

PAGE 3

## Unusual gift is one for the ages

PAGE 6

## Coaches help clergy be mission-shaped



PAGE 13

## Ambulances off to El Salvador

# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

DECEMBER, 2010

## CHRISTMAS MESSAGE

BY BISHOP PHILLIP POOLE

## Embrace the gift of God

"IT is a crime to be poor in the richest city on earth." So began an article by Kathleen Kenna that appeared in *The Toronto Star* on Dec. 18, 1999, under the headline "A war against poor people." It spoke of the length to which the governing bodies of New York City were going to ensure that no one slept outdoors. "Streets do not exist in civilized societies for the purpose of people sleeping there," the mayor was quoted as saying. "Bedrooms are for sleeping." I wondered at the time how many street people could only wish they could go home to a house with a bedroom in it.

At the same time in Toronto, there was a move afoot to rid the streets of squeegee kids and beggars because they scared and offended good people.

While in Montreal during the waning days of October of this year, I was struck by the number of people sleeping on the steps of our cathedral and those begging for change. (One entrepreneurial type opened the door of the Tim Hortons we visited with his right hand while holding a cup in his left.) Most folks just walked by these street people.

Of course, the same is true in Toronto. During the G20 meeting in Toronto, the downtown area was cleaned up of homeless people. It still seems that it is a crime to be poor. And of course, the current economic challenges have added to the number of poor people, creating very high unemployment, which in times past would have raised a national hue and cry but now attracts barely a whisper in challenge. Why do we not want to be confronted by poverty? What is it about poverty that makes us afraid?

One of the many lessons the

Continued on Page 5



## TOGETHERNESS

People enjoy each other's company at the diocese's Outreach Networking Conference on Oct. 16 in Richmond Hill. For story and pictures, see page 7. PHOTO BY MICHAEL HUDSON

## Future youth leaders offered apprenticeships

### Program aims to fill void

BY CAROLYN PURDEN

**THE** diocese is embarking on a nine-month pilot program that will train four apprentices for youth ministry. The project is taking place at St. John the Evangelist, Peterborough, and St. Clement, Eglinton, Toronto, starting this fall, and continues until next June.

During that time, the four apprentices will get hands-on experience and in-depth training in

youth ministry. It is hoped that the pilot project will change the face of youth ministry, both for parishes and for those who become youth leaders.

Parishes often face a difficult task when they want to hire a youth ministry coordinator. There are few candidates, and many of those have little experience or training. They often come from a different context than the

Continued on Page 2

## THE ARCHBISHOP'S LEVEE 2011

at the Cathedral Church of St. James



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

**January 1, 2011**

Festive music for brass and organ from 11:15 a.m.

Celebration of the Holy Eucharist at 12 noon.

Receiving line and refreshments from 1 - 2 p.m.

The Bells of Old York will be rung.

65 Church Street, Toronto

*All are welcome.*

*Nursery care provided.*

**ARCHBISHOP SHARES THOUGHTS ON CAMPAIGN - SEE PAGE 8**



# New program an 'investment' in youth ministry

Continued from Page 1

Anglican church and face a steep learning curve.

The youth ministry apprentice program will fill a significant void in the church's ministries, says Bishop Linda Nicholls, area bishop for Trent-Durham. "We don't have any direct Anglican programs for developing youth leadership," she says. Courses are offered from time to time, but unlike other denominations, the Anglican Church does not have a centralized youth ministry training program.

For several years, the church has relied on its youth leaders coming up through the system, or coming from other denominations, but the challenge, says Bishop Nicholls, has been that they do not understand the Anglican ethos and the church's approach to liturgy and theology. "There's been an increasing feeling that encouraging and nurturing leadership within an Anglican setting would be ideal," she says.

The idea for a youth ministry apprenticeship program came from two people with first-hand experience: Jenny Salisbury, the youth ministry leader at St. Clement's, and Christian Harvey, who is both a youth leader and the Trent-Durham area youth co-



Jenny Salisbury

ordinator for social justice.

They talked to Bishop Nicholls and Bishop Patrick Yu, area bishop for York-Scarborough, expressing a need for more formalized training for youth leaders. With the bishops' encouragement, they crafted a proposal and the diocese approved it with a grant from the Innovative Ministries Fund that will provide a small stipend for the apprentices.

It is likely that the apprentices

will be young adults with few resources, says Bishop Nicholls. "We're making an investment in them and a commitment to them," she adds.

In turn, the apprentices are also being asked to make a commitment. After they complete training, there is an expectation that they will be available for ministry in Anglican leadership for at least the following year. They will also join the youth ministry communi-



Christian Harvey

ty of the diocese, says Ms. Salisbury. The ad hoc group organizes area and diocesan events.

St. John's is in the middle of hiring its apprentices. At St. Clement's, Ms. Salisbury is still receiving applications. She can be contacted at [jsalisbury@stclements-church.org](mailto:jsalisbury@stclements-church.org).

She says the apprentices will be hired for 10 hours a week, and they will spend about half of that time with their youth minister

mentors. They will also receive widespread support from the parish team and a spiritual director.

The apprentices will have three main tasks. The first is to job-shadow a youth minister and observe what it is like to work with teens in an Anglican context, says Ms. Salisbury. Their second task is to be mentored by the youth ministers. As part of their responsibilities, they will read and discuss a number of books on Christianity, youth ministry, ethics and modern culture. The apprentices will also attend three youth conferences for professional youth ministry training. They are: the Canadian Youth Workers Convention in Toronto; the Princeton Forum on Youth Ministry in New Jersey; and Common Ground 2011, an ecumenical training program with Lutherans, Presbyterians and the United Church, to be held in London, Ont.

The third task for the apprentices is to develop a youth ministry project that is based on their own interests and talents. This may be building a weekend youth retreat based on a social justice issue, developing an after-school homework club or building a website for young people.

Upon completion of the apprenticeship, the four will receive a certificate in youth ministry from the diocese.

The program will be evaluated as it progresses, says Ms. Salisbury. "We'll be constantly reviewing, analyzing and sculpting the program, so hopefully we can launch again in September with a fuller, more grounded program," she says.

Bishop Nicholls hopes the pilot project is planting seeds that will grow. "I think it shows real potential and draws on the gifts that some of our larger parishes have to provide the base for that training to occur," she says.

She is also delighted that the idea for a training program came from the grassroots. "It's a great sign of hopefulness that it's arisen from youth leaders who are on the ground and are hearing the concerns and needs of parishes. I think with their vision, energy and experience, we'll be well served," she says.

**TO PLACE AN AD IN  
THE ANGLICAN, CALL CAROL  
905.833.6200 EXT. 25**

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

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

Wills, Trusts & Estates, Corporate & Commercial

[www.maclarencorlett.com](http://www.maclarencorlett.com)

Maclaren, Corlett LLP  
175 Bloor Street East,  
Suite 807, South Tower,  
Toronto, ON M4W 3R8  
Tel: (416) 361-3094  
Fax: (416) 361-6261  
E-mail: [mgriffith@macorlaw.com](mailto:mgriffith@macorlaw.com)

**Church of the Ascension**  
33 Overland Dr., Don Mills M3C 3N4

**LOOKING FOR SINGERS**

who have experience  
with choral and / or solo work.

**ALL VOICE PARTS NEEDED.**

Rehearsals: Thursday evenings 7-9  
Sunday: 9:30 warmup; 10:30 service

**Contact Lawrence Green,**  
Music Director at  
**416-593-8647**  
to set up a time  
to be seen.

**Thurs. 6 Jan. at 6 p.m.**

**Epiphany Evensong (BCP)**

followed by light supper  
and feature talk (from 7 to 8)

**SALVATION  
ARMY:**

**COMPASSION IN ACTION**

**Donna Barthau**, chaplain  
of Florence Booth House,  
discusses the charity's work:  
sheltering homeless women  
... helping victims of sexual  
abuse ... preventing human  
trafficking ... and the future.

**St. Olave's Church**

Bloor and Windermere  
416-769-5686

## YOUR ANGLICAN CEMETERIES & CREMATORIUMS IN THE G.T.A.

(NON-DENOMINATIONAL, NON-PROFIT)



**St. John's Dixie  
Cemetery & Crematorium**  
737 Dundas Street East  
Mississauga, ON L4Y 2B5  
Phone: 905.566.9403  
[www.stjohnsdixie.com](http://www.stjohnsdixie.com)



**St. James'  
Cemetery & Crematorium**  
635 Parliament Street  
Toronto, ON M4X 1R1  
Phone: 416.964.9194  
[www.stjamescathedral.on.ca](http://www.stjamescathedral.on.ca)



**St. John's Norway  
Cemetery & Crematorium**  
256 Kingston Road  
Toronto, ON M4L 1S7  
Phone: 416.691.2965  
[www.stjohnsnorway.org](http://www.stjohnsnorway.org)

All of our properties offer:

**Casket Graves, Cremation Plots, Niches & Scattering Gardens**

along with the following services:

**Memorial Markers, Monuments, Inscriptions, Memorial Trees with Plaques and Pre-Need Services**

**PLEASE CONTACT THE OFFICE OF INTEREST OR VISIT OUR WEB-SITES FOR MORE INFORMATION**

## Christmas Gifts For All!



**Historical Books**  
is the sixth of seven  
full-colour reproduction  
books and the largest  
from The Saint John's  
Bible. \$91.95



**The Priests Noel - CD**  
The singing priestly trio  
from Ireland release their  
third album with 13 of  
the most celebrated and  
cherished Christmas  
carols ever. \$18.95



**The Bible for Little Ones**  
From Creation to  
Pentecost, the main stories  
from the Old and New  
Testaments are lovingly  
told and illustrated for very  
young children. \$14.95

**BROUGHTON'S**  
Since 1970  
CHURCH SUPPLIES, RELIGIOUS BOOKS & GIFTS

322 Consumers Road, North York  
Phone (416) 690-4777 or 1-800-268-4449  
Monday - Friday 9.00 - 5.30  
Saturday 9.00 - 4.00 / Sunday 11.00 - 4.00

## Faith leaders build homes

**PASTORS**, imams and rabbis from throughout Toronto spent Oct. 27 putting families first as they helped to build 29 homes at Habitat for Humanity Toronto's build site at 4572 Kingston Rd. It was the eighth year the faith leaders have worked on Habitat for Humanity homes.





## Gift lasts a lifetime

Directors still keep in touch

BY CAROLYN PURDEN

IN 1938, a young priest left St. Martin-in-the-Fields in London to become rector of Holy Trinity, Trinity Square, Toronto. Accompanying the Rev. John Frank was his wife, Patricia, and she brought with her a most unusual gift — a Christmas play that 72 years later is still being performed.

The Christmas play began in 1928 at St. Martin's, where Ms. Frank's father was the rector. He, with a group of other people, created a script and the musical template for a Christmas story. The play ran for 10 years, then had to close.

"It was near the war, you see," says Ms. Frank, who is 94 and living back in England. "Because of the blackout, it had to be closed in St. Martin's, but it went on just the same in Holy Trinity, Toronto."

The London production never reopened, but the Toronto one is still going strong. The play is a series of mimed scenes from the gospels. The scenes are linked by narration. There is organ music and there are carols sung by an unseen choir. A quartet of professional singers also performs.

"I put the whole thing into mime, rather than having people speak," says Ms. Frank. "It's easier for them and more beautiful. It seemed to flow in mime."

Susan Watson has directed the play since 1990, and is in close touch with Ms. Frank, visiting her whenever she is in England.



"She's really thrilled it's still going on," she says. "She has a deep love for the production."

Over time, says Ms. Watson, there have been a few changes. Some production features, such as lighting, have become more professional. An attempt was made to modernize the text, but it fell flat, and there have been only minor alterations to the original King James' version script.

In the 1960s, a children's song was added, and the production now includes a baby. Ms. Frank had wanted to incorporate one, says Ms. Watson, but in those days it was thought to be inappropriate. Apart from that, the content is largely the same as when Ms. Frank staged it, and even some of the props date back to the original play.

Central to the production is the cast, which is made up of members of the community. In all, some 150 people are involved, about 100 of them members of the cast. They perform four shows for three consecutive weekends, with matinees on Saturday and Sunday. (This year's shows begin on Dec. 3.)

Ms. Frank stayed in Toronto until 1963, directing the play and also occasionally playing the Virgin Mary. Then she returned to England, but kept in touch with many people at Holy Trinity. In 1987, as the play was celebrating its 50th year of performance, Holy Trinity brought her back to Canada to see it.

"It was lovely," she says. "I thought it was beautiful. It's like a service of worship, it's very holy. The music was beautiful."

She also returned in 2000, when she was 83, and made a brief visit to Holy Trinity, where she met with the cast of the play. Asked how she feels about the fact her play is still being performed 72 years later, she says, "I'm very, very pleased. I think it's lovely."

Over the years, Ms. Frank's contact with Holy Trinity has continued. She sends annual Christmas cards to Ms. Watson and to the cast. In turn, Ms. Watson phones her every year just as the play is about to begin, to let her know another season is under way.

"I always feel like I'm anointed by her and have received this blessing from her every year, with all of the love and the greetings she sends us," says Ms. Watson.

