

Church reaches target — twice

Movie night mixes faith and film

Church opens late for concert-goers



The Anglican

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The Rev. Paul Walker, the incumbent at St. Hilary, Cooksville, is surrounded by parishioners and their friends and relatives on Back to Church Sunday. At right, newcomers Kevin and Sabrina Gucciardi and their twin girls attend the service. PHOTO BY MICHAEL HUDSON

Friends, families return to church

Congregations energized

BY STUART MANN

ON the Sunday before Back to Church Sunday, a youngster at St. Hilary, Cooksville, in Mississauga, told the Rev. Paul Walker that he was going to invite three of his friends to church. When he heard that, Mr. Walker invited the boy to tell that to the congregation at the end of the service.

When the boy finished, he was given a round of applause. "If Jackson can do it, we can too," said Mr. Walker.

The congregation took the message to heart. The next week, they brought 59 new people to church. Attendance jumped from 140 to 207 people.

"It makes me feel great, and I think it does the same for our regular folks because it gives them the confidence to ask," says Mr. Walker, the incumbent. "There was a real buzz in the church."

The diocese celebrated Back to Church Sunday on Sept. 25. The annual event is held around the world to encourage Christians to invite a friend to church.

Mr. Walker says Back to Church Sunday "has somehow caught on here at St. Hilary's." He suspects it started about three years ago, when he gave a short PowerPoint presentation to every group in the church. His PowerPoint presentation is available on the diocese's website, www.toronto.anglican.ca.

He says it didn't take a lot of time and effort to hold it again this year. The church put a banner out on the lawn, and Mr. Walker talked about it in his sermon on the two Sundays before the big day. "It's not hard to do," he says. "Even if 10 extra people come to church, it feels really good."

At Trinity, Port Credit, 18 new



people came to church on Back to Church Sunday. The church has an average Sunday attendance of about 70.

"We were thrilled," says the Rev. Judith Herron-Graham, incumbent. "One person said, 'I wish it was like this every Sunday.'"

Ms. Herron-Graham invited her neighbour, a young woman from Newfoundland who was raised in the Roman Catholic Church. "At coffee hour, she told me that her mother had called her on Saturday night to say, 'It's Back to Church Sunday tomorrow, you had better go to church.'"

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Service in Mandarin a first

Priest reaches out to newcomers from China

BY STUART MANN

AS a child growing up during China's Cultural Revolution, the Rev. Esther Deng was so afraid that the police would come to her house and arrest her father that she never broke a law, no matter how minor, and did not draw attention to herself. If arrested, Mr. Deng, an elder of a church that met in the family household, could be imprisoned or executed.

"He used to say to me, 'Remember that I didn't do anything wrong. If they put me in jail, it's because I am a Christian,'" she recalls.

Ms. Deng and her family survived the persecutions and eventually immigrated to Canada. She has started the first weekly Mandarin-language Anglican service in the diocese, possibly in Canada.

No longer afraid to share her faith in public, she has spent the past several weeks walking through the shopping malls and parks around St. Paul, L'Amoreaux, in Scarborough, meeting people in the community and learning about their needs.

She is particularly well suited to her surroundings. Many of the immigrants settling in north Scarborough and Agincourt come from mainland China and speak Mandarin. Many have no Christian background. Although there are a lot of churches in the area that offer services in Mandarin, not one is Anglican.

She says that inviting people with no Christian background to her service is hard work and takes time. "Friendship comes first," she explains. As she meets new people and learns about their needs, she refers them to the many programs provided by St.

Paul's. That is often a good introduction to the church.

She says the needs of immigrants from mainland China and southeast Asia have changed over

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Campaign funds new ministries

THE Rev. Esther Deng's ministry to the Mandarin-speaking community is exactly the sort of initiative that the diocese's Our Faith-Our Hope campaign seeks to support, says Peter Misaszek, the diocese's director of Stewardship Development.

Of the \$50 million that the campaign aims to raise, \$4 million has been earmarked for pioneering ministry such as Ms. Deng's.

Since 2004, Archbishop Colin Johnson has urged Anglicans in the diocese to find new ways of being faithful to the mission of God. "We are discovering that to effectively proclaim the good news and embody Christ's love, we need to give ourselves permission to try new things and be church in new and innovative ways," he says.

Pioneering ministry is primarily to serve the unchurched and the dechurched—those who have never been to church or those who have stopped going and are not willing to go back to what they experienced before.

As of Oct. 10, the Our Faith-Our Hope campaign has received pledges totalling more than \$23 million.

Bishops, clergy invite GO commuters to church

Many gladly take an invitation

BY STUART MANN

"IS this for real or is this Halloween?" asked the commuter.

"It's for real," said Bishop Mark MacDonald, inviting the commuter to church.

This exchange took place at the Ajax GO train station in the early morning hours of Sept. 22 as Bishop MacDonald and two local clergy, the Rev. Millie Hope and the Rev. Canon Kim Beard, handed out Back to Church Sunday invitations.

Bishop MacDonald, who is the Anglican Church's national indigenous bishop, was dressed in his mitre and vestments, including a button blanket created by Northwest Coast First Nations people. The blanket depicts an eagle, a wolf, a killer whale and a raven in buttons.

"People aren't used to seeing somebody dressed like that, especially at seven o'clock in the morning," he said with a chuckle. Once they got over the shock, they were usually happy to take the invitation, he added. "I was surprised by how receptive people were and

how gladly they took the invitation."

Bishop MacDonald was one of several Anglican and Lutheran bishops and clergy who fanned out across the GTA to invite commuters back to the church on Sept. 25, which was Back to Church Sunday. The bishops and clergy were at GO train stations in Ajax, Barrie, Brampton and Agincourt.

Bishop MacDonald, who is the former Bishop of Alaska and has spent most of his life in rural communities, said watching the commuters hurry to catch their train was an eye-opening experience. "In the places where I've lived, the morning is a very sacred time. The rush of getting to work seems to have erased that. It made me think, 'How do we introduce the sense of the sacred in daily life?'"

In Brampton, the Rev. Dr. Byron Gilmore handed out invitations to GO train commuters for the first time and was delighted by the response. "There were more people smiling than you could shake a stick at," he said.

Mr. Gilmore, who is the incum-

bent of Christ Church, Brampton, was part of a group that included Archbishop Fred Hiltz, Primate, and Bishop Michael Pryse of the Evangelical Lutheran Church in Canada.

"I was heartened by the response," said Mr. Gilmore. "It was fun to get out and meet people and invite them to church. People were polite and cordial and surprised. I had more than one person say, 'Thank you' and 'God bless you.'"

He added: "It confirmed again for me that people are always happy to have a personal invitation. I think we may be too private about our faith sometimes."

He said it was fun to work with the Primate and Bishop Pryse and his fellow local clergy, both Anglican and Evangelical Lutheran. "It was a really positive experience," he said.

Bishop Patrick Yu, who handed out invitations at the Agincourt GO station with clergy and laity, encouraged Anglicans in the diocese to invite their friends and relatives to church this Sunday. "The success isn't how many people come: it's how many people do the inviting. The challenge is overcoming the barrier of asking.



Bishop Mark MacDonald waits for commuters at the Ajax GO train station. PHOTO BY CLIFF HOPE

Once I did that, it was fun."

The Rev. Capt. Stephen Pessah, who handed out invitations in Barrie, agreed, saying, "Once I got the words out, it was easy." He was accompanied by his wife, the Rev. Beth Pessah, and by the Rev. Janet Read - Hockin. He said it was a positive experience. "Most people accepted the invitations," he said.

Friends invited

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And because of the invitation, she was able to say, 'Yes, Mom, I've already been invited. I'm going.'"

Ms. Herron-Graham and a handful of parishioners gave out Back to Church Sunday invitations to commuters last year at the Port Credit GO train station. She thought they would skip it this year, but her parishioners had other plans. They were eager to go out and do it again, so a group of five went out in the early hours of Sept. 22. "It bubbled up from the congregation, which is very nice," she says.

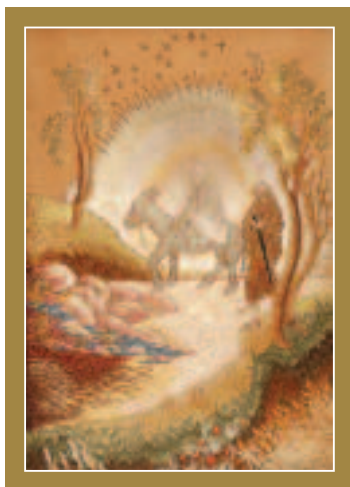
She started promoting Back to Church Sunday a month in advance, by placing short items in the church bulletin and referring to it in the Sunday morning announcements. A week before the day, she talked about it in her sermon.

She reminded her congregation that success is about one person asking another person to church. "It's your responsibility to ask, but it's between the person you are asking and God how they respond," she said.

On the actual day, the church took steps to make the newcomers feel welcome. The number of tables and the amount of food available during coffee hour was reduced so that people had more time and space to talk. The visitors also received a welcome packet at the end of the service.

It is the third year that the diocese has held Back to Church Sunday. In 2009 and 2010, a total of about 3,000 people came to church as a result of an invitation and about 450 stayed. Final numbers for 2011 will be tabulated in the coming months.

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Faith
WORKS

Service in Mandarin

Continued from Page 1

the past 20 years. In the early years, many newcomers arrived with very little and needed basics like clothing and housing. Nowadays, they need help and advice with family relationships.

They are often reluctant to talk about their problems and concerns, she adds. "That's why we need time to build up friendships and trust in each other."

She held her first Mandarin-language service at St. Paul's on Sept. 25, and 28 people attended. It was a promising start, but she admits that she needs help to keep it going and to grow the congregation. "I need people to pray for me," she says. "I also need some lay leaders who have a calling for this ministry."

If Ms. Deng's history is any in-

dications, the service will succeed. Before going to St. Paul's, she planted seven churches in China and Canada, and all of them are still going. The secret to her success, she says, is simple: "For me, it's about loving others. By doing that, you build up relationships."

The Rev. Canon Dr. Dean Mercer, incumbent of St. Paul's, says he is "thrilled" with the new service, one of six offered at St. Paul's on Sunday. The others are in English and Tamil.

He says the Mandarin-language service, which includes the eucharist, will appeal to immigrants from mainland China who are moving into his parish. "While most of them don't have a Christian background, they are an enquiring group, so I think it will be fruitful."

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Church reaches target — twice

Members
pledge
\$465,250

BY CAROLYN PURDEN

WHEN the Chinese congregation of St. John, Toronto, was assigned its Our Faith-Our Hope campaign goal of \$220,000, it hoped to meet the target. What it did not expect to do was exceed that target by 211 per cent, raising \$465,250.

What's more, contributions came from just 82 families, the donors ranging from the elderly to young people who have not yet entered the work force.

St. John's is located in north Toronto but its parishioners come from across the city. It provides two services each Sunday, one in English and one in Chinese, and attendance ranges from 130 to 150 people.

The campaign's success, according to the Rev. Simon Li, incumbent, was due to two factors. First, he praised the methodology of the campaign, with its personal approach to stewardship, and the help offered by the diocese, especially when St. John's wanted to fine-tune what they were doing.

Second, the campaign committee tried to understand parishioners' personal situations, and highlighted the campaign's connection to the diocese and its relationship to the parish.

A committee of only nine volunteers took on the task of raising the money, explains the chair of the campaign executive committee, Wilburn Der, and in the later stages of the campaign, which involved phoning parishioners, the nine decided they would do it all.

"We wanted a uniform, consistent message and approach," says Mr. Der. "Rather than recruiting a large number of volunteers, we stayed with the same people as we began with, so there was 'quality control' in our approach."

Mr. Li points out that it was also



The Rev. Simon Li is joined by his church's campaign executive committee. Front row from left: Maria Ho, Clara Choi, Wilburn Der and Emmie Wong. Back row from left: Edric Sum, Henry Chau, Therese Leung, Paul Li and John Wong. PHOTO BY MICHAEL HUDSON

important to encourage the volunteers when they first began to encounter difficulties and some requests for donations were turned down.

The committee contacted 128 families and virtually everyone who regularly attends the church contributed. Some donations also came from further afield, from former parishioners who have retained an affection for St. John's.

"They were happy to reconnect," says Mr. Li.

The campaign team wanted to make the campaign and its causes as real as possible to the congregation, says Mr. Der, and to do this they asked two parishioners to

give testimony during Sunday worship. One was a lay volunteer, who explained why she had joined the campaign committee and what it meant to her. The other was a young person who joined the workforce only a few years ago, who explained what led him to support the campaign.

