

**Historic houses  
used for ministry**

**Troops get caps,  
cards from home**



**Can we be Christ  
to the earth?**

# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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JANUARY, 2011

## Church rebuilds from ashes

All Saints aims  
to re-open  
by Easter

BY CAROLYN PURDEN

A year after a fire gutted All Saints, Whitby, the church is well on its way to returning to its original state, and the congregation expects to move in before Easter.

The fire, which was set by an arsonist, left only the four exterior walls of the 133-year-old landmark standing. Everything else, including a large number of stained glass windows, was destroyed. The arsonist has not been found.

Now, the exterior and interior brickwork has been restored, the roof is in place, the new ceiling trusses are up and the ceiling drywall is almost complete, said the Rev. Canon Jeannie Loughrey, incumbent, in November. The basement is almost restored, with choir and storage facilities.

The window openings are temporarily covered by plexiglass. Some of the stained glass windows can be restored, but others will have to be completely remade, Canon Loughrey said. They will be installed sometime after the congregation has moved back into the church. The memorials that had hung on the church walls are also being restored.

Work has started on the interi-



Workers lift a protective cover from one of the new pews that will be installed at All Saints, Whitby. At right, the ceiling nears completion. PHOTOS BY MICHAEL HUDSON

or of the church. A used organ has been purchased from Quebec and is being refurbished, and the pews are being replaced. A few pews will be a little shorter than the originals in order to accommodate wheelchairs.

"Most of the things of sentimental value to the parishioners will be restored," said Canon Loughrey.

She paid tribute to the church's

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## Little church has big heart

BY CAROLYN PURDEN

ON Thanksgiving weekend, parishioners at St. Margaret, New Toronto, had reason to be doubly grateful. After being dispossessed of their church for more than seven months because of extensive renovations, they were finally home in a beautifully refurbished building.

The renovations were necessary because the church had been suffering from structural problems. The basement was wet. It was discovered during renovations that a stream was running under it (not unusual, says the Rev. Renate Koke, incumbent, because the water table is high around the lakeshore).

There were other problems with the 104-year-old building. It was not accessible, pipes were leaking and the washrooms and kitchen did not meet building code requirements.

And so the congregation moved to a storefront on Lakeshore Road and held worship services at a local community centre. It held its regular community dinners at the Royal Canadian Legion hall.

The church has a large outreach program, with many vol-

Continued on Page 3

## 30 minutes with God

Priest starts short service for busy people

BY STUART MANN

THE Rev. Erin Martin has started up a new worship service for all those people in her neighbourhood who say they're too busy to go to church on Sunday morning or don't want to sit through a regular-length service. It's called The Spark, and it's just 30 minutes long.

"I'm trying to ignite something within people—their hope, their love and their faith—just by spending 30 deliberate minutes with God," says Ms. Martin, the incumbent of St. Peter, Scarborough.

Since coming to the parish two years ago, she's spent a lot of time talking to people in the community and listening to their opinions

about church. She regularly hears that while people are searching for God and want to try church, they're just too busy with family commitments or exhausted from work to attend.

In response, she looked to the business world and the volunteer sector for answers. "The model is that you can probably get people to agree (to meet) for half an

hour," she says. "Some people will balk if you want them to commit to 45 minutes or an hour, but if you say, 'Can you give me half an hour?' most people will say yes. So I thought, 'Maybe people will say yes to spending half an hour with God.'"

The service is held at the church at 11 a.m. on Sundays, and

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The Rev. Erin Martin



# Church plans \$3.5 million renovation

## Thousands expected to move into area

BY CAROLYN PURDEN

**LITTLE** Trinity Church on King Street East in Toronto is facing an exciting future. After many false starts, the church is finally going to renovate three old houses on its property. It is also making upgrades to the church building and the old manse, which serves as an office building. The projected cost of the renovations is \$3.5 million, and the church is just \$150,000 short of the target.

All this is going on as the neighbourhood around the church is turning into one of the fastest-growing areas of Toronto, with development of the West Donlands bringing in thousands of families.

Perhaps the most exciting part of the project is the restoration of the three terrace houses, which front on King Street. There have been attempts in the past to rehabilitate the derelict houses, says the Rev. Canon Chris King, incum-

bent. "We've had several attempts at doing this and several disappointments spanning about 30 years," he says. "Back in the '80s, trying to do this divided the congregation bitterly. So I'm really excited that, although it's been a long process, we're united."

The houses date back to the 1850s, when this part of old Toronto was the hub of thriving industries such as the Gooderham and Worts Distillery. The area was known as Corktown, because it was populated by Irish immigrants fleeing the famine at home. The three houses were once home to Irish brewery workers.

Historians say the simple Georgian-style architecture of the houses stands out in an area dominated by Victorian heritage buildings, and Canon King says the restoration project will take the houses back to their original appearance.

"There used to be a store in one



An artist's impression of Little Trinity's redevelopment shows the church, former manse and Georgian-style houses. In addition to renewing its buildings, the church hopes to renew its congregation, say the Rev. Canon Chris King.

of the buildings, and we're restoring the storefront, using it as a window for the street to look in on what we're doing," he says.

The interior of the three houses will be demolished and rebuilt to contain a meeting room, a reception area, administrative offices and a small kitchen on the ground floor. On the second floor will be a large multi-functional conference room that will hold about 60 people.

The fastest-growing programs in the parish are those relating to young families, children and youth, says Canon King. For the first time, the parish's youth will have their own dedicated space, located in the basement of the historic houses. The nursery and toddler rooms in the church will be completely renovated, and the basement of the church will have improved access and a cheerier room for receptions.

Just west of the church on King Street, the old manse, currently used as office space, will be renovated to provide more room for the 70 Sunday School attendees and meeting space for small groups.

The building renewal program has two facets, says Canon King. "One is the renewal of our buildings and the other one is building the renewal of our congregation," he explains. As a first step, starting in 2011, the parish will participate in the diocese's Natural Church Development program, an analytical tool that will help the

congregation prioritize the things it needs to do.

As the West Donlands becomes developed, Canon King says the church will add capacity, rather than physical space. It already has a diversity of Sunday services, at 8:30 a.m., 10:30 a.m. and 6:30 p.m.

"As we discover people in the community need it, we'll add services," he says. "The room we're building for 60-plus people in the old houses will be ideal for alternative expressions of church, with different kinds of services."

Fundraising for the project began with a six-week campaign in 2008 that raised \$1.4 million from 128 pledges. There have been gifts from the Baker and Foster Hewitt

foundations and in 2010, the diocese provided a significant grant.

As well, the church sold a former rectory this year. The asking price was \$699,000. It sold for \$840,000. "We saw that as a real sign of God's blessing," says Canon King. "The funny thing was, the churchwardens had spent the half-hour before the offers were received deciding how low we would go. So we're very thankful."

The parish held a community meeting at the end of November, and the planning process for development of the old houses will begin early in 2011 with a meeting scheduled with city council in January.



Derelict houses dating from the 1850s will be turned into office and meeting space. PHOTO BY MICHAEL HUDSON

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## Have you seen this window?

**SIMON** Brook, the archivist of St. Paul's Church, Cambridge, in England, is looking for a window that was created from shards of broken glass from British churches bombed during the Second World War. He thinks the window is somewhere in Canada, and is hoping that anyone who has information on it will contact him.

The story goes that during the Second World War, a Canadian Protestant chaplain, the Rev. Bob

Sneyd, was stationed in East Anglia with the Second Canadian Infantry Division. He had a passion for stained glass and would collect pieces from bomb-damaged church windows, including St. Paul's Church, Cambridge. On one visit he picked up several pieces of brightly coloured glass from the east window and took them away with him. These shards are thought to be part of a church window somewhere in

Canada.

Mr. Brook is preparing a disc of stained glass windows of St. Paul's, and would like to be able to tell the story of the window made from shards of glass. If you have any information on the whereabouts of the window, please contact Nancy Mallett, the archivist of St. James Cathedral, Toronto, and she will pass it on to Mr. Brook. Ms. Mallett can be reached at [archives@stjamescathedral.on.ca](mailto:archives@stjamescathedral.on.ca).





Parishioners enter the renovated church of St. Margaret, New Toronto. At right, Bishop Philip Poole fills the baptismal font during the rededication service. PHOTOS BY MICHAEL HUDSON



## Renovation seems 'like a miracle'

Continued from Page 1

unteers helping out. There are programs for seniors and youth, monthly dinners the weekend before the social assistance cheques come out, and a Christmas Among Friends dinner that hosts as many as 300 people with a gift for each.