She admits that occasionally the sense of continuity is very strong. Last year, she was dressed for her role and running barefoot down some stairs from the costume room. Suddenly she had an overwhelming thought. "Seventy years ago at this time there were people running down these stairs in their bare feet doing the same thing. It was an amazing realization of the sense of continuity, not just for me but for the whole community of people who put on the play."

For show times for *The Christmas Story*, see the ad on page 6.



Patricia Frank plays the role of the Virgin Mary in the 1938 production of *The Christmas Story* at Holy Trinity, Trinity Square, Toronto. Top left: While the London production was cancelled because of the Second World War, the Toronto play carried on. Here, the cast performs one of the mimed scenes from the Gospel in 1940. Left: Ms. Frank returns to Toronto in 2005 and meets the cast, including Bob Smyth.



**The Magi honoured the Christ-child with gifts of gold, frankincense, and myrrh**

**Through PWRDF, you can honour the Christ-child with gifts of development, relief, and support for refugees**

 **The Primate's World Relief and Development Fund**  
 THE ANGLICAN CHURCH OF CANADA  
 80 Hayden St., Toronto, ON M4Y 3G2  
 Visit our website at [www.pwrdf.org](http://www.pwrdf.org)





# In worship, feel each step

BY THE REV. W. TAY MOSS

**T**he most powerful group therapy session I ever attended took place in rural Connecticut. To get to my therapist-friend's house, I had to go through a picturesque one-lane covered bridge and into the shadow of the mountain that was her neighbour.

About two dozen of us sat in a circle in her living room, which had been noticeably cleared of furniture. The facilitator, a man I had never met, briefly explained that we were here to work on issues using Family Constellations. I knew very little about this method, except that it was an experiential, embodied practice that is good for dealing with inter-personal issues.

The first person to volunteer to do the work was briefly interviewed by the facilitator about his concerns. The man was dealing with unresolved grief stemming from the death of a sibling. After the general outline of the situation was known, the facilitator began to build the constellation. Looking around the room, he asked the client, "Is there anyone here who reminds you, at all, of you when this loss happened?" The client gestured towards a young man sitting by the fireplace. "Would you be willing to stand in for him?" the facilitator asked. When the stand-in consented, the facilitator stood up and led him into the centre of the circle. He continued to populate the "field" in the middle of the circle with stand-ins that the client loosely associated with important people in his life and family at the time of the loss.

When the moment came to pick the deceased sister, the client picked one of the most fragile looking young women in the group. She was asked to lie down on the

floor, a little removed from the constellation forming around the client's doppelganger. We sat in silence for a few moments while we all considered the scene. The facilitator moved people around in the space based on feedback from the client: "My father was very distant from us and seemed consumed by work. My mother couldn't stop talking about my sister. I was close to my grandmother."

Unlike psychodrama, the people in the constellation were not asked to act out roles, merely inhabit them. Then something magical happened, some trick of the mind or body that caused the whole scene to have far more emotional resonance for all of us. Like tuning a guitar string to a reference pitch, when a harmonic was formed between the client's issue and our physical representation of it, the whole scene seemed suddenly more visceral, bright, and emotional. Proponents of Family Constellations have no idea how this "representative perception" works, but I can tell you that it does, indeed, elicit a response.

Of course, the goal is not merely to represent issues, but to heal them as well. Subtly and carefully, the facilitator manipulates (or "sculpts") the constellation until a healthier configuration is achieved. Sometimes characters are asked to give their own perceptions, other times the client is asked about how it feels, but the process mostly proceeds by degrees through making small changes and seeing how they impact all involved. One thinks of the optometrist's eternal questions: "Better or (click) worse (click)? Better (click) or worse (click)?" In 95 per cent of the cases I saw that day, people were able to resolve their perception of the scene to something that made them feel better.

I'm writing about this body work experience because I think it has profound implications for how we proclaim the Gospel in our churches. Liturgy is a body experience that is meant to resonate in the gut by manipulating the same phenomenon of representative perception. We inhabit roles and attach meaning to symbolic objects because our humanity demands this sort of engagement in order to express and live out the deepest truths.

The other day I was teaching a seminarian how to walk in liturgy. So we circumambulated the altar together time and time again. I invited her to slow down and feel each step. I asked her to explore the sensation of the weight shifting as she moved. I asked her to find the calm abiding awareness that becomes prayerful attentiveness. Its expression in liturgy is the calm, unhurried, deliberate walk of the experienced reader, acolyte, deacon, priest, or bishop. I think most of them learned the prayerful-walk through simple intuition and practice, but the result is the same. Think Japanese Tea Ceremony or ballet: expressive gesture of the purest sort.

The next time you are at worship, I invite you to seek the same kind of body wisdom. We believe in a God who becomes flesh — not just in an abstract way suitable for descriptions in thick theology books stacked on dusty shelves — but in a juicy and yeasty way as in bread, wine, and crying babies on Sunday morning. As Mary Oliver says in her poem "Wild Geese," "You only have to let the soft animal of your body love what it loves." My body loves the Lord. It loves stillness as much as joy, and it can teach me as much about Jesus as I ever need to know.



## TheAnglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

**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

**Circulation:** For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

**Carol McCormick:** Advertising

Address all advertising material to:  
Fenn Company Inc.  
2130 King Road, P.O. Box 1060  
King City, Ontario L7B 1B1  
Tel: (905) 833-6200, ext. 25  
Toll free: 1-800-209-4810  
Fax: (905) 833-2116  
E-mail: cmccormick@canadads.com

## The Anglican Church

### In the Anglican Communion:

A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

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

### The Archbishop of Toronto:

The Most Rev. Colin Johnson

### York-Credit Valley:

The Rt. Rev. Philip Poole

### Trent-Durham:

The Rt. Rev. Linda Nicholls

### York-Scarborough:

The Rt. Rev. Patrick Yu

### York-Simcoe:

The Rt. Rev. George Elliott

### The Diocese of Toronto:

135 Adelaide St. E., Toronto, Ont., M5C 1L8  
1-800-668-8932/416-363-6021  
Web site: http://www.toronto.anglican.ca

# Appreciate the hidden gifts

BY AMIT PARASAR

**S**he confidently walked onto the stage on national television in front of three celebrity judges and hundreds of fellow contestants, most of whom were half her age. The younger onlookers rolled their eyes, probably thinking that she was just another weirdo who would only be good for a laugh. Indeed, many did laugh when she announced that she was taking on the classic ballad "I dreamed a dream" from Les Misérables.

Despite her less than grand entrance, Susan Boyle elicited several standing ovations throughout her premiere performance on Britain's Got Talent in 2009. Amanda Holden, one of the judges, expressed her "complete privilege" to have witnessed Susan's display of talent.

Even the ruthlessly selective Simon Cowell was resting his head on his hands, sighing happily through a smile as he listened to Susan's angelic voice. It seems that God enjoys providing the greatest gifts in the most unexpected packages.

God demonstrates the awesomeness of his power by making extraordinary out of the ordinary. Maybe he does this in order to show us that even when we deem something impossible, all things are possible with him

(Matthew 19:26).

In some cases, I think he's also showing us that he has a sense of humor. Like a parent watching his child excitedly unwrap a Christmas present, I can see God pleasantly laughing at our surprised faces when we finally recognize a tremendous gift that he has given us. Take, for example, the story of David.

No one would expect the youngest son of a shepherd to become a legendary king. The prophet Samuel and David's father, Jesse of Bethlehem, thought that David's elder brothers were more worthy. Yet God chose David regardless of their doubts (1 Samuel 16: 1-13).

God loved David so much that he promised the Saviour of the world to David's bloodline. Centuries later, the wife of a carpenter named Joseph — who happened to be a descendant of David — gave birth to a baby boy in a manger (Luke 2: 1-7).

Hollywood retellings of the nativity story sometimes misrepresent what a manger would really be like. The newborn Jesus was surrounded by animals. I'm sure many first-time mothers today would cringe at the thought of their baby being born in the close vicinity of animal feces.

Despite these humble origins, the boy Jesus amazed synagogue elders with his wis-

dom (Luke 2: 41-52), demonstrating his greatness at a young age, much like David did when he defeated Goliath in his youth.

Examples like Susan Boyle, King David and Jesus teach us that God's greatest gifts to us are sometimes difficult for us to notice. Like Christmas gifts still in their wrapping, the true value of these gifts remains hidden until we take the time to unravel them and find the treasures concealed within.

Christmas is a fitting time to appreciate the hidden gifts that we normally don't see because the routines of everyday life dull our ability to recognize them. I wonder how often we mistake the extraordinary in our lives for the ordinary.

This Christmas season, I encourage you to take the time to appreciate the hidden gifts in your life. The popular phrase "God bless us, every one" has become somewhat of a Christmas cliché. The truth is that God has already blessed us all in some way.

Whether your gift is the love of family and friends or the smiling face of a stranger for whom you've done some small kindness, make an effort to recognize the gifts God has already blessed you with. In my opinion, that's the true meaning of Christmas.

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

**TO ADVERTISE IN THE ANGLICAN CALL 905.833.6200 X25**



December 2010

## COMMENT

The Anglican 5

## TV doesn't hold a candle to this

BY THE REV. MARTHA TATARNIC

The early church was adept at noticing the rhythms of the natural world. It noticed the way in which human beings engaged with these rhythms, and created the Christian seasons, feasts, and celebrations accordingly. Christmas — the celebration of God's Light born in the world — was celebrated at the darkest time of the year, the end of December. The season of Christmas lasted until Feb. 2, the midpoint of winter, a time when both the earth and human hearts can begin once again to imagine that spring might be on its way. Traditionally, Feb. 2 would have been a joyful occasion, culminating in evening candlelit worship. As a sign of hope and ongoing promise, Christians would bring their candles to the worship to be blessed for the year ahead, and the worship would end with a parade of light through the dark streets of the community.

Today, Christmas is usually so over-celebrated by Dec. 25 that we consider the season to be finished by the dawn of Dec. 26. In response to that, some of the Anglican and Lutheran churches in the Huronia deanery of York-Simcoe decided last year to officially mark the end of Christmas with a celebration of the Candle Mass (Candlemas) on Feb. 2. Although the groundhog had seen his shadow that morning, thereby predicting another six weeks of winter, we gathered together that evening to light candles in the darkness. We lit them in prayer for all the need and brokenness in our community and the world. We asked for God's blessing upon the light we wished to shine in the year ahead. We then took part in a candle parade through the streets of our neighbourhood.

We were a large group, and it was an inter-



Lights in the darkness.

PHOTO BY MICHAEL HUDSON

esting experience for many of us to be expressing our faith in such a public way. Truth be told, although it was a beautiful and clear evening, very few people took any notice of us. Our small lights were in a David vs. Goliath competition with the lights of the television screens inside people's houses, lights which permit very little outside distraction. Although the temperature was moderate, we encountered no other pedestrians. Nonetheless, we garnered a few friendly honks from the neighbourhood traffic, and toward the end of the walk we encountered one couple who were drawn out of their house to inquire what was going on. "It was nice of you to notice!" we replied, after telling them about Candlemas. "How could you not notice!" they exclaimed.

In our multi-media age, where the television and all its technological descendants are so rapidly changing the way we live, and

where the question of how the church will fit into this new landscape preoccupies us, this evening was ultimately about some church basics — basics that have informed the life of our faith communities throughout Christian history and continue to have currency in our unsettled times. It was about prayer leading us to walk in new and stronger ways. It was about finding light in the darkness — and that light, no matter how small, matters. It was about a community finding once again that its members are bound together. It was about God's blessing poured upon us as the days begin to grow longer, the seasons shift and the promise of spring is just around the corner.

*The Rev. Martha Tatarnic is the incumbent of St. David Anglican-Lutheran Church, Orillia. Candle Mass will be celebrated again in Huronia deanery on Feb. 2.*

Continued from Page 1

biblical story of the birth of our Lord Jesus Christ has taught me is that the poor are accessible to everyone. Wherever I have gone in Canada or in the wider world, some people live on the streets and others are afraid of them. All of them are accessible. They are present on the sidewalk, lying in doorways or on park benches. They are not hidden. They are in

full view. They are accessible in a way that the rich are not.

Perhaps that is why God chose to communicate to the world through the birth of Jesus in what was then a backwater town in reasonably modest accommodations. In Jesus, God became more accessible. To be sure, the birth of Jesus was not God's first visit to the earth. In the beginning, God created the heavens

and the earth and breathed God's own breath into human beings. Throughout scriptural history, God communicated to humanity the message of salvation, and the prophets in their turn proclaimed God's message. But in Jesus, the fullness of the message was revealed not by a king in a palace (kings are not very accessible) but by a child in humble circumstances. God be-

came more accessible.

Christmas is about the self-communication of a God who, in Jesus, became very accessible. It is about the celebration of God's elegant communication to the world. It is about a time when we are invited to respond in love to the great Lover of the world.

In a real sense, Jesus holds open for us the door of life, just as the homeless man did at the

Tim Hortons in Montreal. Will you walk by and divert your eyes, or might you dare to offer the gift of yourself to God, making yourself accessible and walking through that door and into the fullness of life?

So perhaps this year we might embrace that which is accessible. Embrace the poor as bearing the image of Christ. Embrace Jesus, the great accessible gift of God.