The testimonials were successful and toward the end of the campaign, some people who had earlier declined to participate, came forward and said they would make a donation. "That was a nice surprise at the end," says Mr. Der.

The other critical component in the campaign was the clarity of

both the diocese's needs and those of the parish during the next five years. "You have to have a good cause that people believe in, and see this as a cause that will further God's work," says Mr. Der. "I think that's really the driver."

Parishioners wanted to support the diocese in its outreach and evangelism, and were very excited about this, he adds.

St. John's had three goals for its share of the funds. It wants to develop further its English language ministry, and it wants to develop a specialized ministry for youth and, especially, children. The congregation moved into its current building four years ago,

and made minimal renovations and upgrades at the time, and so the third goal is to make its facilities more welcoming and user-friendly.

Mr. Li explains that their plans during the campaign were vague because they did not know how much they would raise. However, having overshot the target, the parish will look at such things as a further upgrade to its facilities, increasing the parking area, repainting the parish hall and increasing accessibility for older people.

"We can do things so people can have a better experience when they worship," says Mr. Der.

Wandering parish closer to permanent home

BY CAROLYN PURDEN

FOR a small congregation, San Lorenzo Ruiz has a big ambition: to have its own geographic parish. For the past 19 years, about 80 worshippers in this Filipino mission parish have floated from one church to another—they currently worship at St. Simon the Apostle, Bloor Street.

The Rev. Ariel Dumanan, incumbent, describes their plight in biblical terms. "We're like wandering Jews in the wilderness," he says. "We're like a tabernacle and, hopefully, we'll have a temple."

Now, thanks to the Our Faith-Our Hope campaign, that hope is closer to reality. The congregation



The Rev. Ariel Dumanan

was given a target goal of \$45,000 and has now raised \$131,000, with more pledges to come. The parish has some arrears with the diocese, which will be paid; then it will start saving money for expansion.

As the campaign began, Mr. Dumanan first talked to his two churchwardens and persuaded them to become involved for the future of the parish. "We're growing in our ministry but we're restricted because we gather for only six hours on Sunday," he says. "We want to expand our work."

He made the first pledge, then the churchwardens followed suit. Then the parish's advisory board volunteered to work on the cam-

campaign and made their pledges.

Within the first month, 30 parishioners had carried San Lorenzo Ruiz to its target goal.

Then the volunteers followed up with the remaining members of the congregation, phoning and sending them letters. Every Sunday, Mr. Dumanan devoted half of his homily to the campaign, and concluded by asking the worshippers to fill in their pledge cards.

There had been some refusals, with people fearing that a donation to the campaign will lessen their donations in their regular envelope giving. But once they heard that the target was being exceeded and that 75 per cent of the additional funds raised will

come back to the parish, enthusiasm grew.

Mr. Dumanan says that even though Our Faith-Our Hope is ending in his parish, his congregation will continue its fundraising, building on the seed money that has been generated.

He says Our Faith-Our Hope has had an even more important impact on the parish. San Lorenzo Ruiz has never held this type of pledge campaign before and it will have a positive effect on the other areas of its stewardship, such as envelope giving and the commitment to volunteerism. "People have been made aware of the need and the desire to achieve," he says.

Ask, seek, knock



A minor disaster struck as we were about to leave for church on Thanksgiving Sunday. Kathy took the thawed turkey from its bag and instantly a putrid smell filled the kitchen. The bird was bad, and family dinner was that night. She quickly got another turkey and cooked it. But the disposal of the putrid turkey was instructive. It was not very expensive, and I would have to drive some distance to return it. Worse, I could not find the receipt. In my mind, I ran through the hassles of returning it. I rehearsed all the reasons why the store would not refund the money and imagined an argument. Better to suffer a loss than to risk the embarrassment of asking, with an uncertain outcome, I thought. But Kathy said, "I don't care if we get any money back. Leave the dead bird with them. I am not having it in the house." So off I went. The people in the store were more than reasonable. I got a full refund and an apology. They said, "We can give you a fresh turkey for the same price." Rather than ruining my day, that experience made it. All I had to do was ask!

Your parish, as part of the Diocese of Toronto, has experienced Our Faith-Our Hope, the major fundraising campaign. You may have taken part in an earlier phase, or, like half the diocese, you are in it right now. Thank you for your good work. Thank you for your generosity. Thank you for listening to what our church can be.

This is the third campaign I have been involved in, after Anglicans in Mission (1982-84) and Faith in Action (1988-90). As with previous efforts, we have engaged a professional organization that is skilled in the art of raising money, be it for a hospital, a university, or a church. The principles for all three campaigns are the same, and they are simple: communicate a compelling case; find parish leaders to support it; and visit people personally to ask for a specific amount of money. I hope our campaign staff will forgive me, but I find their role is not so much about giving instructions but about holding our hands over the initial reluctance, so we can ask boldly.

I have written to the clergy in York-Scar-

BISHOP'S OPINION

BY BISHOP PATRICK YU

borough that it is my earnest desire that this campaign will help us overcome that powerful reluctance about asking people directly. I have only overcome this reluctance gradually. It was not part of my training for the priesthood. On the contrary, I was formed at a time when clergy were encouraged to be above money matters. But time and time again, the urgency of parish needs drove me to act against the powerful taboo about money, as well as out of my comfort zone. I have found that vague appeals are ineffective and raise more anxiety than funds. Nothing beats a specific, personal and direct request from people. Only when the parish leadership had a substantial head-start from individuals, always including myself, did we ask parishioners in general. When I asked, I said something like, "We need to do this important thing and we need this amount of money. Would you help us by giving \$5,000 over three years?" Some said no, some came back with a lesser amount, and some said yes. The strange thing is, I never encountered any bad feelings. Bad feeling around money comes from vague hints and non-specific appeals, when people's imagination takes the place of reasonable requests. These fantasies subside when people meet face to face. Gracious declines, yes, but no ill feelings.

Some people have theological objections about asking for money. One often cited is from the Sermon on the Mount, against ostentatious giving (Matt 6:2-3). We should rightly guard against it, just as we should guard against ostentatious public displays of piety that Jesus warned about a few verses later. But just as that latter warning does not stop us from public prayer, the former does not prohibit us from talking about money in church. After reading Neri Nouwen's *The Spirituality of Fundraising*, I am now completely convinced that inviting people to respond to God's work is a wonderful opportunity to talk about God. I think a more plausible reason for not asking is shyness: we do not want to be intrusive, or appear too bossy.

On one occasion, I overheard a newcomer to my church asking the churchwarden a perfectly reasonable question: "How much should I give to the church?" What a wonderful opening about proportional giving or the work of ministry. Failing that, just tell the person the average offering! But the answer was, "Oh, whatever you feel like!" The opportunity was lost on many levels. Our reticence creates irresponsible stewards.

Jesus said, "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you" (Matthew 7:7). He was referring to our stance towards God, asking us to be bold. Timidity towards people reflects timidity towards God. The same attitude that says "give whatever" is likely to ask God "do whatever." God does not want us to have low expectations, either towards God, ourselves, or others.

This proactive stance goes far beyond money matters. This is now the third year of Back to Church Sunday. Michael Harvey, founder of the movement, said that the correct measure of success is not how many people came to church that Sunday, but how many people asked friends. The fruit I pray for in this diocese is a change of attitude, a loosening of the tongue to talk about church, even God, among friends and family. We have worked on being a welcoming church with some success. Now it is time to work on being an inviting church. Rather than sitting back and waiting for people to show up, we need to heed the spirit of what Jesus has asked us and be proactive: to ask people, to search in places where we have ignored, and knock on some doors—but politely, as I did in a new housing development for a whole summer as an intern. If we have valued God's work in our lives in our Anglican way, is it too much of a stretch to want our friends to experience it, too?

I pray God gives us the passion and conviction to be bold towards God as well as neighbour. If we are not passionate about our God and our church, no amount of money raised will save us. But if we are, then we pray "Lord, open our lips," and we ask, search, knock, and discover what delightful surprises God has in store for this beloved church.



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The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE1 7JU.

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Primate:

The Most Rev. Fred Hiltz, Church House, 80 Hayden St. Toronto, ON, M4Y 3G2.

In the Diocese of Toronto:

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

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Is your giving up to PAR?

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

Whenever we hear stewardship spoken of in terms of the gift of our first fruits, PAR becomes the vehicle most often used to make that a reality. By making a monthly gift to the church through our bank account, we demonstrate the important role the church plays in our lives and the value we place on ensuring that the church's ministry needs are met.

Pre-Authorized Remittance is often presented to church members as a benefit to the church: it guarantees a stream of reliable rev-

THE STEWARD

BY PETER MISIASZEK

enue, supports ministry in our absence, helps the stewardship team plan for future expenses, and provides peace of mind to churchwardens and clergy alike. Rarely does our conversation about PAR focus primarily on the theology of giving, but that's where its use should be squarely focussed. Pre-Authorized Remittance is good theology.

In ancient Israel, the practice of consecrating first fruits to the Lord sprang up naturally among agricultural people from the belief that the first (and hence best) of the harvest should be offered to God in thanksgiving for all the gifts received during the growing season. Today, the fruit of our labour most often comes in the form of money (though it can come in terms of time and talent as well) which we use to purchase those things that nurture and sustain us.

The concept of giving our first fruits illustrates giving to God from a grateful heart, and it sets a pattern of giving back to God the first (and the best) of what God has given us.

Pre-Authorized Remittance is useful, as it inclines us to think about the needs of the church and its ministry before other priorities begin to compete for our time and resources. This might seem like a radical departure from the act of making a weekly offering on the collection plate, but it helps us realize that if we are to be truly intentional about giving, it must become a priority in our life. Pre-Authorized Remittance ensures consistency, reliability and commitment.

As many parishes enter the time of year when they plan their annual giving or pledge campaign, the challenge is often to encourage people to give more, to be more sacrificial in the level of their proportionate giving. As an alternative campaign, why not set a parish challenge to increase the number of PAR givers, perhaps aiming for a third or half of the congregation? In doing so, you will help ensure that the ministry needs of the church can be met even when members are absent, and you will provide givers with another opportunity to embrace the life of the steward more fully.

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

This family is a great gift

BY THE REV. HEATHER MCCANCE

It has perhaps always been so, but I have been struck by how many people in Anglican parishes throughout the diocese feel disconnected from, and even hostile to, “the diocese.”

For some parishes, it is because of a geographical distance from the Diocesan Centre in Toronto. For others, it’s because of a historical grievance that might go back many years, even decades. For some parishes that struggle financially, it’s simply because the monthly diocesan invoice for clergy stipends, Synod expenses and allotment is the biggest bill to be paid each month.

Yet it makes me sad, because being a part of the larger family that is the Diocese of Toronto has always seemed to me to be a great gift.

I was first awakened to the reality of the diocese as a teenager, attending the annual Diocesan Youth Ministry Conference at Camp Couchiching. I met people from parishes from Mississauga to Peterborough, from downtown Toronto to Orillia. I remember the joy I felt on Sunday mornings when, back in my home church, I recognized the name of a parish in the Prayers of the People and thought, “Oh, that’s where so-and-so goes to church!” Suddenly all those previously anonymous churches had names and faces attached to them—real people who were connected by this web that draws us together.

I attended my first diocesan Synod at 18, and joined the Diocesan Youth Ministry Com-

mittee the same year. Both experiences taught me that “the diocese” is us: the Synod members elected by each parish come together to make policies and set priorities, which are carried out by diocesan staff and volunteers under the leadership of our bishops.

As a parish priest, I have received incalculable help for my ministry, and the ministry of the parishes I have served, through the diocese. Some examples: Ministry Development grants to expand staffing, Carleton Fund grants to re-shingle the rectory roof, staff support for Natural Church Development and visioning exercises, volunteers to lead parish selection committees, parish stewardship initiatives and long-range planning processes. The diocese has provided outreach conferences, church music conferences, workshops on homelessness and youth ministry, and training for lay pastoral visitors and churchwardens. As a priest, I’ve gained so much from clergy conferences, post-ordination training (today called Momentum) and the Fresh Start program.

In addition to all that, the diocese provides administrative support for screening volunteers. It administers the payroll and protects our historical documents. It provides ministries that make me proud to be an Anglican—ministries of social justice and advocacy and chaplaincies to schools and hospitals.

I recall being impressed by a parish in which I was serving a field placement as a divinity student. Several years earlier, the parish had received both a financial grant

and some practical guidance and advice from diocesan staff and volunteers when it had been going through a challenging time. Now, the parish was back in the black and its ministries were thriving. Through careful budgeting and generous donations, it had decided to return to the diocese the amount of the grant, to be used to help out other parishes that might need it.