There is also an Out of the Cold program that draws about 100 homeless or poorly housed dinner guests and about 25 overnight male guests weekly. "We get men from all parts of Toronto because we try to treat our guests with respect and give them a really nice meal," says

Ms. Koke.

For the rededication service on Nov. 21, the two front pews on both sides of the church were filled with Out of the Cold guests. "They have a real sense of ownership and pride," Ms. Koke adds.

The renovations involved some major structural work. The side entrance was opened up to allow for installation of an elevator and a new accessible entrance, as well as an entranceway from the elevator into the nave.

The basement was gutted, except for the gym, which was renovated, and new heating and water

pipes and a new sump system were installed. Old wooden beams and support posts were replaced by steel beams, and the floor of the church was shored up.

At the centre of the renovated basement is the kitchen—"the heart of our outreach," says Ms. Koke—which is accessed from both a multi-purpose room and a small hall.

There are laundry facilities and two sets of washrooms, with a shower in each that can be used by Out of the Cold guests. "We also have new offices that are light, bright and dry," Ms.

Koke says.

The renovations are a huge relief, she says. Everything is now to code, so St. Margaret's no longer has to worry about the Department of Health shutting it down. "To have a building where parents with babies feel that it's nice and clean and bright is important," she says. "It's a building that will be attractive to a large section of the community, not just people who come for our Out of the Cold program."

Ms. Koke says the renovation seems like a miracle. St. Margaret's is a blue-collar congrega-

tion and the work would not have been possible without the help of the diocese, the Anglican Foundation and others.

One of those was its mother church, Christ Church, which burned down two years ago. "They got a lot of insurance money and they made a donation to us of \$200,000, which really helped us a lot," says Ms. Koke.

She believes that the financial support shows people resonate with the church and its ministry. "It says something very positive about the church as an organization," she says.

## Congregation eyes return

Continued from Page 1

deputy churchwarden, Roy Allam, who has been in charge of the renovations. "He has been working prodigiously," she said. He is managing the relationship between the church and the insurance company, the contractor and sub-contractor, and has ensured the congregation is kept fully informed, she added.

Since the fire, the All Saints congregation has been worshipping at St. Andrew's Presbyterian Church, a short distance away.

"They have been extremely kind, and we have had wonderful support from the people in Whitby and the surrounding community," said Canon Loughrey. Non-Christian religious groups have donated cheques, local churches have held fundraising benefits, the Three Cantors (three Anglican priests) are giving a benefit concert and groups have even had garage sales to help the congregation get back on its feet.

A major endeavour for the parish has been its Christmas hamper program. Last year's fire, which occurred on Dec. 14, destroyed 90 hampers that were ready for distribution. The program requires a great deal of space, said Canon Loughrey, and this year they packed the hampers at a nearby school.

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

Barrister & Solicitor (Ontario)  
Attorney & Counselor-at-Law (New York)

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Maclaren, Corlett LLP  
175 Bloor Street East,  
Suite 807, South Tower,  
Toronto, ON M4W 3R8  
Tel: (416) 361-3094  
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# Words for our hearts and souls



I have a copy of the Bible on my Blackberry. I use it when I travel and sometimes for a quick reference when I'm in a meeting. It's useful, but what I really love is the heft of a beautifully bound leather Bible with pages I can leaf through, seeing the context of the neighbouring passages and how the text is set on the page.

I remember my first Bible, given to me by my grandparents at my confirmation — black, fine calfskin, gilt-edged, the paper onion-skin thin but not transparent, the text elegantly set out with the words of Jesus in red lettering, with pictures and maps. It was not like any other book I owned.

That Bible was the Revised Standard Version. It was read in the church of my youth, and the New Revised Standard Version (NRSV) was what we studied at seminary. The New English Bible was handed to me at my ordination, and it is the NRSV that I read and pray with daily and that has formed my scriptural memory.

And yet we know the King James Version (KJV) for all the really memorable passages that have embedded themselves in our collective consciousness:

"In the beginning was the Word ... and the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

"Comfort ye, comfort ye my people."

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger."

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

How many times have I stood at a hospital bedside and recited the magisterial KJV translation of the sonorous Hebrew of the 23rd Psalm! It's not the modern words that I quote, but: "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Often the family joins in from memory. And from some depths of stirred memory, those words form on the dying patient's lips. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me..." We are linked together

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

with the faithful through the centuries. The words sear themselves into our unconscious and form our souls and hearts.

It is not an exaggeration to say that the culture of the English-speaking world has been deeply shaped, consciously or not, by the King James Version. A quick scan of *Bartlett's Book of Quotations* reveals almost 60 pages of entries from the Bible (KJV) that have found their way into common parlance. Language shapes the way we perceive the world and makes sense of what is around us. It gives us a vehicle to communicate our own understanding of the world with others. For 400 years, the KJV has been a backbone of that shared world in English-speaking places. And as the explorers, public servants and entrepreneurs of the English (and other competing European nations) travelled around the globe, so did the Bible. It was a source of missionary activity, of inculcating morals, linking homesick émigrés to home parishes, teaching English to "natives" and children, organizing and legitimizing systems of governance. It transmitted a whole culture.

We define ourselves by the stories we tell. For centuries, these were our common stories, told in a particular cadence and rhetorical elegance. People who have never heard of Shakespeare or one of his plays, who have not delved into the great body of English literature, have read—and have had read to them—this text. The literati have had their imaginations and their allusions—aural and visual—enriched by the vocabulary, images and cadences that these extraordinary translators chose to convey the ancient stories of God's interactions with a particular people in a vernacular that soon became the world's lingua franca. Even today, the Bible in modern translation has become a vehicle for English-as-a-second-language instruction.

It is hard to imagine today the intensity with which people viewed the early vernacular Bible. It was a political as much as a religious act — if there could be a difference in the two in an earlier age! A translator whose work influenced the Authorized Version (KJV) translation was declared a heretic af-

ter his death, his bones dug up and burned. The Authorized Version (KJV) was produced by the decision and under the protection of the king, and part of its purpose was to create a religious (and a political and social) cohesion within a realm that was still trying to fend off foreign aggressors and internal religious conflicts. When the English bibles were first required by law to be placed in parish churches, they were chained to the lecterns so they wouldn't be stolen!

This year we celebrate 400 years of this exceptional text and we give thanks for the mastery of these translators. Over the centuries, there have been revisions and corrections as new information has been found and new translations as the English language has evolved. The work of translations into the vernacular of other cultures to which the Bible has been brought continues to this day. But the principles enunciated in the original work of the KJV translators have always been maintained: to produce authoritative and trustworthy texts, based on the earliest manuscripts and with the benefit of the most current scholarly studies, for the use of those who would use this book as scripture, as the Word of God addressed to them, with the power to shape the lives they live; or for others to explore the basic sources that inform their neighbours' beliefs.

As the Collect for the Second Sunday of Advent (BCP) or for Proper 32 (BAS) prays: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."

*The Thomas Fisher Rare Book Library at the University of Toronto will be hosting an exhibition of rare English bibles in the New Year. The exhibition is entitled "Great and Manifold: A Celebration of the Bible in English." It is being mounted to commemorate the 400th anniversary of the first printing of the King James Bible. The exhibition will run from Feb. 8 to May 30 at the rare book library, 120 St. George St., Toronto.*



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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  
E-mail: editor@toronto.anglican.ca

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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, Korean and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

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# Arise, shine, for your light has come



The central symbol of Epiphany is the star of Bethlehem, which guided wise men from distant lands to investigate Jesus. If this is not a story about evangelism, I don't know what is! God is always ahead of us, embracing the world with the Good News.

We are called to bear witness to it "with hearts and hands and voices." But where do we begin? At the other end of the story, Jesus told the infant church to be His witness "in Jerusalem, in all Judea and Samaria, and to the ends of the earth." The church has understood this in the sense of proximity: start with those around you before moving further afield. I want to explore another way of applying these words.

