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# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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SEPTEMBER, 2011



## BESIDE STILL WATERS

The Rev. Michael Marshall blesses a boat on Toronto Islands during St. Andrew-by-the-Lake's 61st annual Blessing of the Boats service. For more pictures of parish events over the summer, see pages 8-9. PHOTO BY MICHAEL HUDSON

## Four churches pool resources

BY STUART MANN

Four Anglican churches in south Scarborough have decided to amalgamate and worship at a new, state-of-the-art church on Kennedy Road.

The congregations of the Church of the Epiphany, St. Crispin, St. Giles and St. George voted on June 13 to pool their resources and build a new church on the current site of the Church of the Epiphany, located at 700 Kennedy Road.

"Anglicans have chosen to create a vital, healthy, missional Anglican parish to serve Jesus Christ in the area of Scarborough south of the 401, north of Lake Ontario, east of Birchmount Road and west of McCowan Road," says Bishop Patrick Yu, area bishop of York-Scarborough.

"Our vision is to combine the human, capital and spiritual resources of the four historic parishes to create a single parish that will be greater than the sum of its parts," says Bishop Yu. "We will endeavour to honour the past, engage fully with the present and move boldly, with faith, into the future."

The new building will be funded from the proceeds of the sale of St. Crispin, St. Giles and St. George and will allow the new parish to be debt-free.

"The new church will be an effective and beautiful presence in south Scarborough," says Bishop Yu. "It will have clergy and all the healthy programs and ministries that a healthy church should have."

The new church will integrate and honour the important memorials, furnishings and liturgical traditions of the historic parishes while providing a place that is environmentally friendly and boldly proclaims Jesus Christ as Lord. Construction is expected to be completed in 2012.

Diocesan Council approved the plan at its meeting on June 23.

## Donations support papers

The stories and photographs in this and every issue of *The Anglican* are made possible by donations from you, our readers. Without your financial assistance, we would not be able to show you the colour and vibrancy of our diocese, so wonderfully captured in Michael Hudson's photographs, or to tell the stories of our Anglican life together in all its richness. In this issue of *The Anglican*, you will find an envelope for the *Anglican Journal* appeal. The proceeds from this appeal are split evenly between the national paper and your diocesan paper, *The Anglican*. If you have not already done so, please make a donation so that we can continue this important ministry of keeping each other and our friends informed, inspired and entertained. Thank you. — Stuart Mann, Editor

## Anglicans active as election approaches

Advocates try to get poverty, hunger on agenda

BY HENRIETA PAUKOV

ONTARIO'S provincial election is scheduled for Oct. 6, and Anglicans have been working hard this summer to ensure that issues of poverty, hunger and housing are on the agenda during the election campaign.

"These are issues that tend not to get brought up a lot in election campaigns," says the Rev. Maggie Helwig, chair of the diocese's Social Justice and Advocacy Committee (SJAC) and assistant curate at St. Timothy, North Toronto. "Nearly all the parties tend to fall in with this discourse that reducing taxes is the most important thing. There are not many people who are talking about protecting the interests of the vul-

nerable and the marginalized, and that's the sort of thing that we need Anglicans to be doing."

She says Anglicans can get involved by organizing or attending all-candidates' meetings where justice issues can be raised, and talking to candidates who come to the door or who phone. SJAC has produced a leaflet parishes can use before the election, with a short summary of the issues of poverty, hunger and housing, along with questions that people can ask candidates.

"We are trying to drive home to all the parties that these are issues that matter to voters, that we care about living in a just society," says Ms. Helwig. "As church groups, when we say 'I am representing this parish,' we have a

certain sort of weight in the eyes of a lot of the candidates."

One parish that has taken action is St. Martin, Bay Ridges, in Pickering. Its Social Justice Committee planned an all-candidates' meeting on Aug. 29 at the East Shore Community Centre in Pickering. "There is certainly a need to talk about poverty and hunger in Pickering," says Scott Riley, chair of the committee. "It's not always apparent, because it is very hidden. You don't see homeless people wandering on the street, but you can certainly see the number of people who show up at the foodbank."

Ms. Helwig's church, St. Timothy's, will be joining forces with Fairlawn Avenue United Church to hold an all-candidates' meeting

Continued on Page 2

**ANNE FRANK HERO HONOURED - SEE PAGE 16**



# Window display turns heads in Lakefield

## Messages draw attention to foodbank, hunger

BY CAROLYN PURDEN

**ONE** Friday in early June, Ann Turner-Murphy was walking down the main street of Lakefield, a village north of Peterborough, when a window display at Lakefield Pantry, a local grocery store, caught her eye. It contained three picture frames, but no pictures.

When she got closer, Ms. Turner-Murphy noticed that there were words inside the frames. In the centre frame, there was a description of the local foodbank, run from St. John the Baptist Anglican church. It gave information about donations, the days the foodbank is open and contact numbers for the church.

To the right of that was a framed statement from Archbishop Colin Johnson, challenging the government to provide a \$100-a-month healthy food supplement so families using the foodbank could enjoy fresh fruit and vegetables. To the left was the archbishop's description of living on food from a foodbank for three days and how it affected him

physically and mentally.

Ms. Turner-Murphy's reaction was one of astonishment. "I thought, 'Oh my gosh, how did that get there?'" she says. She went into the store to talk to the owner, Jennie McKenzie, and found out the story behind the window display.

It turned out that one of Ms. McKenzie's tenants, who lives above the store, creates Lakefield Pantry's window displays. Laura Warren has also been a user of the local foodbank in the past.

She approached Ms. McKenzie and asked if she could put up a display about the foodbank, explaining that it was a good time to do it. Foodbank donations typically drop in the summer, and it would encourage people to make donations while they are clearing out cupboards before going away for the summer.

"I thought it was a fabulous idea," says Ms. McKenzie. "I've been a supporter of the local foodbank for quite a long time and know that the need is constant."

Ms. Warren was motivated to



Instead of baked goods in the window of Lakefield Pantry, shoppers saw a message by Archbishop Colin Johnson and information about the local foodbank. PHOTOS BY ANN TURNER-MURPHY

promote the foodbank's needs because of her own experience when she used the foodbank last summer. She explains that while Lakefield gets a lot of summer visitors, they do not contribute to the foodbank, and with residents on vacation, supplies become sparse.

"More parents with kids show up (at the foodbank) in the summer," says Ms. Warren, "and I felt really bad one day that I was there as a single person because there were only two apples per person, even if you were there with a child."

As a result, she decided to economize so she did not have to use the foodbank. She adds that she is lucky that her mother, Jean, also helps her out a bit.

Ms. Warren and her mother, who is a soprano in St. John's choir, were talking about the foodbank and her mother gave Laura a parish bulletin containing Archbishop Johnson's message.

"I thought that would be perfect for the window," Laura Warren says. She showed Ms. McKen-

zie Archbishop Johnson's message. Ms. McKenzie is not an Anglican and until Ms. Warren showed her the article, she had not been aware of the archbishop's experience.

"It really moves you when you read it," she says. "It's quite striking. It doesn't matter what denomination you are — or no denomination — it's a statement that applies to humanity."

Ms. McKenzie hoped that her window display would raise awareness in her community about how many people actually use the foodbank. In Lakefield, that usage is high. Each week in April, for example, the foodbank served an average of 62 adults and 47 children in 45 families.

Ms. McKenzie points out that foodbanks always get publicity at Easter, Thanksgiving and Christmas. "There's a definite need to keep reminding people that it's a service that's required every week, all year round, by a lot of people," she says. "We can't forget about it when it's not convenient for us."

# Advocacy bearing some fruit, says priest

Continued from Page 1

in the fall. The two churches, along with other neighbourhood congregations, are also planning to visit all the local candidates to talk to them about justice issues.

Meanwhile, SJAC is collaborating with Poverty Free Ontario, a coalition of faith groups and social service agencies across the province, to create lawn signs urging people to "Vote for a Poverty Free Ontario." They are also working with the Interfaith Social Assistance Reform Coalition to create materials for reflection and discussion based on the social justice themes in the September lectionary. Both resources will be available in early September.

Ms. Helwig has seen advocacy bear some fruit in Ontario. "I think that we have seen with the current provincial government that they have been receptive, up to a point, to a lot of the advocacy we have been doing," she says. "For example, they have taken at least some measures against child poverty, such as an increase in the Ontario Child Benefit. In fact, although the recent statistics are telling us that the general poverty rate has risen in Ontario, child poverty has dropped."

Mr. Riley points out another source of motivation for justice advocacy during the election campaign: "We are called upon to love each other," he says. "In the Gospel of John, it says, 'If you love me, you will keep my commandments.' That's certainly a strong motivator for myself and for everyone in our group."

For more information and advocacy resources related to the election campaign, visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

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## Church to be an oasis on Yonge

BY HENRIETA PAUKOV

**THE** people of St. George, Willowdale, are settling into a new church building and trying out a new church name. After 20 months of worshipping with the congregation of St. Patrick's while their new church was under construction, they have moved back to their north Toronto location on Yonge Street.

"We have focused on the unique location of St. George's, which is on Yonge Street, and have called the church St. George on Yonge," says the interim priest-in-charge, the Rev. Stephen



**Top: the Rev. Stephen Shaw (left) gives a tour of the construction site of the new building of St. George, Willowdale, to architect Elizabeth Davidson and Archbishop Colin Johnson. Above: the building under construction. PHOTOS BY MICHAEL HUDSON**

Shaw. "It is not our official name but a bit of a brand name we want to use."

The name reflects the focus of the flexible and accessible new building. "The building was designed with the intent of serving the community," says Mr. Shaw. "It will offer an open door on Yonge Street from 8:30 a.m. to 4:30 p.m., so people can find a space to be quiet and to explore their own faith. That's a part of our mission.

We will run lunch-time services, a mid-week Eucharist, Bible studies and other activities."

The people of St. George's will miss their friends at St. Patrick's. "We have been very grateful to St. Patrick's for hosting us," says Mr. Shaw. "We have enjoyed the friendships we have made and the combined sense of worship."

The official opening and the dedication service will take place in early October.

## Popular course returns this fall

BY STUART MANN

**THE** diocese's Mission Shaped Intro course has been completely revamped for a Canadian audience and is being offered again this fall under a new name — Re-Imagining Church: mission shaped.

The course drew over 200 participants from across the diocese last year and sparked a number of initiatives to share the Gospel with those who are not being reached by traditional forms of church. (See related article on page 6.)

Based on participants' feedback, the course has been revised to make it more Canadian (it originated in England) and to make it easier to use by people in their own setting. It has also been reduced from six weeks to five.

"The course is an introduction to missional thinking for those who know not everything is working, but are not sure what it is, how they should think about it, or what might be done about it," says the Rev. Jenny Andison, the Archbishop's Officer for Mission.

Some of the topics include: changes in the culture and how they have affected the church; spiritual resources to respond to the changes, in particular the Gospel and the calling of the church; what it means to be a Christian today, to be a disciple and to make disciples; how some churches have drawn on spiritual resources to respond to the changes; and making it work and using a missional mindset in the local church.

The course is being held in the following locations:

- In York-Credit Valley, St. John the Baptist, Dixie, 719 Dundas St. E., Mississauga; Wednesday evenings, Oct. 5 to Nov. 9 (not including Nov. 2, All Souls Day), from 7:30 to 9:30 p.m., taught by the Rev. Canons Jennifer Read and Al Budzin.
- In York-Scarborough, St. Andrew, Scarborough, 2333 Victoria Park Ave., Toronto; Monday evenings, Oct. 3 to Oct. 31, from 7:30 to 9:30 p.m., taught

by the Rev. Erin Martin.

