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night of firsts

The Anglican

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JUNE, 2010

Hockey, church mix appeals to kids

Priest goes to
arena, schools

BY HENRIETA PAUKOV

WHEN it comes to reaching out to people who don't go to church, the Rev. Phelan Scanlon, the incumbent of the Parish of Perrytown, is not a fan of elaborate planning. "It finally hit me that the thing to do was just go," he says. "Rather than obsess about whether it's the right time or whether I have the right resources, I decided I'm just going to go and see what happens through trial and error." That strategy has worked out beautifully in his ministry to young people in several communities near Rice Lake in Northumberland County.

For the past three years, he has hung out at the hockey arena in Bewdley every Sunday afternoon during hockey season. At first, he thought he would have a worship service every ten minutes, "like a Cineplex," for kids and parents who had missed church. "It didn't happen that way," he says. "After about a year, it became more of a kids' and youth event, where parents tag along. What happens is, the siblings of the kids playing hockey are there and they are bored, so they come upstairs."



The Rev. Phelan Scanlon, with his popular mascot, advertises outside the Bewdley Community Centre.

PHOTO BY MICHAEL HUDSON

Each week, he comes prepared with a theme and activities for the kids. "I stay there for about three hours and kids and their parents come and go," he says. "You just have to be patient, and when they

show up, you are ready for them." One week, the kids planted seeds, as an illustration for the word of God; another time, Mr. Scanlon asked them to draw pictures of a "really bad dude" and a "really

nice dude" to illustrate a lesson on the conversion of Paul. "So we do our activity, have food, have a conversation, and I make my point and they go," he says. "Then another group comes up. And if no

one comes upstairs, I go downstairs. They call me the hockey arena church guy."

Teenagers also visit, looking to talk or argue or ask questions. "It

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'It gave me that little kick'

Course sparks passion for God's mission

BY STUART MANN

AS a churchwarden and lay reader, Bill Nicholls is an active member of St. Luke, Peterborough. But the recent Mission Possible course has nudged him to think beyond the boundaries of his congregation.

"Most of the stuff I've been doing is all within St. Luke's and within myself, but Mission Possible gave me a little kick to say, 'Hey, there are other things we can do to spread the faith.' That's what the course did to me. It gave me that little kick."

It gave his fellow parishioners who took the course a little kick as

well. They planned to share their ideas with the church's parish council in early May. Some of the things they wanted to talk about were fresh expressions of church and Natural Church Development.

"We want to talk about the best ways of identifying St. Luke's mission in the community, to find out where we are, what we should be doing and where we should be going," says Mr. Nicholls.

Mission Possible is a five-week Bible study course produced by the diocese. Its purpose is to begin a conversation in churches about the mission that God is calling them to in their contexts.

About 50 churches in the diocese and across Canada used the course in Lent, and more plan to run it during the rest of the year. It has been translated into Mandarin and is being translated into Spanish.

For the course's co-author, the Rev. Stephen Drakeford, the Bible study has been liberating. After experiencing the course, his church of St. Matthew, Islington, decided to revise his job description so he could spend more time on missional work.

"Starting in the fall, I'll be embarking on pure missional work in the communities outside the

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Family finds new spiritual home

BY CAROLYN PURDEN

FOR Denise Farrugia, joining the Anglican church has been a challenging decision.

Ms. Farrugia was invited to attend St. Martin, Bay Ridges in Pickering on Back to Church Sunday last fall by her friend Lee Lynn, a parishioner at the church. Ms. Farrugia had grown up Roman Catholic and she and her husband Eugene were regular church-goers until about six years ago, when they moved with their two children from Toronto to Ajax.

"We tried a few churches when we moved out here," Ms. Farrugia

says, "but we didn't really join another church."

When Ms. Lynn invited her to go to an Anglican church, Ms. Farrugia was a bit unsure. "Growing up Catholic is just a part of who you are, but I was open-minded," she says.

She found the experience uplifting. St. Martin's is a small church, which Ms. Farrugia was unused to, and she could tell immediately that everybody knew each other and could tell who was new. "There was a very warm feeling that first day," she says.