That, to me, is how members of a family ought to work. We look after one another, and the structures, staff and volunteers of the diocese help us to do just that. Like any other family, we may not always agree about everything. Still, we are family, and I believe that we are called upon to live that way so that God’s mission can be furthered.

Full disclosure here: some readers will know that I am married to a diocesan staff person. Nonetheless, I speak entirely for myself when I say that I believe that all of us who are members of churches within the Diocese of Toronto are truly blessed to be a part of this larger diocesan family. We are blessed with resources most of us could never afford on our own. We are blessed with relationships with one another, and with leaders of passion and vision who are seeking to help us all answer Christ’s call to minister in the 21st century.

God bless the diocese, and every single one of us who are its members. Amen.

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

EDITOR’S CORNER

BY STUART MANN

Sharing the faith isn’t hard

“Dad, is Stephen a saint’s name?” asked my daughter as I was washing the dishes. I have no idea why she asked that.

“Yes. He was the first Christian martyr,” I said.

“How do you know that?”

“I read the New Testament.”

“What’s the New Testament?”

I was a bit taken aback by that. She usually has a good grasp of basic Christianity.

“It’s the book at the back of the Bible,” I said. “The skinny part about Jesus.”

She asked me a few more questions, which I was able to answer, and then said, “Okay, thanks Dad,” and took off into the living room.

Teenagers are strange, I thought as I went back to the dishes. But the short conversation had been illuminating. I realized I was becoming biblically literate.

Each weekend I haul out the Bible and while away a couple of hours reading the New Testament. At first, my kids thought I was crazy, and my son urged me to put it away. But now they’ve come to accept it, even when I leave it on the coffee table along with their magazines, iPods and marbles.

I’ve learned two things since I started reading the New Testament. The first is that most Christians I know are doing a lot of things right, no matter what the newspapers tell us. We are faithful followers of Jesus Christ. We’re not perfect, but we’re trying.

The second thing is that I’ve begun to have more conversations about God and Jesus, especially with people who have never expressed an interest in the subject. For example, an old friend of mine, who hadn’t set foot in a church in 30 years, stunned me last month by confiding that he always spent half an hour in the cathedral before dropping by my office for lunch. “To talk to the big guy,” he explained. I’ve had a few more conversations and admissions of this type since then.

I don’t know why this is happening. But one thing is for sure: the better you know the New Testament and the life of Jesus, the easier it is to talk about it. People will appreciate and even respect the fact that you know what you’re talking about, even if they don’t agree with you.

So if you want to share the faith, read a few pages of the New Testament this weekend. Try to read a page or two every week. Get into it. Before you know it, the conversations will start happening.

Short-term missions work

BY AMIT PARASAR

I recently led a short-term mission team to Guatemala. My graduate studies in theology and international development at Wycliffe College compelled me to analyze and study short-term missions within the larger scope of international development. Some argue that short-term missions are ineffective tools in combating global poverty. I respectfully disagree with this argument for a few reasons.

First, short-term missions tend to foster profound spiritual transformations in participants, garnering a passionate desire to continue serving the poor after the mission. Furthermore, the work that short-term mission teams do can inspire and motivate the people that we go to serve. For example, my team financed and supervised a trip to a local mall with a group of 16 children handpicked by their teachers from the primary school operated by Arms of Jesus Children’s Mission, our host non-governmental organization (NGO) in Guatemala. We played with the children in the mall’s game store, paid for their food and bought each child a toy.

These children were selected because they invested the most effort at school in the face of exceptional challenges in their family life and their level of poverty. The mall trip served the dual purpose of rewarding the children for their efforts and motivating them to continue working hard in their education. Education is a crucial factor in be-

coming more valuable to the workforce. It prepares future contributors to the nation’s economic development.

This is a great example of the ripple effect of good deeds. Just as ripples spread across a body of water, so do the effects of good deeds through communities and society at large. Of course, the ripple effect of short-term missions at home and abroad is difficult to measure. However, short-term missions also have real, measurable results.

Short-term mission teams like mine consist of volunteers who are willing to pay for their transportation, accommodation and project costs. This diminishes the cost of the project for a host government or NGO. My team paid for and built four houses. Building four houses for four poor families seems like a small impact considering the breadth of need not just in Guatemala, but all over the world. It would, however, be a mistake to generalize the impact of short-term missions based on the work of one team.

Years ago, I visited the Amazon rainforest and was lucky to observe leafcutter ants quite frequently. Some scientists believe that leafcutter ant societies are second in the natural world only to human civilization in terms of size and complexity. Perhaps it’s this similarity that makes me want to relate the impact of short-term missions to the work of ants.

Leafcutter ant colonies can be composed of millions of workers. The sheer number of ants enables them to collectively accomplish

tasks that would be impossible for a single ant. Similarly, a series of short-term mission teams can all play a small part in a large project.

There are already millions of individuals in North America alone who participate in short-term missions. Imagine what could be accomplished by tens or even hundreds of millions. Also consider the ripple effect of the mission both at home and abroad. Short-term missions can, therefore, cumulatively have a tremendous impact in the war against poverty.

Short-term missions offer the satisfaction of doing something good for others that a regular vacation can never match. They’re a minimal time commitment in comparison to long-term missions that can span years or even lifetimes. Every time I talk about any mission I’ve been on, someone tells me that they’d love to do something similar. The strong demand for short-term missions is an additional imperative to popularize them.

Churches must play their part by encouraging and facilitating short-term mission opportunities. NGOs should follow the example of Arms of Jesus Children’s Missions and leverage short-term mission teams to complete large and complex projects. Together, we can swarm the problem of global poverty and eliminate it for the benefit of all humanity.

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

BRIEFLY

Worship resources available for World AIDS Day

World AIDS Day is on Dec. 1. The diocese’s HIV/AIDS Network offers worship resources for incorporation into regular Sunday wor-

ship services on Nov. 27 or for weekday services on Dec. 1. If you need additional resources or if you would like to book a speaker on the topic of HIV/AIDS, contact the Rev. Canon Douglas Graydon at 416-363-6021, ext. 236, or dgraydon@toronto.anglican.ca.

St. George, Willowdale, moves into new building

After 20 months of worshipping with St.

Patrick’s, the congregation of St. George, Willowdale—now informally known as St. George on Yonge—has moved into its new, fully accessible church building on the corner of Yonge and Churchill. Services are held in the lower hall as construction is completed. Sunday Eucharist service is held at 10:30 a.m., with a full church school. Use the back entrance off Churchill Avenue. Underground parking is available.

Movie night mixes faith and film

Church hosts event during annual festival

BY MARY LOU HARRISON

WHILE not an official event of the Toronto International Film Festival (TIFF), "Seeing in the Dark: Faith, Film and TIFF" drew a diverse crowd of about 125 people, including festival goers, filmmakers, students, artists, film enthusiasts and theologians to Church of the Redeemer, Toronto, on Sept. 14.

The evening, which included the screening of *Kavi*, an award-winning short film, was sponsored by a partnership called Urban Remixed. The aim of the event was to create an opportunity for theological reflection and conversation in the midst of Toronto's annual celebration of film.

According to its coordinator, Brian Walsh, no one really knows exactly what Urban Remixed is. "Let's just say that the Church of the Redeemer, Trinity College, the Gateway Shelter and the Christian Reformed Campus Ministry to the University of Toronto are conspiring together and dreaming about the shape of urban theological education in this city," he said in his opening remarks. "This event is integral to such dreaming."

Mr. Walsh is the Christian Reformed Campus Minister to the University of Toronto and also an adjunct faculty member at Trinity and Wycliffe theological colleges. This fall, during TIFF, he taught a course at Trinity called

"Film, Prophecy and Culture." The course had limited enrolment (10 students) and included the "Seeing in the Dark" event.

While Urban Remixed is still "an idea working towards realization," Mr. Walsh says it is intended to provide opportunities for theological education that will engender, encourage and sustain urban ministries in at least five areas: ministries of renewal (the local church); ministries of justice (the poorest of the poor); ministries of the imagination (engaging the arts and media); ministries of restoration (the sustainable city); and ministries of reconciliation (restorative justice and seeking the peace in the city).

The "Seeing in the Dark" event specifically addressed the ministries of the imagination and was co-hosted by Imago, a national organization that encourages and facilitates Christians in the various arts disciplines. John Franklin, director of Imago, was one of four panellists asked to reflect on the questions: "What do we see in the dark? What are we looking for when we go to the movies? And how might faith and film illuminate each other?" Part of his response was to suggest that "many of us go to the movies to feed our undernourished imaginations" and that a cinematic story, like a biblical story, "can serve as a lens through which we gain a measure of clarity about ourselves and about our world."

Panellist Mark Bowald, who



Panellists take a question from the crowd at Church of the Redeemer. At right, a frame from the film *Kavi*. PHOTOS BY MICHAEL HUDSON

teaches theology at Redeemer University College in Ancaster, shared his belief that films teach us, and that they pose some of the same questions that people of faith ask, such as, "What does it mean to be human? What is the nature of evil? How do communities function? What is violence? What is grace?" In his opinion, "There is no greater way, or more efficient way, for the theologian and the person of faith to learn about their culture and to learn about themselves than through the careful study of film."

After the panellists' opening reflections, there was a screening of *Kavi*, a 19-minute short film about the life of a boy and his family working in the squalid conditions of an Indian brick factory, enslaved by debt. Created by filmmaker Gregg Helvey as his MFA thesis project, *Kavi* has won nu-



merous awards, including the Student Academy Award for Narrative Short in 2009.

Event participants were given a chance to reflect on this powerful film after the screening. Panellist Sherry Coman, a playwright, screenwriter and lecturer in film studies at Humber College, described *Kavi* as being "like a sermon in pictures." Others saw the film as "a kind of parable about our capacity for inhumanity" and wondered aloud how they should

respond.

Mr. Walsh provided a short meditation on *Kavi* to end the night. In it, he suggested that "if Jesus were to walk into this church tonight, he might find his way to the podium, pull out the Bible and read from Isaiah 61 ("The spirit of the Lord is upon me ... to bring good news to the poor ... to proclaim release to the captives ... to let the oppressed go free") or he might have just shown us Gregg Helvey's film *Kavi*."

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Sisters help patients heal body and soul

Rehab hospital is unique

BY HENRIETA PAUKOV

SISTER Amy holds the elevator door for a woman in a wheelchair. “How are you today?” she asks. “Good,” says the patient cheerfully. “It’s good to be up and about.” Like all patients at St. John’s Rehab Hospital in north Toronto, this woman is here to heal. For her and for many patients, Sr. Amy and three other sisters from the Sisterhood of St. John the Divine, located next door to the hospital, are part of that healing journey.

St. John’s Rehab, which was founded by the Sisterhood in 1937 and administered by them until 1996, is the only hospital in Ontario dedicated solely to specialized rehabilitation. Patients come here to recover from amputations, traumatic injuries, burn injuries, organ transplants, cardiovascular surgery and cancer. Each patient’s rehabilitation program addresses the whole person, including the emotional and spiritual aspects.

That’s where the sisters come in, as spiritual care providers with a multi-faith approach. Trying to recover without addressing one’s spiritual needs is “like trying to recover without a piece of you,” says Sr. Amy, who is the Coordinator of Spiritual Care. “People know they have to get better physically, but rehabilitation affects your spiritual life as well. For instance, with many people on the trauma and burn floor, where I work, the question ‘Why?’ comes up a lot.” The sisters are there to listen and offer hope and encouragement, on the patient’s own terms. “The patients are the directors, they tell you where they want to go,” says Sr. Amy.

The sisters who do this ministry—Srs. Amy, Debra, Beryl, and Dorothy—are in the hospital every day from Tuesday to Sunday and are on call 24 hours a day, seven days a week. They meet every patient who comes



Sister Amy Hamilton, shown in the Chapel of Our Lady and Saint John at St. John’s Rehab Hospital, is on call 24 hours a day, seven days a week, along with three other sisters from the Sisterhood of St. John the Divine, which has its convent next door. PHOTO BY MICHAEL HUDSON

into the hospital, regardless of religion. “We go to meet them to see what we can provide for them,” says Sr. Amy. “We can connect them with their particular faith visitors, or we can let their church know that they are here. If they don’t have family close by, we can do their laundry and help them with their daily needs.”