- In York-Scarborough, Church of the Transfiguration, Toronto, 111 Manor Rd. E., Toronto; Wednesday evenings, Oct. 12 to Nov. 16 (not including Nov. 2, All Souls Day), from 7:30 to 9:30 p.m., taught by the Revs. Beth Benson and David Giffen.
- In Trent-Durham, on Thursdays from Oct. 13 to Nov. 10, 7 to 9 p.m. (location to be determined), taught by Bishop Linda Nicholls.
- In York-Simcoe, St. Andrew, Alliston, 125 Wellington St. W., Alliston; Monday evenings (time to be determined), Oct. 31 to Nov. 28, taught by the Rev. Kim McArthur.

The course costs \$50 for individuals. Teams of four or more people can register for \$150. For more information, contact the Rev. Jenny Andison at [jandison@toronto.anglican.ca](mailto:jandison@toronto.anglican.ca). To register for one of the courses, contact Elizabeth McCaffrey at [emccaffrey@toronto.anglican.ca](mailto:emccaffrey@toronto.anglican.ca).

## Resource lists connections around world

Churches, individuals serving others on five continents

BY STUART MANN

**KATHY** Langston went to Romania in the summer of 2000 for a three-week vacation to volunteer in the Oradea Children's Hospital. Her job was to take care of abandoned babies. After a week of feeding, holding and helping the babies, she felt that she had to move to Romania to help ease their suffering.

Ms. Langston, a member of St. Olave, Toronto, has been there ever since. Now she is looking after abandoned babies in her home in Romania, with the help of local volunteers and donations from her church back in Canada.

This extraordinary story is one of several included in Our Diocese Connects, a paper document and web resource that shows where churches and individuals in the Diocese of Toronto are connecting with others around the world.

"The range of involvement is fascinating," says Gina Bearne, administrative assistant to Bishop Philip Poole, who created the resource. "There are some really great human interest stories out there."

The resource lists about 80 connections to churches and church-related work in Africa, Asia, Canada, Europe, Latin America, South America, the Caribbean and the Middle East. It paints a remarkable picture of outreach from churches in the Diocese of Toronto.

Some of the connections are modest, such as buying a cow for a family, while others have lasted for years and have involved mission trips and the construction of new buildings. In several cases, individual Anglicans from the diocese are quietly serving in far-off parts of the globe.

"It's about people who want to make a difference and are doing something about it," explains Ms. Bearne. "It shows ordinary people doing extraordinary things."

The paper version of Our Diocese Connects has a table of contents, a listing of all the connections, and more than two pages of website addresses for people who want to learn more about specific organizations and how to get involved.

Ms. Bearne has also created a web version that shows a map of the world and push-pins that in-

dicate where all the connections are located. By clicking on a push-pin, users see a small box that includes a brief description of the connection, links to websites and email addresses, and often a photo.

The project began last year when Bishop Poole became curious about parish connections overseas. "I knew that the diocese had a formal partnership with the Diocese of Grahamstown in South Africa, but I was curious to know what informal connections parishes had within the context of the wider Anglican world." He sent a letter to all churches in the diocese last fall and around 80 churches responded.

The paper and web versions of Our Diocese Connects are on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). Ms. Bearne encourages more churches to send in their connections to be added to the resource. She can be reached at [gbearne@toronto.anglican.ca](mailto:gbearne@toronto.anglican.ca).

### At a glance

Here are two examples of listings in Our Diocese Connects:

#### Bolivia

"We have just completed a decade-long partnership with a church in Cochabamba, Bolivia, through Hands Across the Nations, where we have been on at least five mission trips, built a children's education wing, a dental clinic, an outdoor kitchen and a play area for barrio children. Significantly, one woman from our congregation has relocated to Bolivia to do development work full-time with the church and the ministry that has emerged from it." *The Rev. Stephen Drakeford St. Matthew, Islington*

#### Palestine

"We send financial aid to the Diocese of Jerusalem. To make deeper changes in people's lives, we sell Zatourn Fair Trade olive oil from Palestine. Proceeds from these sales help to support planting more olive trees in Palestine." *Joan Chang St. Andrew, Scarborough*

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# What habits do we need to renew?



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**Stuart Mann:** Editor

Address all editorial material to:  
The Anglican  
135 Adelaide Street East  
Toronto, Ontario M5C 1L8  
Tel: (416) 363-6021, ext. 247  
Toll free: 1-800-668-8932  
Fax: (416) 363-7678  
E-mail: editor@toronto.anglican.ca

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### Archbishop of Canterbury:

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

### In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

### 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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**W**alk into any book store and there will be a large section devoted to weight loss diets. Every possible fad or combination of unusual foods is offered as a “fix” for our need—or obsession—to lose weight. Yet every medical professional or health counsellor will tell you that the secret is not the latest diet but the steady formation of good eating and exercise habits.

Healthy habits are the framework necessary for our bodies to function well, and they can only be acquired by practice—by daily action. Over the summer, I enjoyed watching *So You Think You Can Dance* on television and marvelled at the gifted dancers performing. I knew they had dedicated hours of their lives to developing their passion for dancing and it had transformed their lives. My own love of music, which continues to feed my soul, was honed through the habit of practicing the piano every day.

September is often viewed as a kind of

## BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

“new year” as school begins again for teachers and students of all ages. Summer vacations are over and activities of all kinds resume. So this is a good time to reset our habits for the coming months. Our vacations have given us time to rest, and we relaxed some of our disciplines. Now it is time to pick them up again and recommit to those that we need in order to be healthy in body, mind and spirit.

One of those disciplines for the spirit is our sharing in the life of our parish community. Regular church attendance used to be defined as every week. Now it is often observed as twice a month or less. Some will bristle and declare that they can worship God anywhere—especially on the golf course. That is true. However, the golf course will only nurture a part of one's understanding of God, primarily that of God as creator. Being part of

the parish community is about worship, growth and learning from the whole community, which challenges and deepens our relationship with God. It is also about being there for others—to offer prayers, to encourage, to teach and support, and to share in the work and ministry of the parish. It is not just about attending to feel good. It is about attending and sharing for the sake of others, too.

Our participation is a discipline—a habit—that forms our hearts and minds as we praise, pray and are fed at God's table so that we can see the world as God sees it. It is a gentle, steady formation, often invisible yet profound. The words of scripture and prayer are embedded in our hearts and minds and will sustain us in times of joy and challenge. Faith is a verb, not a noun, and needs to be exercised through daily and weekly exercise.

What reforming of habits do we need to do as we begin this “new year?” What habits of prayer, worship and service do we need to renew to be in a healthy relationship with God and each other? May God grant us the will to take the first step.

# Seven stewardship myths busted

**A** few weeks ago, the Rev. Bill Welch and I were discussing what motivates people to be generous. In the midst of the Our Faith-Our Hope ministry campaign, we were hearing heart-warming stories of people making generous and joyful commitments to support the work of the church in the diocese. However, the campaign supports needs that are over and above those supported by regular giving. It is the ongoing and dedicated giving of time, talent and treasure that ensures our parishes are vibrant faith communities.

Often we encounter all sorts of arguments that push back against our efforts to inspire a more profound level of generosity in our churches. Together, Bill and I came up with seven stewardship myths that need to be banished from our conversations about giving, receiving and contemporary Christian living.

### Myth: More People = More Money.

**Truth:** Time and again, parish leaders state that if they simply had new families join their church, their stewardship problems would be solved. Sorry, but stewardship begins at home. It is a discipline for the whole congregation, and it begins with the people who are in this place at this time. Besides, if we can't make it work with those who are present, what makes us think we can make it work with newcomers?

### Myth: Talking about money is taboo.

**Truth:** Faith and finances do mix. There are more than 2,300 direct references to financial considerations in the Bible. We should not be surprised to learn that Jesus spoke about money and those things we turn into false idols in nearly half of His parables, an indication that this requires serious consideration in our commitment as disciples.

## THE STEWARD

BY PETER MISIASZEK

**Myth: Stewardship is the same as fundraising.**

**Truth:** Fundraising is always done to support a need, whether it be fixing the roof, buying a new organ, installing an elevator or painting the church walls. Alternatively, stewardship is a spiritual discipline. Stewardship is a complete lifestyle of accountability to God. Stewardship is not predicated on a single act; rather, it is an idea that we incorporate into our daily lives.

### Myth: Stewardship is just about money.

**Truth:** To be a steward is to acknowledge that everything we have — our talents, wealth, families and all those things that we acquire — is actually God's. We nurture and share God's gifts abundantly. We give generously and joyfully of all that we have, including our money, because we have already received the free gift of life and its accompanying benefits.

**Myth: People in our parish can't afford to give.**

**Truth:** This statement assumes that some people know what is best for others. To deny people an opportunity to embrace the life of a steward is to deny them the opportunity to fully live out their Christian discipleship. It also reflects a theology of scarcity that threatens to completely engulf all aspects of one's life, including one's relationships with others. The theology of scarcity is one of the greatest impediments to growth in our churches. Adopting this principle is also one of the quickest ways to close a church.

### Myth: Guilt motivates giving.

**Truth:** Grace motivates giving. If giving is forced, it will not grow and it certainly cannot be sustained. God wants our giving to be joyful and abundant, not done in a spirit of obligation or indifference. A spirit of altruism—to give without expectation of recognition or return—cannot be nurtured and shared if it is rooted in guilt.

**Myth: People automatically know to give generously.**

**Truth:** If this were the case, parishes would not encounter chronic financial and resourcing problems. Unless congregants are informed of the time, talent and treasure demands on a parish, they may never feel inclined to give more than \$5 a week. With annual giving levels in the diocese at close to two per cent of family incomes, there is a real need for constant education, invitations to live out Christian discipleship, and a commitment to personal growth. Dedicated annual stewardship education is essential if we are to inspire full participation from our church membership.

The real problem with these myths is that they often lead us to do the exact opposite of what inspires growth in our churches. However, as evidenced by our healthiest parishes, many of the assumptions listed above never enter into the conversation. For most, stewardship doesn't just happen: it is a life-long process. If you would like to cultivate a spirit of generous living and a deeper commitment to discipleship in your church, think about how you might incorporate the truths about stewardship, and then take action.

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

## BRIEFLY

### Parishes celebrate Emancipation Day

Emancipation Day, held on Aug. 1, was celebrated by some parishes in the diocese. Emancipation Day commemorates the day when slavery was abolished in the British colonies

in 1834. Although many slaves did not receive their freedom at that time, the day marked the beginning of the dismantling of slavery. A litany was prepared by the Black Anglicans Coordinating Committee.

### Appreciative Inquiry returns to diocese

The Introduction to Appreciative Inquiry Seminar is back, by popular demand. This

training event, led by Appreciative Inquiry coach and Episcopal priest, the Rev. Dr. Robert Voyle, will be particularly useful to clergy and full-time lay leaders. It will be held Oct. 25-27 at St. John's Convent. For more information, visit the diocese's website at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

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# New words not clear to many

BY THE REV. HEATHER MCCANCE

I was about eight years old when I began to learn a new language. It wasn't the language of another country or people; it was the language of needlecrafts, a language I learned at the knees of my mother and grandmother. Words like knit, purl, cast on, French knot, blanket stitch and lazy daisy.

As I grew older, I learned other languages. Some I learned from my own interests such as figure skating (axel, double salchow, right forward outside edge death spiral), Girl Guides (Canada Cord, Pathfinder, district commissioner), and canoeing (J-stroke, brace, cross-bow draw). Some I've learned when someone I care for has introduced me to the language, such as model railroading (G unit, N-scale, HO-scale), sailing (jib, genoa, halyard, sheet), and cheer-leading (double base, extended scorpion to scales, twist down to cradle).

English is full of these other languages, whole lexicons of words that pertain only to a particular, specialized knowledge set. They are a useful shorthand for those who speak the language. For example, "tighten the jib sheet" is much cleaner than "pick up the white and red flecked rope—no not that one, the other one—and wrap it three times around the spinnny thing and pull on it and then wrap the end around the horn-shaped cleat thing a few times in a figure-8 pattern." But for those who don't speak the language,

even normally familiar words become completely foreign. This can make one hearing these languages for the first time feel stupid, excluded, or both.