Brian McLaren gave the George Snell lectures in Toronto last November. Brian describes himself as an evangelist, but he is also a keen observer of culture and of the emergent church. In his plenary address to the Lambeth Conference in 2008, he painted in broad strokes how well Christianity was doing in the world. He observed that the

## BISHOP'S OPINION

BISHOP PATRICK YU

Christianity which we have inherited from the Reformation continues to be successful in those parts of the world that are stepping into modernity. But in places where the modern enterprise has taken hold, churches are static or declining. And nobody is doing well in post-modernity.

He did not elaborate further at Lambeth, but these observations struck a chord. My experience of the Christian faith, in its Protestant version, has close ties to the rise of the scientific world view, the concept of the individual, the nation state — even capitalism! The Anglican Church was at her finest hour when she contributed to nation building by providing basic institutions such as schools and hospitals. In exchange, she earned the respect of the society which she served and was given a voice in public policy. Despite the colonial trappings of Anglicanism, we have contributed to the well-being of the countries where it has taken root. This was how Anglicans effectively bore witness

to Christ, and we continue to do so in many parts of the Anglican Communion. This was our Jerusalem.

The nation-building which churches contributed to has been quite successful and is largely complete in many places. In this late modern context, science and individual human rights are the language of discourse, and the role of welfare- and education-provider has been taken over by the state itself. As living conditions improve, the needs of society, which churches once helped to meet, are less obvious. Schools and hospitals that were started by churches were taken over by government. In Canada, the edge and freshness of the Christian message became dulled, and values we once championed are no longer known as Christian values. We are rather better known by our mistakes and scandals. Besides, the implicit rationalism of modernity makes a strange bedfellow with faith and tends to drive it out of the public sphere. Like Samaritans, late modern society has altered the faith it has received, and the tried and true ways of evangelism of earlier years are met with diminishing returns.

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# Response to guidelines

The following are responses to the Pastoral Guidelines for the Blessing of Same Gender Commitments, published in last month’s issue.

**Deeply troubled**  
We speak as clergy of the Diocese of Toronto who wish to be loyal to our bishops and who care deeply for the well-being of the Anglican Church in Canada. We are deeply troubled by these guidelines.

The bishops of Toronto have said that they seek a pastoral response to gay and lesbian couples. Such a response is indeed sorely needed. But these guidelines are not pastoral. They affect the doctrine, discipline and worship of the church. To bless a civil same-sex marriage in a service complete with scripture readings, hymns of the church, and (if the couple wishes) a Eucharist, is to declare this a Christian marriage. There is no distinction between a civil same-sex marriage blessed in a church and a civil heterosexual marriage blessed in a church.

The guidelines also promote a new sexual ethic. If the couple to be blessed is not civilly married, the proposed rite blesses, in a formal liturgy of the church, a sexual relationship outside of marriage. Is it “pastoral” to cut the link between sex and marriage that has always been central to the Christian moral vision?

Perhaps most troubling of all, the guidelines have the potential to impair relations within the diocese and on a national and international level. As Ephraim Radner has shown (“Same-sex Blessings, Toronto and the Anglican Communion,” posted Nov. 13, 2010 on the An-

glican Communion Institute website), they authorize a public rite for the blessing of a same-gender sexual union, and so they run counter to the Communion’s moratorium on such blessings, expressed in the Windsor Report.

Again, the threat these guidelines pose to relations within the diocese and in the Communion does not seem to us appropriately “pastoral.”

We recognize the difficult road our bishops are called to walk today, in finding a path that responds to the pressing pastoral needs of our gay and lesbian people and seeks also to be faithful to “the doctrine, discipline and worship of Christ as this Church has received them.”

We do not believe that these guidelines find that path, the middle way that is both pastoral and faithful, and that is therefore truly Anglican.

Indeed, we are concerned about the damage they may do, in this diocese and in the Anglican Communion, to our common life in Christ.

On behalf of the many people in the pews who cannot accept these guidelines and who are, like us, deeply troubled, we ask our bishops to reconsider.

**The Rev. Catherine Sider Hamilton**

**The Rev. Canon Dr. Dean Mercer**

**The Rev. Murray Henderson**  
*Toronto*

**A small step closer**  
The recently released pastoral guidelines for the blessing of same-gender relationships highlight the tension the Archbishop and the College of Bishops in this diocese deal with daily. The guidelines, considered conservative in comparison with other Canadian dioceses, move gay and lesbian Anglicans one tiny step closer to full equality within our church. For many, this step forward goes too far into a world of cultural Christianity which ignores the tradition, history and teachings of Christ. For others such as myself, this step forward is by far too small and continues the sad history of marginalizing gay and lesbian people of faith who seek no more than what every heterosexual has, that being the full and blessed recognition of authentic loving relationships within our communities of faith.

With all that being said, I applaud Archbishop Johnson’s action. Through such an extension of pastoral care—albeit limited to select parishes for the foreseeable future—to the Anglican gay and lesbian community, the Archbishop acknowledges what we have been witnessing across the Communion: that being the breaking into our world of the Holy Spirit which proclaims God’s loving grace for all who believe in a Divine Creator.

Again and again in our Anglican history, we experience the struggle and hope of marginalized communities who desire nothing more than the opportunity to join with those who are welcomed at our Eucharistic

table. Whether it be women, aboriginal peoples, people of colour or disability, the living history of our faith teaches us that God’s continued revelation challenges us to look within and beyond scripture towards a fuller and more complete living out of God’s all encompassing love. Our history is that of God’s Holy Spirit constantly breaking through those limitations we impose upon ourselves and our experience of God.

I am sure there will be considered and ongoing debate around these pastoral guidelines as to the integrity of Anglican understanding and theology which underpin them. Some will say such guidelines will contribute to the continued decline and schism of the Anglican Communion. Others will suggest that the church is moving ponderously slowly on a matter which does not impact core doctrine of the church. Hence the tension which all bishops of our church live with daily, a tension for which there can be no winner or loser.

My journey of faith teaches me that my baptismal covenant with God and my church is one which empowers me to believe all are equal before God, all are priests in the family of Christ and all are inspired by the Holy Spirit to bear witness to the authentic love of the Divine. I believe Archbishop Johnson has brought the diocese one small step closer to that reality.

**The Rev. Canon Douglas Graydon**  
*Toronto*

# Take the next step

**M**y favourite parts of the New Testament are the gospels and Acts. I particularly like Acts. I love reading history, so to read about the trials and triumphs of the early church is a joy.

The gospels are a little more challenging for me. I like to read about Jesus’ journey from the manger to the cross. But frankly, some parts of the gospels baffle me. I just don’t understand them, probably because I haven’t taken the time to read the background information on them. I find I need to learn about the “context” of a situation before I can really understand it.

This became apparent to me at a recent conference. The speaker, Ched Myers, was a biblical scholar who specialized in Mark’s gospel. He was talking about “food security”—how to make food available to everyone—and how Mark’s gospel had a lot to say on the subject. I was there to report on it for *The Anglican*.

I settled into my chair, braced for the worst. These speeches, in which the speaker tries to make a point based on scriptural passages, can be daunting affairs to write about, especially if you don’t have a good understanding of scripture. But in Ched’s capable hands, Mark’s gospel came alive for me. For the first time, I began to really understand what was happening in the story. It was like I was actually sitting in Levi’s house having a meal with Jesus and his followers. I could relate to things like debt and taxes and economic uncertainty. My friends and I live with those things every day.

This sort of moment happened to me once before. I was sitting at home, watching TV, when a documentary came on called “Walking the Bible.” The narrator visited some of the important places in the Old Testament. It was extraordinary to see the spot where the Flood likely happened, and where Moses came down from the mountain with the tablets. The Bible was suddenly made real to me. I was fascinated and wanted to learn more.

I’ve recently begun to roam the Internet in search of books that will shed more light on the New Testament, particularly the life and times of Jesus and his followers. I’ve always resisted doing this, perhaps afraid that I might learn something about Jesus that I didn’t want to know, something that would shake my faith in him. But now I know the opposite is true. Explore deeper. Ask questions. A great journey awaits.

# What if it was your last day?

BY AMIT PARASAR

**M**y cousin Ron was working in India when he learned that his best friend Tony Cimino had been diagnosed with kidney cancer. Ron managed to visit Tony after the dreadful diagnosis, but it wasn’t until he returned to India that Tony’s health suddenly took a turn for the worse. The cancer had spread through Tony’s body so extensively that it was impossible to save him.