## EDITOR'S CORNER

BY STUART MANN

## Q&amp;A is revealing

I asked a friend to church, and in the conversation that followed he asked me a question: Why do you go to church?

I had to think for a while. I'd never really asked myself that question, let alone tried to answer it. There were a lot of reasons: I had a good experience of church as a kid and wanted to reconnect to it as an adult; I liked the rituals that marked the passage of a life; I had a stubborn determination to get to the bottom of it all; my wife wanted to go, so I went with her.

Those were some of the reasons why I went to church, but it wasn't the main reason. For that I had to think a little harder. Then it came out: I found it intellectually stimulating.

My friend looked perplexed. I was taken aback myself. This wasn't the answer I had expected. But there it was.

My friend waited for an explanation, as did I. This was even harder than answering why I went to church in the first place. I'm not a big fan of intellectual engagement: I'm a feeler, not a thinker.

Yet I had to admit I did find going to church intellectually stimulating. In fact, it was the high point, intellectually speaking, of my week. Anyone who lives in a small house with a busy family can probably relate to this. The airwaves in my house are filled with reruns of *The Cosby Show* or kids shouting. I spend most of my weekends driving the kids to lessons or running errands. It's not a situation that's conducive to reading or thinking, let alone to pondering the deeper mysteries of life.

So to sit down with friends in the quiet of a chapel each week and read and reflect upon a 2,000-year-old piece of scripture is a wonderful moment, like stepping off a crowded streetcar into a lush park. Instead of a homily, we often comment upon the readings and the Gospel ourselves. This has led to some great discussions and insights. I can honestly say it has changed my life.

Just the other day, for example, I was reminded, through scripture, that the grass isn't greener on the other side, that God wants us to live and flourish exactly where we are and with what we have, and we'd all be a lot happier if we'd just stop worrying for a while.

These days, where else can you get advice like that?

**TO ADVERTISE IN THE ANGLICAN CALL 905.833.6200 X25**

## MORE THAN WE CAN ASK OR IMAGINE

— EPHESIANS 3:20



Released from jail, I couldn't find work. With very little money, I was soon homeless and living in the park.

Then I learned about **THE BRIDGE Prison Ministry**. Garry picked me up on a cold and rainy night, found me a warm bed and promised he would be back. He came back and with the assistance of The Bridge, I obtained accommodation and a job! Their continued support allowed me to "walk the difficult path of the straight and narrow" and I now stand on my own two feet as a contributing member of society. **THE BRIDGE** was there for me when I was alone and cared for me when no one else would. — J.W.

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

**Faith WORKS** [www.FaithWorks.ca](http://www.FaithWorks.ca) or call

416-363-6021, ext. 244, or 1-800-668-8932 ext. 244.

The staff and volunteers at **The Anglican** wish you a very Merry Christmas and a Happy New Year



## LETTERS

**Enriched by her travels**

Thank you for featuring the Rev. Michelle Childs' journal of her journey to Israel in your October issue. Her insight into the dilemma of the modern pilgrim to Israel is excellent. We go carrying in our minds all the New Testament images integral to our Christian heritage, only to be confronted by the actual modern state. Michelle's acceptance of contrasts, her honesty, her joy and pain in visiting the holy places, her participation in the life around her, and, especially, the spiritual dimension of her experiences perfectly reflect her priestly calling. She is not the only one to have been enriched by her travels. Thank you, Michelle.

Natalie Wheatstone  
Collingwood



# Coaches help clergy, laity

Leaders learn how to be mission-shaped

BY CAROLYN PURDEN

**FOR** the next two years, 17 clergy from eight churches in the diocese will be engaged in the Missional Transformation Process, a learning experiment probably unlike any other they have been involved in before.

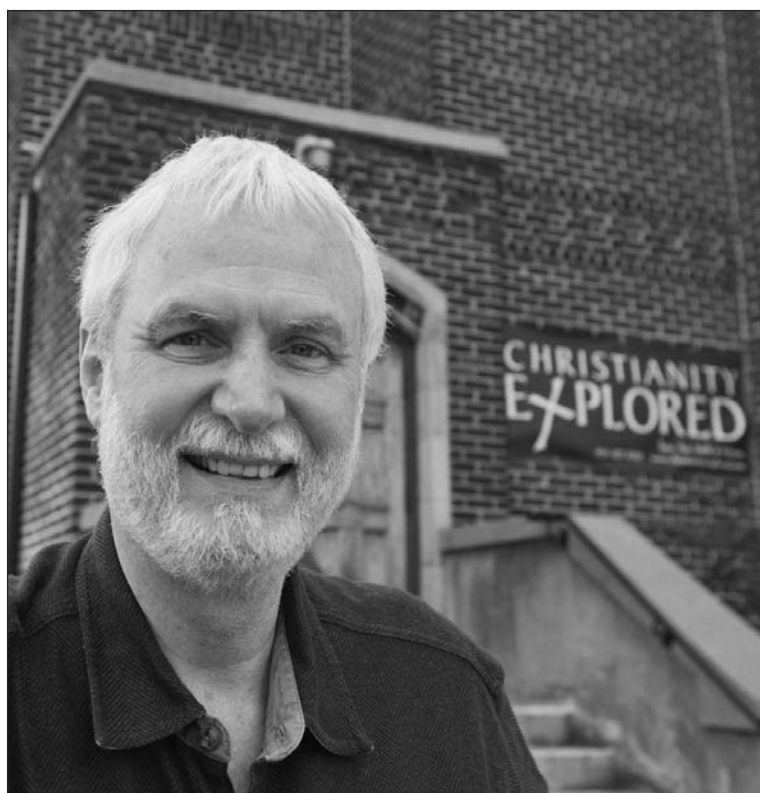
The process will help clergy become aware of and understand what God is doing in the church and in the world around them. They will learn how to become "mission-shaped" leaders and how to form "mission-shaped" congregations to carry out God's mission to the world.

Helping the diocese implement the process is Roxburgh Missional Network, a team of practitioners that includes Canadian Anglicans Alan Roxburgh and John McLaverty. For 15 years they have been helping congregations across North America develop a missional outlook.

The Rev. Canon Dr. Duke Vipperman, incumbent of the Church of the Resurrection, Toronto, will help to coach the clergy and laity through the process. Until September, Canon Vipperman chaired the Archbishop's Fresh Expressions (Church Planting) Working Group, which advances the cause of church planting and alternative ways of doing church.

The clergy who have signed up for the process have made two commitments: to remain with their congregations for the next two years, and to work in partnership with other diocesan clergy. A group of laity from each congregation will also be engaged in the same process of transformation.

Canon Vipperman says the clergy will be looking at their neighbourhoods and at their churches, and asking what God is doing in each. Then they will ask how those two things relate. "The goal is really to develop the skills



**The Rev. Canon Duke Vipperman, outside the Church of the Resurrection in Toronto, will help clergy and laity find out what God is doing in their neighbourhoods.**  
PHOTO BY MICHAEL HUDSON

of listening, awareness and understanding, both of themselves and of their surroundings," he explains.

The clergy will meet with a coach once a quarter. They will also meet one day a month to focus on more spiritual matters. Their congregational teams will also meet, with the clergy present, once a quarter. Both groups will have assignments requiring them to engage in a process of reflection.

Canon Vipperman explains that as well as coaching the clergy, he will encourage the congregational teams, but no one will tell them what they ought to do. "Rather, the body itself — the people of God — will discern, carefully, what they hear God saying, what they hear their neighbours saying," he says. "The spirit of God is there as our counselor and our guide, as in John's Gospel. The desire is to go where

God is going, and God is going to be our primary coach in this process."

He says the clergy will be given a tool to carry out a complete assessment of themselves. They will be given guidance as to which people to approach for an assessment, and will ask them, "How am I doing as a missional leader?"

A little later in the process, the congregational teams will also assess themselves, asking themselves and perhaps their neighbours, "How are we doing as a missional congregation?"

Once the congregational teams have heard from their neighbourhoods, discernment groups will begin to form, says Canon Vipperman. The clergy will be part of the discernment process and have an important task: to create an environment where people can be permission-givers, as opposed to gate-keepers who block certain ideas and let others

through. "Most clergy already work at being permission-givers," he says. "That will be one of their primary roles."

Every church works differently, he adds. Sometimes the laity make the strategic call, sometimes the clergy. "Within each context, the clergy are going to have to figure out how to give permission for people to develop a missional imagination and encourage them to be imaginative in their thinking in a way that's consistent with what God is doing."

Eventually, the discernment group will make suggestions about an experiment the church might try that would engage the community in some way. The advisory board and churchwardens would eventually go on a retreat to consider the various options being suggested. They would pick one and the church would try it.

"The interesting thing with this process," says Canon Vipperman, "is that the point is not the experiment, it is the process — how do we discern the things we try? Then we try them and see what happens."

He adds: "Whether (what we try) succeeds or not is really not the point. It's that we are listening. We're becoming aware, we're understanding, and we're seeking to join God in his mission to the world."

The Missional Network insists that, as much as possible, the process work as a discerning process of the whole church. Therefore, the congregational teams will not necessarily always be the same people. Other people can be brought into the quarterly sessions so that greater numbers of people go through the process and understand it.

At the end of two years, says Canon Vipperman, the parish will have tried an experiment and evaluated it. Having learned the discernment process, it is hoped the congregation will then be able to continue to develop experiments into the future.



Karen Stiller

## Missional mindset catching on, says author

BY STUART MANN

**KAREN** Stiller, a member of the Church of the Ascension, Port Perry, has just published a book called *Going Missional: Conversations with 13 Canadian Churches Who Have Embraced Missional Life*. One of the churches featured in the book is Christ Church, Osawa.

Ms. Stiller says churches across Canada are embracing the missional life. "They are moving out of their comfort zones into a more intentional local engagement. They are serving their own communities in remarkably creative ways — not to grow their churches, but to deepen their obedience to Jesus' teaching to love the people and places around us."

She found that one of the hallmarks of a missional church is its ability to listen to the needs of the community and then to partner with other groups to meet those needs. "Going out to meet with community groups, asking how the church can serve them, then coming up with creative partnering possibilities is a staple of missional life," she says.

Churches that want to be missional can learn a great deal just by talking to each other, she says. "We fellow travellers on the missional road can learn so much from each other — simple things like talking to people in the neighbourhood to find out how we can help, and not presuming to already know; realizing that God is already at work in our towns and elsewhere, whether we are a part of it yet or not; and knowing that simply being a friend can be the greatest witness to Christ's love."

She gave some examples of how churches are becoming missional.

Ms. Stiller co-wrote the book with Willard Metzger, World Vision Canada's director of church relations. The book is available from The Leadership Centre, Willow Creek Canada, at [www.growingleadership.com](http://www.growingleadership.com).

**KEEP  
HOPE  
ALIVE**



LOFT promotes independence and recovery, offering housing and support to those with mental health and addiction challenges, who are homeless or at risk of homelessness.

**WITH HOUSING AND SUPPORT, COME HOPE.**

Your Bequest will ensure that Hope stays alive

For more information on leaving a bequest to LOFT, call 416-979-1994, extension 227

**LOFT**  
Community Services

301-205 Richmond Street West  
Toronto, ON M5V 1V3  
[www.loftcs.org](http://www.loftcs.org)



**PLEASE RECYCLE THIS NEWSPAPER.**

Give it to a friend.

*The Christmas Story*  
73RD YEAR AT THE CHURCH OF THE HOLY TRINITY

**December 3-5, 10-12 and 17-19, 2010**

**Saturday and Sunday Matinee Shows at 4:30 pm**

**Friday and Saturday Evening Shows at 7:30 pm**

To order tickets on-line or for more info visit:

**[www.holytrinitytoronto.org](http://www.holytrinitytoronto.org)**

**OR CALL: 416.598.8979**



**PLEASE RECYCLE  
THIS NEWSPAPER.**  
Give it to a friend.



December 2010

## OUTREACH CONFERENCE

TheAnglican 7

# Make food available 'for everyone'

## Anglicans urged to follow Christ's example

BY STUART MANN

**THE** keynote speaker of the diocese's Outreach Networking Conference urged Anglicans to join the food sovereignty (also known as food security) movement, and said an early practitioner of it was Jesus Christ. "He told it, he showed it and he embodied it," said Ched Myers, speaking to about 170 people at Holy Trinity School in Richmond Hill on Oct. 16.

Mr. Myers, a biblical scholar and social justice advocate, said the "engineered scarcity" of the marketplace has led to persistent hunger and poverty and runs counter to the teachings of Jesus Christ and the prophets before him. "The vision of the Kingdom of God is that everyone gets fat and happy — everyone, not just some."

He said people are coming to the belief that food sovereignty is the proper response to this situation. "Foodbanks are good, but food sovereignty is better," he said.

Food sovereignty is a term coined by members of an international peasant movement in 1996. It claims that people have the right to define their own food, agriculture, livestock and fishery systems, in contrast to having food largely subject to international market forces. One of its principles is that everyone must have access to safe, nutritious and culturally appropriate food in sufficient quality and quantity to sustain a healthy life with full dignity.

He said Anglicans who want to learn more about food sovereignty should look at the scriptures, where it was a central tenet of Christ's life and was called for by the prophets. He quoted from

Isaiah 55: "Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price."