Each sister is assigned to a floor of the hospital. Sr. Amy’s unit has 37 beds, and she says hello to every patient on her morning rounds, as she hands out the Metro newspaper. During the rest of the day, she might have meetings—she is a member of several hospital committees—or she might see one or two of her patients. “I am in and out of the hospital throughout the day,” she explains. “In addition to my work here, I’m also at the convent, doing our common schedule.”

Most patients enjoy the attention they receive from the sisters, says Sr. Amy. “Many people, especially the older patients, have

been told by their friends and family that the sisters will be coming in to see them and to look for us. And sometimes they have been here before and they are waiting for our visit. Very rarely do I get anybody who does not want to see me, and that initial reaction is just because they see I’m in my habit or they hear I am a sister and they think I want to convert them. I explain to them that it’s about where they are. I’m not here to convert them to any particular religion or promote anything. I’m here to address their spiritual side, whatever that means to them, so that their healing journey is complete.”

The patients are not the only ones who benefit from the sisters’ ministry. The rehabilitation professionals and administrative staff who work at the hospital also value the sisters’ work, says Marcus Staviss, the hospital’s Director of Strategic Communications. For instance, he points out, the sisters provided much-needed support when the hospital started its oncology rehabili-

tation program. Until then, staff had been used to having patients come in, get better and go home to move on with their lives.

“With cancer, it’s a lot messier than that,” explains Mr. Staviss. “In many cases, it’s about giving the patient some comfort and quality of life and returning them back to good functioning so that they can return home and live out their days. Staff were not used to that and there was a lot of fear and concern that they were not necessarily the best equipped to give patients hope, which is a big part of recovery. The sisters played a huge role in helping staff understand their role in the patients’ recovery and supporting them through that.”

The benefits flow the other way as well. Sr. Amy considers herself privileged to be able to work with the patients and staff at St. John’s Rehab. “They all impact my life in some way,” she says. She recalls a patient who came in with a hip replacement and later had to have a revision done. “I was lucky enough that she came onto my floor four times,” she says. “She was a very chipper person, and she never got down about the fact that she had to come back four times. She taught me so much, to persevere and to keep going. Actually, I just saw her when she was here for outpatient treatment. That’s the best part, to see them come back and to see them walking. It’s just amazing.”

SEEKING JUSTICE

The Rev. Fergy Wilson, the Anglican chaplain at Kingston Penitentiary, describes the struggle of providing compassionate care to the dying inside Canada’s jails during Prisoners’ Justice Day, held at Holy Trinity, Trinity Square, Toronto, on Aug. 10. The theme of the day was “Dying to Get Out,” and speakers and participants addressed the indignity of dying in prison. “With longer and harsher sentences, the increase in AIDS and more elderly inmates, proper and compassionate palliative care is becoming another hidden problem,” said Garry Glowacki, executive director of The Bridge, a ministry to prisoners. PHOTO BY MICHAEL HUDSON



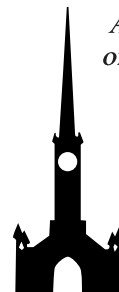
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Brooke Harrison, right, whose family collected donations for remote northern communities, shares a smile with Bishop Mark MacDonald and his wife Virginia Sha Lynn, and OPP Staff Sgt. Gary Maracle, aboriginal critical incident coordinator.

Anglicans, Lutherans celebrate full communion

On May 15, Holy Trinity, Thornhill, hosted members of Christ the King-Dietrich Bonhoeffer Lutheran Church in Thornhill and Zion Lutheran Church in Maple, during a Eucharist and party to celebrate the 10th anniversary of full communion between Anglicans and Lutherans. A joint choir from Holy Trinity and Zion performed under the direction of Elaine Pudwell. "They [the churches] are now exploring having a representative from each church on the other's advisory board to better share in ministry together," wrote Archbishop Terence Finlay, who was the interim priest-in-charge at Holy Trinity when the celebration took place.

Three congregations hold first service together

St. James, Roseneath, overflowed on July 31 as it hosted congregations from Christ Church, Campbellford, and St. George, Hastings, for the first-ever joint service of the newly minted Parish of Campbellford, Hastings and Roseneath. The service of Holy Communion was celebrated by the Rev. Dudley Walker, interim priest-in-charge of Christ Church, Campbellford, and the Rev. William Montgomery, interim priest-in-charge of St. James, Roseneath, and St. George, Hastings. The joint serv-

ices will be held four times a year, rotating through the three churches.

Family sends supplies to northern Ontario

Some of Ontario's poorest children went back to school this year with full backpacks and new running shoes, thanks to the Harrison family, members of Trinity, Aurora. Brooke Harrison, 17, learned about the conditions many Ojibwa and Cree children endure on isolated reserves in northern Ontario—hunger, cold, and overcrowded, mould-filled houses, often without running water—through a talk given at Trinity by National Indigenous Anglican Bishop Mark MacDonald.

The Harrisons found out what help was needed by consulting the North-South Partnership for Children, a coalition of individuals and organizations in southern Ontario who work with 30 northern First Nations communities to collectively tackle poverty. "The wish lists are incredible, such basic items," says Gina Harrison, Brooke's mother. "Clean bedding, gently used shoes, warm clothing for the children and school supplies. Every child in this province and country should be entitled to a warm bed and an education."

The family solicited donations from friends, family and businesses, filling 90 backpacks. They also collected more than 20 boxes of bedding, more than 200 pairs of new shoes, fabric and



Kids and adults participate in a sack race after the first-ever joint service that brought together the three congregations of the new Parish of Campbellford, Hastings and Roseneath. PHOTO BY DREW SIMPSON

sewing supplies for a new parent group, baby clothing and warm clothing for children and young adults, and boxes of school supplies, books, and art supplies. With the help of the Ontario Provincial Police (OPP), they shipped the donations to Sioux Lookout, and the OPP then flew everything to the northern communities. Anglicans who would like to get involved in helping northern communities may contact Betty-Lou at the North-South Partnership for Children at betty-lou.scholey@north-southpartnership.com.

Grant pays for reno to parish hall

St. Mark, Port Hope, has received a grant of \$65,500 from the Ontario Trillium Foundation to make its parish hall more accessible. Over the next year, the funding will be used to renovate the parish hall envelope, washrooms, kitchen, elevator, and entrance, add a driving circle and drop-off at the front of the hall, and add a new accessible parking space.

The parish hall is used by various community groups such as the Scouts, Cubs and Beavers, as well as the Salvation Army Lunch Kitchen, Alcoholics Anonymous and Nicotine Anonymous. Deputy churchwarden Peter Kedwell says that the



Lou Rinaldi, MPP for Northumberland-Quinte West, and Gwen Duck, rector's warden for St. Mark, Port Hope, show off a plaque from the Ontario Trillium Foundation. The church has received a large grant from the foundation for improvements to its parish hall.

renovations will enable the parish hall to "better serve our own programs and those of our outreach activities and community partners."

Group supports kids through tough times

All Saints, Kingsway, has a new support group for children in grades one through six who are

experiencing a significant loss, such as death, divorce, or illness. The group is called Rainbows and is run on a peer-support model by trained volunteers. The program runs Wednesdays, 5 to 6 p.m., until February. For more information, contact Deacon Jennifer Cameron, parish nurse, at 416-233-1125, ext. 6.



SITTING PRETTY

Kids sit in a circle on the lawn during Vacation Bible School organized by the Parish of Churchill and Cookstown in July. This year's Vacation Bible School was run by a travelling team of Anglican youth leaders from CrossTalk Ministries.



ALL SMILES

Members of the Parish of Minden-Kinmount enjoy a meal outdoors on Aug. 18, at a social event organized to bring the three congregations together. "Parishioners of St. Paul's, St. Peter's and St. James' joined together in an atmosphere of 1950s and 1960s music, some very artistic hats, a fun reading and song, hat judging and prize presentation," writes Audrey Heywood, a member of St. Paul, Minden. PHOTO BY PAT BONNELL

SUNDAY, NOV. 20th

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Church stays up late

Musicians, audience enjoy meal at 10 p.m.

BY STUART MANN

IT'S not often that a church is open to the public late on Friday night, but that's what's happening at St. George the Martyr, Parkdale.

The downtown Toronto church is serving a meal at 10 p.m., twice a month, after a concert in the sanctuary. It's a chance for the musicians and audience to enjoy a meal and conversation.

"We're demonstrating the gospel by being hospitable," says the Rev. Simon Bell, incumbent.

The late-night dinner, called Night Church, is one of several initiatives that have breathed new life into the church, which is located just off Queen Street in the city's entertainment district. Attendance at Sunday morning services is rising, and the church has become a magnet for artists.

The idea behind Night Church started when two students of the Mission Shaped Ministry course at Wycliffe College asked Mr. Bell if they could run a quiet, reflective space for people late at night.

The idea was not as far-fetched as it seems. In England, many churches have launched alternative forms of church or safe spaces at night, particularly for young people going to and from nightclubs. "There are loads of people who wouldn't come to a church on Sunday but would at other times of the week," explains



Friends tuck into pancakes and sausages during Night Church at St. George the Martyr, Parkdale. This photo is taken from a video by Matthew Carter, which will be shown at the upcoming Synod.

Mr. Bell.

Mr. Bell and the two students – Graham McCaffrey and Jeff Stone – spent several weeks talking to people on the street and in local coffee shops. They found that most of the people who visited the entertainment district after 8 p.m. came from out of town; they drove or took the train into the city, then went straight home afterwards. A quiet space in a church would not work for this sort of transient crowd.

After learning this, the trio decided to look closer to home. For the past several years, the church has rented space to the Music Gallery, a forum for musicians to play innovative and experimental music. They decided to invite the musicians and audience for dinner after the concerts. "The Music Gallery loved the idea and invited their patrons," said Mr. Bell.

The dinner is held on two Friday nights a month, from 10 p.m. to as late as 1 a.m. The diners sit together at large tables to encourage communal discussion. There can be anywhere from 15 to 60

diners, depending on the music group. The meal is simple – usually pasta – and there is often a theme that is connected to the type of music that was played earlier in the evening. One night, for example, the food was Ethiopian.

The dinner always begins with a word of welcome and the grace. Mr. Bell says the church does not try to hide its Christian faith and the diners are comfortable with that. The conversation often turns to matters of faith. "People are fascinated by faith and want to have a conversation about it in a safe place," he says.

If a worship community grows out of the dinners, he would welcome it. "If people began to explore worship – what it would look like – we would be open to doing that," he says.

Night Church is just one way that St. George's is making connections with the surrounding community. It is also becoming a hub for local artists. It rents out space to Inter-Varsity Christian Fellowship, which holds Bible study sessions for students of the

nearby OCAD University. It has also turned the second floor of its rectory into a residence for five artists who are exploring the relationship between art and faith. The church incorporated the artists' work into its worship last Advent and Lent and plans to do so again this year.

In addition, the church is partnering with World Vision Canada to do a community audit on poverty. "We want to find out who is the neediest of the needy and who is not being served, and we'll work on programs for them," says Mr. Bell. One thing he has already discovered is the need to care for young people who are at risk of falling into drug addiction and prostitution.

Mr. Bell started at the church last year and says that the experience has "stretched" him. "Not a day goes by when I'm not challenged by something," he says with a laugh. But he admits he wouldn't want to be anywhere else. "I look forward to going to the church every day because it's so different and challenging."

Synod explores fragile earth

BY STAFF

THE upcoming Synod on Nov. 25-26 will be offering something familiar and something new. The Synod will be returning to the Doubletree Hilton hotel in Etobicoke and will include business sessions, but it will also feature videos about fresh expressions of church, a reflection on the Our Faith-Our Hope campaign, and workshops on caring for creation.

The theme of the Synod will be "Celebrating this fragile earth: growing communities of hope and compassion" and will feature a keynote address by Dr. Stephen Scharper, associate professor with the Centre for Environment at the University of Toronto. There will be nine related workshops, including "Earth education for the next generation: greening our Sunday Schools," "Is there a legitimate green reading of the Bible?" and "Advocacy at a time of climate crisis: what is our Christian calling?" There will also be a movie about environmental issues, followed by table discussion.

Following up on the work of the previous two regular sessions of Synod, there will be a video that shows fresh expressions of church in the diocese. There will also be a presentation on the diocese's Our Faith-Our Hope: Re-Imagine Church campaign, which Archbishop Colin Johnson identified as a priority at the 2007 Synod.

This year's Synod will include motions on the diocese's financial statements, the diocese's plans and priorities for the next two years, and the parish assessment rate. There will be elections for General and Provincial Synods. Archbishop Johnson will deliver his charge near the beginning of Synod and will provide a reflection at the end of it.