She was especially impressed

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‘Don’t be afraid of being turned down’

Love of church makes asking easier

BY STUART MANN

FIONA Strachan has some simple advice for those who are afraid or embarrassed about inviting a friend to church. “Don’t be afraid of being turned down,” she says. “Just consider that you’re bringing these people to meet your extended family.”

Ms. Strachan knows of what she speaks. Last year, she invited five of her best friends to St. Barnabas, Chester in Toronto for Back to Church Sunday. Three of them came and they all had a great time, followed by lunch afterwards.

Her method of asking was simple: “I just phoned them up,” she says. “I did it well ahead of time (in August) because they’re all busy people. I said, ‘We’re having a Back to Church Sunday and we’re being asked to invite friends and I thought you might like to come.’ They said yes and then I sent them a flyer.”

She adds: “I wasn’t afraid they would say no. My main concern was that they were all busy people and they’d have to make a commitment to keep that Sunday open.”

She wasn’t embarrassed about inviting her friends to church. “I love my church. They’re my family and I’m very happy there.” Ms. Strachan is the soprano soloist at St. Barnabas.

In addition to the service, her friends enjoyed the fact that it was the first day of Sunday school and children were in the church, making for a lively atmosphere. They were also impressed by the warm welcome they received and the Rev. Deborah Koscec’s “down to earth” sermon.

As an added bonus, St. Barnabas was holding its Community Closet, which features gently used clothing. One of Ms. Strachan’s friends, who is disabled and is on a disability pension, appreciated that she could shop there. “I knew that the closet would be a draw for her, and it was,” she says.

As for the lunch, it was a nice way to end the morning. “I don’t see these friends that often, even though we’re close, so it was a good time to socialize and catch up,” she says. She plans to ask her friends again this year.



Fiona Strachan poses with her flute at St. Barnabas, Chester. She plans to invite her friends to church again on Sept. 26.
PHOTO BY MICHAEL HUDSON

Newcomers welcomed

Continued from Page 1

when the priest, the Rev. Millie Hope, welcomed all visitors to the church at the start of the service. Later, she invited all baptized Christians of all denominations to take part in the eucharist.

“That really struck me,” Ms. Farrugia says. “I was a bit worried about missing out on that experience.”

An additional welcoming feature was the similarity to the Catholic mass. But there were also new things that Ms. Farrugia realized she would have to learn if she were continue at St. Martin’s.

At the end of the service there was a pot-luck lunch and a further opportunity to meet people. “They made an effort to be friendly and tried to speak to people

who weren’t going to the church all the time,” she says.

At first, her husband Eugene was “very resistant” to go to an Anglican church. It was not unexpected, she says, because before they married, he had trained for the Catholic priesthood. But it was important for her that he go because, she says, it would have been difficult for her to attend on her own.

In the end, her husband agreed to go to St. Martin’s with her the following Sunday, and the experience completely changed his mind. He, too, felt welcomed and, says Ms. Farrugia, found the service familiar enough that he felt comfortable.

Now, more than six months later, the Farrugias have joined the parish’s social committee and, while their 14-year-old son goes to St. Martin’s only occasionally, their 17-year-old daughter is going to be volunteering in the nursery.

Through Back to Church Sunday, this family found a new spiritual home.

Children can be best ambassadors

BY THE REV. JOHN LOCKYER

“**CHILDREN** are great faith-sharers. They are by far the best people to invite children to church,” says Nick Harding, children’s ministry adviser to the Diocese of Southwell and Nottingham in England. He adds: “As we remember how Jesus valued children, we know that he saw them as being just as important as adults.” This is a clear reminder to all that plans for local Back to Church Sunday efforts should always include provisions for children.

Children can be easily encouraged to bring friends to church. Many of them already do this after a sleep-over, before a special family outing or activity, or as child care for other parents who need a little child-free time. Having a child invite a friend to Sunday school or church can be a great way to energize adults to invite their friends.