Isaiah was calling for a world in which food was "unhooked" from the economy and available to all those who needed it, said Mr. Myers. "Food is a gift of God for the people of God," he said. "This was not a vision of scarcity. It was a vision of abundance that was seen as the divinely ordained life for all people, particularly those without money."

He said Mark's Gospel gives ample evidence of Christ's thinking on the consumption, distribution and production of food. One of the most telling scenes is when Jesus and his disciples (poor fishermen who occupied the bottom rung of the emerging imperial economy) sit down to eat with Levi, the tax collector who sold fishing leases on behalf of the governing elites.

"What we see is this extraordinary fellowship between the debtor class (the fishermen) and the collectors of debt (Levi)," said Mr. Myers. "And the only way that this meal would have been possible is by the embrace, particularly by the debt collecting class, of Jesus' vision of economic and social redistribution of wealth and power. In other words, it was the realization of Jubilee."

Right after the meal at Levi's house, the local authorities came and challenged Jesus' practice of shared abundance. According to Mr. Myers, "Jesus said to them, 'Look, poor people are already hungry. They don't need ritual fasting; they need shared abundance.' So Jesus spins that metaphor that the kingdom of



Young people enjoy a workshop on "Exploring Truth Through Rebel Stories and Prophetic Hip Hop." At right, Ched Myers tells conference participants that hungry people have rights to anything. PHOTOS BY MICHAEL HUDSON

God is like a wedding banquet. In Jesus' time, the wedding banquet was a time when all the people in the village came together and shared their stuff, no matter how much they had. It was a time of shared abundance. That, says Jesus, is what the kingdom is about. That's what folks need."

Further on in Mark's Gospel, Jesus and his disciples have nothing to eat on the Sabbath, so they pluck heads of grain, much to the disapproval of the local authorities. "The authorities were asserting the narrower vision of Sabbath as a form of prohibiting work, but Jesus was following the expansive view of Sabbath, which is: it isn't about what you don't do, it's about what you do on behalf of justice," said Mr. Myers.

He said Jesus was following the ancient idea of the "remainder," which is one of the Sabbath principles in the Torah. "What that means is that there is no such thing as absolute ownership of a piece of land. You do not own 100 per cent of your farm. The edges of your field belong to the poor. They have a right to glean the edges and the leftover of your field. That is not understood in the Hebrew bible



as charity; that's understood as justice. And that is because the field doesn't belong to you: It belongs to the creator. You're just tending it. Because that common wealth belongs to everyone, the disenfranchised in your community have the intrinsic right to your productive capacity."

When Jesus and his disciples were confronted by the authorities, he reminded them of what David, the father of their nation, and his companions did when they were hungry: they went into the local shrine and took the bread to eat. "Jesus said they were justified to do that because they were hungry," said Mr. Myers. "Hungry people have rights to anything. Nothing is proprietary when people are hungry."

Mr. Myers ended his talk by linking the story of the loaves and fishes in Luke's Gospel to the Last Supper. He said both

events use the same verbs and gestures: Jesus takes, he gives thanks, he breaks and he gives.

Mr. Myers wondered if it made more sense to read the latter story in light of the former. "Every time we lift up this bread in the central ritual act of what it means to be church, are we supposed to be remembering a celebration of shared abundance in the teeth of an economy of engineered scarcity? How would that impact the life of the church if we understood that ritual like that? How would our church be different if the eucharist was anchored in the practice of Sabbath economics? What is it that we're remembering when we do this in memory of? Are we just remembering his death and resurrection? That's important to remember. But it's also important to remember his life — his life of Sabbath economics."



People learn what it's like to try to make it through the month on social assistance by playing The Poverty Game. PHOTO BY MICHAEL HUDSON

## Conference 'buzzed with energy'

**THE** theme of the diocese's ninth annual Outreach Networking Conference, held on Oct. 16 at Holy Trinity School in Richmond Hill, was "Beyond our backyards," and it certainly lived up to its billing.

In addition to a thought-provoking speech by Ched Myers on food sovereignty (also known as food security), the conference included nine workshops on topics such as "Fresh expressions of outreach and advocacy,"

"Reaching out to new communities," "Is God green?" and "the spirituality of social justice." Participants had their choice of two plenary sessions, one on parish outreach and advocacy and the other on the Do the Math Challenge Poverty Diet. The day also included a program for youth.

Murray MacAdam, the diocese's Social Justice and Advocacy consultant, said the conference was one of the best ever.

"The conference buzzed with an exuberant energy as people took advantage of this once-in-a-year chance to connect, learn, worship and be inspired for the tough work of building the kind of society Jesus wants us to fashion. It was heartening to see such a diverse range of Anglicans gathered. It was our largest outreach conference ever, including 30 young people, up sharply from last year's turnout."



# I invite you to invest in the future

BY ARCHBISHOP COLIN JOHNSON

**ADVENT** is the season of hope and expectation. The readings for the Sunday liturgies look back to what God has been doing in the world and look forward to what is yet to come. There is a sense of nervous anticipation, like waiting to open a longed-for gift to see if you got what you wanted and then discovering that what you received is even better than you could have hoped for.

As I look across the Diocese of Toronto, I see tremendous signs of hope and expectation. It comes with that same nervous anticipation — not quite knowing what the future will look like but balanced with a confidence that God is leading us into that future which is infinitely more than we can ask for or imagine.

I believe that we are at the edge of a major turning point in our diocese. We are focusing more and more on the mission that God is inviting us to join in this place. We are reassessing the gifts we have received as a legacy of our Anglican heritage and recognizing again how valuable these are as we embrace our work as a church; they provide a solid foundation to meet the challenges ahead, even as they need to be renewed and reordered for this new Spirit-led work. And there are new things we need to learn and new skills we have to acquire to respond faithfully and effectively to our vocation as ambassadors of Christ in a very different climate than what we've been used to.

These two pillars — renewing our heritage and equipping the church of tomorrow — form the centrepiece of a daring campaign to fund our needs for the next few years. **Our Faith-Our Hope: Re-Imagine Church** is Advent-themed, picking up and strengthening the best from our past and putting it at the service of God to step boldly into the future to pro-



Archbishop Colin Johnson

claim to a new generation the faith and the hope that have nurtured us. I am inviting you to invest in this mission, with generosity, with faith and with hope.

At the diocese's Synod in 2007, I proposed a financial campaign to provide the resources that the church in this diocese requires to fulfill our purpose of "worshipping God, proclaiming the Gospel of Jesus Christ and embodying that good news in word and action."

We have been strategic in identifying the opportunities in front of us:

- investing in the recruitment and training of leaders — clergy and lay — capable of moving us forward;
- becoming more welcoming and inviting;
- engaging in advocacy and front-line ministry that enhances people's everyday lives and builds communities of hope and compassion;
- using resources like Natural Church

Development to strengthen our parish-based ministry, and Mission-Shaped Intro courses to broaden our vision and our capacity to respond to God's initiatives;

- investing in Fresh Expressions of church to complement and extend what we've always done so well.

We are finding old and new ways to share our faith with our children and our grandchildren, and their friends who have never heard that God offers us life and purpose, comfort and hope, challenge and community. It's making a difference. There is growing energy and excitement. We need to sustain it with the financial resources required to make it a reality.

In 2007, we undertook a feasibility study that indicated there was widespread support for such a campaign, the first in the diocese for more than two decades. Diocesan Council approved the campaign and hired CCS, the same firm that so ably assisted in the extraordinarily successful Faith in Action and Anglicans in Mission programs in the 1980s.

Due to the global economic downturn in the fall of 2008, we paused the implementation of the campaign for a time. This past spring, we decided to move ahead. I drew together a committee co-chaired by Dean Douglas Stoute and Ms. Delores Lawrence (St. Matthew the Apostle, Oriole), Bishop Philip Poole, assisted by Canon Elizabeth Hardy (Secretary of Synod) and Peter Misiaszek (director of Stewardship) to begin initial preparations. A team made up of Canon Al Budzin, Canon Peter Walker, the Rev. Jenny Andison, Mr. Hamlin Grange, Mr. Leonard Leader and Ms. Jenny Salisbury worked with others to develop a compelling case statement.

Over the summer, I began to visit some lay leaders in the diocese to ask for ex-

traordinary commitments. In September, 10 parishes representing various communities across the diocese began to pilot the campaign. They include rural, urban and suburban parishes, large and small, in centres of relative prosperity and relative poverty. The experience has been very positive and people are responding with faith and generosity. These test parishes have strongly affirmed that this campaign is both possible and compelling, and we have learned some things that will help modify it as we extend it throughout the diocese.

Beginning in January, all parishes will be invited to join in one of three blocks of this initiative. Each parish campaign will last about 12 to 16 weeks, and ask for commitments over the next three to five years. As an essential component of the campaign, each parish will identify needs in their own parish that require financial support. This will be added to the two other components above, and a tithe of 10 per cent will be earmarked for work beyond the diocese.

It isn't a capital campaign: it is a ministry campaign. This is not money to build a centralized structure but to re-imagine church. It will provide resources necessary to accomplish your ministry and mission.

I believe that all Anglicans should be offered the opportunity to join in. I want to invite you to invest in the future of our Church. We can be justifiably proud of our heritage and confident about our future, because the work we are called to do is nothing less than to join God in God's mission to heal and restore his world in Christ.

Advent is a time of faithful hope and expectant anticipation, a great time to "flesh out" our faith in Jesus Christ and support the work of his church.

## BRIEFLY

### Eleven churches join forces

Eleven churches in the Bradford area joined forces in the early morning hours of Sept. 23 to invite GO train commuters back to church. The Presbyterian minister, the Rev. Dr. Dan Scott, had obtained a permit to go on GO property and had printed up flyers that listed all 11 churches and the times of their services.

The Rev. Canon Barb Hammond, priest-in-charge of St. Paul, Coulson's Hill, described the scene: "We began in the dark with the threat of a light rain. By the time the last train departed at 7:39 a.m., seven clergy and one Lutheran elder had greeted and chatted with over 100 riders. Most of the riders took the offered paper and were happy to say hello. A few stopped to talk, although most of these were faithful members of churches already. Many people arrived at the station minutes



The Rev. Judy Herron-Graham and parishioners from Trinity, Port Credit, hand out invitations at the Port Credit GO station before Back to Church Sunday.

before the train arrived and raced to cross the tracks and jump aboard. We became a cheering section for them,

thrusting our flyer into their hands as they raced by."

Afterwards, the clergy went for breakfast at a local restau-

rant and reflected on their GO train station experience. "Whether or not we attracted a person to come to church that Sunday, we thought the exercise was good," said Canon Hammond. "A seed was planted that might bear fruit later. A public statement was made about our presence in the work-day life of the community. Most importantly, our common ministry to spread the good news was evident as we worked together as Christian ministers. Better and perhaps more productive relationships may emerge from this. In our secular world, it is increasingly important for the churches to be visible and inviting. Maybe we should do this more often."

### Story told from woman's perspective

Does the world really need another Christmas story? Jackie Bennett thinks so. She's created "Star So Bright: A Journey of Faith," a presentation in narrative, song and music of the biblical story from a woman's per-

spective.

The main character, Naomi, is called by God to go to Bethlehem during a time when women did not travel alone. With great courage and faith, Naomi does as she is asked and discovers not only a miracle, but also her purpose in life.

"Although this fictitious story is set in biblical times, it tells of a journey that is relevant today as we all search for where we belong and how our faith leads us there," says Ms. Bennett.

The story is read by women from the congregation, and is interspersed with songs by the band Soulise. Ms. Bennett is also the lead singer of Soulise, which specializes in spiritual and inspirational music. Over the past six years, the band has played throughout York Region, providing music for church services and special events.

A performance and CD launch of "Star So Bright: A Journey of Faith" was planned for All Saints, King City, on Nov. 27. To book a performance for your church, call 905-751-3251 or email [souliseband@gmail.com](mailto:souliseband@gmail.com).

visit us online at [www.toronto.anglican.ca](http://www.toronto.anglican.ca)



## Campaign priorities focus on four areas

**OUR** Faith – Our Hope: Re-Imagine Church has a goal of raising a minimum of \$50 million. Specifically, the campaign seeks to address needs in the following areas:

### Strengthening Local Parishes

The campaign will allocate \$17 million to individual parish needs. A primary objective of this campaign will be to strengthen parishes financially, in unison with the diocesan effort. Each parish will be asked to raise funds for its own identified, specific needs.

Forty percent of funds contributed to the campaign by each parish — up to its goal — will be returned to the parish to meet the needs it has identified. In addition, each parish that exceeds its campaign goal will receive 75 percent of funds raised over its goal.

### Building the Church for Tomorrow

Our Faith – Our Hope will allocate \$14 million to leadership development, pioneering ministry, and communicating in a wireless world.

- **Leadership Development** – The allocation of \$6 million will establish a Clergy and Lay Leader Continuing Education Fund. The fund will be used for: scholarships for theological students in the diocese; targeted professional development for the clergy to adapt to new ministry; training opportunities for laity; and spiritual formation of leaders.

- **Pioneering Ministry** – The allocation of \$4 million will allow the Diocese to continue its mission to share the Gospel with those who are not members of any church. The Diocese is developing and providing resources to be used in local parishes, to inspire people, and to build their confidence so they can begin to re-imagine church in their local context.