The length of the Synod will be shorter this year. Unlike the two previous regular sessions of Synod, which started on the Thursday night, this Synod will start on the Friday morning. This change will reduce the cost of Synod and make it less time-consuming for Synod members, particularly those from out of town.

For more information about the Synod, including registration for Synod members, visit the diocese's website, www.toronto.anglican.ca.

BRIEFLY

Artwork gives walkway new look

The Bridge, a ministry to prisoners that is supported by Faith-Works, is involved in a project to beautify the Trueman Street overpass in Brampton, which has been defaced by graffiti over the years. The concrete walkway has been cleaned up and covered with spray-painted murals that depict images and messages of peace, nature and community.

Garry Glowacki, executive director of The Bridge, said the artwork is a colourful reminder of a positive community. "The purpose of the project is not just to make things brighter and cleaned up," he said. "It's also about getting rid of apathy and empowering the community."

Dozens of volunteers turned up on Sept. 23 to help with clean-up efforts. Two local graffiti artists, Kedre Brown and Jessey Pacho, who are involved in anti-crime and anti-violence activities, were asked by Mr. Glowacki to do the murals. He's hoping that vandals who defaced the walkway will leave it alone in respect for the new artwork.

Conference focuses on children's ministry

The Centre for Excellence in Christian Education presents a "Children's Ministry Leadership Conference," on Nov. 5, from 8:45 a.m. until 3:30 p.m., at St. John, York Mills. This will be a day of fellowship, learning and network-building for those who work in children's ministry. The cost is \$25, which includes lunch. Childcare is available. For more information, contact ckeating@stjohnsyorkmills.com.



Garry Glowacki of The Bridge, left, stands with graffiti artists Jessey Pacho, centre, and Kedre Brown in front of one of the new murals.

Clarification

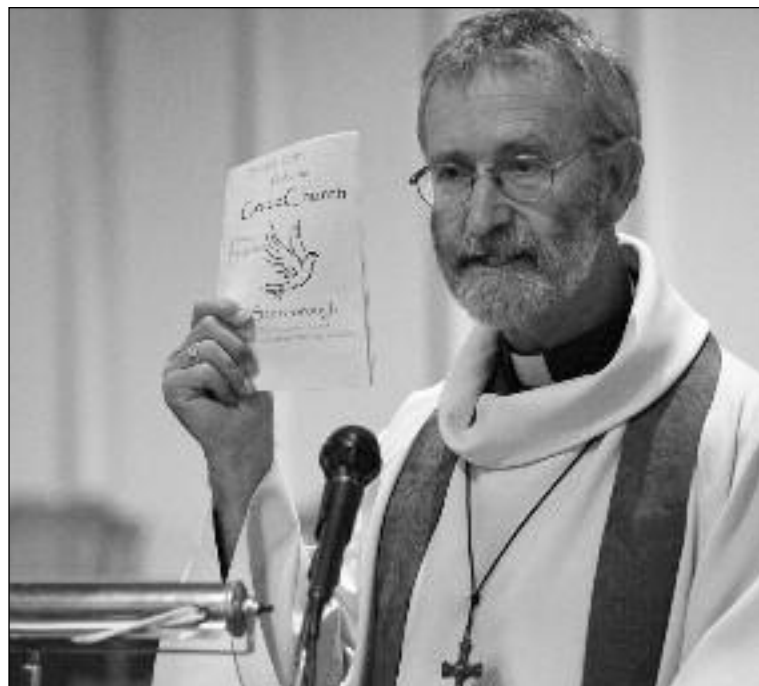
The course "Re-imagining church: shaped for mission," referred to in the September issue

of *The Anglican*, is a resource of Fresh Expressions Canada, an initiative of the Institute of Evangelism at Wycliffe College.

ADVERTISING DEADLINE
Nov 1 for Dec 2011 issue



Four processional crosses are brought in at the start of Grace Church in Scarborough's first service. At right, the Rev. David Howells speaks to the congregation. Bottom right, the morning ended with a sumptuous potluck lunch. PHOTOS BY MICHAEL HUDSON



Scarborough church holds first service

Big turnout shows support for new parish

BY STUART MANN

WHEN the Rev. David Howells asked the congregation of the new Grace Church in Scarborough if they were willing to support the new leadership team, they answered with a resounding, "We will."

It was a moment Mr. Howells will never forget. "I thought, 'Wow, this is a church.'"

The service on Oct. 2 was a his-

toric moment in the life of the diocese. Four churches in south Scarborough—St. Crispin's, Epiphany, St. George and St. Giles—have voted to join together and create a new church called Grace Church in Scarborough.

The new church will be built at 700 Kennedy Road, site of the current Church of the Epiphany. In the meantime, the congregation is worshipping at St. Giles.

About 178 people attended the

inaugural service, filling the narthex and the balcony in a show of support for the new parish. "It was tremendous," said Mr. Howells. "We ran out of chairs and bulletins. We were completely overwhelmed by the response."

Not only did the congregation come from the four former churches, but so did many elements of the service: there were four processional crosses, four of-

fertory plates, four lectern Bibles, four chalices and even four candlesticks. The choir, servers, readers and clergy included members of the four former churches. "It was startling to see everyone together," said Mr. Howells.

As for the future, he hopes that the church will forge a new identity out of its different parts. Many in the congregation come from different Anglican tradi-

tions. "The challenge will be, how do we draw out the authentic Christian core and recast that? If Grace Church only becomes a bigger version of the four former churches, it will diminish."

He is confident that the new parish will avoid that pitfall. "The overall vote across the four churches was 80 per cent (in favour of amalgamation), so that expresses a will and a vision to be something new."

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Toronto opens first hospice for children

ON a bright September afternoon, supporters and friends of the Philip Aziz Centre witnessed the ground-breaking ceremony for Emily's House, Toronto's first children's hospice and one of only six in Canada. The hospice will be built in the city's east end at the former Governor's House, once home to the head of the old Don Jail and his family.

The Philip Aziz Centre is a non-profit, home hospice program that provides practical, physical, emotional and spiritual support for people living with cancer, HIV/AIDS and other life-limiting illnesses. The centre receives financial support from FaithWorks

for its spiritual care services.

Emily's House will be a 10-bed facility that will offer compassionate and comprehensive paediatric palliative care services to children and their families across Ontario.

At the groundbreaking, Dr. Adam Rapoport, medical director of the Palliative and Bereavement Care Service at the Hospital for Sick Children, praised the establishment of Emily's House, saying, "Your hospice will offer a tranquil atmosphere and security for kids and their families when the home or hospital may be impractical."

The new hospice is named in

honour of 18-year-old Emily Yeskoo, a young woman who was diagnosed with a rare disease known as metachromatic leukodystrophy (MLD), when she was just 10 years old. Now bed-ridden and unable to speak, Emily has far outlived her doctors' expectations. Despite challenging circumstances, she continues to enjoy each day with the support of her family, caregivers and the Philip Aziz Centre. Emily and her family attended the groundbreaking ceremony, and her sister, Madeleine, helped to turn the sod for the new facility. Emily's House is expected to open in late 2012.

Visit our web site at www.toronto.anglican.ca

College plans celebrations for chapel

Landmark turns 100

WHEN Wycliffe College celebrates the centenary of its Founders' Chapel on Nov. 16, the Anglican Church of Canada's largest theological community will be giving thanks for the more than 26,000 acts of worship that make this chapel one of the most active Anglican churches in Canada.

Built as part of a massive expansion to keep pace with the rapid growth Wycliffe was enjoying at the start of the 20th century, the chapel was the gift of a single donor, Margaret Lewis Gooderham, who paid for it with a single cheque and named it in honour of the 36 men and five women who had founded the college in 1877.

The building and consecration of Founders' Chapel will be marked a century later by an afternoon of celebration. Events will begin first in Sheraton Hall with the annual meeting of the college, chaired by Principal George Sumner. This will include a historical presentation titled "100 Years of Inspiration" by the Rev. Canon Dr. Reginald Stackhouse, principal emeritus and research professor. Director of Development Rob Henderson will also address the meeting on Wycliffe's present strengths and future prospects.

The community will then adjourn to the chapel for a Eucharistic service of thanksgiving. Bishop Peter Mason, Wycliffe's seventh principal, will preside, and the Rev. Dr. Leonard Griffith, former professor of homiletics, will preach the sermon. Archbishop Colin Johnson will re-dedicate the chapel just as Archbishop James Sweeney had consecrated it in

1911. The Ven. Robert Dann, a fellow and alumnus of the college, will offer the closing prayers. The centenary celebration will conclude with a reception in Leonard Hall, an occasion of fellowship for alumni and friends of Wycliffe.

Intended primarily as a place of daily prayer for faculty and students, Founders' Chapel has also housed ordinations, confirmations, baptisms, weddings and funerals, as well as Sunday services by congregations until they had churches of their own. But this place of worship is striking for the way its brilliantly crafted windows proclaim the two-sided ministry of the college. The windows on the east side of the chapel affirm the Bible's message, while the windows on the west side depict that message being proclaimed throughout Canada and the world.

One of seven churches on the St. George campus of Canada's

largest university, the Founders' Chapel's ministry has offered, in the midst of all the questions and realities professors and students probe at the University of Toronto, a witness to God's grace through daily worship and service.

This article was submitted by Wycliffe College.



The Rev. Annette Brownlee leads a service at Founders' Chapel, Wycliffe College. PHOTOS BY MICHAEL HUDSON



Founders' Chapel, shown from the outside, was the gift of a single donor, Margaret Lewis Gooderham.



A window in the chapel commemorates Bishop George Mountain of Montreal, who journeyed more than 3,600 miles by canoe to the Canadian northwest in 1844.

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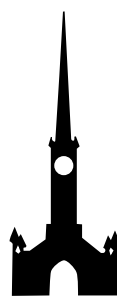
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Bill Bickle leads the NCD workshop at St. Paul, Newmarket. PHOTO BY MICHAEL HUDSON

NCD workshop a first

BY STUART MANN

ABOUT 90 people attended a workshop on Natural Church Development (NCD) at St. Paul, Newmarket on Sept. 27. Bill Bickle, NCD's national partner and a member of St. John the Evangelist, Port Hope, was the speaker.

The size of the audience reflects the popularity of NCD. About 100 churches in the diocese are using NCD's tools, processes and resources to measure and improve their health and deepen their spiritual connection.

"NCD has become one of the foundations of how the diocese works," says Mr. Bickle. "If a church knows its strengths and weaknesses, it's more self-aware. It can actually say and live into, 'We're working on our stuff,'" making it more appealing to those both inside and outside the church.

It was the first area-wide NCD event of its kind in the diocese and Mr. Bickle says he would be happy to do something similar for another episcopal area.

At the workshop in Newmarket, Mr. Bickle focussed on NCD's "Trinitarian Compass," which is made up of the three revelations of God—Creator, Redeemer and Sanctifier. Each revelation is represented by a colour—green for the Creator, red for the Redeemer and blue for the Sanctifier. A person's personal characteristics determine which revelation or colour they identify with. By achieving a balance in all three areas, a person can move closer to the centre, or God.

"It's all about reflecting God's light more fully," says Mr. Bickle.

He says the Trinitarian Compass can also be used when a parish is gauging the health of eight "quality characteristics" of

church life: leadership, ministry, spirituality, structures, worship, small groups, evangelism and relationships.

Churches use NCD surveys to determine the health of each characteristic, from weakest to strongest, and then use tools and resources to remove barriers to growth in the weak areas. "Our role is to leverage the church's strengths to get the environmental factors right and in balance for the organism to grow, and God does the growing," he says.

Christian Schwarz, the founder of NCD, will be leading workshops on community building and leadership at St. John, York Mills, on May 11, 2012. For more information on NCD and the workshops, contact Mr. Bickle at 905-753-2420 or email ncd@fordelm.com. Information can also be obtained on the NCD Canada website, www.ncdcanada.com.

Durban needs our prayers

BY THE REV. STEPHEN DRAKEFORD

As the diocese focuses on the upcoming Synod, we are beginning to hear about the United Nations climate conference that will take place in Durban, South Africa from Nov. 28 to Dec. 9. Two years ago, we heard much about the Copenhagen conference, and woke up to the reality of Canada's abysmal record on carbon emissions. What are these climate conferences and why are they important? As ordinary Canadians, it's hard to know what to think when conflicting stories are reported. As Christians, it is hard to know exactly what to pray for!