Tony could have taken medication that would have prolonged his life for months. However, the side effects of the medication would have made him erratically incoherent. Instead, Tony courageously chose to refuse medication. He would only live for days, but he would be able to properly communicate with his loved ones in the short amount of time he had left.

It was in these final days that Tony called Ron to let him know that they would never see each other again. It was a 30-minute conversation that Ron would never forget. Tony passed on the following day.

After hearing Tony’s story, I couldn’t help but think of a song by the Canadian rock band Nickelback, entitled, “If today was your last

day.” Coincidentally, the song is composed of words of wisdom given by the songwriter’s best friend.

The song’s lyrics ask several thought-provoking questions. If today was going to be your last living day on earth, what would you do? Would you call old friends that you never see? Would you be able to forgive your enemies and let go of yesterday’s grudges? Would you have any regrets?

The lyrics urge us to treat each day like it’s a gift and not a given right, to try the path less travelled, to leave our fears behind and live like we’ll never live twice. We find a similar lesson in the Japanese mantra, “Life in every breath,” which advises that we experience life as it comes, living each moment as if it were our last.

As much as Tony’s story inspired me to live life to the fullest, it also made me wonder about the legacy I would leave behind. I think that Paul had his own legacy in mind when he wrote, “...the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith” (2 Timothy 4: 6-7). Paul’s words convey a confidence in his legacy that made him fearless even in the face of death.

While stories of good people dying can be

depressing, they can also teach us valuable lessons. They put things in perspective for us. They make us appreciate what we truly value in life. They help us to identify the relatively unimportant things that we find ourselves worrying about all too frequently.

If I were in Tony’s shoes and wasn’t as satisfied with my life as Paul was, I would give anything for the time to correct my mistakes. To experience life in every breath, to fight the good fight, to finish the race and keep the faith means having no regrets when life’s twilight is upon us. But how do we achieve this regret-free life?

God has taught us the best way to live life to the fullest by instructing us to love and serve Him and our neighbours. Paul is proof that obeying these two greatest commandments can give our lives immeasurable fulfillment, yet we all fail to obey them time and again.

The New Year is commonly viewed as a chance to correct our failures, as a new start. This New Year, start to appreciate life in every breath. Start to keep the faith by trusting God’s advice. Start building a legacy that you can be proud of.

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



## Streetsville incumbent retires

"Harold is a man of few words – quite a few words sometimes!" joked Archbishop Colin Johnson before delivering the invocation at a rousing dinner celebrating the Rev. Canon Harold Percy's retirement from Trinity, Streetsville.

With more than 300 people in attendance, Canon Percy's family, friends, parishioners and Christian leaders from around the world shared stories of the various roles he played in his 35 years of ordained life. Canon Percy was described as a teacher, evangelist, leader, author, innovator, humanitarian, builder, comedian, family man and sportsman.

Bishop Philip Poole recognized Canon Percy's accomplishments within and beyond the Anglican Church, including his 23 years leading Trinity, one of the largest Anglican churches in Canada. He noted: "Harold, you have used the enormous gifts God has given to you. And you have made a difference in the lives of others."

John Bowen, the director of the Wycliffe Institute of Evangelism, where Canon Percy was a founding director, commended him for making Trinity a place where people felt comfortable asking questions about their faith and exploring life as disciples of Jesus Christ.

Long-time Trinity parishioner and Mississauga mayor Hazel McCallion, spoke about the night in 1998 when she and Canon Percy stood outside the church as it burned to the ground. She said it was a difficult time, but under his leadership, the church reopened in 2000. "You don't go to Trinity and come away with nothing," she said, noting that Canon Percy inspires everyone to be their best.

Dave Toyce, a parishioner and the CEO of World Vision Canada, spoke about Canon Percy's commitment to social justice, including his ardent support of Hazel's Hope, which helps children affected by HIV/AIDS in Tanzania.

Guests also heard tributes from author Don Posterski, British evangelist the Rev. Michael Green, and the Very Rev. Peter Elliott from Vancouver, as well as a heartwarming account from Joel Percy, Canon Percy's eldest son.

Canon Percy said he was grateful to God for the opportunities he had been given. He said he would miss being at the heart of a church filled with "energy and high-quality people." He said he remains passionate about developing dynamic congregations and connecting people outside the church with the Gospel. He intends to continue his ministry in coaching clergy and congregations.

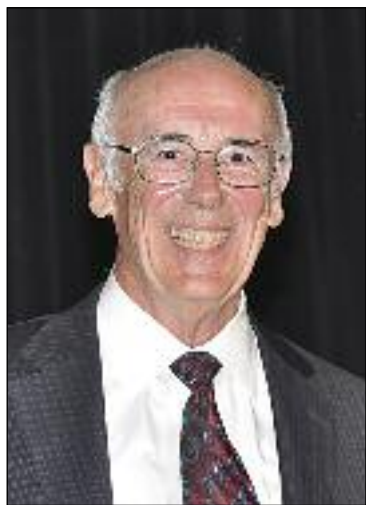
## Early service draws regulars, newcomers

While a 7 a.m. service might be too early for some people, it's just right for the regulars and newcomers who attend it each Wednesday at Christ Church, Deer Park in Toronto.

"I can't say I like getting up at 4:53 in the morning, but once I'm



The congregation of St. George, Willowdale, holds an open house at St. George's Church House, their former rectory, while their new church is being built.



The Rev. Canon Harold Percy at his retirement dinner.

up, I can't wait to get here," says the Rev. Canon Dr. Judy Rois, incumbent. "Everybody really wants to be here and be with each other, and there's an amazing breakfast afterwards."

The service, which is 30 minutes long and includes a eucharist, attracts three different groups of people, says Canon Rois. The first are those who stop by on their way to work for the sacrament and a quick bite to eat. The second are retired people and dog walkers. The third are newcomers who want to try church but aren't ready for the full Sunday experience.

"We've got this big sign out front that says, 'Come in, we're open,' and people will just drop in," says Canon Rois. "It's a really easy and pleasant way to enter into the church community."

The service has been held for a number of years and the congregation has grown to about 20. It's held in the chapel, and the buffet breakfast, provided by members of the congregation, is served in the dining room afterwards.

Canon Rois, who is leaving Christ Church to take up her new role as executive director of the Anglican Foundation, says she will miss the service. "It's really amazing," she says. "It's quite a unique service."



Soubanh Tonekham and Lena Bird meet again after 30 years. They're holding a picture of Mr. Tonekham and his brother when they came to All Saints, Whitby, in 1980 from Laos.

## Willowdale church thrives

The congregation of St. George, Willowdale, left its old church in November, 2009. The parishioners processed out with the great cross, and since that time have been worshipping at St. Patrick's.

During the past year, their old church was demolished and the new church has begun to rise in its place. The garage parking level and the lower floor have been constructed, and the cement for the main floor is being poured. The steel frame for the upper two floors will soon be in place.

While this construction has taken place, the congregation has been busy with parish life. Bishop Patrick Yu has confirmed 10 young people, and new members have joined. Many programs and events have been held at St. George's church house, formerly the rectory.

Back to Church Sunday was a success. An open house was held at the site of the new church. It included a short outdoor service, inviting the neighbourhood in to see the plans. The congregation has also begun a new contempo-



Parishioners of Christ the King, Etobicoke, walk the boundaries of their church, raising more than \$1,200.

rary service called the Link, held at 9:15 a.m. on the third Sunday of the month. The congregation plans to return to its new church during Easter.

## Former refugee returns for reunion

In 1980, Soubanh Tonekham, his brother Soukanh and another Laotian refugee, Nakhon, were

sponsored by St. John, Whitby. They spent their first month in Whitby with Lena and (the late) Peter Bird, the host family.

The trio attended school to acquire English language skills and soon found work in the community. They were able to rent an apartment and they contributed to their upkeep, which was subsi-





## SAFE AND WARM

Canadian troops in Kandahar, Afghanistan, wear warm wool caps made for them by a team of knitters at St. Peter, Cobourg.



Members of St. Jude, Bramalea, shown here after a service, packed and shipped care boxes to Canadian soldiers in Afghanistan.



The Great Pavement, shown above, will hang from the ceiling of Holy Trinity, Toronto, from Jan. 19 to Feb. 9. It is a fabric reconstruction of Westminster Abbey's Great Pavement, a stone carpet constructed in the abbey in 1268.



Bishop Linda Nicholls and children get ready for first communion at St. Martin, Bay Ridges, during its patronal festival service.

