Mills – which had a space for community gatherings. "I thought this would be a good venue for us to hold a community act of remembrance."

He got permission from the mall and, working with an event planner, put together an outdoor service that included readings, a piper and a homily. The service just celebrated its second anniversary on Remembrance Day and drew about 300 people.

"I feel that we're doing something constructive," says Mr. Morkel, praising his congregation and fellow clergy for their help and encouragement. "We're doing something out of the box. We're going out and being instruments of God's peace in the world."

Clergy from other denominations are now taking part in the service, and Mr. Morkel hopes other faith groups will participate next year. "We want to make the circle wider and build community around that, instead of division."

For the people of Ascension, providing a vital service for the community is nothing new. The church operates a large foodbank, and it provided the land and volunteers for a seniors' home. "The DNA of this church has been to reach out," says Mr. Morkel.

The foodbank, which started up five years ago, does more than just provide food: it's bridging the gap between people from different backgrounds. "Words are sometimes hollow, but in these acts people see that we really are in the same boat together," says Mr. Morkel. He adds with joy: "It's like an airport (at the foodbank) because there are so many people from different walks of life."

BRIEFLY

Potentials winds up

Potentials, a Canadian ecumenical centre for the development of ministry and congregations, has ceased operations. In their final newsletter, the Rev. Paul MacLean, executive director, and Norah Bolton, chair of the board, thanked people for their contributions to Potentials over its 15-year history. During that time, the centre helped more than 150 clients, including churches in the diocese. Although Potentials has closed, Mr. MacLean and Janet Marshall are still available for consultations. Mr. MacLean can be reached at paulmaclean@rogers.com and Ms. Marshall can be reached at jlmarrshall@eastlink.ca.

ACW sets date for general meeting

The Toronto Diocesan Anglican Church Women will hold their annual general meeting on May 14 at St. George Memorial, Oshawa.

FaithWorks sees increases in 2010

BY SUSAN MCCULLOCH

Preliminary results from the diocese's 2010 FaithWorks campaign point toward one of the most successful years ever. The \$75,000 challenge grant helped to inspire Anglicans and the corporate community to greater generosity. As of Jan. 7, the 2010 parish campaign had raised more than 90 per cent of its total, with nearly one-quarter of parishes yet to report. Here are some highlights:

- 86 parishes have reported totals exceeding their 2009 FaithWorks donations.
- 57 parishes had increases of 10 per cent or more over their previous year's contribution.
- 26 parishes contributed more than five per cent of their total offertory.

- Four parishes (St. Mark, Port Hope; St. Martin, Bay Ridges; St. Columba and All Hallows, Toronto; and St. Saviour, Orono) are contributing 10 per cent or more of their total offertory to FaithWorks.
- Grace Church on-the-Hill, Toronto, experienced a 51 per cent increase in contributions this year.
- St. Martin-in-the-Fields, a FaithWorks leader in the diocese for a long time, experienced a 47 per cent jump.
- Among smaller parishes, both Wycliffe Church, Elmville and Church of the Incarnation, Toronto, saw donations rise more than 25 per cent. Those churches remain among the leaders in proportional giving to FaithWorks.

Many Anglicans in the diocese have wondered what impact the

diocese's fundraising campaign, Our Faith-Our Hope: Re-Imagine Church, would have on FaithWorks. During the fundraising campaign's pilot phase, three of 10 parishes actually saw their donations to FaithWorks increase. (These churches were St. Matthew the Apostle, Oriole; St. Peter, Scarborough; and St. Stephen, Downsview). Four pilot parishes continue to be among the diocese's leaders in terms of their proportional giving to FaithWorks. (These churches are St. Matthew the Apostle, Oriole; St. Peter, Erindale; St. Stephen, Downsview; and St. Thomas a Becket, Mississauga).

The most significant growth in FaithWorks in 2010 was experienced in the corporate sector. FaithWorks' corporate campaign raised \$360,000, which now accounts for at least 40 per cent of

the total amount raised by FaithWorks. The strong corporate campaign in 2010 was a direct result of the challenge grant, with several donors taking the opportunity to leverage their contributions. FaithWorks also welcomed six new corporate donors, including Foyston, Gordon and Payne; Magna International; Marsh Canada; the Phillips Foundation; Thomas, Large and Singer; and one anonymous donor.

A full recap of the 2010 FaithWorks campaign will be provided in the spring. In the meantime, thank you one and all for your generous support of FaithWorks. Together, we are sharing the blessings of God to make a real difference in the lives of many people.

Susan McCulloch is the diocese's FaithWorks campaign manager