As I was reminded during the Magnetic Church event held this past spring in Scarborough Deanery, the church is replete with such specialized language. Andrew Weeks, the presenter, reminded us that a note in the bulletin inviting visitors to "meet the rector and churchwardens in the narthex" is not going to be helpful to anyone who doesn't already speak church.

Hymn, Eucharist, matins, homily, BCP, BAS, vestments, alb, chasuble, stole, cassock, surplice, canons, synod, bishop, deacon, priest, aumbry, sacrament, vestry, sacristy, lector, intercessions — the list could go on for pages of words that are more or less familiar to people who grew up in the Anglican Church of Canada but are completely foreign concepts to those who come through our doors for the first time.

Mr. Weeks, however, was quick to say that there's nothing wrong with our having this kind of specialized language to help us to communicate complex subjects more easily; as I've already noted, many human activities do this. Rather, it is about being sure that anyone who doesn't speak this language is taught in a way that both honours their intelligence and includes them in the conversation.

I've been pondering this as I have been part of a number of conversations about the shape of the church in the future. It seems to me that another set of words is developing as a kind of shorthand to assist us in having this conversation: missional, fresh expressions, inherited church, attractional, emergent, mission-shaped, pioneering ministry. For some of us, these words flow off the tongue easily, for we have a fairly clear sense of what they mean. For other faithful members of the church, however, they are not at all clear. And what they have come to mean in our diocese may not be what they mean in other parts of the church or in other denominations. To complicate things yet further, several of these terms are intentionally ambiguous, to allow for the movement of the Holy Spirit in a particular context rather than to define the shape of a ministry from the hierarchy.

The conversations are important, and the language that is developing is, I think, helpful. My fear is that there are many who have something important to contribute to the conversations about where God is calling us to be the church, now and into the future, who don't have access to the conversations that are happening because they simply don't speak the language.

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

## EDITOR'S CORNER

BY STUART MANN

# Homeward bound

As the train slowed down, the man came into view. He was sleeping under a bridge, the breeze blowing the remaining strands of hair on his head. He seemed to be sound asleep. His mattress was large and thick, and a pile of his belongings sat next to him under a sheet of plastic. I got the impression that he slept there often, perhaps every night of the summer.

A small barricade of wood hid him from the road, but otherwise he was quite out in the open. Everyone in the small Ontario town we were passing through must have known he was there. Good for them for leaving him in peace, I thought.

The train picked up speed and soon we were out in the open grasslands and wetlands that make up so much of eastern Ontario. The view from the train is utterly different from that of the highway. It's an older, slower Canada that passes by your window. You see farm houses and creeks and herons and little bridges and narrow gravel roads that end under huge willow trees. A couple of acres out here could occupy my kids with adventures for years, I thought.

The train slowed down, then stopped at the next town. A handful of people were waiting on the platform. A couple of young people were clutching huge knapsacks – university students going travelling or off to summer jobs. They hugged their parents goodbye, then boarded the train. Their parents smiled and waved as we pulled away.

Before long, we were running alongside the great blue expanse of Lake Ontario, then past apartments and factories and vacant parking lots. It wasn't like Blake's "dark satanic mills" and never would be. This was Canada – the sky was a beautiful blue and even the weedy grass at the side of the tracks was a luminous green and shimmered in the wind.

I was glad to be going home. It had only been a week away but that was enough. By way of welcome, a cyclist who was waiting for the train to pass over the road smiled and gave us all the peace sign. We were going too fast to wave back, but I carried his happy countenance in my heart all the way home.

It's a great country, I thought. Not perfect, but as close to the New Jerusalem as I think I'll ever find.

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# To judge or not to judge?

BY AMIT PARASAR

I recently watched the movie "Easy A" and was surprised to find that the villainess of the story was an overzealous pastor's daughter who leads a vocal Christian student organization known for imposing their beliefs on others. I almost reacted to the movie's satirical portrayal of Christians by turning it off until I started to contemplate the validity of the movie's criticisms.

I've heard stories of Christians attacking, both physically and verbally, people whose lifestyles and choices they find distasteful. These overzealous Christians condemn these people for failing to live by the beliefs to which followers of Christ have committed themselves.

I'm not going to discuss the merits of the acts of these Christians. Generally speaking, I feel that our distaste for sin is a good quality, but if it inspires zealotry that more closely resembles hate than Christ-like love, then we have a serious problem.

We may believe that someone is sinning, but that doesn't mean we have a free pass to alienate that person and make them feel hated. Jesus commanded us to go and make disciples of all nations (Matthew 28: 19), but bigotry usually only succeeds in fostering resentment against the faith. Rather than attracting people to faith in Christ, it pushes

people away.

The villainess in "Easy A" is emotionally perturbed because the sinners she habitually condemns continue to sin. Maybe this feeling is what inspires some Christians to judge others harshly. They seem to forget that they're sinners, too, and have no right to condemn anyone (see Matthew 7:3).

The heavy metal band Metallica loudly echoes this sentiment in their aptly entitled song "Holler than thou." The lyrics convey frustration with an individual who criticizes others with little or no recognition of his own shortcomings. The song's message culminates in the phrase "Judge not lest ye be judged yourself," loosely quoting Jesus' words in Matthew 7:1.

Christians are often accused of being judgmental when confronting sinful behavior and, therefore, contradicting Jesus' teaching to refrain from judging others. This accusation isn't entirely fair. When Jesus commanded us not to judge each other, he didn't mean that we shouldn't confront and rebuke sinful behavior. In fact, Jesus instructs us to do this very thing in Matthew 18:15-17. The question isn't whether or not we should judge, but rather what are we judging?

Discernment between right or wrong behavior is acceptable judgment, but when our judgment takes the form of cruelty and the condemnation of a fellow sinner, we've hypo-

critically overstepped our boundaries. Jesus poignantly illustrates this point when some Pharisees bring a woman caught in adultery to him (John 8: 1-11). The Pharisees condemn the woman by insisting that she be stoned as punishment for her sin. Jesus masterfully points out their hypocrisy by permitting those of them without sin to cast the first stone. Of course, not a single stone is thrown.

It takes courage to tell someone that what they're doing is wrong, but it takes finesse to do it in a way that the message will be heard and, ideally, accepted. Paul advised that we deal with the sin of others gently, all the while testing our own actions (Galatians 6: 1-4). This isn't a "holier than thou" attitude, but rather encouragement to recognize our own shortcomings so that we discourage sin humbly.

Remember that Jesus showed compassion to outcasts and sinners. As the only person without sin, he could have stoned the adulteress. Instead, he simply told her to leave her life of sin which, in my opinion, is a far more effective approach to changing sinful behavior than execution. As Christ's followers, let's emulate his example of forgiveness and compassion when we confront and discourage sin.

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

## BRIEFLY

### Primate to invite commuters to church

Archbishop Fred Hiltz, Primate, will be at the Brampton GO station in the early morning hours of Sept. 22 to invite commuters to church. It's part of the lead-up to Sept. 25, when the diocese will celebrate Back to Church Sunday, a day when parishioners are encouraged to in-

vite a friend or relative to church. (See related story on page 11.) Archbishop Hiltz will be joined at the station by Bishop Michael Pryse of the Evangelical Lutheran Church in Canada, which is a full partner of the Anglican Church of Canada. Bishops will also be at GO stations in Barrie, Ajax and Agincourt that morning. Anglicans who are taking the train at those stations are encouraged to say hello and offer encouragement. To learn more about Back to Church Sunday, including resources for churches, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

### Diocese launches new website

The diocese has a new website, found at [www.toronto.anglican.ca](http://www.toronto.anglican.ca). The website is designed to help users, particularly clergy and lay leaders, to find information quickly and easily. It has a number of useful features, including drop-down boxes, "toolboxes" for clergy and churchwardens, a new and improved Find a Church/Cleric, and a photo slider on the homepage.

[www.toronto.anglican.ca](http://www.toronto.anglican.ca)



# Grants give new ministries a boost

Christians  
try new ways  
to connect

BY CAROLYN PURDEN

**THE** diocese recently launched a pilot project that awards small grants to parishes that are trying new ways to reach people who are not being reached by traditional forms of church.

There were 11 applicants for the Reach grants, which range from \$500 to \$5,000, and five were accepted. This is how they are using the money.

## \$1,276.90 for Soul Survivor

Soul Survivor is a cancer support community that Trinity Church, Bradford, started last December. The parish has a small budget and the Reach grant is used to advertise Soul Survivor's monthly meetings in the local newspaper.

The community started because Bradford has no cancer support group. "It's a group of church people reaching out to the community to gather people together for a time of Christian fellowship and sharing around the deeply existential journey of cancer," explains the Rev. Dan Graves, priest-in-charge.

At Soul Survivor, people can discuss not only the mental and emotional effects of the illness, but also their spiritual journey. The meetings comprise one hour of discussion and reflection, followed by a meditative liturgy, words from scripture and anointing for health and wholeness. The liturgy is also open to others in the parish who want to participate.

## \$5,000 for Welcome Week

Inter-Varsity Christian Fellowship wants to establish new student outreach events at the University of Toronto's downtown campus and the OCAD University,



A Reach grant will help Inter-Varsity Christian Fellowship establish student outreach events at OCAD University, formerly known as the Ontario College of Art and Design. PHOTO BY MICHAEL HUDSON

ty. It currently has no presence at the art college, so this will be a pioneering event.

In the past, the fellowship has hosted a barbecue during Welcome Week, at the University of Toronto, in September. The Reach grant will allow the organization to put on a larger event, such as a scavenger hunt, and a couple of mid-term activities. Dave Stone explains that such events are used as "on-ramps" to bring first-year students into community Bible studies. The fellowship is also hoping to establish a presence in student residences, attracting participants to Bible study with free food.

"Students who may be a little timid about coming to a scripture study are much more open to it if they can smell fresh-baked goods and free food that are accompanying it," says Mr. Stone.

## \$1,750 for Pints of View Chapel

Last September, St. Philip, Etobicoke, started a new ministry at the Westmount Army and Navy Club in Etobicoke. Pints of View Chapel is a casual hour-long monthly gathering that offers prayer, conversation, drinks and laughs.

The Rev. Canon Al Budzin, incumbent, got the idea from a video about a pub church in Port Colbourne. "I thought it was a cool idea for offering folks an alternative type of worship and religious education," he says. As padre at the Army and Navy Club for a number of years, he had many conversations over beers about "things religious." "I thought it would be a good place to start a fresh expression of church and invite others to join us," he says.

The Reach grant will allow Mr. Budzin to promote the meetings

and, he hopes, increase the membership of Pints of View Chapel from the current 12 to 20 by October.

## \$1,000 for rural youth ministry

Mike Vyn is a youth ministry worker serving the parishes of Campbellford, Hastings/Roseneath and Belmont. Youth in this rural area are widely scattered and congregate only in high school. Mr. Vyn's challenge is to find them, wherever they are, and interact with them.

Although he is new to the position, he has already made connections by organizing two youth-led concerts in Havelock and advertising them through Facebook. The first attracted about 35 young people, and the numbers doubled for the second. In future concerts, Mr. Vyn will

introduce a central theme or topic for discussion.

The Reach grant will help Mr. Vyn purchase a projector and put up a website where youth can check out upcoming events for their age group and develop an online community.

## \$865 for Spirited Conversation

If you could ask God just one question, what would it be? St. Mark, Midland, plans to put this question to citizens in the community. Volunteers with clipboards will ask people on the main street to participate in a survey that asks this question, and the community will be blanketed with posters. Information will also be available on Facebook.