Annual UN conferences on the environment and development began with the Earth Summit, held in Rio de Janeiro in 1992. The work of Rio reached fruition in 1997 in Kyoto, Japan, with the now much-publicized Kyoto Accord.

Canadians, along with 55 industrialized nations, agreed to reduce emissions to six per cent below 1990 levels by 2012. Since our emissions had been rising from 1990 to 1997, it would have meant actually reducing emissions by about 15 to 17 per cent. By the time the Chretien government ratified the Kyoto Protocol in 2002, Canadian emissions had continued to rise; we would now need to reduce emissions by over 20 per cent to reach the original target. At the next election, the Harper government took over and quickly decided not to try. Our emissions have continued to rise, especially with the Alberta tar sands development. So we would now need to reduce our emissions over 30 per cent to meet a target set back in 1997. One can understand this is a challenge.

Joe Gunn writes, "Much to our shame, Ottawa is the only jurisdiction that ratified the Kyoto Protocol and then later announced that our responsibilities would not be honoured. As yet, the federal government has no workable plan to allow our country to meet internationally approved targets to reduce greenhouse gases." On Dec. 9, 2009, at the Copenhagen conference, Canada received the "Fossil" award for having the worst stance on emission control. In fact, Canada has no stance.

Canada's "Fossil" award stands in marked contrast to our biblical, theological and ecumenical position. God's very first command to humanity in Genesis 1 was to care for cre-

ation. In a recent statement by the 2010 World Religion Summit of Interfaith Leaders in the G8 Nations, our theology stands in marked contrast with Canada's performance:

"The Earth, our home, is a gift from the Creator. Our faith traditions call us to relationships of mutual care and nurture between people and ecosystems. Faith communities see the environment through a lens of life on the planet as a unified whole, not unlike the cells of a body, infinitely differentiated in form and function yet deeply interdependent. In this framework, industrialized countries have caused a disproportionate amount of environmental damage. The strategy of promoting endless development and high consumption lifestyles must be challenged. The roots of this crisis are spiritual and moral."

At our upcoming Synod, the Rev. Canon John Hill will be leading a workshop on how we can intelligently pray for creation in this time of global climate change. I encourage our churches to not only pray intelligently for creation but also for the UN conference in Durban. The Diocesan Environmental Working Group suggests that informed prayer would include a petition for a softening of the Harper government's jettisoning of global climate change concerns. We pray that the PMO would wake up to the fact that global climate change is more than an economic issue: it is a human and creation issue. As we pray for the Durban conference, we should pray too that a new accord be reached (the Kyoto Accord concludes in 2012) and global leaders not just look after their own nations' interest but the interests of all humanity and creation.

Finally, the Diocesan Environmental Working Group is suggesting that prayer must be linked to action, and we encourage congregations to not only green their buildings and practices but that individuals consume less and live as if our lifestyle choices matter. Simple things like writing our MPs, mobilizing our outreach committees to incorporate climate care, protesting and marching must now, necessarily, become part of our Christian witness.

The Rev. Stephen Drakeford is chair of the Diocesan Environmental Working Group. For more information, visit the diocese's website, www.toronto.anglican.ca.

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Anglicans active during election

Housing, poverty major concerns

BY MURRAY MACADAM

AS Ontario's election date of Oct. 6 approached, a number of Anglicans and parishes ramped up their efforts to make sure that housing and poverty issues were raised during the campaign.

Bishop Philip Poole addressed a rally outside St. James Cathedral on Sept. 15 to launch a campaign called Poverty Free Ontario, a non-partisan effort to urge all parties and electoral candidates to make a commitment to end poverty in Ontario during this decade. The event was organized by the Interfaith Social Assistance Reform Coalition, which includes the Anglican Church and the Social Policy Network of Ontario.

"Elections are opportunities for citizens to reflect on the kind of province we want to live in," said Bishop Poole. "What kind of people are we and how do we want to treat the most vulnerable among us? It is appalling to see increasing numbers of people on the streets of every major city."

The bishop affirmed key goals of the Poverty Free Ontario campaign, including an immediate



Bishop Philip Poole speaks at a Poverty Free Ontario rally outside St. James Cathedral. PHOTO BY MICHAEL HUDSON

\$100 per month Healthy Food Supplement for people on social assistance, social assistance rate hikes, and an increase in the minimum wage to \$11 per hour, from the current \$10.25.

Muslim and Jewish leaders affirmed how people of diverse faiths are united by a common concern about poverty and a belief that governments must do more in response. "We come at

this not from a sense of charity, but a sense of justice," said Myer Siemiatycki, president of a Jewish congregation. After reading the Isaiah 58 passage that urges freedom for the oppressed, he said "that's a hell of a political platform," as the crowd applauded.

Rene Adams, a community advocate at Toronto's Christian Resource Centre who has lived in

poverty herself, told the crowd: "Band-Aids are not the answer. Foodbanks are not the answer. What people in poverty want is to move on in their lives."

About 20 Anglicans from a dozen parishes attended the rally. David Taylor, an accountant and a member of Grace Church, Markham, said Ontario's growing gap between the rich and poor led him to take part. "We seem to be

focussed on cutting taxes and not on the people who fall through the cracks when we cut social programs," he said.

"The Gospel is very clear that we have to be concerned about those on the margins," added the Rev. Lucy Reid, incumbent of St. Aidan, Toronto.

The rally was one of 15 that took place across Ontario to launch the Poverty Free Ontario campaign. Ted Glover from St. George, Oshawa, invited 36 people, including the mayor of Oshawa, to a prayer vigil about poverty at his parish on Sept. 15, to launch the campaign there.

Many other Anglicans also raised poverty and housing issues during the election campaign. Ruth Schembri, a member of All Saints, Kingsway, helped at an all-candidates meeting in Etobicoke, working with an ecumenical committee. An all-candidates meeting held in August, organized by Scott Riley of St. Martin, Bay Ridges in Pickering, drew 45 people. Sue Ann Elite from St. Barnabas, Toronto, led a community delegation that met with local MPP Peter Tabuns on Sept. 15 to urge him and his party to develop a stronger anti-poverty stance. More than 15 parishes erected lawn signs that said, "We're voting for a poverty-free Ontario."

More than a million people in Ontario—one person in eight—lives in poverty, and 400,000 must rely on foodbank handouts.

Toronto hosts convention for crèche fans

BY CAROLYN PURDEN

THE general public will have a chance to see some beautiful crèches this November, when the American branch of Friends of the Crèche holds its convention in Toronto.

The crèche, which dates back to the 13th century, is a representation of the nativity scene that was originally made for churches, royalty and the wealthy. Some crèches were elaborate works of art, containing hundreds of sculpted figures, but in the early 20th century, these sets began to be broken up and the figures sold.

Friends of the Crèche was established to preserve, promote and develop understanding about the crèche and exists today in 19 countries. Nancy Mallett, the volunteer archivist and museum curator at St. James Cathedral, has

been planning the convention for the past four years. It takes place Nov. 10-12 at the Fairmont Royal York Hotel, and there will be several opportunities for the general public to participate.

At 7 p.m. on Nov. 10, prior to the official opening of the convention, there will be an ecumenical service at the cathedral. Music will be provided by three Coptic deacons, St. Michael's choir school and St. James' choristers.

The public will also be able to see three nativity plays from the mediaeval Chester Cycle that will be performed at the cathedral on Saturday afternoon and evening, Nov. 12. For more information, please contact Nancy Mallett at 416-364-7865, ext. 233, or archives@stjamescathedral.on.ca.

On Saturday, the public will have a limited opportunity to see the crèche exhibits in the ball-



Nativity scenes from around the world will be on display at the crèche convention in Toronto. PHOTO BY MICHAEL HUDSON

room of the Royal York and attend a vendors market. Timed tickets are \$5 for adults. Children under the age of 14 are free, but must be accompanied by an adult, who can accompany no more than three children. Ticket information can be found at www.st-jamescathedral.on.ca.

"People will only be admitted for the time the ticket says," Ms. Mallett explains. "That will be very strictly enforced because the crèches are fragile and we can't

have the room too crowded."

Among the many crèches on display will be a three-figure nativity scene, lent to the convention by the Roman Catholic Church. Made in China, the three-foot high ceramic figures are wearing traditional Chinese dress.

There will be an Inuit crèche carved out of walrus tusk, one from Zimbabwe made out of serpentine stone, and an elaborate crèche from Guyana made from

tree resin. Photographs depict paper crèches that were made in Germany during the Second World War and sent to German soldiers on the Russian front.

A Quebec crèche with about 25 moulded figures shows local and folkloric figures, such as wood cutters and a fiddler, as well as historic figures such as Jacques Cartier and Samuel de Champlain.

In addition to the displays, there will be 14 vendors selling crèches to the public on Saturday morning. Among them will be a Huron mother and daughter who will be making and selling corn husk figures.

To date, 163 people have registered for the convention, coming from six provinces, 27 states, Germany and the Netherlands.

A major focus during the convention sessions will be the crèche in Canadian aboriginal communities. A panel of speakers, including Anglican indigenous bishop Mark MacDonald, will discuss the role and use of the crèche since its first introduction to aboriginal communities in the 17th century.

Other sessions will examine Canadian immigrants and their crèche traditions and depictions of the crèche in Toronto's stained glass windows.

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LOOKING AHEAD

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

Services

NOV. 1 – All Saints Evensong at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m., followed by light supper at 6:30 p.m. From 7 to 8 p.m., the Rev. David Burrows will lead a multimedia feature on the King James Bible or Authorised Version, commissioned by James I and published in 1611. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

NOV. 1 – St. Thomas, Huron Street, in Toronto, invites all to the Feast of All Saints, with said Eucharist at 7:30 a.m. and 12:15 p.m.; procession and solemn Eucharist at 6:15 p.m. (Choral music by Victoria). The church is located at 383 Huron St., Toronto. Call 416-979-2323 or www.stthomas.on.ca.

NOV. 2 – St. Thomas, Huron Street, in Toronto, invites all to an All Souls' Requiem, with said Eucharist at 7:30 a.m. and 12:15 p.m.; solemn requiem at 6:15 p.m. (choral music, Requiem by Maurice Duruflé). Call 416-979-2323 or visit www.stthomas.on.ca.

NOV. 5 – Ascension, Don Mills, 33 Overland Dr., invites all to a special Eucharist, Fauré Requiem for All Souls, at 4 p.m. Experience the beauty of the music while remembering loved ones. Participants are invited to bring treasured photos to place on the table of remembrance during the service. A wine and cheese reception will follow. For more information, call 416-444-8881, email ascension@ca.inter.net or visit www.ascensiontoronto.ca.

NOV. 13, 27 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Nov. 13: Colleen Allen Trio – Colleen (saxophone), George Koller (bass), Rob Piltch (guitar); Nov. 27: Mark Eisenman Quintet – Mark (piano), Steve Wallace (bass), John MacLeod (trumpet), Pat LaBarbera (saxophone), John Sumner (drums). Call 416-920-5211 or www.christchurchdeerpark.org.

NOV. 13, 27 – Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Nov. 13, Jorge Lopez Trio; Nov. 27, Mike Murley Quartet. Call 416-247-5181.

NOV. 26 – Propitiation, a fellowship of gay and lesbian Anglicans and their friends who prefer the Book of Common Prayer, will hold a meeting at 7:30 p.m., with said evening prayer, followed by light refreshments (pot luck) and discussion. The location is 34 Little Norway Cresc., Unit 117 (Bathurst and Queen's Quay), in Toronto. For more information, call Peter Iveson at 416-977-4359.

NOV. 27 – The Church of the Advent, 40 Pritchard Ave., Toronto, is celebrating its 100th anniversary with a special Advent Sunday Service at 10:30 a.m. Primate Fred Hiltz will be the presiding celebrant and preacher. For infor-

mation and gala tickets, call 416-241-8293 or 416-767-4248.

NOV. 27 – Advent Choral Evensong at St. Olave, Swansea, 360 Windermere Ave., at 4 p.m., with St. Olave's Choir and organist Tim Showalter. Followed by Christmas cake and a talk by Douglas Cowling about Christmas music in 18th century Canada. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

NOV. 27 – St. Paul, Lindsay, invites all to a service at 10 a.m., followed by a farewell reception, as part of "Homecoming Weekend" celebrating the church's 175th anniversary. The Rt. Rev. Susan Moxley, Diocesan Bishop of the Diocese of Nova Scotia and Prince Edward Island, will be the special guest. For more information, visit www.st-pauls-lindsay.ca.