Continued from Page 6

dized for a year by St. John's. This small church had raised \$10,000 to help refugees. The Rev. Stanley Isherwood was the incumbent at the time.

Soubanh met his wife at a gathering in Toronto for other Laos refugees. When their first baby arrived, the church supplied the crib and necessities for the newborn.

Lena kept in touch with Soubanh during the past 30 years, and on Oct. 3, 2010, he returned to the church for a reunion with Lena and other parishioners who had been at the church in 1980. There was a worship service and a reception afterwards. "It was a joyous day when we welcomed back Soubanh Tonekham," said Marjorie Sorrell, the church archivist.

## Hike around property raises funds

On Oct. 31, the church of Christ the King, Etobicoke, held its annual Beat the Bounds walk around the church property. About 40 people made several circuits and raised more than \$1,200 for the parish's operating funds. The youngest person was less than two years old and went around in his cart. He was sponsored for almost \$100.

## Care packages sent to troops

The members of St. Jude, Bramalea, recently responded to their priest's challenge by sending 24 boxes filled with Christmas cards, snacks, clothing and other items to Canadian troops serving in Afghanistan. The Rev. Kenneth Roguszka learned about care packages being shipped by friends who have sons or daughters currently deployed. After some research into what was needed, he proposed a challenge to parishioners. In his sermon on Sunday, he talked about how "God has blessed all of us with more than we could ever ask or imagine." Parishioners took tickets from a basket on the altar, and purchased those items. Each of the 24 boxes were packed, sealed and shipped with a hand-written letter and Christmas card, and sent off to the Kandahar base chaplains for distribution to any soldier who could use a caring bit of home. "As a parish, we pray for the safety of each member of our forces, especially those in harm's way, and for their safe return to their families here at home," said Paul Marcus, a member of St. Jude's.

## Church celebrates patronal festival

St. Martin, Bay Ridges, celebrated its 45th anniversary on Nov. 13 with a choral concert.

The combined choirs of St. Martin's and Kingston Road United Church celebrated the occasion with anthems, readings and hymns. A reception followed the concert. The next day, Bishop Linda Nicholls celebrated and preached at the church's patronal festival service. Several young people of the parish received first communion on that day. A reception followed the service.



Natasha Klukach, a member of St. Martin in-the-Fields, Toronto, has been appointed Programme Executive: Church and Ecumenical Relations / North American Regional Relations, by the World Council of Churches in Geneva, Switzerland. Ms. Klukach will take up her appointment in January.





## WARM GREETINGS

The Most Rev. John Holder, archbishop of the Province of the West Indies, speaks to guests at the 24th annual Bishop Basil Tonks Dinner, held at St. Andrew, Scarborough, on Oct. 30. Archbishop Holder spoke about the strong links of West Indians to their homelands, and also about the work of the Province. The dinner raised funds to support the work of the Anglican Church in the West Indies. Photos by Michael Hudson

# Pay close attention to mission field

Continued from Page 4

The church is still finding its way in the post modern culture, which grew out of the modern enterprise but is disillusioned by it and questions its basic assumptions. The post-modern mindset includes a triple rejection of the reductionism of science with a corresponding search for spirituality, of atomistic view of individualism in favour of networks, and of absolute truth in favour of plurality. Post-moderns are convinced that all truths are based on per-

spectives; they acknowledge limits to rationality and are open to mystery. They are also sceptical of organizations, and organized religion in particular. "I am spiritual but not religious" is the mantra of the post-modern seeker. Researchers such as Brian McLaren and Phyllis Tickle are following the development of a new expression of Christianity—the emergent Christians—and the way they connect with established churches. As an aside, Brian McLaren believes that Anglicanism, insofar as it has not completely bought into the mod-

ern enterprise, has a window of opportunity to bear witness to the post-modern culture. This most unfamiliar territory to our inherited church would require every bit as much faithfulness and innovation from us as from the early apostles to the Gentiles.

I offer this conceptual tool as a convenient way to approach our mission context. One advantage is its biblical ring. Those familiar with the "mission-shaped" church would see similarities with its social analysis of British society as regulars, the fringe

and open dechurched, the unchurched, and closed dechurched. We have found that particular analysis appropriate for the Diocese of Toronto as well. But a typology is only useful if it finds an echo of recognition among our churches. Life is not that simple: a church will likely find itself engaging more than one version of modernity. This analytical tool may be useful to help us understand, and then find opportunities, to bear faithful witness in the micro-environment in which we are situated.

These same ideas are developed for a paper I will offer to a meeting of the Evangelism and Church Growth Initiative. My plea to the church both globally and locally is that we continue to pay close attention to our mission field, not only geographically but culturally. I look for the day when we will allocate meaningful resources in terms of intellectual power, risk and patience, and vocations, to take up the command and challenge of the risen Christ to bear witness to those far and near in every way.

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## Short service starts up

Continued from Page 1

while it is short, it is not the Coles Notes version of a regular service. "I don't want to give people a half service," she says. "I want them to have the full experience." It includes simple opening and closing hymns, a short reflection on the readings, the Prayers of the People and the Eucharistic Prayer.

It is designed with newcomers in mind. "I want it to be accessible to people who are just walking off the street and maybe have never been to church in their lives. I

want them to be able to participate and to be totally comfortable doing that."

She says her congregation has been "exceptionally supportive" of the new service, even moving the regular 10:30 a.m. service to 9:30 a.m. to make room for it. It's also a departure from the church's regular use of the Book of Common Prayer. "For them to support this different service, with totally modern language, is quite extraordinary and wonderful," she says.

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## CENTENARY CELEBRATION

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Rt. Rev. Bishop Philip Poole — Area Bishop, York Credit Valley.

All are invited to Celebration Service of Sung Eucharist at 10:30 a.m., reception to follow in the Church Auditorium.

Limited copies of the "Story of a Parish" (Book) — First 50 years of the Parish, will be available for sale in paperback.

For more information, please contact: Priest-in-charge:

Rev. Dr. Schuyler Brown at [Schuyler.brown@uoft.ca](mailto:Schuyler.brown@uoft.ca)

or tel: 416 766-1887 and/or People's Warden:

Ms. Guinevere (Queenie) Seiloo at [KSeiloo@yahoo.com](mailto:KSeiloo@yahoo.com) or [KSeiloo@toronto.ca](mailto:KSeiloo@toronto.ca) or tel: 416 242-7650.

WEBSITE: [www.churchofthegoodshepherd.com](http://www.churchofthegoodshepherd.com)



# Jesus' stories key to change, says activist

Messages should shape our response to crises

BY CAROLYN PURDEN

**ALTHOUGH** Jesus' world may seem far away from our own, with our complex man-made problems, his message speaks directly to those self-same problems. His stories, told today, can change the direction of society and help us grapple with contemporary ills.

That was the message activist and author Brian McLaren brought to Toronto when he delivered the 2010 Snell Sermon at St. James Cathedral at the end of October.

Mr. McLaren is the founding pastor of Cedar Ridge Community Church, an innovative, trans-denominational church in the Baltimore-Washington area. He is also the author of a number of books, including *A Generous Orthodoxy*.

Since the 1980s, he has been active in mentoring church planters and pastors and has assisted with the development of several new churches. *Time* magazine has listed him as one of the 25 most influential evangelicals in the United States.

The Snell Sermon, delivered annually, honours the late George Snell, Bishop of Toronto from 1966 to 1972. It is intended to further his concern for deepening the church's preaching and teaching ministry.

Some years ago, Mr. McLaren set himself two questions to answer: What are the top global crises and what does Jesus' message have to say to them? He researched global crises and came up with a list of emergencies, such as clean water and weapons of mass destruction. He then conflated the list to four topics: planet, poverty, peace and religion.

Planetary problems focused on the fact that we are taking more away from the planet than it can renew. Although we were enriching ourselves from the planet's resources, Mr. McLaren said, we were not creating prosperity but

poverty. We are converting natural wealth to monetary wealth, which is lodged in the hands of a small minority of the population. The gap between the very richest and very poorest of the world's population is wide and getting wider.

Peace becomes a challenge with the intensification of conflict — in fact, said Mr. McLaren, "We have a monumental crisis of peace."

These three problems are part of a larger system, at the centre of which, driving human civilization, are stories. "We get our stories from religious communities," he added. Today, he explained, our religions are supporting the framing of stories that make crises worse. These stories are of domination, revolution, scapegoating, isolation, accumulation and victimization.