These questions will be discussed during an eight-week series of evening meetings in a public space beginning this fall. The parish hopes this initiative will attract people who consider themselves to be spiritual but not religious, and who would not find their way to church, but would go to a café, library or restaurant. The Reach grant will help to provide resources for the event, including local advertising.

The end result, the church hopes, will be that the evening conversations will lead to speaker-led discussions about events in people's lives and about meaning and purpose. The ultimate goal is to grow a group of a dozen regular attenders from which to jumpstart a new worshipping congregation.

*The deadline for the next batch of Reach grants is Oct. 14. The application process is simple and streamlined. Parishes should submit a proposal no longer than two pages. If selected, applicants will be invited to make a short 20-minute pitch to a three-person panel. The panel decides on the spot if the applicant gets the grant. For more information, please contact reach@toronto.anglican.ca or Elizabeth McCaffrey at emccaffrey@toronto.anglican.ca.*

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# Gathering focuses on listening

Delegates  
come from  
Hong Kong,  
Jamaica

BY HENRIETA PAUKOV

**THE** first weekend in June found Bishop Linda Nicholls and her guests, the Rev. Monique Campbell from Jamaica and Mr. K. C. Hui from Hong Kong, in the Parish of Belmont in the countryside outside Peterborough, accommodated comfortably though somewhat unconventionally.

"We were each hosted by a different family—on a horse farm, a dairy farm and a home out in the country—and had an opportunity to experience life there," says Bishop Nicholls. "One of my guests was particularly delighted to be able to visit the petroglyphs near Peterborough and get a sense of native spirituality. We worshiped with our hosts on Sunday morning."

It was all part of learning about each other, which was the goal of the Continuing Indaba Process in which the three were participating from May 31 to June 7, with 14 other delegates from the Diocese of Jamaica and the Cayman Islands and the Diocese of Hong Kong Island, and seven from the Diocese of Toronto. Other dioceses around the world were also meeting in groups of three or four to hold discussions. The Continuing Indaba Process was organized by the Anglican Communion office in London in an effort to identify helpful ways of conducting difficult conversations within the Communion.

What made this gathering different from other international gatherings was its focus on listening, rather than decision-making, explains Bishop Nicholls. "It's called Continuing Indaba—continuing conversation—because we are not in the same place and we need to listen to each other," she says. We may have differences on certain issues, but we are committed to staying at the table together under Christ, and in order to do that, we need to listen closely because we each learn from the other."

On the first day, the local group—which included Canon Robert Falby, the Rev. Canon Stephen Fields, the Rev. Dan Graves, Christian Harvey, Suzanne Lawson, the Rev. Heather McCance, and Peter Tovell—made a presentation to the other two groups about the Diocese of Toronto and the Anglican Church of Canada. The next day, the visitors toured Toronto neighbourhoods and visited Holy Trinity, Trinity Square, for a Eucharist. Afterward, some visited All Saints, Sherbourne St., an outreach ministry in downtown Toronto, while others went to



**Anglicans from Hong Kong, Jamaica and the Diocese of Toronto gather in the chapel of St. John's Convent in Toronto at the start of their week-long gathering. At right, the Rev. Canon Stephen Fields (left), incumbent of Holy Trinity, Thornhill, talks to the Ven. Samson Fan as Shari Kung, Amos Poon, and Kevin She of Hong Kong look on. PHOTOS BY MICHAEL HUDSON**

Flemington Park Ministry, which serves a multicultural neighbourhood that is home to many new Canadians. "It was good to hear our clergy talk passionately about their ministries," says Bishop Nicholls.

In the evening, the participants heard from a panel of local Anglicans engaged in social justice and advocacy. "There was some very interesting dialogue there," says Bishop Nicholls. "It opened our eyes to the issues that have arisen from colonialism in Jamaica and some of the concerns about issues that are not being addressed around development and global financing."

On Thursday morning, the group discussed the involvement of youth in church life. "With the Hong Kong community, youth is very much a part of their church," says Bishop Nicholls. "It raises a question for me: 'How have they done that?' Now, part of it is that the church has an ongoing relationship with young people because it runs so many of the schools in the country."

Similarly, in Jamaica, faith is much more a part of daily life than it is in Canada. "It's talked about, it's referred to, it's just a lively part of everything," says Bishop Nicholls. "As Canadians, we keep our religion closely sequestered and we don't talk about our faith, we don't name Jesus regularly. And so it's been



delightful to hear about that and to wonder: 'What would it take for our people to feel so comfortable with their faith that it's part of every day?'"

On Thursday afternoon, each Canadian member took one Hong Kong member and one Jamaican member to his or her own church for the weekend. Bishop Nicholls chose the Parish of Belmont in her episcopal area of Trent-Durham, so that the visitors could experience a rural parish.

On Monday, the group discussed the topic of human sexuality. "That was a more difficult time, because each diocese is in such a different place in its con-

versations around homosexuality," says Bishop Nicholls. "For instance, in Jamaica, male homosexual practice is illegal, and so to even have a conversation is difficult for some people."

Some of the visitors questioned whether Canadian Anglicans are trying to impose their views on others. "We tried to be clear that we are not asking others to be where we are, we are just trying to share what our diocese has come to," says Bishop Nicholls. "And, of course, our diocese is not united on where we stand, so we tried to share some of the differences within our own group. It was a challenging evening, but I

also believe that there has been enough development of personal relationships that we could hear one another. The listening has to be really intense at this point."

The listening and dialogue will continue in September, when the same group meets in Hong Kong, and in February 2012, when they meet in Jamaica. "The idea is to deepen the conversation and to understand the context of that conversation by going to the other diocese," says Bishop Nicholls. "One of the key things is that nobody can come into the conversation and not be changed, because you learn something new about the other."



## Chorister honoured for lengthy service

On her way to the annual barbecue of St. Nicholas, Birch Cliff's church choir on June 23, Audrey Young remarked to friends how much she was missing being in the choir and looking forward to being with them at the party. After nearly 70 years of service, Ms. Young had recently retired from the choir. Little did she suspect that her friends had planned a special evening for her.

After guests had enjoyed some food and fellowship, the Rev. Kevin Robertson, the incumbent, spoke about Ms. Young's impressive record of service and presented her with a certificate of appreciation from Archbishop Colin Johnson. Applause followed, and Ms. Young shared her surprise and delight at being honoured.

## Lakeshore outreach ministries recognized

St. Margaret, New Toronto, has received generous recognition this year for its outreach ministries, including its Lakeshore Out of the Cold program and its monthly community dinner. On May 9, the church accepted the "Top Gem" award in the Community Service category of the annual Gem of the Lakeshore awards, sponsored by local MPP Laurel Broten. Later in May, Out of the Cold coordinator Cara Wagle received a community Award of Merit for her leadership in the program.

In June, students from Lakeshore Collegiate Institute presented St. Margaret's with a cheque for \$5,000, which they had won after submitting a project about Lakeshore Out of the Cold to the Youth and Philanthropy Initiative, an Ontario-wide program sponsored by the Toskan Casale Foundation. And finally, on June 17, at the last community dinner before the summer break, St. Margaret's received a special gift from the Kiwanis Club of Kingsway Humber: money that will support the next season of the monthly community dinner program.

But the most rewarding event of the spring happened on Pentecost Sunday, when two of St. Margaret's outreach volunteers were baptized and became official members of the congregation. Says the Rev. Renate Koke, the incumbent: "This was a highlight for us and a confirmation that our outreach is more than a service: it is an incarnational ministry where the Holy Spirit touches hearts."

## Three congregations worship outdoors

Three congregations—Holy Trinity, Trinity Square, San Esteban Spanish congregation, and St. Paul, Runnymede—met in Toronto's High Park on June 12 for a Pentecost service, picnic and games. After a bilingual Eucharist under a picnic shelter, the worshippers enjoyed a barbecue and a potluck lunch. Many wore red or orange, alluding to the images of fire in the Pentecost story. For the Pentecost



Audrey Young (right), a member of St. Nicholas, Birch Cliff, opens gifts she has received from friends in recognition of her nearly seven decades of service in the church's choir. PHOTO BY MICHAEL HUDSON

cake, each congregation supplied a different kind of cake, and the three cakes were covered with whipped cream, symbolizing the unifying Holy Spirit, and dotted with strawberries, suggesting flames. "Holy Trinity and San Esteban share space and worship together on festival days," says the Rev. Maurice Francois, priest-in-charge at San Esteban and St. Paul's. "This was the first time for St. Paul's to join us."

## Storytelling festival coming to Peterborough

St. John the Evangelist, Peterborough, will host the second annual Canadian Festival of Biblical Storytelling on Oct. 14-15. The event, organized by the Network of Biblical Storytellers International (NBS) (Canada), will

Continued on Page 14



Members of St. Margaret, New Toronto, accept a cheque from representatives of the Kiwanis Club of Kingsway Humber, at the church's community dinner on June 17. From left to right: Alan Oliver, head chef at St. Margaret's; Debbie Hardy, Kiwanis news editor; Gillian Dugas, Kiwanis secretary; the Rev. Renate Koke, incumbent of St. Margaret's; and Ted Scott, Kiwanis treasurer.



Worshippers take communion during an outdoor Pentecost Eucharist in High Park, Toronto, on June 12. Left to right: Elizabeth Quinlan, Beth Baskin, Marcela Orellana (taking cup), Christopher Lind, and Fran Sowton.



## CONFIRMATION

Primate Fred Hiltz joins confirmands at Christ Church, Scarborough, during a service on June 12, marking the church's 165th anniversary. Front row, left to right: Raymond Talukder, Audrey Flavius, and Ann-Kursty Dely; back row, left to right, Deacon Jacquie Bouthéon, the Rev. Beverley Williams, priest-in-charge, and Farai Mudereri, Archbishop's chaplain.





### CLASS ACT

Performers from St. Hilary, Cooksville, in Mississauga gather during the performance of the mystery play *The Two Brothers*, based on the story of the prodigal son. The play was written by John Hart, a member of the congregation, and performed by 23 cast members of all ages, with piano, organ and flute accompaniment, on June 11.



### MOVING ON

The Rev. Canon Stephen Fields, with the young people of St. Stephen, Downsview, says goodbye to the congregation after 15 years of service. He has become the incumbent of Holy Trinity, Thornhill.



### AMBASSADORS

Members of St. Philip, Etobicoke, gather for a photo with runners and walkers during the Second Annual 4K Walk/Run to celebrate National Aboriginal Month, on June 11 at Étienne Brûlé Park in Toronto. PHOTO BY MICHAEL HUDSON



### HAPPY BIRTHDAY

Canadian writer Farley Mowat celebrates his 90th birthday at St. Mark, Port Hope, after the Sunday service on May 15, along with his wife Claire and the Rev. Margaret Tandy, the incumbent.



### ANNIVERSARY

The Rev. Sonia Hinds, interim priest-in-charge of St. John, Whitby, joins Fred Martin, the official town crier of Whitby, and the Rev. Roger Maggs, honorary assistant, at the church's 165th anniversary celebration on July 3. PHOTO BY MARJORIE SORRELL



### FIVE DECADES

The Rev. Canon Edmund Der (centre) smiles with his sons, the Rev. Canon Matthias Der (left) and the Rev. Philip Der, at a celebration of his 50th anniversary of ordination, on June 12 at Grace Church, Markham.



### MAKING MUSIC

The Tudor Consort Choir sings during worship at St. Paul, Coulson's Hill, on May 29. The offertory from the service was sent to FaithWorks.



# 'The heart must be challenged'

Church needs fresh vision of Christ, says bishop

BY STUART MANN

**BISHOP** Steven Croft says Anglicans who lack the motivation to communicate the gospel and grow the church may be feeling a little like Simon Peter did when Jesus told him to "Put out into the deep water and let down your nets for a catch" (Luke 5).

Tired and dejected, Simon Peter replies, "Master, we have worked all night and have caught nothing."