NOV. 27 – St. Thomas, Huron Street, Toronto, invites all to Solemn Evensong, Advent Procession & Devotions at 7 p.m., featuring choral music by Palestina, Holst, Bairstow, Britten and more. Call 416-979-2323 or visit www.stthomas.on.ca.

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

Social

NOV. 25-27 – "Homecoming Weekend" at St. Paul, Lindsay, 45 Russell St. W., to complete the church's year-long 175th anniversary celebration. Nov. 25: wine and cheese reception; Christmas tree lighting and Advent Evensong. Nov. 26: Servers' breakfast; continued registration; afternoon fashion show; evening dinner and silent auction. Nov. 27: Service and farewell reception, with special guest, the Rt. Rev. Susan Moxley, Diocesan Bishop of the Diocese of Nova Scotia and Prince Edward Island. For more information, visit www.st-pauls-lindsay.ca.

NOV. 26 – The Church of the Advent, 40 Pritchard Ave., Toronto, is celebrating its 100th anniversary with a gala dinner at the Lambton Golf & Country Club. The reception starts at 6 p.m., with dinner at 7 p.m. For information and gala tickets, call 416-241-8293 or 416-767-4248.

Educational

NOV. 2 – Grace Church on-the-Hill in Toronto invites all to a talk by Susanna Kokkonen, director of Christian Friends of Yad Vashem, at 7:30 p.m. The presentation is titled "On Christian Responsibility for the Holocaust". For more information, contact Bryan Beauchamp at 416-926-9438 or bryan.beauchamp@sympatico.ca.

NOV. 5 – The Centre for Excellence in Christian Education presents a "Children's Ministry Lead-

ership Conference," at St. John, York Mills, from 8:45 a.m. until 3:30 p.m. This will be a day of fellowship, learning and network-building for those who work in children's ministry. The cost is \$25, which includes lunch. Child-care is available. For more information or to register, contact ckeating@stjohnsyorkmills.com.

NOV. 5 – St. Thomas, Huron Street, will welcome Torrance Kirby, Professor of Ecclesiastical History at McGill University, who will present on Richard Hooker's Theology of Prayer: The Mediation of the True and the Good by Means of the Beautiful. The event takes place from 10:30 a.m. until 2:30 p.m. The registration fee of \$20 includes lunch & materials. To register, email saintthomas@rogers.com. For more information, visit www.stthomas.on.ca.

NOV. 6, 13, 20 – St. Clement, Eglinton, 70 St. Clements Ave., Toronto, continues its fall Forty Minute Forum series, Sunday mornings from 10:10 to 10:50 a.m. in the Canon Nicholson Hall. On Nov. 6, Gelber Prize-winning author and historian Shelagh Grant from Trent University will speak on Myths and Realities of Canadian Arctic Sovereignty. On Nov. 13, Janet Carding, Director and CEO of the Royal Ontario Museum, describes her challenge in Leading the ROM into its Centenary. The fall series concludes on Nov. 20 with former CBC Television News senior correspondent Brian Stewart addressing the topic Inside the Vortex: Media in Time of Crisis. All events in the series are free, and everyone is welcome. For further details, visit www.stclements-church.org or call 416-483-6664.

Sales

NOV. 5 – St. Martin, Courtice, will hold its annual bazaar from 9 a.m. until 2 p.m. on the lower level of Whitecliffe Terrace Retirement Residence, 1469 Highway #2, Courtice (just east of Oshawa border). Crafts, bake sale, Christmas decorations, treasure table and vendors. Lunch will be served.

NOV. 5 – Christmas Bazaar at St. Barnabas, Chester, 361 Danforth Ave. (near Chester subway), Toronto, from 11 a.m. to 3 p.m. Artisan jams, jellies and baked goods, innovative craft offerings, books, jewellery, handmade toys, and new and gently used items in the Upper Hall (entrance off Hampton Ave.). St. Barney's Diner in the Reception Hall, with sandwiches, soup, beverages and homemade desserts. For more information, contact 416-463-1344 or visit www.stbarnabas-toronto.com.

NOV. 5 – A "Faire" to Remember, a unique craft sale and bazaar, at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, 10 a.m. to 2 p.m. Get a head start on your Christmas shopping: knitted and sewn goods, baking, preserves, Christmas crafts and angel decorations, jewellery, woodwork, plants, a silent auction, food, music, and more. Free admission. Donations of non-perishable food for the Deacon's Cupboard food bank are welcome.

NOV. 5 – Christmas Bazaar at the Church of Our Saviour, 1 Laurentide Dr., Don Mills, from 10 a.m. to 1 p.m. Baking, jams, preserves,

soups, knitted items and crafts, jewellery, gingerbread house raffle and elegant hostess baskets raffle. Call 416-385-1805 (church) or 416-449-3878.

NOV. 5 – Christmas Bazaar at St. Nicholas, Birch Cliff, 1512 Kingston Rd. (east of Warden), from 12 until 3 p.m. Shop for crafts and Christmas decorations, "lavender and lace," baked goods, candies and preserves, books, attic treasures and much more. Lunch available. Call 416-691-0449 or visit www.stnicholasbirchcliff.com.

NOV. 5 – Snowflake Bazaar at St. John, Bowmanville, from 10 a.m. to 2 p.m. Lunch room, silent auction, bake sale, handmade crafts & knits, attic treasurers, Christmas store and fair-trade products. For more information, call 905-623-2460.

NOV. 12 – St. Clement, Eglinton, will hold its annual Christmas Fair from 11 a.m. to 2 p.m. Home baking, Christmas books, gifts, jewellery, accessories, attic treasures and collectibles, jams & jellies, knitting, quilt raffle, tombola game, children's fair, photos with Santa and much more. For more information, call 416-483-6664.

NOV. 12 – St. Mary, Richmond Hill, 10030 Yonge St., invites you to its Christmas Bazaar from 10 a.m. to 2 p.m. The bazaar features baked goods, Christmas Decor, knitting table, a raffle, jams and jellies, White Elephant, books and puzzles and a deli table. After your shopping, stop by the Gingerbread Cafe for coffee/tea and muffins, coffee cakes and cookies. For more info, call 905-884-2227.

NOV. 12 – St. John, Craighurst, Hwy. 93, will host a "Christmas in November" Bazaar. Artisanal works, decorations, crafts and gourmet Christmas foods will be available from 9 a.m. until noon. Come out for some early Christmas shopping or a cup of tea. Call 705-721-9722.

NOV. 12 – St. Peter, Cobourg will hold its Annual Bazaar and Tea, between 10 a.m. and 1:30 p.m. One-of-a-kind gifts, leather and linen, baking, children's and Christmas books, hand-knitting, white elephant and new this year, silent talent auction. Lunch for \$5, small children free. Call 905-372-3442.

NOV. 12 – Christmas Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, 11 a.m. to 2 p.m. Featuring Ted's Art Gallery, boutique, church calendars, crafts, home baking, cheese, electrical items, knitting, jewellery, kitchen items, paperback books, odds and ends, quilt raffle, sewing, silent auction, toys, gift basket raffles, treasures and luncheon. For more information, call 416-485-0329.

NOV. 12 – Holly Berry Fair at St. Luke, East York, 904 Coxwell Ave. at Cosburn, 9:30 a.m. to 2:30 p.m. Tea room, crafts, knitted goods, baking, quilt raffle, books, Christmas items, pre-owned treasures and much more. Call 416-421-6878, ext. 21.

NOV. 12 – Grace Church, Markham, will hold its annual Gingerbread Bazaar and Luncheon from 9 a.m. to 2 p.m. Antiques and collectibles, baking, coffee time, crafts, knitting, new and nearly new, plants, preserves, sewing, surprise packages and grab bags. Lunch will be served. Call 905-294-3184.

NOV. 12 – Big Bazaar at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Willowdale, from 10 a.m. to 2 p.m. Gold party, books, baking, silent auction, vintage, jewellery, live music, buffet luncheon and more. Recession prices and no taxes. Call 416-494-7020.

NOV. 12 – St. Peter, Churchill, will host its annual Christmas Bazaar from 9 a.m. until 3 p.m. at the Stroud Arena Banquet Hall, 7883 Yonge St. Hand crafts, raffles, silent auction, quilt tickets, and lunch area. If you would like a table, contact bazaar coordinator Carolyn Alksnis, at 705-458-0748 or calksnis@rogers.com.

NOV. 12 – St. James the Apostle, Brampton, 3 Cathedral Rd., will hold its Holly Bazaar from 10 a.m. until 2 p.m. Lunch room featuring home-made soups, a silent auction, 25-30 vendors, a penny auction, candy house raffle, surprise package table, a members' craft table, and bake table. Call 905-451-7711.

NOV. 12 – Christ Church, Brampton, is holding its Christmas Tree Bazaar from 10 a.m. to 2 p.m. Join in for a little shopping and a light lunch at 4 Elizabeth St. N. in downtown Brampton. For more information, call the parish office at 905-451-6649 or email christchurch-brampton@bellnet.ca.

NOV. 12 – Christmas Market at St. Olave, Swansea, 360 Windermere Ave., Toronto, from 10 a.m. until 1:30 p.m. Luncheon, silent auction, raffles, home baking, gift items, Christmas crafts, treasures, toys, books, white elephant sale, bottle table, and more. For more information, call 416-769-5686 or visit www.stolaves.ca.

NOV. 19 – The Church of the Resurrection, 1100 Woodbine Ave., Toronto, invites all to its Holly Bazaar, from 10 a.m. until 2 p.m. Home baking, jams & preserves, Victorian Room (linens, lace & fine china), hand-knitted baby sets, books, tea room. For more information, call 416-425-8383.

NOV. 19 – The Spirit of Christmas Bazaar at St. Paul on-the-Hill in Pickering from 9 a.m. to 2 p.m. Crafts, baking and preserves table, silent auction, lunch room and lots more. Call 905-839-7909.

NOV. 19 – The Belles of St. Timothy, Agincourt, are ringing in a Centennial (1911-2011) Christmas from 10 a.m. until 2 p.m. Unique crafts, preserves, festive baking, glass/brass, knitted items, jewellery and fashion accessories. Free admission. Lunch tickets are \$10, available at the door. For more information, call 416-293-5711 or 905-472-5855.

NOV. 19 – Christmas Bazaar at Christ the King, Etobicoke, from 9 a.m. until 12 p.m. Crafts, jewellery, baking, deli table, Christmas decorations, silent auction for sport events and dinners. Call 416-621-3630.

NOV. 19 – Holy Trinity, Thornhill, 140 Brooke St., will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. A selection of handmade gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 905-889-5931.

NOV. 19 – St. Timothy, North Toronto, 100 Old Orchard Grove, invites everyone to its Christmas Kitchen, from 10 a.m. until 1:30 p.m. Silent auction, home baking,

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EVENTS

THE THREE CANTORS IN CONCERT Nov. 16 ~ 7:00 pm. St. George's Anglican Church (Pickering Village), 77 Randall Drive, Ajax. Admission \$25. An evening of wonderful music, humour, energy and faith followed by a reception. Proceeds to benefit the Primate's World Relief and Development Fund. For information or tickets, call 905-683-7981 or stgeorges@bellnet.ca

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Year ends with Christ as king

One of my favourite Christian symbols is the "Christus Rex." This is the image of Christ on the cross wearing his royal, priestly robes, reminding us that Jesus reigns from the cross as king. As a member of the graduating class at Huron College many years ago, I received a Christus Rex from the late Bishop Arthur Brown. He was the rector of St. John, Sandwich, near Windsor, Ont. His parish had produced a number of these crosses, which were replicas of the altar cross from that historic mother-church of the Diocese of Huron. It is a wonderful symbol, reminding us that Jesus reigns in our lives.

The four Gospels emphasize that Jesus reigns from the cross. They are primarily "passion" documents, climaxing with the walk along the Via Dolorosa on Good Friday, a royal procession leading to Jesus' enthronement on the cross. This kingship of Jesus was especially evident in Matthew's Gospel, which has been our Gospel of choice for this past church year.

The church year ends with the festival of Christ the King or the Reign of Christ, which will be held this year on Nov. 20. The Christus Rex is the major symbol for that Sunday. It is very fitting to end the Christian year on this note of kingship, in which we see that Jesus is Lord.

The Gospel reading for Christ the King Sunday will be Matthew 25:31-46. In this account, Matthew has been talking about "end times," or eschatology, as he brings the teachings of Jesus to a conclusion. This passage is part of the apocalyptic message of Jesus, about judgment and salvation at the end of the age.