However, Mr. McLaren pointed out, these same stories existed in Jesus' day. For example, the zealots were pursuing revolution, the Pharisees were the scapegoats and the Judeans were accumulating wealth.

Jesus' ministry addressed the crises of his day, Mr. McLaren said. He was not politically able to proclaim a new religion, and so he proclaimed the Kingdom of God. However, that kingdom was not a place you went to when you died. Rather, the kingdom was to come to earth, as is spoken in the Lord's Prayer.

As Mr. McLaren described it, the Kingdom of God is "God putting on our skin and getting involved with the world." It is the kingdom of a God who serves, cares and gets close to us. This suggests that at the centre of our lives is the good news of the Kingdom of God, he says, and that gives us the responses we need to the stories that make crises worse. Instead of domination, we have service; instead of revolution, forgiveness; instead of scapegoating, inclusion; instead of isolation, incarnation; instead of accumulation, self-giving and sacrifice; instead of victimization, empowerment and mission.

We need to rethink everything in light of the Kingdom of God, said Mr. McLaren, and then we can see how Jesus' message about the kingdom responds to the four global emergencies of planet, poverty, peace and religion. In closing, Mr. McLaren quoted the Austrian philosopher and priest, Ivan Illich: "If you want to change society, you have to tell an alternative story."



## LIGHTING THE WAY

Sr. Helen Prejean, a Roman Catholic nun, leads people out of St. James Cathedral, Toronto, to gather on the outside steps during Cities for Life/Against the Death Penalty on Nov. 27. The annual event, held in cities around the world, is a protest against the use of the death penalty. Sr. Prejean ministers to prisoners on death row and was the subject of the film *Dead Man Walking*, starring Susan Sarandon.

PHOTO BY MICHAEL HUDSON

## Can we be Christ to the earth?

BY THE REV. STEPHEN DRAKEFORD

**THE** heart of Lent is Christian discipleship: we go on a journey with Jesus to the cross, recognizing that human sin was the impetus of that journey. It is a kind of collective way of saying, "We are responsible." Lent provides us with the opportunity to name the responsibility, look closely at Jesus, receive forgiveness, and, as we move through Easter, to begin life again. Christian discipleship is following Jesus — wherever that may take us.

On the second Sunday of Lent this year, one of the Gospel options is Jesus' famous conversation with Nicodemus. In that conversation, Jesus says the phrase, "For God so loved the world." What is interesting about that phrase is the use of the word world. Traditionally, world has been interpreted to refer to humanity. But why have we limited Christ's death and resurrection for only humanity? Surely, as St. Paul said, "the whole world groans for our redemption," and we are realizing anew that the expansiveness of Christ's salvation also includes the redemption and the renewing of the created order.

Perhaps journeying to the heart of Christ's redemption is not only limited to our personal piety and acts of charity. Perhaps journeying with Jesus to the cross also means our participation in the renewal of the earth, an earth that is straining under the weight of human overconsumption and greed. Perhaps we see Lent as a threefold obligation: to renew our relationship with God (our piety); to renew our kindness and care for humanity (our charity); and finally, to restore the health of the earth.

The diocese's Environmental Working Group is excited to make the link between our piety, our charity and our care for God's creation. We are excited to think that the fullness of our Christian spirituality truly emerges when

we respond to Christ's call to discipleship on all three levels: to nurture our connections to God, each other and creation. And we are inviting people of the Diocese of Toronto to consider not only what God would have us do to draw closer to Christ and be Christ to each other, but also to be Christ to the earth. Perhaps we are hearing anew the call to care for the earth in the fullness of our discipleship. Perhaps we are being called to truly "consider the lilies."

The working group has been thinking and praying and planning since October about offering a green Lent. We are inviting people to fall in love with the earth again. When people fall in love, they do new (and sometimes crazy!) things: make sacrifices, change values, reorder their lives, and move across the country to be with another. What would happen if we really fell in love with God's creation? What would happen if we saw this renewed love of creation as part of our daily

Christian discipleship?

By the end of January, there will be green resources for parishes on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). There will be liturgical and worship resources — for example, workshops on prayer and intercessions. There will be information on new worship opportunities through the Green Witness Community, located in various outdoor or environmental public spaces. In addition, there are green Lenten studies on biblical texts that shape our theology and understanding of care for creation.

What is a green Lent? Lent is about following Christ, wherever Christ leads us. A green Lent is prioritizing, for a season, our discipleship within the context of the care for creation. We invite you on the adventure!

*The Rev. Stephen Drakeford is the chair of the diocese's Environmental Working Group and the incumbent of St. Matthew, Islington.*



**Time** magazine named Brian McLaren one of the 25 most influential evangelicals in the United States. PHOTO BY BLAIR ANDERSON

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## CHAPEL REDEDICATED

The Rev. Mark Kinghan joins the people of St. Mary, Richmond Hill, as they process from the main church to the restored chapel on Nov. 21 for the rededication of their chapel. The doors were opened and the congregation entered the restored space singing Alleluias. The project has taken a few years to complete and has involved fundraising within the parish and the local community, including a grant from the town of Richmond Hill. A number of political dignitaries attended this historic day in the life of St. Mary's.

PHOTOS BY MICHAEL HUDSON



## LOOKING AHEAD

To submit items for Looking Ahead, email [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the February issue is Jan. 1; for the March issue it's Feb. 1. Parishes can also promote their events on the diocese's website. Visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca), click Calendar, then click Submit an Event.

## Services

**JAN. 6** – Epiphany Evensong at St. Olave, Swansea, at 6 p.m., followed by light supper. Donna Barthau, chaplain at the Salvation Army's Florence Booth House shelter, discusses the charity's history, work and future. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**JAN. 9, 23** – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Jan. 9, Colleen Allen Quartet; Jan. 23, Bill McBirnie/Bernie Senensky (flute/piano). Call 416-920-5211 or [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**JAN. 9, 30** – Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Jan. 9, Chris Robinson, Anthony Panacci, Ross MacIntire; Jan. 30, ZimZum. Call 416-247-5181.

**JAN. 16** – Archbishop Fred Hiltz will officiate at the 10 a.m. service at St. Paul, Lindsay, as the parish celebrates its 175th anniversary. For more information, visit [www.st-pauls-lindsay.ca](http://www.st-pauls-lindsay.ca) and follow the links to the 175th Anniversary Celebrations, or call 705-324-4666.

## 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. Artist talk and slide show on Jan. 22 at 4 p.m. Call 416-598-4521.

## Fundraising/Social

**JAN. 15** – Bishop Linda Nicholls and the Trent-Durham episcopal area invite everyone to the First Annual Funspiel at the Beaverton Curling Club from 9 a.m. to 5 p.m. Whether you are a novice or experienced curler, come and have fun and raise funds for Faith-Works community ministries in Trent-Durham. For more information, visit the Trent-Durham area website at <http://www.trent-durhamanglicans.ca/>.

**JAN. 29** – Propitiation, a fellowship for gay and lesbian Anglicans and friends who prefer the Book of Common Prayer, invites you to its meeting at 7:30 p.m. Evening prayer (said) with light refreshments (pot luck). Discussion topic: "The Anglican Covenant?" Location to be announced. Call 416-977-4359 or email [propitiation@hotmail.com](mailto:propitiation@hotmail.com).

## Lectures

**JAN. 9, 16, 23, 30** – St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, presents its Forty Minute Forum, Sunday mornings from 10:10 to 10:50 a.m. All events in this series are free, and everyone is welcome. Call 416-483-6664.

**JAN. 21** – John Ralston Saul will speak at St. James Cathedral at 7 p.m. His topic will be his latest book, *Louis-Hippolyte La-Fontaine and Robert Baldwin*. Books will be available for purchase and signing. Admission free; donations welcome. For more information, call 416-364-7865.

## Music

**JAN. 6, 13, 20, 27** – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St. Admission free; donations welcome. For more information, visit the music page of the church's website, at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**JAN. 16** – All Saints, Kingsway, presents an Organ Spectacular with organist Gayle H. Martin, at 3 p.m. Tickets are \$20. Call 416-233-1125.

# Dividend rates increase for trust, cemetery funds

BY STUART MANN

**PARISHES** that own units in the diocese's Consolidated Trust Fund and the Cemetery Fund will see an increase in their dividends in 2011.