Bishop Croft, who was speaking at the Vital Church Planting Conference in Toronto May 31 to June 2, says Simon Peter's response is understandable — and many Christians today can relate to it. "It may be that you will have a similar response to the idea of letting down the nets again in deep water. 'Well, we tried that and it didn't work.'"

But, adds Bishop Croft, Simon Peter also said, "Yet if you say so, I will let down the nets." When he did, his nets were bursting with fish.

Bishop Croft, who is the bishop of the Diocese of Sheffield, says Simon Peter's growing regard for Jesus overcame his sense of failure and experience. That is what the church needs today to bring the gospel to those who have never heard it.

"The challenge of motivating the church again to a fresh vision for mission and evangelism and growing new communities is a matter of catching again a fresh vision of Jesus Christ," he says. "The heart must be challenged. People need to encounter again themselves the wonder of the living Christ. We need ourselves to



**Bishop Steven Croft of the Diocese of Sheffield speaks at the Vital Church Planting Conference in Toronto. At right, participants talk between workshops. The annual conference drew 133 people from across Canada and Barbados. PHOTO BY MICHAEL HUDSON**

be re-evangelized, and then we will be ready to hear God's call (and to respond) 'If you say so, I will let down the nets.'"

He says this started happening in the Church of England several years ago. "For generations, the gap between where the church was and where our society was had been growing further and further apart. The flow of people from the wider society into the life of the church became less and less year by year. But then something else began to happen. Christians within the existing churches began to hear from Jesus his call to go into deep waters and let down the nets. So they began to cross the divide in-



to the surrounding culture."

At first these new missionaries, or "pioneers," went with a view to drawing people back into the existing church, he says. But then they discerned that they

were not being called to go and draw people back. "They were called to go and stay and sit and listen and form new communities for that culture and that group and that place which would

themselves be fully church."

These fresh expressions of church, as they came to be called, spread rapidly, and today there are more than 1,000 across the British Isles. (A fresh expression of church is a form of church established primarily for the benefit of people who are not yet members of any church. They can be held wherever people gather — in churches, pubs, cafes, offices and outdoors.)

He says society in England has changed to such a degree that while older generations are still drawn to the church and its way of life, younger generations are moving away from it. "We have had to face the question as a church: What shall we do in this situation? What is Jesus Christ saying to us?"

It is tempting for churches to want to minister only to those who enter its doors and programs, he says, but as that segment of the population becomes smaller, churches will be pushed further to the margins of society. It is also impossible to read the gospels "and reconcile that approach with the truth of the incarnation and the pattern of the ministry of Jesus. God does not wait for us to come to him — he sends his Son. His Son says to his disciples: as the Father sent me, so I send you. Jesus prioritizes in his ministry the lost and those who are far from grace.

"So we are called to engage in God's mission to the whole of society. Some will come to us, but many will not, so we must go to them. We must put out into deep water and let down the nets. We must depend on the grace of God in unknown ways. We must grow new wisdom. We must go out of our comfort zone. We must take some risks, not so that the church will survive, but that lost people might encounter Jesus Christ."

This can and should be done alongside existing churches, he says. In this "mixed economy church," different kinds of

Continued on Page 11

## Tulip Tuesdays boost morale, start conversations

BY STUART MANN

**SINCE** starting Destination Church in St. Thomas, Ont., last January, pastor Beth Fellingner has seen her congregation grow to 106 people, most of them under the age of 27. "It's been an incredible journey," she told the Vital Church Planting Conference. "I get up in the morning and I want to go to church."

She says fresh expressions of church "are about allowing a whole new generation to have access to Jesus Christ. They may look very different from traditional forms of church, and that's okay."

She says many churches have spent too much time focusing on



**Beth Fellingner**

themselves and have lost touch with the community that does not go to church. "We've forgotten what it looks like on the out-

side. You've got to start thinking about what's going on outside. There is such a spiritual hunger in the lives of people and we're missing it."

She did a lot of research on St. Thomas, but it wasn't until she actually talked to people that she began to understand what was going on in their lives. "We can sit in our churches and have great conversations and think we know people, but until we actually have a conversation with them, we'll never know them."

She gave some tips to church planters:

- Begin with God. "Find the places where God is already at work and partner with that."

- Reach out intentionally. Her church has "Tulip Tuesdays," when they give a bouquet of flowers to a local business, thanking them for their presence in the community. On one occasion, their gift improved the morale of staff in a coffee shop, and that led to conversations with the workers. As a result of Tulip Tuesdays, her church has received four invitations to partner with local organizations. She says churches should be intentionally reaching out all the time. "People will really appreciate that."
- Invest in people. "It will take time, energy and resources,

but the result will be absolutely incredible. Don't be afraid to invest, no matter how small it seems."

- Discover the doorways. "We have great churches but there are no on-ramps. Discover the doorways in your community that open to God and Jesus Christ for so many people."

She says Christians can learn a lot from the story in Luke about the girl who is restored to life. Jairus, a leader of the synagogue, begs Jesus to come to his house to save his daughter, who is dying. Jesus goes to the house, but when he arrives he is told

Continued on Page 11





## READY FOR SERVICE

The Rev. Canon Duke Vipperman, incumbent of the Church of the Resurrection, Toronto, blesses the new Salvation Army Gateway Linens facility on Broadview Avenue in Toronto. The facility has washers, dryers and staff to clean bedding and clothing for Salvation Army shelters in the city. Canon Vipperman was asked to bless the shop by Dion Oxford, director of the Salvation Army Gateway, a shelter and drop-in centre for homeless adults in downtown Toronto. Mr. Oxford, a member of the Church of the Resurrection, is standing second from left. PHOTO BY MICHAEL HUDSON

## Speaker dares audience to invite Jesus

Continued from Page 10

the girl has already died. "Do not weep; for she is not dead but sleeping," he says. The people laughed at him, knowing that she was dead. But Jesus took her by the hand and called out, "Child, get up!" Her spirit

returned and she got up at once.

Ms. Fellingner says Jesus will come into our lives and give us new life if we ask him. "I've read that the church is dying and I've listened to all the

mourners, but when I ask Jesus to come, he comes," she says. "My challenge to you is this: I dare you to invite Jesus into your community. I dare you to see people in your community the way Jesus sees them."

## Christians urged to take risks

Continued from Page 10

churches are needed to reach different parts of society. "One kind of church can't do everything in a shifting social context. We need to affirm and bless traditional or inherited forms of church. We need them. God needs them. And we need to affirm and bless fresh expressions of church alongside them. The two can work together."

He says this is happening in his own diocese and in the Church of England in general. Over the last decade, for example, midweek attendance at Church of England services has grown by about 40 per cent. "We are now in contact with as many children and young people through explicitly Christian midweek services and events as we are on Sundays. Most of those are established on the fresh ex-

pressions principles and as part of the mixed-economy parish and deanery. The both-and approach has enabled us to argue, and I think win, the case that this movement is not just for a few parishes but, in time, for every parish, and is a key way forward."

Returning to Luke 5, he said Simon Peter's faith in Jesus, and the faith of the new missionaries today, be it clergy or lay people, was bolstered by one other thing. "There is a virtue I have found to be vital for this work: Christian hope. In England, we had almost forgotten about Christian hope as a virtue, and we had swallowed the lie from the culture around us that hope is some kind of mood. But in the Christian tradition, hope is not a mood but a virtue. 'Meanwhile,

these three remain, faith, hope and love, but the greatest of these is love.' We have forgotten, I think, that we are meant to practice hope each day in the same way as we are meant to practice faith and love. It is that attitude of hope which enables us to see what God is doing both in society around us and in the church."

This year's Vital Church Planting Conference, held at St. Paul, Bloor Street, was attended by 133 people from across Canada and one person from Barbados. It included several workshops and two addresses each by Bishop Croft and Pastor Beth Fellingner of Destination Church in St. Thomas, Ont. The conference was sponsored by the Diocese of Toronto and Wycliffe College's Institute of Evangelism.

# Churches told how to double size

It's all about inviting, says leader

BY CAROLYN PURDEN



Michael Harvey

**MICHAEL** Harvey, founder of the Back to Church Sunday movement, came to the Diocese of Toronto May 30 to June 1 to tell clergy and laity how to "unlock the growth" in their churches.

In a two-hour seminar that was both humorous and thought-provoking, Mr. Harvey discussed a number of tools that could help congregations double their size. The important thing to understand, he said, is that God is the one directing church growth. "God wants people back in relationship with him," he explained. "The momentum is coming from God."

Back to Church Sunday, he said, is all about the people who are not in church. "How much time in your meetings do you spend thinking about the people who are not here?" he asked.

Success for Back to Church Sunday is all about the inviting, Mr. Harvey said. Success is one person inviting another person, but it does not necessarily include that person saying yes. "The problem in this diocese is that we don't get enough 'no's'," he said. "The more 'no's' you get, the more 'yeses' you get. If you want to succeed more, fail more."

One characteristic of Back to Church Sunday, in the Diocese of Toronto and elsewhere, has been that only 20 per cent of the congregation invites a friend, he said. The key to church growth is understanding why the other 80 per cent do not participate and then addressing those issues, he said.

The primary reason for not asking a friend to church is fear of rejection. "We're afraid of the word no." But, he added, Jesus himself was rejected, and Jesus is our model. Another reason for non-participation is indoctrination, he said. We have been told that religion is one of the three things it is not polite to discuss (the others being sex and politics.) "But where in Scripture do you find that we don't talk about our faith?" Mr. Harvey asked.

Other reasons for non-participation in Back to Church Sunday include lack of confidence, a fear of what the invitee might say or ask, and a feeling that it is the minister's job, he said.

Mr. Harvey suggested that the minister should ask at the vestry level, and then at the congregational level, why people are not going to invite their friends. "Write down everything you hear and turn it in-

to sermon material," he said. "God is going to tell you through the congregation's mouths what his agenda is for your congregation."

Contrary to belief, Mr. Harvey said, most churches are not welcoming. As proof, he cited the fact that 85 per cent of the people invited do not stay. He proposed the following 12 steps to kick the habit of being an unwelcoming church and become an invitational church:

- Church leaders should tell congregations that if everyone invited a friend, and they accepted, the congregation could double in size. "It's not about bums in seats," said Mr. Harvey, "but about encouraging our whole congregations to invite. It's up to God if they accept. And we need to say 'well done' to the congregation if they say no."
- The church leader needs to say, "I have invited someone. Have you?"
- The church leader personally invites every member of the congregation, one-on-one, to invite someone. This will allow the reluctant person to say to the invitee that the church leader asked him to do it.
- The gift of friendship.
- By telling our stories, we remind ourselves we were blessed.
- Who has God been preparing in my life? This is a tool especially for those who say they have no friends or no one to invite.
- Practice the question: "Would you like to come to church with me?"
- Pray for courage, "for the people you are going to invite, for other people's courage and for the people they are going to invite."
- Make the invitation. "Relax, you don't have to get a yes," Mr. Harvey said.
- Walk or drive with them to the church service that day.
- Introduce them to your friends over food or coffee.
- Assume they're coming the following week.
- Finally, Mr. Harvey said, "Keep on inviting them until you hear the word no, then ask God what to do next."

Back to Church Sunday is being held in the diocese on Sept. 25.

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# Conference harnesses potential of lay ministry

BY HEATHER STEEVES

**"HOW** can we get enough people for the positions that we have in this parish? It's always the same people doing everything." After eight years, this is still the question I get asked most frequently in my role as the diocese's Volunteer Management consultant. Every fall, the programming rush, and then in January, the pressure to prepare a full slate of nominations for vestries, create recruitment headaches in many parishes.

Yet we know that congregations in the diocese are good at engaging people in volunteer positions that match their gifts and skills. They also have strong organizational structures and are able to get things done. Theologically, we understand that God provides the people needed for the ministries that God wants for the church. Well then, it should not be a problem to recruit the right people and place them into well-run ministries.