- **Communicating in a Wireless World** – The allocation of \$4 million will allow the diocese to support enhancements such as: equipping the diocese and parishes with video/web conferencing capabilities; improving and expanding existing publications; offering Internet podcasts and live streams; training staff on new technology; purchasing advanced software to allow for the capability to send targeted email; and assessing new technological developments.



St. Stephen's executive campaign committee discuss strategy. Back row from left: Lauren Turlik (CCS campaign director), Patricia McIntosh-Keyi, the Rev. Canon Stephen Fields, Ravindran Veerasingham, the Rev. Greg Fiennes-Clinton. Front row from left: Carmen Marshall, Edward Carter (chair of the parish's campaign committee) and Vincent Chase.  
PHOTO BY MICHAEL HUDSON

## Church roars past goal

BY STUART MANN

It didn't take long for the Rev. Canon Stephen Fields to realize that the diocese's fundraising campaign, Our Faith-Our Hope: Re-Imagine Church, was going to be a hit in his parish.

Just three weeks after Canon Fields and his fundraising committee at St. Stephen, Downsview, started the campaign, they had already reached their goal, and more pledges were coming in. The committee increased the goal and that too was surpassed.

"We were overwhelmed by the response," said Canon Fields. "When we met on the third week and realized that we had already achieved the goal, we just sat there, awestruck. It was an

amazing experience."

St. Stephen's is one of 10 churches taking part in the campaign's pilot project stage. The next phase of the campaign, beginning in the New Year, will involve groups of up to 40 churches. When the campaign winds up at the end of 2011, every church in the diocese will have been asked to participate.

Canon Fields said one of the reasons for the campaign's success in his church was that the needs of the parish were clearly stated and parishioners were well aware of what they were. The church plans to repair its building and parking lot and expand its ministry to youth. It also wants to hire a part-time director of Christian education.

The campaign also worked be-

cause parishioners understood the needs and opportunities beyond the parish boundaries, he said. "We're part of a family, a community. We're a small parish, but there are others that are smaller than us, and the support we give to the diocese will help them as well. It's about helping ourselves and helping others, both large and small."

He said his church supports the goals of the diocesan campaign, particularly to improve communications in a wireless world. St. Stephen's already uses technology in its worship services, including a camera and videos on YouTube, and wants to expand on that.

"I really believe in the campaign," said Canon Fields. "It's got the right intentions, and we

support it." His parishioners do, too. A family who pledged a donation, said: "When we heard of the plans put forward by the diocese, we were motivated to give because we have seen the effort that ministry is making in this community to carry on the work that the faithful few have started. The more each member of St. Stephen's gives, the more our parish benefits financially."

Canon Fields said CCS, the fundraising company that is assisting parishes, provided excellent advice and resources. "They've been very helpful, and we're very pleased." He added: "Giving is a joy. Christ gave himself for us, and God gave a son for us. It's a joy to give, knowing that in giving we are blessed and we're blessing others as well."

### Revitalizing Our Inheritance

The campaign will allocate \$14 million to support the adaptive reuse of parish facilities and to enable parishes to become multi-staffed.

- **Adaptive Reuse of Parish Facilities** – Re-investing in church facilities is critical to our future. New generations of Anglicans will benefit if we find imaginative uses for our physical plants. Some parishes need assistance to continue responding to God's call. The allocation of \$8 million will allow the Diocese to assist parishes in vibrant communities re-invest in their physical plants.
- **Enabling Parishes to Become Multi-Staffed** – Multi-staffed parishes need the resources to reach for excellence, which may draw even more people to their services and ministries. The campaign will allocate \$6 mil-

lion to help a growing number of parishes become multi-staffed in order to provide ministries for everyone.

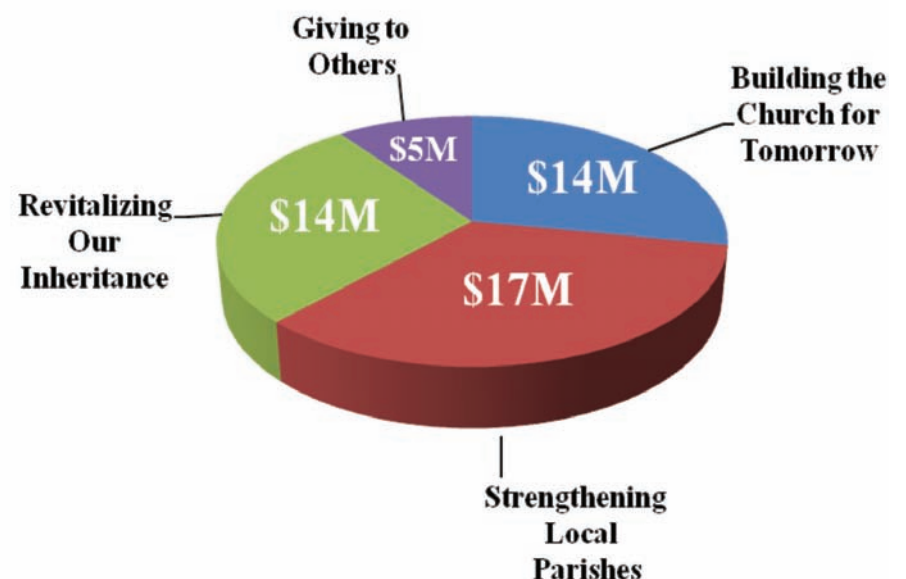
### Giving to Others

The campaign will allocate \$5 million to support the Council of the North and national and international ministry projects.

- **Council of the North** – The allocation of \$2.5 million will go towards the Council of the North clergy stipend support. The purpose of the fund is to help compensate clergy who serve in northern Canada and who work on a non-stipendiary basis.
- **National and International Min-**

**istry Support** – The allocation of \$2.5 million will help answer God's call to see and respond to human need. In partnership with other Canadian Anglicans, the campaign will support: the

Primate's World Relief and Development Fund; health care programs in Africa; The Anglican Military Ordinate of Canada; and partner dioceses in other parts of the world.







### ENERGIZED

Participants greet each other at the diocese's annual Energizing Volunteers conference Oct. 1-2 at St. Timothy, Agincourt. Topics included recruitment, creating volunteer positions, avoiding burnout, passionate spirituality, coordinating laity and staff, the church's mission and building community through service. PHOTO BY MICHAEL HUDSON

## Poverty diet spurs action

BY MURRAY MACADAM

**FOR** Mary Beth Moffatt-Sinclair of Holy Trinity, Guildwood, living on a food hamper diet for three days in October was an eye-opening experience. "I don't care to repeat it any time soon," she says. "Everyone should experience it in order to become more empathetic and spur us into greater action."

She says the experience taught her that "the system is broken and ineffective. I plan to talk to my local MPP about the issue of finding more money for the poor to use for groceries and about initiatives to end poverty in our society."

Ms. Moffatt-Sinclair joined more than 350 Anglicans in about 40 parishes in living out what people in poverty often endure. Their efforts were part of a campaign to persuade the provincial government to raise social assis-

tance incomes by \$100 per month, so that people on assistance can afford a more healthy diet.

Other Anglicans who went on the diet found it a powerful experience. "We were hungry," says Lisa Walters, of Christ Church, Stouffville. "We were so lucky to be able to end this experiment. We intend to follow up by writing to our MPP regarding the challenges faced by low-income families."

The fact that poor people can't afford healthy food helps keep them in a vicious cycle of poverty, says Sue Ann Elite of St. Barnabas, Chester. "If social assistance recipients were given an extra \$100 a month so that they didn't have to make the choice between paying their rent and buying nutritious food, it would allow them to live a dignified and productive life," she says. "There would be less chance of developing serious ill-

nesses that overtax our health care system."

Inspired and disturbed by the poverty diet experience, Anglicans are carrying out a range of follow-up activities in response. Some, as mentioned above, are either writing their MPP or seeking meetings with MPPs on the urgency of action against poverty.

Other parishes, such as Christ Church, Deer Park, Toronto, are considering buying fridges so that a local foodbank can stock fresh vegetables and fruit. This parish, where 47 parishioners took part in the poverty diet, is also planning an Advent study program on dignity, an issue raised in parish conversations and on-line discussions. "The availability of good fresh food is not an issue of morality, it's an issue of justice," says assistant curate, the Rev. Samantha Caravan.

## Info sessions planned for trust fund

**DOES** your parish hold investments in the diocese's Consolidated Trust Fund? Do you have questions about your parish's investments? If so, you or your parish representative should attend one of four information sessions.

The first session took place in Trent-Durham on Nov. 24, from 7 to 8:30 p.m., at St. John, Ida, 1758 Country Rd. 10, Ida, a few kilometres north of highway 115. The second session will take place in

York-Simcoe on Dec. 2, from 7 to 8:30 p.m., at St. George, Allandale, 9 Granville St., Barrie.

You are invited to meet members of the diocese's Investment Committee and ask questions. Congregations will want to send their treasurer or people who oversee their parish's investments. Parking is available at the churches.

Please RSVP to Elizabeth McCaffrey at [emccaffrey@toronto.anglican.ca](mailto:emccaffrey@toronto.anglican.ca). For further infor-

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

If you cannot attend either of these two sessions, there will be sessions in York-Scarborough and York-Credit Valley in the New Year. They will be held on Jan. 20, 2011, at St. John, York Mills, 19 Don Ridge Dr., Toronto, and on Feb. 3, 2011, at St. Philip, Etobicoke, 31 St. Phillips Rd., Etobicoke.

# Course draws Anglicans to missional life

Number of participants exceeds expectations

BY STUART MANN AND CAROLYN PURDEN

**RETURNING** to Canada after a decade in South Africa, Susan Cronje knew what it felt like to be an outsider, so when she attended the diocese's Mission Shaped Intro course and heard about reaching people who were not in church, it struck a chord.

"I can relate to somebody who's not familiar with the culture of the church, somebody who is looking in and thinking, 'What's going on?'" says Ms. Cronje, a member of St. Margaret, Barrie.

She has some advice for churches that want to share the Gospel with people outside their doors: "Meet them where they're at," she says. "Don't expect them to have an understanding of what church is about. Integrate enough so that you can start to develop a relationship with them, at their level. Where do people congregate? What takes them to that space and how can we meet them there?"

She says the Mission Shaped Intro course, which was held in each episcopal area this fall, is a step in the right direction. "I'm excited by it because it's thinking about how we have been doing church and what we should be doing differently. It's teaching that instead of waiting for people to come into our building, we can actually get out into the community and let people see the love of Christ."

Ms. Cronje said the course's materials and teachers were so good that she wants to learn more about fresh expressions of church. She was particularly struck by the story of a skateboard church in Perth, Ont. "That really struck a chord with me because my church has many skateboarders in the parking lot all the time, and we have a school that adjoins our property, so it's a very accessible spot for kids to congregate."

The Rev. Michael Calderwood, who taught the Mission Shaped Intro course in Trent-Durham, said one of his students had a similar idea. The student be-

longed to a group of young mothers who met every day. She said the course caused her to wonder if God was calling them together, and if there were opportunities to raise some questions about faith with them.

"Who knows what will happen, but she's able to see that gathering entirely differently," says Mr. Calderwood. He says the course "really got people thinking, which is exciting. We've at least helped people to ask some questions they haven't asked before, and to think about the world and the church differently."

The Rev. Canon Dr. David Neelands, who taught the course with John Bowen at Trinity College, remarked on how accessible, user-friendly and down-to-earth the course was, and how easily the participants became engaged in it.

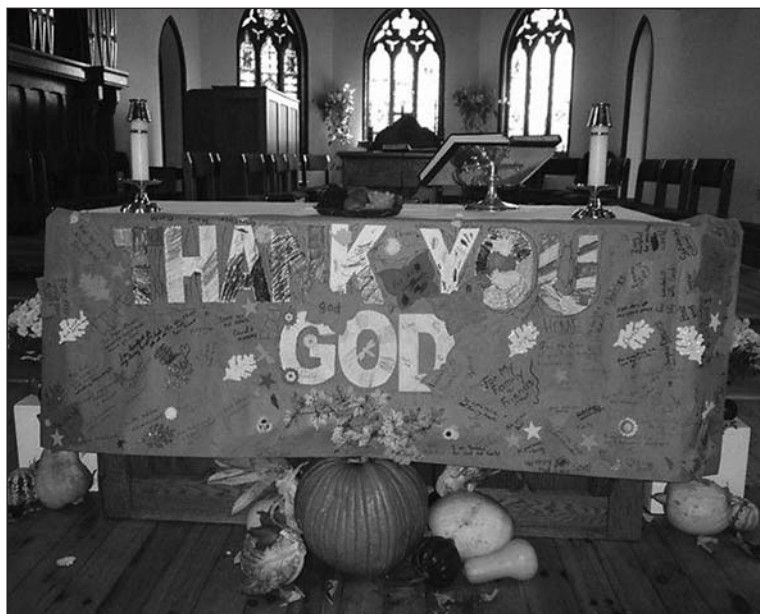
People were also aware that they were engaged in an important endeavour, he said. Right at the start, the instructors told them the course was not about "getting the numbers up." Instead, it was about being missional.