Diocesan Council approved an increase in the Consolidated Trust Fund's dividend rate to 4.5 per cent in 2011, up from 4 per cent in 2010. In dollar terms, the dividend amount will increase from \$6.12 per unit in 2010 to \$8.08 per unit in 2011.

Council also approved a new dividend rate of 4.5 per cent for the Cemetery Fund, which means that parishes that hold units in the fund will see their dividends increase from \$5 per unit in 2010

to \$6.18 per unit in 2011.

The increases will show up on dividend cheques for the first quarter in 2011, paid in April. Parishes and the diocese, which also owns units in the funds, often use the money for operational costs.

"This is good news," says Michael Joshua, the diocese's treasurer and director of Finance. "The dividends are going up because the value of the fund is going up and the diocese's Investment Committee feels we can sustain a 4.5 per cent dividend rather than 4 per cent, which is what we experienced in 2010."

In a departure from previous years, the dividend was calculated on a three-year rolling average. Historically, the dividends of

both funds were calculated using the approved dividend rate on the unit value of the fund as of March 31. However, research has shown that a number of charitable organizations that rely on payments from their endowments for their annual budget have applied a "smoothing" formula. A typical smoothing formula uses a rolling average to calculate the annual payout or dividend. A rolling average filters out short-term market fluctuations while continuing to track longer-term trends. Using a rolling average helps shield operating budgets from the full impact of market fluctuations (positive or negative) by moderating the year-to-year variability of the dividend payouts

## Brother helps youth leaders in York-Credit Valley

**BR.** Randy Greve OHC is "very excited" to be the new youth ministry coordinator for York-Credit Valley on a quarter-time basis. He is a monk of the Order of the Holy Cross and lives with five other brothers at Holy Cross Priory in Toronto. He transferred to the priory last March from Holy Cross Monastery in West Park, New York, and is a first-year Master of Divinity student at Wycliffe College. Before joining the Order in 2005, he spent 15 years in parish youth ministry. Since becoming a monk, he has continued to be involved in youth ministry and focused on incorporating the wisdom and spirituality of Bene-

dictine monasticism into a youth ministry context.

The role of the coordinator involves encouraging and supporting parish youth leaders through individual consultation and gatherings for community, learning, networking, and event planning. The focus of the ministry is grounded in the belief that vibrant and formative youth ministry flows through the gift of adult leaders who are themselves growing in knowledge, faith, and holiness of life.

"Youth work is often life-changing but can sometimes be frustrating and lonely," says Br. Greve. "I hope to be a source of vi-



Br. Randy Greve OHC

sion, creativity, excitement, and renewal to the youth ministries in the area. I invite youth leaders in the parishes of York-Credit Valley to contact me at [randy@ohc-canada.org](mailto:randy@ohc-canada.org) so that we may get to know each other and explore together how we may engage with God's mission to youth."

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Baptism important, then and now

In the revised church calendar, we celebrate the baptism of Jesus on the Sunday following the Feast of the Epiphany. This baptism was a major festival in the early church. The baptism of Jesus will be celebrated this year on Jan. 9, and we will read the story of his baptism according to Matthew (3:13-17). Each of the Gospel writers records this event. Mark, who probably wrote the oldest Gospel, begins his account with the baptism story. Matthew and Luke include some nativity events just prior to the baptism. Luke also includes a few verses about Jesus at the age of 12. John doesn't describe the baptism, but he refers to it in the first chapter of his Gospel.

In Matthew, the author starts the baptism story with a dialogue between Jesus and his cousin John as to who should be baptizing whom. Only Matthew includes this dialogue, emphasizing that Jesus was submitting to his Father's will. After Jesus' baptism, Matthew records, "As Jesus came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased'" (Matthew 3:16-17).

The Bible considered baptism essential for all believers. In the second lesson appointed this year for the baptism of Jesus, we will read Acts 10:34-43. Having been invited to preach at the house of Cornelius, a centurion of the Italian Cohort stationed at Caesarea, Peter tells the story about the crucifixion and resurrection of Jesus. As he is speaking, the Holy Spirit falls upon all who hear it, and Peter says to his companions, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit as we have?" (Acts 10:47-48) So he orders them to be baptized in the name of Jesus Christ. This is the first recorded time that the Gospel was proclaimed to Gentiles.

Paul also talked about baptism in a number of his epistles. For Paul, baptism was the sign of a new life in Christ. Baptism was also a sign of the new covenant with God. It was obvious to the early church that baptism was vital to the Christian community. In baptism, a believer became

part of the Body of Christ — the church. Becoming a Christian in the early church was about learning to live a new lifestyle, and it was not always easy. Sometimes it cost you your life!

Fortunately, we have an account of a baptismal rite as it was developed in the early church. Cyril, Bishop of Jerusalem in the fourth century, described how the catechumens—those who were in training to become Christians—would undergo studies for up to three years. Near the time of baptism, the bishop would instruct the candidates on the creed (similar to our Apostles' Creed). This creed would be memorized and repeated back to the bishop on Palm Sunday. On Easter eve, the catechumens would gather at the baptistery (a tank or a stream) and, facing west, would renounce their pagan ways four times. Then they would face east, recite the creed, be anointed with the oil of exorcism to drive away the evil pagan spirits, and enter the tank or stream. The bishop would ask three questions: Do you believe in God the Father? Do you believe in God the Son? Do you believe in God the Holy Spirit. They responded with 'I believe' after each question and would be thrust under the water each time. When the candidates came out of the water, they were clothed in new white robes and allowed for the first time to receive the Eucharist at the Easter service with the gathered believers. The Easter Vigil, of which this service was a part, is the oldest surviving liturgy in our church.

A number of churches today set aside special Sundays for baptismal festivals, of which the baptism of Jesus is one. This year, our parish has no candidates for baptism, so we will invite our congregation to renew their baptismal vows. In this service, we will look especially at the vows which we made, or which were made on our behalf, at our own baptism. It is good to review these vows and promises from time to time. You may read them in the *Book of Alternative Services*, page 154, and also following the Apostles' Creed on page 159. Baptism today continues to be a vital part of our church life.

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

## Appointments

- The Rev. James Wilcox, Priest-in-Charge, St. James, Lisle, Oct. 4.
- The Rev. Dr. Merv Mercer, Associate Priest, St. Anne, Toronto, Oct. 12.
- The Rev. Carol Langley, Honorary Assistant, Trinity, Streetsville, Oct. 27.
- The Rev. Patricia Blythe, Associate Priest, St. George-on-the-Hill, Toronto, Nov. 1.
- The Rev. Dawn Leger, Area Youth Coordinator for York-Simcoe (in addition to her appointment as Associate Priest at Trinity, Aurora), Nov. 1.
- The Rev. Peter John (Bor, Sudan), Honorary Assistant, St. Olave, Swansea, Toronto, Nov. 15.
- The Rev. Canon John Whittall, Interim Priest-in-Charge, Church of the Apostles, Toronto, Dec. 1.
- The Rev. Margaret Milne, Interim Priest-in-Charge, Minden & Kinmount, Dec. 1.
- The Rev. Elizabeth Green, Incumbent, St. Giles, Barrie, Jan. 8.

## 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
- Parish of the Evangelists

## Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- St. Cyprian
- St. John, Blackstock - 1/2 time (Trent-Durham)
- Holy Trinity, Thornhill (York-Simcoe)

## Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Matthias, Etobicoke - 1/2 time (York-Credit Valley)
- St. Monica
- Minden-Kinmount (Trent-Durham)
- St. Philip on-the-Hill, Unionville (York-Simcoe)

## Resignation

- The Rev. Canon Dr. Judy Rois resigned as Incumbent of Christ Church, Deer Park, Toronto, in order to com-

mence a new ministry as Executive Director of the Anglican Foundation. Her last day in the parish was Christmas Day.

- The Rev. Phelan Scanlon resigned as Incumbent of Perrytown in order to accept an appointment in the Diocese of Moosonee. His last Sunday was Dec. 26.

## Ordination

- The Rev. Liska Stefko was ordained a priest at Redeemer, Bloor St., Toronto, on Nov. 30

## Retirement

- The Rev. Barbara Liotskos has retired. Her last Sunday at St. Aidan, Toronto, was Dec. 26.
- The Rev. Andrew Sandilands has retired. His last Sunday at Trinity, Barrie, was Dec. 26.