One aspect of the problem is planning for the immediate need — for example, the June scramble to find people needed in September. Effective churches that are investing seriously in recruitment and lay ministry are planning for the whole church year, from September to August. In fact, they will draft flexible plans for a three- to five-year period. The ministry planning team sets priorities and sketches out regular meeting times, as well as arranging discipleship training programs and skill development workshops.

This long-range, year-round planning is a simple cure for this annual headache. It has been proven effective in congregations in many denominations, and it is the gold standard in not-for-profit organizations around the world. It is known as the Volunteer Management Cycle.

If your congregation is ready

to retire the "recruitment headache" and actually have lay leaders who are saying "thank you" to you for the ministry they are providing because they are finding it so satisfying, bring a team of four lay leaders and one cleric to the annual Energizing Volunteers Conference on Friday night on Oct. 21 and all day Saturday on Oct. 22 at Christ Church, Stouffville. Two of the foremost volunteer management consultants and trainers in North America, Marilyn MacKenzie and Suzanne Lawson, will lead it again this year.

Past participants say that it is well presented, thoughtful and stimulating. "Our team should attend every year," said one participant. A cleric said, "One of the best things is that we had time at the conference to start our own plan." Another team rejoiced because "We had done enough planning that we began implementing immediately. We did not have to have any additional meetings in order to start."

Make this the first year of many for using the Volunteer Management Cycle in your congregation. Or, perhaps it is time for your congregation to return for a refresher. Prior to Oct. 1, the cost for the team, including meals and handouts, is \$360. After Oct. 1, the regular fee is \$410.

For more information and to register, see the diocese's website and follow the Energizing Volunteers links. If you have questions, contact Heather Steeves, Volunteer Management Consultant, or Elizabeth McCaffrey, Congregational Development Coordinator, at [emccaffrey@toronto.anglican.ca](mailto:emccaffrey@toronto.anglican.ca) or call 416-363-6021, ext. 225, or 1-800-668-8932, ext. 225. I look forward to seeing you in Stouffville!

*Heather Steeves is the diocese's Congregational Development and Volunteer Management consultant.*



## CONFIRMED

Twenty-eight confirmation candidates join Archbishop Colin Johnson and clergy for a photo after the service at St. James Cathedral on May 15. The candidates are from Havergal College; the Jeremiah Community at St. Anne; St. Cuthbert, Leaside; St. Martin-in-the-Fields; St. Matthew, First Avenue; St. Matthew, Oriole; St. Matthew, Oshawa; St. Paul, Lorne Park; and St. Peter, Carlton Street. PHOTO BY MICHAEL HUDSON

# Council approves changes to FaithWorks funding distribution

BY MARY LOU HARRISON

**DIOCESAN** Council has approved a new model for distributing funds donated to the annual FaithWorks campaign. The changes remove the distinction between "Partners" and "Community Ministries," creating a more equitable approach in which all funding recipients are "FaithWorks Ministry Partners."

The diocese created the FaithWorks campaign in 1996 as a single annual fundraising appeal in support of three community ministries and three partners. The partners were the Primate's World Relief and Development Fund (PWRDF), the Anglican Appeal, and Anglican Houses (now LOFT Community Services). Since then, additional community ministries have been added and, in 1998, in order to enhance support for the campaign, parishes and episcopal areas were allowed to retain a portion of the funds they raised through FaithWorks for local outreach initiatives.

In the past, general contributions to FaithWorks supported the work of a number of community ministries, while the three partners received only those funds that had been specifically designated for them by donors.

Beginning in 2012, funds will be disbursed using a core funding model in which all FaithWorks ministry partners will benefit from general donations to the campaign. To date, the reaction from benefitting organizations has been very positive.

"This new funding model will help to resolve some of the confusion that we've heard from donors who thought that, by giving to FaithWorks, their gift was helping LOFT," says Jane Corbett, director of Development for LOFT Community Services. "We are grateful that from now on, FaithWorks donors will know that their gift is supporting LOFT, along with all of the other important ministries under the FaithWorks umbrella."

The Rev. Canon William Kibblewhite, a FaithWorks Allocations Committee member, is also pleased with the changes, which will mean that all ministry partners are guaranteed to receive a specific level of core funding. "The revised formula is the result of a lot of work, and consultation with the partners ensured that it was fair and equitable. The new core funding model is a tremendous way forward that will serve FaithWorks well for years to come."

Adele Finney, executive direc-

tor of the PWRDF, agrees, calling the new funding model "a good step forward in supporting both local and national ministries equitably, accountably and sustainably." She added: "Being part of the consultative process allowed PWRDF to express our concerns and offer our suggestions in ways that were both constructive and affirming for all parties involved."

Under the new formula, the level of funding for each ministry partner will be determined using an average of the allocations received over the past five years. The amount received can be adjusted if designated donations are higher than the core level of funding and/or if a special case is made and funds are available. Core funding amounts will be reviewed every three years to ensure that they accurately reflect both FaithWorks campaign revenues and donor-designated gifts.

Additional information about the revised FaithWorks funding formula and about the work of the ministry partners is available on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), or by calling Susan McCulloch, the diocese's FaithWorks Campaign manager, at 416-363-6021 or 1-800-668-8932, ext. 244. The 2011 FaithWorks campaign goal is \$1.55 million.



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# Pickering church soars past goal

People  
'stepped up'  
when asked

BY CAROLYN PURDEN

**ST.** Martin, Bay Ridges, in Pickering is named after the saint who was renowned for giving, and the present day congregation has certainly lived up to the name. It has rung up a remarkable achievement in the diocese-wide fundraising campaign, Our Faith-Our Hope: Re-Imagine Church, not only meeting its goal of \$170,000 but exceeding it by \$104,000.

The secret to the parish's success? "The Holy Spirit," says the Rev. Millie Hope, incumbent. "I feel the spirit works through people to encourage them to give sacrificially in all areas — financially as well as sharing their time and talents."

When she first began the campaign, however, things looked far from bright. People really doubted that a target of \$170,000 was achievable. Then the couple who Ms. Hope expected to be on the executive committee to lead the campaign declined. She asked three other couples and, after praying about it, each one turned her down.

"It wasn't that they weren't supportive," says Ms. Hope, "but



The Our Faith-Our Hope team at St. Martin, Bay Ridges, smiles for the camera. Back row from left are Gail Henderson, Don Henderson and John Bignell. Front row from left are Rene Bignell, the Rev. Millie Hope and Janis Lynch. Missing from the picture is Marie Barber. PHOTO BY CLIFF HOPE

the time commitment was beyond what they could make."

She was at a loss what to do but then, she says, "God suggested people that I would not have thought of asking, and we had an incredibly strong team of people who were newer and who hadn't been involved in something like this. It was absolutely amazing."

When the team met, they were still not sure they could raise \$170,000 on top of what was needed for the general revenue of the parish. But they decided to do what they could.

The first sign of success was the commitment made by the two couples and two single people who, with Ms. Hope, comprised

the executive committee. Together, they pledged \$55,000.

"People stepped up incredibly," says Ms. Hope. Every week, the executive committee opened their meeting with a prayer of thanksgiving as the pledges flowed in.

There were other benefits, apart from financial. The newcomers on the executive commit-

tee got to know people in the parish, and Ms. Hope got to know things about her parishioners that she might otherwise not have known. For example, she discovered some were having to support their extended families through this difficult economy.

But despite this, people pledged what they could. A 90-year-old parishioner commented that she could not make a five-year pledge, because it was too far in the future, but she felt she could safely pledge for three years.

Even people who were in straitened circumstances made a pledge and promised to increase the amount if and when things turned around for them.

Ms. Hope says there was little negativity and a lot of optimism around the campaign. When she asked for volunteers for a phone bank—a task neither she nor the other executive committee members relished—people stepped forward who had never volunteered for anything before.

When the parish receives its share of the money—40 per cent of the target and 75 per cent of the additional \$104,000—one of the first projects to be undertaken will be replacing the church's wooden doors with glass, says Ms. Hope.

"When people come, they can see right in," she says, "That will make it a lot easier when people come to church for the first time. They can see what's behind the door rather than fearing to open the door."

## For experienced fundraiser, visiting parishioners is key

BY CAROLYN PURDEN

**OTTO** Peter, a parishioner at Christ Church Memorial in Oshawa, is an experienced church fundraiser. In the 1980s, he worked on both the national church's Anglicans in Mission campaign and the diocese's Faith in Action campaign.

So when the Rev. Judy Paulsen, incumbent, told him the diocese was rolling out a new fundraising campaign called Our Faith-Our Hope: Re-imagine Church, he says his response was, "It's about time the diocese had another fundraising campaign; it's been over 20 years."

That was Ms. Paulsen's cue to ask him to chair the campaign, and he agreed right away. "In church lore, asking for money is one of the hardest things people have to do," he says. "I don't really mind it."

He also saw another benefit. There would be a lot of visiting. "We haven't had a proper visitation-type stewardship campaign for many years, and a lot of people probably haven't been visited in their home," he explains. "So I thought it gave us an opportunity to connect with a lot of our parishioners."

His lengthy fundraising experience has convinced him that visit-

ing people in their own homes is key to a successful outcome. Now retired, Mr. Peter did a lot of that visiting for the current campaign. He set up teams of two people to call on parishioners, and he and his fundraising partner visited some 33 families.

Sometimes the calls lasted a long time. Mr. Peter has been a parishioner at Christ Church Memorial for 28 years and could answer people's questions not only about the campaign but also about what was going on in the church.

While Our Faith-Our Hope suggests home visits only to major donors, Mr. Peter disagreed. He expanded his calls to others on the parish list, thinking that he himself would prefer a visit to a phone call.

"I thought it would be a smart thing to do, because even if they weren't heavy financial donors, they were people who contributed a lot in other ways," he says.

It worked out well. Some of the families made significant contributions that the campaign probably would not otherwise have received. "Visits raised the vast majority of the money," he says. "The average donation was probably three times as high for a visit as

for a phone call."

The executive committee that Mr. Peter chaired had seven members, and they teamed up with seven other volunteers to make visits. In addition, a dozen people made phone calls.

In the beginning, it was hard to enroll volunteers, he says. He had expected certain people to join the executive committee, but "we didn't get who we thought we were going to get."

He was pleasantly surprised by the people who did say yes and the amount of work they put in. One woman, recently widowed, did not think she would be any good at it, but reluctantly agreed to be his partner when Mr. Peter said he would do all the talking.

"She was quiet, but she did speak. She liked to do it and didn't turn down any visits," he says. "She really enjoyed it."

Phone volunteers had a harder time and Mr. Peter needed to keep their spirits up when they got discouraged over refusals. But, he says, once they got a donation, spirits soared.

Overall, the campaign was a positive experience for the parish, he says, and it reached 95 per cent of its goal.

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The locations for each workshop are:

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10:00 – 3:00

St. Clement's Anglican Church

59 Briar Hill Ave

Toronto, ON M4R 1H8

(416) 483-6664

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The second session will build upon ideas presented at the first, so please plan to attend both sessions if possible.

To register for these FREE workshops, please visit our website [www.rccotoronto.ca](http://www.rccotoronto.ca) or contact Lydia Pedersen either by phone 416-236-5085 or email at [lydia.pedersen@sympatico.ca](mailto:lydia.pedersen@sympatico.ca).



## LOOKING AHEAD

To submit items for Looking Ahead, email [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the October issue is September 1. Parishes can also promote their events on the diocese's website Calendar, at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Services

**SEPT. 11** – A “Celebration of Youth” Sunday service at St. Paul, Lindsay, 45 Russell St. W., at 10 a.m., will honour young people who offer their faith and energy to St. Paul’s. Special guests at this 175th anniversary celebration event will include Bishop Linda Nicholls as celebrant and area youth coordinator Christian Harvey as speaker. For more information, visit [www.st-pauls-lindsay.ca](http://www.st-pauls-lindsay.ca).