"Some of the exercises we did together to illustrate the difference between a maintenance ministry and a missional ministry were really eye-opening for me," said Canon Neelands. For example, he says, there is outward-looking ministry and inward-looking ministry. "The pastoral approach, which is very important, is an inward-looking approach, and it is important we don't lose that and that we continue to think of the needs and the feelings of the people who are visibly part of the church community. But we need to look outward to the communities around us, which are not visibly part of us. That's the missional approach."

Two hundred people, mostly laity, signed up for the course this fall, exceeding all expectations. For those who want to go further, Wycliffe College is offering a full-year night program called Mission-Shaped Ministry, that provides the next step: how to re-imagine the church.







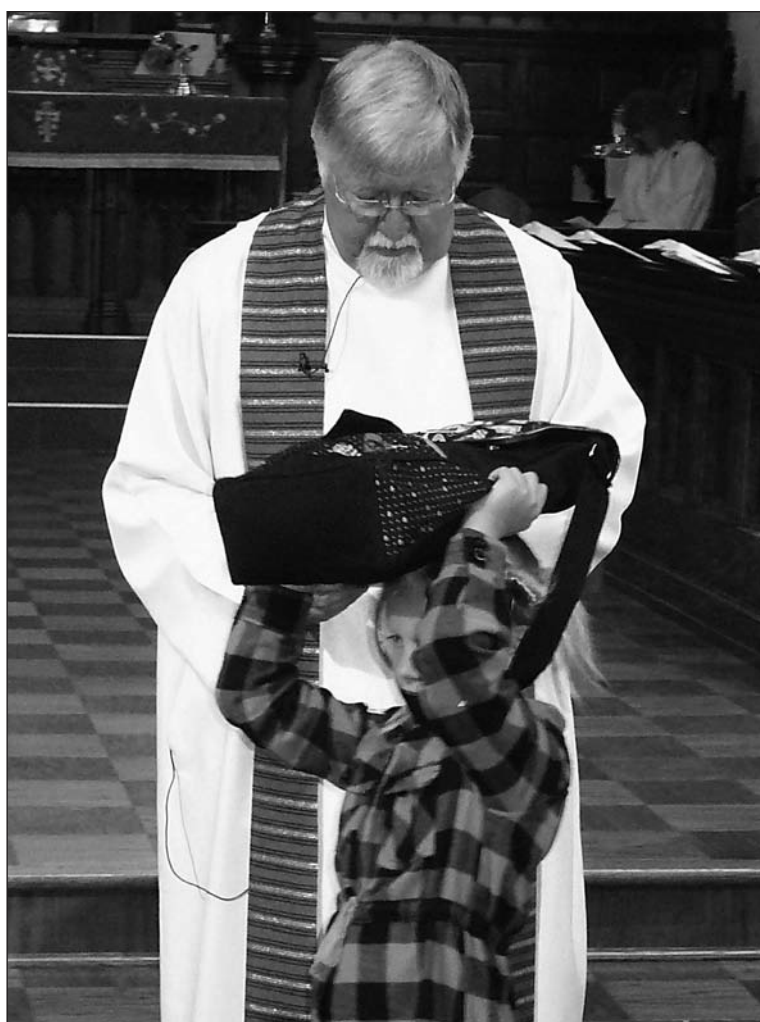
## THANKSGIVING

A creative frontal decorates the altar at St. Paul, Uxbridge, at Thanksgiving. Parishioners were encouraged to write words of thanks and draw, colour and decorate the frontal. The work was placed on the altar as part of the offertory.



## ACHIEVEMENT

Blake Turner and Allison Murrell, recipients of the St. Paul's Youth Achievement Scholarship of St. Paul on-the-Hill in Pickering, display their plaques on Aug. 8, with (left to right) scholarship program coordinators Marg Jocz, Arcelia Hunte and Marilyn Sinclair, and the Rev. Canon Kim Beard, the incumbent.



## BLESSING

The Rev. Bryan Beveridge, incumbent of St. Peter, Cobourg, blesses the school backpack of a young churchgoer, during Mr. Beveridge's first service in the parish on Sept. 5. PHOTO BY PETER BROTHERHOOD



Members of All Saints, Kingsway, share a smile with a new friend (left) near the village of Suubi in Uganda, where a team from the church was building a classroom.

## Church builds classroom in Uganda

Everyone at All Saints, Kingsway, played a part in building a classroom in the Ugandan village of Suubi, just outside the capital city of Kampala. Suubi was created by Watoto, a Christian non-profit organization that provides education and homes in a family environment for orphaned and abandoned children.

First, the congregation raised more than \$30,000 through a general mailing to all members and events such as a salsa night with a silent auction supported by local businesses. Then, for two weeks in August, a team of 17, ranging from teens to seniors, spent time in Uganda, working on the classroom and visiting the village's orphaned children.

"What was significant was that we actually only needed \$17,000 for the classroom we built this year," writes the Rev. Canon Dr. Andrew Sheldon, the incumbent. "With the excess, we will be sending another team back in 2011 to build another classroom."

## Chorister sang for 81 years

There's no category in the Guinness Book of World Records for the most years someone has sung in a choir, but if there were, Hazel Hasfal of Mississauga would have to be a leading contender.

Ms. Hasfal, 89, has been singing in choirs for 81 years, and was honoured Oct. 24 by St. Peter, Erindale, where she only recently hung up her choir robes. She started singing in Kingston, Jamaica, when she was eight. Her aunt was a chorister in her church's senior choir and took Hazel with her. That was the beginning of eight decades of continuous choir singing. She also sang with the Jamaica Philharmonic Orchestra.

Ms. Hasfal moved to Canada in 1969 and started singing at St. Jude, Toronto. She moved to Mis-



## ANNIVERSARY

Clergy who have served at St. Peter, Minesing, over the years smile for the camera at the church's 125th anniversary celebrations on Sept. 26. From left to right: the Rev. Janet Mitchell, priest-in-charge, the Rev. Canon Frances Lightbourn (seated), the Rev. Gordon King, and the Rev. Beverly Hall.

sisauga in 1976 and joined the choir at St. John's Anglican Church, before moving to St. Peter's in 1978. She also sang with the Mississauga branch of Sweet Adelines for four years.

"Hazel has a beautiful, light, lyric soprano voice, very crystal clear, very precise," said Shirley Pottruff, who has known Ms. Hasfal for 26 years. They sat beside one another in the Mississauga Festival Choir for five years and sang together at St. Peter's when Ms. Pottruff joined the church in 1999.

Ms. Hasfal said her favourite music is church music, but she is also fond of classical music and show tunes. On Oct. 24, she asked the choir to sing one of the late Oscar Peterson's compositions, "Hymn to Freedom." Mr. Peterson, who was a parishioner at St. Peter's, wrote the song in the 1960s, inspired by the U.S. civil rights movement.

In her honour, the choir also sang the hymns "Lead Us Heavenly Father, Lead Us" and "Lift

High the Cross." A soloist sang "Lord God of Israel" by Felix Mendelssohn.

Ms. Hasfal is a retired nurse who worked at the Queensway General Hospital, now part of the Trillium Health Centre. She and her husband Bill had 10 children.

## Lindsay church celebrates anniversary

St. Paul, Lindsay, is celebrating its 175th anniversary in 2011. The festivities will begin with a visit by the Primate, Archbishop Fred Hiltz, on Jan. 16. Archbishop Hiltz will officiate at the service that day, which the congregation is calling St. Paul's Day. Bishop Douglas Blackwell will visit on May 15 and Bishop Linda Nicholls will be at the church on Sept. 11. All current and former parishioners and their friends are invited to attend. For other events, watch the Looking Ahead section in 2011. For more information, call the parish at 705-324-4666.



# Archbishop writes to clergy

November 3, 2010

To the Clergy of the Diocese of Toronto

Dear Colleagues in Ministry:

I attach (see below) the Pastoral Guidelines for the Blessing of Same Gender Commitments that I am authorizing for use in the Diocese of Toronto, effective today. They are, as you will see, provisional, and they are intended to respond to the pastoral needs of our own parishioners.

Several General Synods, including the most recent one in June 2010, affirmed the place and the welcome that this Church offers to all, including our gay and lesbian brothers and sisters in Christ, while also recognizing

that in the Church both locally and globally there is no common mind about how to respond to their committed partnerships.

General Synod recognized, with regret, that we could not come to a common mind on blessings, but did agree by full consensus that a legislative approach was not appropriate at this time, that there are and will be a variety of practices across the Church, that we needed to exercise the greatest pastoral generosity possible, and that we would continue to work, talk and pray together as we seek to discern God's call to engage in God's mission to his world.

General Synod adopted the approach that our own Diocesan

Synod took in May 2009, that a pastoral response within some limits was preferable to a formally legislated option. A number of neighbouring dioceses have taken the latter route, as you know.

The Pastoral Guidelines are issued after discussion at Synod, May 2009, in response to a draft proposal presented in January 2009 by the College of Bishops. It follows from our two decades of discussion in the Diocese and takes into account the theological, biblical and political discussions across the wider Church.

As I said at the conclusion of our Diocesan Synod, I commissioned a 12-member working group, representing a broad

spectrum of our diocese, to advise me and the area bishops on guidelines for a pastoral response. They presented their advice to me in late spring. Based on this advice, and with the prayerfully considered consensus of the College of Bishops, I issue these guidelines now. The guidelines suggest what might be included and what must not be included in any blessing.

I anticipate that there may be five to 10 parishes that may wish to begin the initial discernment. The same Commission will review the implementation and implications for mission of the guidelines over the next two years and make further recommendations at that time. I wel-

come your feedback.

Not all will welcome this development: some because it goes too far, some because it is not nearly enough. You will note that there are strong affirmations in these guidelines assuring a continued and honoured place in all aspects of diocesan life for those who do not agree with this response.

All of us need to extend to each the most generous Christian charity that our Redeemer calls us to exercise as we, together, seek to discern and live out God's will.

Yours faithfully,  
The Most Rev. Colin R. Johnson  
Archbishop of Toronto

## Pastoral Guidelines for the Blessing of Same-Gender Commitments

The following guidelines are presented in order to offer a generous pastoral response to stable committed same gender relationships in our diocesan family seeking a blessing of their commitment. The guidelines were formed after consultation with a Commission of clergy and laity across a variety of theological perspectives and opinions seeking to recognize the sensitivity of the issue while being pastorally appropriate. In our discussions, we have seen that there is great diversity among parishes that are opposed to same gender commitments, similar to the diversity found in parishes that are in favour. Recognition of this diversity affirms that parishes which hold similar viewpoints on this subject are not to be painted with one brush, and represent the rich breadth of life in parishes, with parishioners who are theologically astute and deeply committed Christians. The diversity of our diocesan community demonstrates that we are called to witness to the faith in a variety of ways, and though such witness is rooted in differing interpretations and understanding of holy scripture and the tradition, they are recognizably Anglican.

As the practice proceeds, the College of Bishops will evaluate its impact on the mission and ministry of the diocese.

### 1. Theological Foundation

In seeking to meet the needs of gay and lesbian couples in our parishes, we recognize the tension between the 'gracious restraint' called for in "The Windsor Report" (embodied in the three-fold moratoria<sup>1</sup>) and the 'pastoral generosity' called for by the national House of Bishops in their 2007 Pastoral Statement. At the heart of these guidelines is

the call of the baptismal covenant on all Christians. We live within our covenant with God, embodied in the tenets of our faith outlined in the Creed and in the daily practice of our lives. We seek to grow in integrity and sanctity as we reflect the life of Christ in ourselves and in our relationships, through worship, reconciliation, proclamation, witness and action. We understand blessing of same gender couples in light of their intention to grow into the fullness of Christ, individually and in their relationship, through faithful reflection of the gifts of the Spirit (Galatians 5:22-23).

### 2. Permission to be given to a few selected parishes

The diocesan bishop will designate a limited number of parishes to be given permission to bless people in same gender commitments.

Criteria for selection:

- The Diocesan Bishop will select the parishes to be considered for permission.
- Parish will have demonstrated a process of prayer, education, consultation, discernment and consensus development that widely engages the parish community<sup>2</sup>.
- When the Priest, Churchwardens, and Advisory Board/Parish Council feel that consensus has been reached, the Churchwardens will write a letter to the Diocesan Bishop outlining the process and decision reached and request permission be granted.
- The Priest will separately communicate his/her support of such a decision and concurrence that the parish is ready to participate in accordance with these guidelines. If either the priest or

Churchwardens do not concur, then the process ceases.

- The Diocesan Bishop, at his discretion, may grant permission to one or more of these parishes.
  - Permission will be given for a two-year period. At the end of that period, permission may be renewed or withdrawn after review.
  - Permission is granted for the clergy/parish relationship at that time. When a cleric leaves a designated parish, the designation will be revisited with the Diocesan Bishop upon the appointment of a new cleric.
  - The Area Bishop will be kept informed through the process and consulted prior to a final decision.
  - The parish will be expected to report annually to the diocesan bishop through the office of the Area Bishop indicating the number of blessings and offering evaluative remarks on the significance of the practice for the mission of the parish.
- ### 3. Same Gender Blessings
- This pastoral response is extended to couples in our midst who seek to live in mutual love and faithfulness in a stable, long-term committed relationship. A blessing may be made available to couples who are not civilly married, as the blessing is not considered to reflect, or to be understood as, marriage.
- The blessing of any same gender relationship is expected to be part of an existing pastoral relationship with a priest and local congregation.
  - At least one of the couple should be baptized.
- ### 4. Same Gender Couples in Parishes not Designated

- It is expected that no one will be excluded from receiving the eucharist or baptism in any parish on the basis of their sexual orientation or their views on the issue of same gender blessings, whether in favour or opposed.
- Same gender couples in a parish not designated to perform blessings may approach their Area Bishop to seek an alternative. It is expected that the couple and the priest designated will first seek to develop a pastoral relationship before a blessing is offered.