## Death

The Rev. June Greig died Nov. 8, 2010. Ordained in 1984, she served as Assistant Curate at St. John the Baptist, Norway, then Assistant Curate at St. Philip, Etobicoke, before serving as Incumbent of the Parish of Bridgenorth and Emily from 1988 until her retirement in 1990. The funeral was held on Nov. 10 at St. Mary Magdalene, Toronto.

## PRAYER CYCLE

### FOR FEBRUARY 2011

1. Holy Trinity, Guildwood
2. St. John the Divine, Scarborough
3. St. Jude, Wexford
4. St. Margaret in-the-Pines, West Hill
5. St. Michael the Archangel
6. The Order of the Holy Cross
7. St. Margaret Tamil Congregation
8. Nativity, Malvern
9. St. Nicholas, Birch Cliff
10. St. Ninian, Scarborough

11. St. Paul, L'Amoreaux
12. St. Peter, Scarborough
13. Sisterhood of St. John the Divine
14. St. Timothy, Agincourt
15. Companion Diocese of Grahamstown
16. Wilkinson Housing and Support Services (LOFT)
17. All Saints, Sherbourne St. (Faith Works)
18. Etobicoke Group Residence (LOFT)
19. Anglican United Refugee Alliance (Faith Works)

20. The Rt. Rev. Linda Nicholls, Area Bishop of Trent-Durham
21. St. George, Hastings
22. All Saints, Peterborough
23. Christ Church, Norwood
24. Christ Church, Omeme
25. St. Alban, Peterborough
26. St. Barnabas, Peterborough
27. Peterborough Deanery
28. St. John, Ida

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# Ministry empowers newcomers

## Anglican outreach provides skills, hope

BY VIVIAN HARROWER

**FOR** many of the immigrants and refugees who live in the apartment complex near Don Mills Road and Eglinton Avenue called Flemingdon Park, isolation and poverty are major problems. There's also the strangeness of their adopted new home. For some, Flemingdon Park Ministry is a way out of isolation and depression — a real place of hope.

Recently, a woman who had completed the ministry's Project STAR program (Skills Training to Access Resources) announced she had found a part-time job. Her new self-confidence was evident. Another STAR grad, a man who had trained as a doctor in his homeland, analyzed his skills, weaknesses and options. To get an up-close look at Canadian medicine, he volunteered at a hospital. To re-enter medicine, he enrolled in nursing training. "He is doing something he figured out, and he has gained confidence," says the Rev. Helena-Rose Houldcroft, the ministry's director.

More than 70 people a week



The Rev. Helena-Rose Houldcroft, centre, sits in with Kartini Ahamat, left, program manager for Project STAR, during a case management session with Kwame Obeng at Flemingdon Park Ministry.

PHOTO BY MICHAEL HUDSON

come to the ministry, which is located in the basement of a high-rise. A women's group makes crafts and a meal. There's a computer, a fax and phone. Some people want to talk to Ms. Houldcroft or to one of the two staff members — Sunni Muslim women who together know how to speak Tamil, Sinhalese, Farsi and Urdu. A hot meal is served four days a week to some 50 people.

Not all those who get something from the ministry are local residents. When girls from the Bishop Strachan School in Forest Hill wanted to simply drop off food, Ms. Houldcroft nixed the idea. "Only if you establish a relationship," she told them. Now, some of the girls read with

younger children or participate in community dinners. They have heard girls their own age, from very different backgrounds, tell of their hopes for the future and plans to give something back to the community. The Bishop Strachan girls "have become more mission minded," says Ms. Houldcroft. "They are being transformed. It's priceless learning."

### Support for the ministry

Flemingdon Park Ministry is a mission area of the Diocese of Toronto. Two-thirds of its budget comes from the diocese's annual appeal, FaithWorks, and the ministry raises the rest. World Vision funded Project STAR's first three years, and the local Presbyterian

church hosts the ministry's after-school program.

The ministry is incorporated so that it can solicit funds beyond a church base. Local ownership is increased, too, as the director reports to a board composed of community members and the area bishop's appointees. Non-financial gifts include more than 100 refurbished computers donated by Planet Geek for local residents. At Christmas, the ministry arranged for the parents of more than 700 children to choose gifts—a toy, a book, a hat or mitts and candy—for their kids.

### Community development

Flemingdon Park Ministry isn't a church: there are no Sunday serv-

ices. But sometimes people of various faiths gather at a small altar in the program room to pray together. "We're Christian-inspired, but more inclusive," explains Ms. Houldcroft, who always wears her clerical collar. "We're partners in the community, not a social service agency. We do advocacy, but we are doing what Christians know well — how to build family." She draws a parallel with Jesus relating to marginalized people over meals.

Previously, the ministry ran the Flemingdon Food Bank. Now, the foodbank is just down the hall but separately incorporated. The ministry trains foodbank volunteers, but the director's time is freed for other efforts. "If we have to have foodbanks—and we still need to feed the hungry—we have to build some supports around them. Foodbanks aren't the answer."

The City of Toronto has recognized the ministry's local credibility and has given it a \$22,000 grant for the Food Access Project. The aim is to put access to more food into local hands, not into the hands of agencies.

"People trust us," says Ms. Houldcroft. "We don't speak for the poor; we allow the poor to speak for themselves. Our Gospel is about transformation, bringing light into darkness."

*Vivian Harrower is a member of Holy Trinity, Trinity Square, Toronto, and the York-Scarborough Area Council.*



Stylized poppies show details of local fallen soldiers.

## Poppies bring church's loss close to home

**ST.** Timothy, North Toronto, had something new and different on its front lawn on Remembrance Day. Mary Elizabeth Duggan, an artist and member of the church, created 26 poppies that displayed the name, rank, date of death, memorial location and age at time of death, of members of the congregation who volunteered, saw action and died during the Second World War.

The information also included a home address of the fallen, a poignant reminder that those who died were once neighbours. With one exception, their bodies

were not returned. They are commemorated with honour by cenotaphs in England and throughout Europe.

The response to the poppies was immediate. Cars slowed to look and passers-by stopped to read the information. One father used the poppies to talk about the effect the war had on his family and his native England. Some viewers shed tears. All in all, the installation garnered attention and comment, and kindled interest. If your church would like to do something similar next year, call the church at 416-488-0079.

## Challenge grant raises funds

**FAITHWORKS'** community ministries and partners will benefit from the enthusiastic response to a \$75,000 challenge grant offered by an anonymous donor last March. As of Oct. 31, 30 parishes, 22 individual donors and 13 members of the corporate community contributed \$83,898 by taking advantage of the opportunity to have a portion of their FaithWorks contributions matched.

Archbishop Colin Johnson noted that he is grateful to the anonymous donor who inspired so many others to give generously to FaithWorks. "This challenge grant created quite a buzz. Parishes responded generously because of their faithful commitment to FaithWorks. We were also delighted at the response from the corporate community, which saw this as an opportunity to maximize their contributions to support those in need throughout our diocese. We are especially pleased that this challenge inspired three new corporations to become FaithWorks corporate donors."

As of Oct. 31, FaithWorks had raised a total of \$828,000 or 53.4 per cent toward the 2010 campaign goal of \$1.55 million. According to Susan McCulloch, FaithWorks campaign manager for the diocese, "this challenge grant provided tremendous momentum for early giving to our

2010 appeal. Typically, FaithWorks receives nearly half of its contributions in the last three months of the year. If this pattern holds true, we are well positioned to meet our fundraising goal, making it possible to serve many more people in need than ever before."

*If you have not already done so, please consider making a gener-*

*ous, tax-deductible contribution to FaithWorks today. You can give through your parish by making your cheque payable to the parish and writing FaithWorks in the memo line. You can also make a secure online donation by visiting [www.faithworks.ca](http://www.faithworks.ca). For more information, contact Susan McCulloch at 416-363-6021, ext. 244; 1-800-668-8932, ext. 244, or by email at [faithworks@toronto.anglican.ca](mailto:faithworks@toronto.anglican.ca).*

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To learn more about the work of North House or any of our FaithWorks Community Ministries and Partners, or to make a secure online donation, please visit

**FaithWORKS** [www.FaithWorks.ca](http://www.FaithWorks.ca) or call 416-363-6021, ext. 244, or 1-800-668-8932 ext. 244.