**SEPT. 17** – The Saturday Night Healing Service at St. Timothy, Agincourt, resumes on Sept. 17 at 7 p.m. The service takes place on the third Saturday each month. Call 416-293-5711.

**SEPT. 18** – Bach Vespers at Church of the Redeemer, 162 Bloor St. W., Toronto, at 7 p.m. Enjoy the music as part of the evening service. Call 416-922-4948 or email [office@theredeemer.ca](mailto:office@theredeemer.ca).

**SEPT. 25** – Choral Evensong for Michaelmas at St. Olave, Swansea, 360 Windermere Ave., Toronto, with the choir of St. Peter, Erindale, at 6 p.m., followed by Peach Tea. Clem Carelse, music director at St. Peter’s, presents a talk on William Boyce (1711-1779), whose works are central in this night’s evensong. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**SEPT. 29** – St. Thomas, Huron Street, in Toronto, will celebrate the Feast of St. Michael and All Angels with a said Eucharist at 12:15 p.m., and a procession and solemn Eucharist at 6:15 p.m. Call 416-979-2323.

**OCT. 1** – St. Timothy, Agincourt, invites all to its centennial celebrations. Hear a children’s musical story of the history of St. Timothy’s, from 2 to 4 p.m. A minimum donation of \$5 would be appreciated. Refreshments will be on sale during intermission and a silent auction will be held in Walker Hall. At 6 p.m., attend “A Celebration of God’s Gifts to the Children of St. Timothy, Agincourt, 1911-2011.” A free-will offering will be taken. Call 416-293-5711.

## Fundraisers

**OCT. 1** – The Parish of Lloydtown invites all to the First Annual Schomberg Country Run, a five-kilometre route that takes participants through the village of Schomberg and into the surrounding hills and farmlands. Proceeds will support clean water initiatives in Indigenous communities in the North and the work of the three churches that belong to the Parish of Lloydtown: Christ Church, Kettleby; St. Alban, Nobleton; and St. Mary Magdalene, Schomberg. Get involved by sponsoring the event, a runner or a team, registering for the run, or volunteering to help out on Oct. 1. Visit [www.anglicanparishoflloydtown.com](http://www.anglicanparishoflloydtown.com) or call the Rev. Sheilagh Ashworth at 905-939-2314.

## Educational

**SEPT. 17** – The Parish Nurse Ministry at Holy Trinity, Guildwood, will host a Health and Wellness Fair with a number of local health and wellness providers. If the weather is good, the event will take place outdoors; otherwise, in the church basement. Call 416-261-9503.

**OCT. 14–15** – St. John the Evangelist, Peterborough, will host the second annual Canadian Festival of Biblical Storytelling, with keynote speaker Pam Faro. All are welcome. The cost is \$125 for two days, which includes workshops, two lunches and one dinner. For further details and registration information, contact Hermione at 705-742-0367.

## Sales

**OCT. 15** – Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-3184.

**OCT. 15** – Holy Trinity, Thornhill, 140 Brooke St., will hold its Fall Rummage Sale from 9 a.m. until 12 p.m. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more will be available at great prices. For more information, call 905-889-5931.

**OCT. 15** – Grace Church on-the-Hill, 300 Lonsdale Rd., will hold a clothing sale from 10 a.m. until 2 p.m. Good prices for gently used



## IN SOLIDARITY

Members of the International Anglican Women's Network (IAWN) present Archbishop Colin Johnson with a White Ribbon lapel pin in support of eliminating violence against women. From left are Laura Wilson, Tanja Futter and the Rev. Canon Alice Medcof. IAWN is encouraging Anglicans in Canada to participate in the White Ribbon Campaign, held from Nov. 25 to Dec. 6. Participants will wear a white ribbon and vow, 'I will not commit, condone, or remain silent about violence against women.' The campaign was started in Toronto after the massacre at École Polytechnique in Montreal and is now active in more than 55 countries. PHOTO BY MICHAEL HUDSON

clothing for men, women and children. Vintage and boutique. Call 416-488-7884.

**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 Avenue). 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](http://www.stbarnabas-toronto.com).

**NOV. 5** – A “Faire” to Remember, a unique craft sale and bazaar, at St. Peter, Erindale, 1745 Dundas St. West, 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](http://www.stnicholasbirchcliff.com).

**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** – Holy 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. 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 lunch-

eon will be available. For more information, call 905-889-5931.

## Music

**SEPT. 24** – Ulster Accordion Band Concert at St. Barnabas, Chester, 2-4 p.m. Admission is \$10 for adults and \$5 for children (12 and under). Refreshments and artisan baked goods will also be available. St. Barnabas, Chester, is located at 361 Danforth Ave. (near Chester subway). For information and tickets, call Helen Taylor at 416-243-2526 or visit [www.stbarnabas-toronto.com](http://www.stbarnabas-toronto.com).

**SEPT. 24** – Schola Magdalena, an ensemble dedicated to performing medieval music and directed by Stephanie Martin, invites all to celebrate the release of its new CD of medieval music for women’s voices, “Virgo Splendens.” The event takes place at St. Mary Magdalene, 477 Manning Ave., Toronto, at 7:30 p.m. and features a mini-recital and reception. Free admission. For more information, visit [www.scholamagdalena.ca](http://www.scholamagdalena.ca) or call 416-531-7955.

**OCT. 13, 20, 27** – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Oct. 13, Toronto Flute Quartet; Oct. 20, Sarah Moorehouse on flute and Bryan Holt on cello; Oct. 27, Ang Li on piano. Admission free; donations welcome. For more information, visit the music page of the church’s website, at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

## PRAYER CYCLE

## FOR OCTOBER

1. St. John, East Orangeville
2. The Ecclesiastical Province of Ontario
3. St. Luke, Rosemont
4. St. Paul, Coulson’s Hill
5. St. Peter, Churchill
6. Trinity Church, Bradford
7. David Busby Street Centre (FaithWorks)
8. Bishop’s Committee on Healing
9. The Evangelical Lutheran Church in Canada
10. The Dam Youth Drop-In Centre (FaithWorks)
11. The Diocese’s Communications Department
12. Clergy Programs of the Diocese (Momentum and Fresh Start)
13. The Christian-Jewish Dialogue of Toronto
14. Chaplaincy to the Newmarket Courthouse

15. Parish Secretaries and Administrative Assistants
16. St. Martin, Courtice
17. Durham and Northumberland Deanery
18. St. Anne, Bewdley
19. St. George, (Clarke) Newcastle
20. St. George, Gore’s Landing
21. St. George, Grafton
22. St. John, Bowmanville
23. Flemingdon Park Ministry (FaithWorks)
24. St. John, Harwood
25. St. John the Evangelist, Port Hope
26. St. Mark, Port Hope
27. St. Paul, Brighton
28. St. Paul, Perrytown
29. St. Peter, Cobourg
30. Primate’s World Relief and Development Fund
31. St. Saviour, Orono

## Parish News

Continued from Page 8

include workshops such as Introduction to Biblical Storytelling, Group Storytelling, Learning Styles and Storytelling, Storytelling with Children and How to Improve Your Storytelling Skills. The festival will feature an extended session of storytelling from the Gospel of Matthew and stories of “living water” from Genesis to the Book of Revelation.

The main speaker will be Pam Faro, a storyteller from Denver, Colorado, who has been offering storytelling performances and workshops for more than 20 years. “She is an exceptionally gifted biblical storyteller with a commanding sense of presence,” says Dennis Dewey, former executive director of NBS. “She is able to take ancient texts and find and give lively expression to

them so that they live and breathe again with the kind of vitality, humour, passion and earnestness they possessed when they were first told.”

For more information, call Hermione at 705-742-0367, email [nbscan@aol.com](mailto:nbscan@aol.com), or visit [www.nbsint.com](http://www.nbsint.com). The cost is \$125 for two days and includes workshops, two lunches and one dinner.

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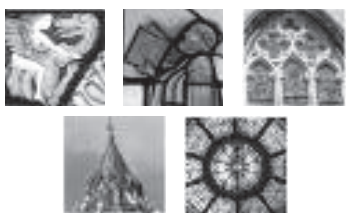
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## IN MOTION

### Appointments

- The Rev. Capt. Stephen Pes-sah, Regional Dean, Not-tawasaga Deanery, May 1.
- The Rev. John F. Flindall (Ontario), Interim Priest-in-Charge, St. Paul, Brighton, May 2.
- The Rev. Theo Ipema, Interim Priest-in-Charge, Church of the Apostles, Toronto, as of June 1, while the Incumbent is on leave.
- The Rev. Mabel Campbell, Interim Priest-in-Charge, St. James, Emily, June 1.
- The Rev. Diane Fryer, Priest-in-Charge, St. Athanasius, Orillia, June 1.
- The Rev. Ed Cachia, Priest-in-Charge, Parish of Colborne & Grafton, June 1.
- The Rev. Nola Crewe, Incumbent, St. Monica, Toronto, June 1.
- The Rev. Ruthanne Ward, Associate Priest, St. Mary, Richmond Hill, June 1.
- The Rev. Jason Prisley, Incumbent, Christ Church, Stouffville, June 1.

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- The Rev. Donald Shields, Honorary Assistant, Grace Church, Markham, June 6.
- The Rev. Captain Gregory Bailey, Honorary Assistant, St. Philip-on-the-Hill, Unionville, June 6.
- The Rev. Robin Lee (Ottawa), Honorary Assistant, St. Clement, Eglinton, Toronto, June 9.
- The Rev. Elizabeth Hopkins, Priest-in-Charge, St. Ninian, Scarborough, and Priest-in-Charge, St. John the Divine, Scarborough, June 15.
- The Rev. Sonia Hinds, Interim Priest-in-Charge, St. John, Whitby, June 18.
- The Rev. Jim Ferry, Honorary Assistant, Holy Trinity, Trinity Square, Toronto, June 26.
- The Rev. John Anderson, Associate Priest, Christ Church, Stouffville, July 1.
- The Rev. David Julien, Priest-in-Charge, St. Bede, Scarborough, July 1.
- The Most Rev. Michael Peers, Interim Priest-in-Charge, Epiphany and St. Mark, Parkdale, Toronto, July 1.
- The Rev. Jennifer Matthews, Interim Priest-in-Charge, Our Saviour, Toronto, while the Incumbent is on leave, as of July 1.
- The Rev. Anne Crosthwait, Associate Priest, St. John, York Mills, Toronto, July 5.
- The Rev. C. J. Adams (Moosonee), Incumbent, St. George, Pickering Village, (Ajax), Aug. 1.
- The Rev. Claire Goodrich Dyer, Priest-in-Charge, St. Patrick, Toronto, Aug. 1.
- The Rev. Susan Haig, Interim Priest-in-Charge, Church of the Incarnation, Toronto, Aug. 1.
- The Rev. Dr. Merv Mercer, Interim Priest-in-Charge, St. Anne, Toronto, and the Jeremiah Project, Aug. 1.
- The Rev. Greg Fiennes-Clinton, Interim Priest-in-Charge, St. Stephen, Downsview, Aug. 1.
- The Ven. Stephen Nduati (Thika, Kenya), Interim Priest-in-Charge, St. Francis of Assisi, Meadowvale West, Aug. 1.
- The Rev. Canon Stephen Fields, Incumbent, Holy Trinity, Thornhill, Aug. 15.
- The Rev. Terry Noble, Assis-

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- tant Curate, St. John the Evangelist, Peterborough, Sept. 1.
- The Rev. James Houston, Interim Priest-in-Charge, Epiphany and St. Mark, Parkdale, Toronto, Sept. 1.
- The Rev. Mary Lewis, Interim Priest-in-Charge, St. Leonard, Toronto, Sept. 1.
- The Rev. David Bryant, Incumbent, St. Joseph of Nazareth, Bramalea, Sept. 1.
- The Rev. Lucy Reid (BC), Priest-in-Charge, St. Aidan, Toronto, Sept. 1.
- The Rev. David Howells (BC), Priest-in-Charge, amalgamated parish of South Scarborough, Sept. 1.
- The Rev. Gary van der Meer, Priest-in-Charge, St. Anne, Toronto and the Jeremiah Project, Oct. 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. John, Whitby
- St. Paul, Brighton
- St. Francis of Assisi, Meadowvale West
- St. Stephen, Downsview
- St. Margaret in-the-Pines, West Hill
- Incarnation
- Trinity, Barrie

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

- St. Thomas, Millbrook (Trent-Durham)
- Emmanuel, Richvale (York-Simcoe)
- Craighurst & Midhurst (York-Simcoe)

### Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- none

### Ordination

- The Rev. Jennifer Schick was ordained to the priesthood at St. Cuthbert, Leaside, Toronto, on June 26

## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Epistle of joy is worth reading

According to the church lectionary, during the latter part of September we will be reading two short passages from Paul's Epistle to the Philippians. It is unfortunate that our worship does not allow us to read the whole epistle. It is a beautiful and extraordinary letter written by Paul during one of his imprisonments.