### 5. The Nature of the Blessing

As with any blessing, the prayers will reflect the desire to publicly acknowledge within a faith community the already present creating and loving presence of God. They will acknowledge the affection, support, care, responsibility and understanding of love and commitment of the couple for each other as reflective of their lived experience of God's grace within their relationship, not only as a couple but as a couple within a worshipping community of faith. The language of blessing should reflect the language of covenant and the promises of baptismal vows as the foundation for living their relationship.

- Guidelines** – The following are guidelines for planning of an act of worship drawing from the elements below. These guidelines are not to be understood as an authorized rite of the Anglican Diocese of Toronto.
  - The act of worship will be entered in the vestry book only.
  - Introductory remarks

should identify the theological understandings and differences between the act of blessing and the sacrament of marriage.

- The act of worship should include the following:
  - The Gathering of the Community  
*Which may include one or more of these elements:*
    - A song, hymn or a piece of music.
    - A gathering responsorial prayer or greeting.
    - An introduction to the blessing of a relationship.
    - A collect.
  - The Proclamation of the Word  
One or more readings from the scriptures  
*And may include one or more of these elements:*
    - A song, hymn or a piece of music.
    - A sermon, homily or meditation.

### 3. The Blessing of the Commitment

- Which may include one or more of these elements:*
- A statement of covenant or commitment.
  - A symbolic expression of commitment, the treatment of which must be distinguished from those understood as symbolizing marriage.
  - The blessing of

Continued on Page 13





## ON THEIR WAY

**The Caravan of Hope, led by the Rev. Hernan Astudillo, leaves for El Salvador with seven ambulances from San Lorenzo-Dufferin, on Oct. 31. Since 2001, six caravans of donated school buses and ambulances have made the journey to Latin America to help citizens there.**  
**PHOTO BY MICHAEL HUDSON**

## BRIEFLY

### Local priest to lead foundation

The Rev. Canon Dr. Judy Rois is the new executive director of The Anglican Foundation. She will begin her new post on Jan. 7, 2011. Canon Rois has been the incumbent of Christ Church, Deer Park in Toronto since 2004. She will conclude her ministry there by year's end.

The Anglican Foundation supports and assists the work of the Anglican Church across Canada. Since 1957, it has distributed more than \$24 million to projects throughout the Canadian church. Some of its goals are to help build and renovate church buildings, make buildings accessible, and support a wide variety of ministries.

In making the appointment, Archbishop Fred Hiltz, Primate of the Anglican Church of Canada and chair of the foundation's board, said: "Judy brings to this position many years of experience in parish ministry in the Diocese of Toronto, teaching in the area of homiletics at Trinity College, and a wide range of service in diocesan and national committee work. She has a broad knowledge and understanding of the ministry of The Anglican Foundation of Canada

at home and abroad. I am certain that the foundation will be very well served through Judy's leadership."

### Prayer conference inspires

About 175 people from across Canada and the diocese attended the Prayer Conference organized by the Bishop's Committee on Prayer on Oct. 22 and 23 at St. John, York Mills. Participants heard three talks by the Rev. Mike Flynn, leader of FreshWind Ministries.

"Through his theme, God Yearning to Hear, Mike Flynn led us into a rich experience of God's power and presence," says the Rev. Carol Langley, who was the M.C. "He did this by reminding us that God has no special children and that we can all have power in prayer if we are willing to p(r)ay the price."

Participants attended workshops on topics like Ignatian spirituality, praying with others, and depression and prayer. Says Ms. Langley: "Prayer was presented with all its fertile and textured possibilities."

The Prayer Conference takes place every two years on the third weekend in October. For more information, contact Tony Day, chair of the Bishop's Committee on Prayer, at

Continued from Page 12

the persons in their commitment.

4. The Prayers of the People  
*Which may include one or more of these elements:*
  - a) Prayers for the couple.
  - b) Open, responsive prayers.
  - c) The passing of the peace.
  - d) A song, hymn or piece of music.

5. The Celebration of the Eucharist *(optional)*

6. Blessing and Dismissal  
*Which may include one or more of these elements:*
  - a) Blessing.
  - b) A final song, hymn, or piece of music.
  - c) Dismissal.

- d. In order to be clearly distinguished from a marriage liturgy, the act of worship will NOT include the following:

- i. An exchange of consents. It is presumed that participation in this service is sufficient consent.
- ii. Opportunity for public legal or canonical objections. However, the officiating priest may not bless the couple if

- either is legally married to someone else.
- iii. A declaration of union.
- iv. No rite of civil marriage will be conducted in the context of the blessing act of worship.
- v. No signing of a marriage register will take place.
- vi. A nuptial blessing – understood as any of the prayers found on page 567 of the *Book of Common Prayer* (1962) or on page 534-535 and 548 – 549 of the *Book of Alternative Services* (1985) or any blessings found in the marriage liturgies of other provinces of the Anglican Communion.

### 7. Diocesan Diversity

The Diocese of Toronto honours and appreciates the diversity represented in its parishes and clergy. This diversity will continue to be reflected in the selection and appointment of clergy, and in the membership of committees and councils of the diocese. We recognize there are theological and cultural differences across our diocese and within parishes which are strained by both the limits and permission

represented in blessing same gender relationships.

- All congregations and individual Anglicans are called to exercise pastoral generosity one to another.
- Permission to participate in blessings of same gender commitments will be extended only to those parishes and clergy who fulfill the requirements noted above and are granted permission by the diocesan bishop.
- No clergy nor parishes will be required to participate in the blessing of same gender relationships.
- Clergy who object to blessing same gender relationships will be asked to exercise pastoral generosity by referring same gender couples seeking a blessing, if requested, to the Area Bishop.
- Clergy who support blessing same gender couples will be asked to exercise pastoral sensitivity to those in their parish who are not in agreement with the parish designation.

<sup>1</sup>Three-fold moratoria include: 1. consecration of clergy to the office of Bishop who are living in a same gender relationship, 2. the authorization of public rites of blessing for same gender unions, and

3. interventions by Bishops into ecclesiastical provinces other than their own.

<sup>2</sup>Consensus is not total agreement; however, every effort should be made to reach a decision where

everyone feels heard and is willing to live with the wider body's decision. The way forward should not be achieved or prevented by a very few taking an opposing view to the vast majority.

## Affordable Burial and Cremation

Affordable Burial and Cremation is a dignified, low cost alternative for those wishing to not use a Funeral Home. Call us and let us help you make sense of difficult decisions.

(647) 746 5150  
1 888 389 2998

Licensed by The Board of Funeral Services (Ontario)



## LOFT. Not just a trendy condo.

For the homeless with mental health and addiction challenges, LOFT can be a place to call home.

When you see the word "LOFT", don't just think of trendy condos, think of us.

And think about how you can help.

For more information, or to donate online, go to [www.loftcs.org](http://www.loftcs.org). Or call 416-979-1994 ext 222.

**LOFT**  
Community Services





# Group creates 'God space' in shelter

## Abused women start to turn lives around

*The Rev. Cathy Stone is a deacon in the diocese and the director of its Rural Outreach Committee. The committee runs a shelter in Buckhorn for rural women and their children who are experiencing domestic violence. She describes how helping people on the edge of society has led to a blessing for herself and a fresh expression of church.*

**THE** Rural Outreach Committee has always worked closely with Cameron House, a shelter for women in Peterborough. The staff at Cameron House answer our committee's crisis line on evenings, weekends and holidays, and it is not uncommon for us to share cases and information.

During one debriefing, a member of their staff mentioned to me that it would be wonderful if I could "bring church to Cameron House." I asked permission from Bill McNabb, the executive director of Brock Mission, which owns and operates the shelter. Bishop Linda Nicholls, our area bishop, also gave me the green light.

I first met a group of six to eight ladies at the facility two years ago, and they all expressed a strong desire to learn more about Jesus and God. Although a few had attended church in the past, they really had no idea of why they were Christians. They acknowledged that they were burnt-out and sad, and they

hoped that there was something "out there" in the way of spirituality that might help them.

We began with a basic Christianity course, which I adapted especially for the group, and we took time for prayer, worship, Bible study and discussion. It then became clear that most, if not all, of the ladies had suffered from sexual, physical or emotional abuse as children, and also later as adults. Many were addicted to drugs or alcohol. They could not connect with their families, or their families did not want to connect with them. Others had been hurt by the church and didn't trust the corporate church system or church people.

We worked our way through further courses, and a Christian friend bought us 12 Life Recovery Bibles. By that time, our group had grown to 10. The results have been wonderful, and we have seen God at work in their lives again and again.

At first, we would meet around the dining room table at Cameron House (not always perfect because other residents tended to walk in and out to use the fridge), but now we have our own beautiful room. It is our "God space." The house itself has changed, too. Where it was once quite messy and dirty, we now see women helping each other to organize rooms and tidy things up. Instead of blank stares or frowns, I notice



**Deacon Cathy Stone (centre) receives a cheque for the Rural Outreach Centre from David Rook-Green (left), president of the Rotary Club of Bridgenorth-Ennismore-Lakefield and treasurer for St. Barnabas, Peterborough, and Tony Davidson of RBC Dominion Securities. RBC Dominion Securities gave \$2,000 to the Rotary Club, which in turn donated \$1,000 to the centre, a FaithWorks ministry.**

smiling faces when I drive up to the home of what has now become my second family.

One woman who was homeless when I met her in 2008 has now received funding to complete her Masters of Social Work; three of those who met with us have been baptized; another requested that her new apartment be blessed; still another revealed to me recently that she has stopped drinking and smoking and will be attending a recovery program as well as continuing on with our group. It is not just the residents we help, but those who find shelter elsewhere and continue to come back on Wednesday evenings to learn more about God's word and how it is relevant in our everyday lives. We share

very personal concerns around the table, and what is said in the room stays in the room. This has built a strong bond and trust with each other. We laugh, cry, pray, discuss theology, study the Bible and sing worship songs.

When I first told the women that I was an Anglican deacon, they were amazed. One Sunday, a lady asked me to take her to a traditional church service. During the drive there, she told me that she was a crack addict and had only stopped using the drug two nights ago, but she still wanted to go to church. We had no sooner arrived than she needed to use the bathroom to vomit. I helped her up from her knees, washed her face and took her up to church, but she was just too sick

to stay, so I drove her home. Afterwards, when I returned to the church for coffee, a parishioner told me of her own problem with alcohol and another spoke of an adult son with addictions. My friend's presence at the church had helped others open up about their own struggles.

This fresh expression of church can help not only society's outcasts, but also society itself, by offering those who live on the edge a second chance to become healthy members of our communities and to bring to them the good news of Jesus Christ in a safe environment. The church family at Cameron House is a beautiful thing to witness, and I feel blessed to be a part of their lives.

## LOOKING AHEAD

*Items for Looking Ahead should be emailed to [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the January issue is December 1; for the February issue it's January 1. Parishes can also promote their events on the diocese's website. Visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca), click Calendar, then click Submit an Event.*

## Services

**DEC. 5** – St. Martin in-the-Fields, 151 Glenlake Ave., Toronto, invites all to its annual Advent Carol Service at 8 p.m. Music by Elgar, Hassler, Lauridsen, Ledger and Lloyd will be presented by the choir of St. Martin's with organ and trumpet accompaniment. Collection will be taken and donated to a charity in the parish.

**DEC. 12** – Jazz Vespers at St.

Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Featuring Diana Panton, Reg Schwager and Don Thompson. Call 416-247-5181.

**DEC. 19** – Lessons and Carols for Christmas, at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, at 7 p.m. Call 905-828-2095.

**DEC. 19** – Christmas Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection with the Brian Barlow Brass and Drums. Call 416-920-5211 or [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

## Christmas Events

**DEC. 8** – A Christmas Carol at St. Cuthbert, Leaside, in Toronto, at 7 p.m. Tickets are \$20 (\$15 for children under 14) and available at 416-485-0329 or [stcuthberts@bellnet.ca](mailto:stcuthberts@bellnet.ca). The church is also accepting non-perishable food items for the Flemingdon Park Community Food Bank.

**DEC. 10** – 3rd Annual Festive Fun Night at St. Giles, Scarborough, 35 Kecal Rd., at 7:30 p.m. The evening will include festive bingo along with other festive games, prizes, refreshments, and most of all, lots of fun! \$10 for adults, \$3 for children. For more information, visit [www.sgiles.ca](http://www.sgiles.ca), email [stgiles@rogers.com](mailto:stgiles@rogers.com) or phone 416-820-4185.