To understand this passage, we need to look briefly at the Jewish apocalyptic teaching during the last two centuries before the Common Era. In this theological worldview, they saw the world as comprised of good and evil. The age in which they lived was evil but it would soon come to an end, when the Son of Man would come in a great cosmic event to judge the world. The ruling powers of evil would be destroyed and the righteous would be gathered together with the Messiah to reign in the Golden Age of God. This worldview helped the ancient people cope with the hardships and wretchedness which had been their lot for the past several centuries. This is a rather simplistic view of apocalyptic theology,

which formed the background to Jesus' teaching in this Gospel story.

The account in Matthew begins, "When the Son of Man comes in his glory ... All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats" (Matthew 25:31-32 NRSV). The poor, much maligned goats didn't have a chance. I am not sure why the sheep are the good guys!

As Jesus separated the sheep from the goats, he reminded them that the righteous sheep had responded in love by reaching out to those in need. "When I was hungry you gave me food. When I was thirsty you gave me drink. I was naked and you clothed me, sick or in prison and you visited me." When they asked, "How did we reach out to you in love?" Jesus answered them, "Whatever you did for the least who are members of my family, you did it to me" (Matthew 25:40). Note that the righteous didn't realize they were being saved by their actions; to reach out to those in need was part of their very nature.

As we read this story, Jesus is reminding us today that we too should be concerned with the needy and the oppressed. Have we lived our lives in love for our neighbour? Have we shown justice, mercy and love for the helpless and downtrodden in our society? This is at the very heart of the Gospel of Jesus Christ.

Notice this story is as much about loving as doing. The people were responding because they saw a human need. The Gospel requires us to love our neighbour and to respond to one another in love. We cannot buy our way into heaven; we don't even earn it. God wants us there because of his great love and we are expected to respond to Him by loving the least of our brothers and sisters in our community.

This passage for Christ the King Sunday is about the "end times," the Parousia, when Christ will come in glory and reign over the whole earth. In his crucifixion, He has been victorious over evil and death. He has defeated Satan and established his kingdom that will last forever. As Christians, we live with this expectant hope, knowing that our God reigns. Christ is indeed our king.

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

PRAYER CYCLE

FOR DECEMBER

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

10. Diocesan Archives
11. The Work of the Anglican Church Women (ACW)
12. Beverley Lodge (LOFT)
13. Diocese's Stewardship Development department
14. Diocese's Congregational Development department
15. Diocese's Administration and Property Support department
16. The Archbishop's Fresh Expressions Working Group
17. The Archbishop's Committee on Spiritu-

- al Renewal
18. Raising up of vocations
19. Campaign Against Child Poverty (Justice Partner)
20. The Archbishop's Committee on Prayer
21. Postulancy Committee
23. Doctrine and Worship Committee
26. Church of the Incarnation
27. Ascension, Don Mills
28. Church of Our Saviour
29. St. Christopher, Richmond Hill
30. Chaplains to police and firefighters
31. For the homeless

IN MOTION

Appointments

- The Rev. Mary Ryback, Associate Priest, St. Peter, Cobourg, Sept. 1.
- The Rev. Canon David Clark, Interim Priest-in-Charge, Ascension, Port Perry, Sept. 12.
- The Rev. Geoffrey Lloyd, Honorary Assistant, St. George, Oshawa, Sept. 13.
- The Ven. Stephen Nduati (Kenya), Interim Priest-in-Charge, St. Francis of Assisi, Meadowvale West, Sept. 15.
- The Rev. Ronald Scott, Honorary Assistant, St. Timothy, Agincourt, Sept. 21.
- The Rev. Susan Tate, Interim Priest-in-Charge, Fenelon Falls & Cobocok, Oct. 1.
- The Rev. Nico Montalbetti (Kootenay), Incumbent, Parish of Craighurst and Midhurst, Nov. 1.

Vacant Incumbencies

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

First Phase - Parish Selection Committee in Formation

- (not yet receiving names):
- Campbellford, Hastings & Roseneath

- St. Paul, Brighton
- St. John, Whitby
- Ascension, Port Perry
- St. Stephen, Downsview
- St. Margaret in-the-Pines, West Hill
- Incarnation
- St. Nicholas, Birch Cliff
- Trinity, Barrie
- St. John, West Toronto
- St. Theodore of Canterbury

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

- St. Thomas, Millbrook (Trent-Durham)
- St. Francis of Assisi, Meadowvale West
- Emmanuel, Richvale (York-Simcoe)
- Craighurst & Midhurst (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- none

Ordination

- Ms. Grace Caldwell-Hill was ordained to the Diaconate at St. Barnabas, Chester, Toronto, on Oct. 18.

Conclusions

- The Rev. Sharon Towne concluded her ministry at Fenelon Falls & Cobocok, as of Sept. 30.
- The Rev. Dr. Merv Mercer con-

cluded his ministry as Associate Priest at St. Anne, Toronto, as of Oct. 16.

Retirement

- The Rev. Helen Bradley has announced her retirement. Her last Sunday at the amalgamated South Scarborough parish (now known as Grace Church in Scarborough) will be Christmas Day.

Death

- The Rev. Bruce Fraser died on Sept. 6. Ordained in the Diocese of Algoma, he entered the Diocese of Toronto in 1959 and served in the parishes of St. Theodore of Canterbury and St. John, York Mills, until 1995. In retirement he lived in Barrie and worshipped at St. George, Allandale. He was the uncle of the Rev. Capt. Stephen Pessah. His funeral was held on Sept. 9 at the Adams Funeral Home in Barrie.
- The Rev. Stephen Mitchell died on Sept. 22. A retired priest of the Diocese of Algoma, he served with informal permission in the York-Simcoe area, together with his wife, the Rev. Joan Mitchell. His funeral was held on Sept. 25 at St. David, Orillia.

Christmas cards help those in need

Sisters, priest contribute designs

BY MARY LOU HARRISON

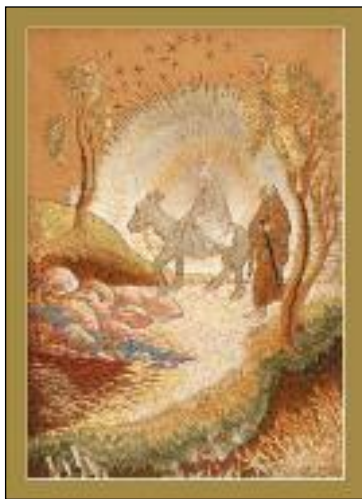
THOSE in the market for a beautiful Christmas card this year have two options to choose from, courtesy of FaithWorks, the diocese's annual outreach appeal. The first card is a traditional design featuring Mary and Joseph and the donkey on their way to Bethlehem. The image is taken from an embroidery sample created by one of the sisters of the Sisterhood of St. John the Divine, possibly by the Mother Foundress,



Christmas cards from FaithWorks show the Holy Family, left, and Mary and Joseph on their way to Bethlehem.

Hannah Grier Coome.

The second card is a contemporary design featuring Mary,



Joseph and the baby Jesus, from a painting created by the Rev. David Opheim, incumbent of All Saints,

Sherbourne Street, an outreach ministry in downtown Toronto.

The sale of the cards will benefit FaithWorks' ministry partners, providing support to those in need in the diocese and around the world, says Susan McCulloch, the FaithWorks campaign manager.

The cards were developed to help increase public awareness of FaithWorks and the ministries it supports, she says. On the back of each card is information about FaithWorks and instructions on how to make a donation.

The cards can also be used by FaithWorks supporters who want to give a Christmas gift to the campaign on behalf of someone else. "This sort of donation is becoming increasingly popular, as many of us want to give in ways that express the true meaning of Christmas," says Ms. McCulloch.

"FaithWorks' ministry partners share the good news of God's love for humanity by walking alongside some of our most vulnerable brothers and sisters. Donations to FaithWorks enable them to make a difference to those who otherwise would have nowhere else to turn."

Each package of 10 Christmas cards (choose either the traditional or the contemporary design) costs \$15. Both designs have the same message printed inside: "Lord Jesus, born in the darkness of a stable in order to bring light to the world, be born in our hearts this day."

Cards may be ordered online at www.faithworks.ca or by calling 416-363-6021 or 1-800-668-8932, ext. 244. They will also be available at the FaithWorks display table at the upcoming Synod.

LOOKING AHEAD

Continued from Page 14

tourtieres, preserves, lunch. For kids: Santa, shopping, cookie-decorating. Visit www.sttimothy.ca or call 416-488-0079.

NOV. 19 – St. Martin, Bay Ridges, 1203 St. Martin's Dr., Pickering, presents its annual Holly Bazaar from 9 a.m. until 1 p.m. The bazaar features Granny's Attic, antiques and gifts boutique, crafts, preserves, jewellery, beaded designs, cards and paper crafts, toys, bottle boutique, bake table, "Cafe by the Bay" tearoom. Call 905-839-4257.

NOV. 19 – Christmas Fair at Christ Church, Deer Park, from 10:30 a.m. until 1:30 p.m. Quilt raffle, tea room, treasures & collectibles, decorations, knitted, sewn & craft items, jewellery, baskets & tins, home baking, jellies, jams & preserves. Call 416-920-5211 or visit www.thereslifehere.org.

NOV. 19 – Nutcracker Fair at St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, located northeast of Keele and Bloor Streets from 10 a.m. until 2 p.m. Silent auction, bake table featuring pies and preserves, gifts, knits, crafts and much more. Lunchtime Cafe serving home-made soups and sandwiches. Wheelchair accessible. For more information, call 416-767-7491 and leave a message, or visit the parish website at www.stmartininthefields.ca.

NOV. 19 – Bazaar at Trinity, Aurora, 79 Victoria St., Aurora, 10 a.m. to 1 p.m. Luncheon 11 a.m. to 1 p.m. Bake table, knits, attic treasures and collectibles, etc. Proceeds to ACW outreach projects and parish. Call 905-727-6101.

NOV. 26 – Holly Berry Bazaar at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. until 2 p.m. Lunch room, outside vendors, craft and bake tables. For more information, call 416-283-1844.

NOV. 26 – Christmas Treasures Bazaar at St. Andrew, Scarbor-

ough, 2333 Victoria Park Ave. (SE corner of Victoria Park and Highway 401), 9 a.m. to 2 p.m. Three floors of beautiful hand-crafted items, Christmas gifts, angels, collectibles, jewellery, gift baskets, silent auction, helpful items for shut-ins, grab bags, plants, jams and jellies, gourmet foods, shortbread, home baking, International food and a tea room. For more information, call 416-447-1481.

Music

NOV. 3, 10, 17, 24 – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.

NOV. 11 – A Concert of Remembrance at Christ Church, Deer Park, at 7:30 p.m., with The High Park Choirs of Toronto; Brendan Cassin, trumpet; soloists and Choir of Christ Church Deer Park, with special guest appearance by John McDermott. Admission free; donations welcome. Call 416-241-1298 or visit www.thereslifehere.org.

NOV. 16 – The Three Cantors in concert at St. George, Pickering Village, 77 Randall Dr., Ajax, at 7 p.m. An evening of music, humour, energy and faith followed by a reception. Admission is \$25. Proceeds will benefit the Primate's World Relief and Development Fund. For information or tickets, call 905-683-7981 or stgeorges@bellnet.ca.

NOV. 17, 18, 19 – The Canterbury Players from St. Dunstan of Canterbury in Scarborough present A Christmas Survival Guide! A Miniature Christmas Spectacular! at 8 p.m. The show was created and written by James Hindman and Ray Roderick; music arrangements by John Glaudini. Tickets are \$25. An optional pre-show dinner (additional cost) is available on Friday and Saturday nights. For information, call 416-283-1844.

DEC. 7 – The Three Cantors at Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, at 7:30 p.m.



CHAMPS

The team from St. Nicholas, Birch Cliff, gathers around the Reverend Peter Trant Memorial trophy at the Scarborough Anglican Youth Movement's 50th annual baseball finals at Corvette Park in Scarborough on Aug. 27. Six teams took part in the tourney. The "St. Nick's" beat the team from Calvary Church Toronto 18-17 in the final. PHOTO BY MICHAEL HUDSON

Proceeds will be donated to the Primate's World Relief and Development Fund. A reception with the performers will follow the concert. Tickets are \$20 in advance; \$25 at the door. For information or to order tickets, call 416-488-7884, ext. 333 or email threecantors@gracechurchonthehill.ca.

DEC. 11 – A Community Carol Sing will be held at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, at 7:30 p.m. This event is sponsored by the Centennial Community Recreation Association. A free-will offering will be collected, with proceeds going to West Hill Community Food Bank. Refreshments will be provided after the carol sing. For information, contact 416-283-1844.

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