The epistle has only four chapters. The reading for Back to Church Sunday, to be held in our diocese on Sept. 25, will be Philippians 2:1-13. We will look at this important passage later in this article.

Philippi was an important centre in the Roman province of Macedonia. It was located on the major trade route between Asia and Europe. Paul, with God's help, chose his Christian centres well. Philippi was a Roman colony, which meant that several retired soldiers were given Roman citizenship and grants of land and could be called upon in the event of an attack on the empire. This was a rather brilliant way of protecting the outposts of the empire. It also meant that this city was very Roman in character and had been honoured by the emperor.

Paul went to Philippi about 52 CE, during his second missionary journey. His call there was by divine providence. In Acts 16:8-9, we read that while Paul and his mission team were in Troas, he had a vision of a man from Macedonia calling him to come over and help them. Paul met with much success in Philippi.

The Epistle to the Philippians was written about 62 CE. Paul was probably in prison in Rome, awaiting his trial and possible death, yet the letter is about joy and rejoicing. Paul obviously had an excellent relationship with this church. It had sent him a gift of money to help with his trial and a fellow Christian, Epaphroditus, to help him with his work in Rome. In his letter, Paul was responding to their generosity and also assuring them that although Epaphroditus had been deathly ill, he was recovering and Paul was sending him back to Philippi to be restored to health.

Now let us look at the reading for Back to Church Sunday. It contains the words of an ancient hymn usually referred to as the "Christ hymn" (see 2:6-11). This could have been written by Paul himself, although most scholars suggest that it was a pre-Pauline composition. It certainly reflects his Christology. This is one of

the most beautiful passages in all of Paul's writings.

The second chapter begins with a major theme for Paul, that of Christian unity. For Paul, the church is meant to be one, a place of reconciliation and love where there is neither Jew nor Gentile, slave nor free, male nor female. Unity in Christ means, "Each of you should look not only to your own interests, but also to the interests of others" (2:4 NIV). To follow Jesus, we should have the same attitude as Christ (verse 5).

In the Christ hymn (verses 6-11), Paul reminded them that although Jesus pre-existed with God, He emptied himself of this divinity to become a human, and was obedient to God even unto death upon a cross. After His crucifixion, God raised Him up as Lord of all. "Jesus Christ is Lord" was an ancient Christian creed. If you accept this belief in the risen Christ, you will be in Christ and will follow His example. You will live a Christ-like life. You will be called to bow down and worship Him.

For Paul, the church of Jesus Christ existed to break down the walls of separation between people. Its mission was to demonstrate to the world that people can live in love, peace and harmony, one with another. Paul maintained that if the Christian community did not promote unity and peace, it had no reason to exist. What a beautiful message for Back to Church Sunday — the church is a place of love, reconciliation and acceptance in which all are equal in the eyes of God. And thus God, through the crucifixion and resurrection of Jesus, has made Jesus Lord of all and we are called to worship Him. What more needs to be said!

The epistle moved to a conclusion with Paul appealing to two women with whom he had previously worked in ministry to agree with each other for the sake of unity. He pleads with Euodia and Syntyche to work out their disagreement for the sake of unity, stability and integrity in Philippi (4:2-3).

This epistle of joy is worth reading in its entirety. May I suggest that as you read it, reflect on the words of this ancient text by Paul and imagine the young church in Philippi hearing these words for the first time. How do they react? How do we? Enjoy the dialogue.

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

Continued on Page 16



# Services, radio broadcasts comfort migrant workers

## 200 brought to church on Father's Day

BY MARY LOU HARRISON

**IMAGINE** spending up to eight months a year working far from home, away from family and friends. Imagine, in particular, how it would feel to spend a day such as Father's Day apart from loved ones.

This scenario is a fact for thousands of migrant workers, from a number of countries, who make Canada their home during the spring, summer and fall. It is also a reality that the Rev. Hernan Astudillo and his congregation at San Lorenzo, Dufferin Street in Toronto, are trying to make less painful.

On Father's Day, they brought 200 Spanish-speaking agricultural workers—about 180 men and 20 women—from the St. Catharines area to San Lorenzo for mass, followed by a meal and a community celebration.

"It breaks my heart, because during the offertory, each person

could share their feelings," says Mr. Astudillo. One wrote, "I am a father, too, and I would like to be with my children and my wife." Others, he said, wrote about missing parents and being worried about relatives who were ill at home.

Despite these public expressions of distress, Mr. Astudillo says that the people who attended the Father's Day service were very happy to participate in the mass, to enjoy fellowship at a special meal prepared by the women of the parish, and also to make a personal connection with some of the people they had heard on the radio.

Radio Voces Latinas is a Spanish-speaking radio station that operates out of the San Lorenzo's rectory and broadcasts its church services. The workers listen to the services every Sunday and to the radio station while they are in the fields.

The Father's Day service is not the end of the story. Working with partners such as Pablo Godoy, an organizer with the Agriculture Workers Alliance, Mr. Astudillo is conducting a mass for migrant workers every Sunday evening in the village of Virgil, near Niagara-on-the-Lake. "This is a new experience: a mass for Catholic Mexicans in a Mennonite Church by an Anglican priest," he says.

The workers often travel by bicycle, he says. More bikes are always needed, and anyone with one or more to donate is encouraged to call the church office at 416-782-2953.

Mr. Astudillo is deeply appreciative of the Anglican Church and of the support of his area bishop, Bishop Philip Poole. "Some people who are immersed in the Anglican Church don't always see how wonderful it is," he says, "but I see it."



The Rev. Hernan Astudillo (left) and Rudy Dirks of the Mennonite Church listen to a migrant worker read the Gospel during a mass in Virgil, Ont.

# Anne Frank hero honoured

BY LINDSAY SHADDY

**THE** Neighbourhood Interfaith Group, comprised of churches, synagogues and a private girls' school in north Toronto, held a memorial service on May 11 to honour Victor Kugler, the unassuming Lutheran businessman who figured prominently in the book, *The Diary of Anne Frank*. It was he, more than any other person, who was responsible for masterminding and implementing the plan to hide the Frank family and their friends in Nazi-occupied Amsterdam during the Second World War. After the war, Mr. Kugler and his wife lived quietly in Toronto. He died in 1981 and was buried at Sanctuary Park cemetery in Etobicoke.

Although Mr. Kugler was recognized in 1971 as "Righteous Among the Nations" by Yad Vashem Holocaust Martyrs' and Heroes' Remembrance Authority, little was known about him until the publication in 2008 of *Victor Kugler: The Man Who Hid Anne Frank* by Toronto author Rick Kardon. When the Neighbourhood Interfaith Group realized that there was no public marker acknowledging Mr. Kugler's wartime heroism, they decided to



The late Victor Kugler and his new memorial stone.

do something about it. With permission from Mr. Kugler's estate, the cemetery and Yad Vashem, they laid a memorial stone on his grave that includes the words "The Man Who Hid Anne Frank" and a replica of the medallion that Yad Vashem presented to Mr. Kugler.

The Rev. Canon Peter Walker, incumbent of Grace Church on-the-Hill, Toronto, officiated at the graveside service on May 11. The service was attended by the Dutch consul and the German vice-consul of Toronto. Rabbi Roy Tanenbaum offered prayers, Mr. Ku-



gler's sister-in-law, Rita Visser, unveiled the memorial, and Rabbi Erin Polonsky read from the late Rabbi Jordan Pearlson's eulogy at Mr. Kugler's funeral in 1981. In his view, although Anne Frank did not survive the war, Mr. Kugler's heroism had bought valuable time that gave the world a book—a book that put a human face on the million and a half children who perished in the Holocaust.

Lindsay Shaddy is a member of the Neighbourhood Interfaith Group and Grace Church on-the-Hill, Toronto.

Leonard, Toronto, in order to pursue ministry opportunities in the Diocese of Rupert's Land. His last Sunday in the parish was July 17.

• The Rev. Lance Dixon resigned as Incumbent of St. Anne, Toronto. His last Sunday in the parish was July 31.

### Death

• The Rev. Canon Jack Adam

died on July 12. Ordained in 1952 in the Diocese of Montreal, he came to Toronto in 1956 and served in the parishes of St. Bartholomew, Toronto; Cookstown; St. George, Peterborough; St. George, Willowdale; and Holy Trinity, Trinity Square, Toronto, until his retirement in 1993. His funeral was held on July 15 at St. James Cathedral in Toronto.

## BRIEFLY

### Run raises funds for clean water

The Parish of Lloydtown is holding a five-kilometre run to raise funds for clean drinking water in Canada's north and for the work of the parish. The first ever Schomberg Country Run will take place on Oct. 1, and all are invited to attend or sponsor runners. The route will take runners through the village of Schomberg and out into the surrounding hills and farmlands.

"We believe that all Canadians should have access to clean drinking water," says the Rev. Sheilagh Ashworth, incumbent, noting that 111 indigenous communities in the north are under long-standing "boil water" advisories.

The first 100 registered runners will receive a free T-shirt. The Parish of Lloydtown is made up of Christ Church, Kettleby; St. Alban, Nobleton; and St. Mary, Schomberg. For more information, visit the parish's website at [www.anglicanparishoflloyd-town.com](http://www.anglicanparishoflloyd-town.com) or contact Ms. Ashworth at 905-939-2314.

### Crèche convention coming to Toronto

Friends of the Crèche, a worldwide organization with chapters in 19 countries, will be holding its first convention in Toronto on Nov. 10-12. Hosted by St. James Cathedral, the meeting will focus on the birth of Christ as interpreted through sculpture, wood carving, painting, fresco, iconography, embroidery, music, poetry, storytelling, drama and dance. There will be a special emphasis on the role of the crèche in the history of Canada. Crèches from around the

world will be on display. The convention will be held at the Fairmont Royal York Hotel, with an opening ecumenical service at St. James Cathedral. For more information, visit the cathedral's website, [www.stjamescathedral.on.ca](http://www.stjamescathedral.on.ca), or contact Nancy Mallett, chair of the convention, at 416-364-7865, ext. 233 or email [archives@st-jamescathedral.on.ca](mailto:archives@st-jamescathedral.on.ca).

### Correction

In a story about the death of Bishop Arthur Brown in the June issue, Bishop Allan Read's name was omitted in the list of those in the diocese's first College of Bishops. *The Anglican* regrets the error.

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### IN MOTION

Continued from Page 15

### Retirement

• The Rev. Kenneth Borrett has retired. His last Sunday at Epiphany and St. Mark, Parkdale, Toronto, was June 26.

### Conclusions

• The Rev. Brian Flower resigned as Incumbent of St.