**DEC. 11** – A Dramatic Reading of Charles Dickens' A Christmas Carol at St. Theodore of Canterbury, Toronto, at 7:30 p.m. Tickets available at the door; all proceeds benefit The North York Harvest Food Bank. Call 416-222-2461 or visit [theodorechurch@bellnet.ca](mailto:theodorechurch@bellnet.ca).

## Sales

**DEC. 4** – Christmas Bazaar, Poinsettia Sale and Tea Room at St. Leonard's, 25 Wanless Ave., Toronto, from 10 a.m. to 2 p.m. Beautiful poinsettias, delicious baked goods, crafts, vendors' ta-

bles, and tea room. To find out more, call 416-485-7278.

**DEC. 11** – St. Hilda, Fairbank, 2353 Dufferin St. at Eglinton Ave. W., will hold its annual Christmas sale from 10 a.m. to 1 p.m. Baked goods, strawberry jam, orange marmalade, second-hand treasures and clothing available. For further information, call 416-256-6563.

## Music

**DEC. 3-5, 10-12 & 17-19** – The Christmas Story, a Toronto tradition since 1938, at Holy Trinity, 10 Trinity Square (on the west side of the Toronto Eaton Centre), Toronto. Professional musicians and a volunteer cast present an hour-long nativity pageant. Friday and Saturday evenings, 7:30 p.m. Saturday and Sunday matinees, 4:30 p.m. Suggested donation: \$15 adults, \$5 children. To reserve, call 416-598-8979. The church is wheelchair accessible.

American Sign Language interpretation at selected performances. Visit [www.holytrinitytoronto.org](http://www.holytrinitytoronto.org) or email [christmasstory@holymtrinitytoronto.org](mailto:christmasstory@holymtrinitytoronto.org).

**DEC. 5** – Children's Christmas Musical "Once Upon a Starry Night" at St. John, York Mills, 19 Don Ridge Dr., Toronto, at 3 p.m. Admission is by donation, minimum \$5 recommended. Call 416-225-6611.

**DEC. 12** – St. John, York Mills, 19 Don Ridge Dr., Toronto, presents its Christmas Concert, "Ring and Sing in Christmas," with handbells and worship team, at 2 p.m. Audience participation for all ages. Goodwill offering. For more information, call 416-225-6611.

**DEC. 19** – Come celebrate a unique Christmas at All Saints, Kingsway, with chamber orchestra, choir, organ, and carols, featuring works by Barber, Lauridsen, Chilcott, Whitacre, Daley, Watson-Henderson, and Howells. Tickets: \$20. Call 416-233-1125.



# Anglican Classifieds

December 2010

15

TO PLACE AN AD CALL CAROL 905.833.6200 EXT. 25

## BUILDING SERVICES

**Humberdale Contractors Inc.**  
(416) 268-5708

General Contractors  
Renovations  
New Construction  
Barrier Free Access

**D.J. McRae Contracting Ltd.**  
General Contractors

GENERAL CONTRACTOR,  
RESTORATION, RENOVATION,  
NEW CONSTRUCTION

INCORPORATED IN 1973

90 CROCKFORD BLVD.  
SCARBOROUGH, ON M1R 3C7

PHONE 416.532.3078  
FAX 416.532.3497  
WWW.DJMCRAECONTRACTING.COM

## BUILDING SERVICES

**KEYCORP CONSTRUCTION INC.**  
General Contracting  
• Caulking  
• Carpentry  
• Brick Replacement  
• Foundation Repairs  
• Brick / Stone Work  
• Specializing in Water Infiltration Above / Below Grade

Please call Jeff Keays  
Operations Manager  
**613.741.0207**  
References available upon request  
keaycorpconstruction@hotmail.com

1055 Blair Road, Gloucester, ON K1J 7N1

## PROFESSIONAL SERVICES

Toronto  
19th Floor, South Tower  
200 Bay Street  
M5J 2P9  
T (416) 366-0100  
www.GrantThornton.ca

**Grant Thornton**

Audit • Tax • Advisory

Grant Thornton LLP.  
A Canadian Member of Grant Thornton International Ltd

## COUNSELLING

**DAVID A.S. WRIGHT**  
B.A. M.Div.

- Pastoral Counsellor
- Individual / Couple Psychotherapy
- Psychoanalysis
- Supervision / Consultation

204 St. George Street  
Toronto, Ontario  
M5R 2N5  
Tel. (416) 960-6486

**TO ADVERTISE**  
CALL CAROL AT  
**905.833.6200 X25**



**PLEASE RECYCLE**  
**THIS NEWSPAPER.**  
Give it to a friend.

## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Gospel draws on Jewish roots

**W**e will be using Matthew's Gospel on most Sundays during the coming year. Although it is the first Gospel in our Bible, Matthew was probably not the first one written. Most scholars agree that that honour goes to Mark. Matthew and Luke made extensive use of Mark's Gospel in their writings. Ninety-one percent of Mark appears in Matthew!

Matthew's Gospel was probably written by the apostle Matthew. He was a tax collector, which meant that he was generally ostracized by his fellow Jews. Scriptures often referred to tax collectors and sinners together. Matthew collected local tariffs and fees at Capernaum for the Roman government. Thus, he would be seen as a collaborator who extorted money from his own people to sustain the Roman occupation of his homeland. You could see why tax collectors would be unpopular. Jesus' call to Matthew to leave his tax booth and follow him probably would have scandalized the Jewish people.

As a tax collector, Matthew would be able to read and write, and had a well organized mind. His Gospel is the most organized of the four. It was written in Greek, the language of business and culture in the first century. It is also the most Jewish of the four gospels. Matthew took great care to show Jesus as the fulfillment of Old Testament prophecies. He assumed his audience would know the Old Testament and the geography of Palestine. His genealogy for Jesus in Chapter 1 traced Jesus' beginnings from Abraham, the first Hebrew, and the beginning of the Jewish race.

In Matthew, Jesus is faithful to his Jewish heritage. He constantly quotes the Old Testament to show that he did not come to abolish the law and the prophets but to fulfill them.

Matthew's Gospel was probably written in Palestine or Syrian Antioch in the early 60s CE. It may have been written in or around Jerusalem, but after the destruction of this holy city in 70 CE by the Roman armies, Matthew's Gospel made its way to Antioch and was very much associated with that major city.

Antioch was the third largest city in the Roman Empire in the

first century. It was for the church in Antioch that Barnabas set out to find Paul and bring him there to work in ministry (Acts 11:25). It was in Antioch that the 'Followers of the Way' were first called Christians (Acts 11:26). It became the headquarters for Paul, and he set out on each of his three missionary journeys from there. He and his team were commissioned by the church in Antioch as they set out to spread the Gospel of Jesus Christ (Acts 13:22-23). It was an exciting centre of Christianity in which Paul regularly sought refreshment and renewal. It was primarily Gentile, with a sizeable Jewish community. Ignatius became bishop of Antioch in 67 CE, and he mentioned and quoted from Matthew's Gospel in his letters, probably written around 107 CE. He is the first of the early church fathers to mention this Gospel.

This Gospel attempted to preserve what was usable in its Jewish past as it moved into the unexplored waters of a predominantly Gentile future. It ended with a clear statement of a universal mission. Matthew records that "Jesus said, Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you" (Matthew 28:18-20). The early church controversy about circumcision was not mentioned. Food laws were abrogated. Matthew stressed the moral teachings of Judaism as taught by Jesus, affirming Old Testament ethics. Matthew walked a middle ground as the church moved into a more Gentile future, preserving the best of Judaism. It is a rather fascinating study of the church near the end of the apostolic age.

As we read through Matthew's Gospel during the next year, I am reminded of the words of Bishop Tom Wright, in *The Original Jesus*, as he wrote, 'Matthew's Gospel is like a beautifully bound book that Christians must study and ponder at leisure, steadily reordering one's life in the process.' It is a Gospel worthy of our study during this coming year. Enjoy the dialogue.

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

## Appointments

- The Rev. William Cruse, Honorary Assistant, St. Mary Magdalene, Toronto, Sept. 2.
- The Rev. Canon Robert McCord, Honorary Assistant, St. Mary Magdalene, Toronto, Sept. 2.
- The Rev. Maylaine Maybee, Honorary Deacon, St. Mary Magdalene, Toronto, Sept. 2.
- The Rev. Katie Silcox (Huron), Assistant Curate, St. George the Martyr, Toronto, Sept. 15.
- The Rev. Vernon La Fleur, Honorary Assistant, Church of the Ascension, Toronto, Sept. 17.
- The Rev. Andrew Wesley, Honorary Assistant, Church of the Redeemer, Toronto, Sept. 17.
- The Rev. Heather McCance, Regional Dean, Scarborough Deanery, Oct. 1.
- The Rev. Howard C. Best, Honorary Assistant, St. Peter, Scarborough, Oct. 4.
- The Rev. Pamela Lucas, Honorary Assistant, St. Peter, Carlton Street, Toronto, Oct. 4.
- The Rev. Canon John Hill, Honorary Assistant, Church of the Messiah, Toronto, Oct. 13.
- The Rev. David Giffen (Huron), Priest-in-Charge, Church of the Transfiguration, Toronto, Oct. 15.
- The Rev. Claire Wade, Incumbent, St. Thomas, Brooklin, Nov. 1.

- The Rev. Bill Montgomery, Interim Priest-in-Charge, Hastings & Roseneath, Nov. 1.
- The Rev. Michael Clarke, Honorary Assistant, Christ Church, Brampton, Nov. 1, while he serves as Executive Director for the John Howard Society of Peel-Halton-Dufferin.
- The Rev. Canon Allan Budzin, Canon Pastor for the Diocese of Toronto, Jan. 1, 2011. (The Ven. Judy Walton continues as Canon Pastor until Dec. 31, 2010.)
- The Rev. Maisie Watson, Deputy Canon Pastor for the Diocese of Toronto, Jan. 1, 2011.

## 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):

- St. Matthias, Etobicoke - 1/2 time
- St. Joseph of Nazareth, Bramalea
- St. Cyprian
- Christ Church, Scarborough
- Holy Trinity, Thornhill
- St. Giles, Barrie

## Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- St. John, Blackstock

- 1/2 time (Trent-Durham)

- Minden-Kinmount (Trent-Durham)
  - St. Philip on-the-Hill, Unionville (York-Simcoe)
- Third Phase - Parish Selection Committee Interviewing**  
(not receiving names):
- St. Monica

## Conclusion

- The Rev. Marili Moore concluded her ministry at the Church of the Messiah, Toronto, on Sept. 23.
- The Rev. David Bowring concluded his ministry at St. John the Baptist, Norway, on Sept. 23.
- The Rev. Canon Byron Yates concluded his ministry at Hastings & Roseneath on Oct. 31.
- The Rev. Tim Sharpe concluded his ministry at Minden & Kinmount on Nov. 28.

## Resignation

- The Rev. Ronald Scott resigned as Regional Dean of Scarborough Deanery effective Oct. 1.
- The Rev. Michael Clarke has resigned as Associate Priest of Christ Church, Brampton, effective Oct. 31. See Appointments for his new role.

## Ordination

- The Rev. Samantha Caravan will be ordained a priest at Christ Church, Deer Park, Toronto, on Dec. 2 at 7 p.m.

## PRAYER CYCLE

### FOR JANUARY 2011

1. The College of Bishops of the Diocese of Toronto
2. All Families
3. York Mills Deanery
4. St. George, Willowdale
5. St. John, Toronto
6. St. John, York Mills
7. St. Matthew the Apostle, Oriole
8. St. Patrick, North York
9. The Rt. Rev. Philip Poole, Area Bishop of

### York-Credit Valley

10. St. Theodore of Canterbury, North York
11. All Saints, Kingsway (Etobicoke)
12. Church of the Atonement, Alderwood
13. Christ Church St. James
14. Christ the King (Etobicoke)
15. St. George On-the-Hill (Etobicoke)
16. Etobicoke Deanery
17. St. Margaret, New Toronto (Etobicoke)
18. St. Matthew, Islington (Etobicoke)
19. St. Matthias (Etobicoke)
20. St. Philip, Etobicoke

### Diocesan Mission-Shaped Intro Courses

22. St. Andrew, Scarborough
23. The Rt. Rev. Patrick Yu, Area Bishop of York-Scarborough
24. St. Bede, Scarborough
25. Christ Church, Scarborough
26. St. Crispin, Scarborough
27. St. Dunstan of Canterbury, Scarborough
28. Church of the Epiphany, Scarborough
29. St. George, Scarborough
30. Scarborough Deanery
31. St. Giles, Scarborough

visit us online at  
**www.toronto.anglican.ca**





# *Our finest gifts we bring*

Christmas is a time of sharing. When we remember those who are less fortunate, we share the greatest gift of all: our compassion. This year at Christmas, please give generously to FaithWorks Community Ministries and Partners. With your support, they help us build communities of hope and compassion throughout our Diocese, across Canada and around the world.

*It is God's power, working in us, that can do infinitely more than we can ask or imagine — Eph. 3:20.*

For more information or to make a tax-deductible contribution, please visit [www.faithworks.ca](http://www.faithworks.ca) or call 416-363-6021, ext. 244; toll-free 1-800-668-8932, ext. 244.



**DIOCESE OF TORONTO**  
135 Adelaide St. E., Toronto, ON M5C 1L8  
[www.faithworks.ca](http://www.faithworks.ca)