The bottom line is this: make Back to Church Sunday fun for children. Youngsters readily share their feelings with parents and other adults. If they are happy with an experience, they will share that information freely and possibly even nag for a repetition. Happy reports on church from children means happy parents who will probably think about returning.

Here are some thoughts about what might be done to make Back to Church Sunday child-friendly:

1. Remember that children are not invisible. Just as adults should be greeted with warmth and enthusiasm, so children should receive the same treatment from greeters (perhaps other children).
2. Provide arriving children with books and leaflets just as you would adults. Children will value having their own copy and being treated as an adult.

3. If there are no children to greet other children, remember that it is more friendly to bend over (and not tower over) when speaking to a child.
4. Make sure there are clear signs directing people to washrooms, a change table and an appropriate breast-feeding space.
5. At the start of worship, explain that children are curious about the world and that it is helpful to some adults to watch them explore the church. Assure parents that a “walk-about” is all right and expected for children.
6. Have ushers prepared to “walk with” toddlers and not to corral them.
7. Make Back to Church Sunday a fun celebration. The event comes at the end of the first month of school. Children might be hoping for relief from the classroom. Play games, sing songs, hire a bouncy castle, serve food and drinks or do fun crafts.
8. Give a gift bag to every child. Contents do not have to be expensive but they need to be safe. It is probably best to avoid items small enough to be swallowed or food with nuts or gluten. Items for inclusion can be obtained from Anglican Book Centre or other religious book stores. The Canadian Bible Society has many free child-appropriate materials.
9. Make sure that a few adults have looked around the church for potential safety hazards and eliminated those dangers before the children arrive.

The Rev. John Lockyer is the incumbent of St. John, East Orangeville.

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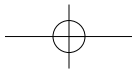
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June 2010

BACK TO CHURCH SUNDAY

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Claudine Boulert hugs her son Zachary outside St. Peter, Carlton Street, after a Sunday service.

PHOTO BY MICHAEL HUDSON

Mom, son return to church

Teenager looks after children, trains as an acolyte

BY CAROLYN PURDEN

CLAUDINE Boulert stopped going to St. Peter, Carlton Street, largely because of her son. She started taking Zachary to church when he was a baby, and they attended regularly for many years, but three or four years ago, when he became an adolescent, things changed.

"He got a bit into teenagerdom, like sleeping in on a Sunday morning," says Ms. Boulert, a single parent. "He was too young for me to leave him at home and go to church."

When she returned to St. Peter's last September, it was largely because of a longtime friend with whom she volunteered at Fudger House, a local long-term

care residence. "Jim Colling asked me if I'd be his Back to Church friend for the Sunday, and I was very pleased," she says.

After the initial visit, she and Zachary, who is now 13, started attending St. Peter's. To Ms. Boulert's delight, her son became involved right away. The parish had started a Sunday school, and her son enjoys looking after the younger children. He has also started to train as an acolyte.

"Now he feels it's worth getting out of bed for," she says with a laugh. She adds, "It's much more comfortable for me, knowing that he's enjoying himself." She says his swift reintegration into the church confirms her belief that if a foundation is laid in childhood, the

child will always go back to church in later life.

Ms. Boulert found the parish-ioners and the incumbent very welcoming. As well, the parish always has something interesting going on—usually involving food, which appeals to Zachary—and the church itself is a warm and inviting place. "We remembered why it felt like home," she says.

She also noticed that the church seems to be thriving, with more people than when she had originally attended. She suggests that this may be because people turn back to their religion in hard times.

She admits part of the reason she left was that St. Peter's at that time had "a bit of that sinking ship feeling." She adds, "It's human na-

ture to always want to attend something that's more successful."

Ms. Boulert used to be a greeter and a reader at St. Peter's, and although at the moment she's not involved in volunteer work in the parish, she anticipates that will probably change.

Reflecting on her whole church experience, Ms. Boulert compares it to going to the gym. "When you join a gym, you keep going but then the minute that you stop, you never go back again. It was a bit like that experience. Once you get out of the habit of going to church, it's hard to get back in. So it was really important that somebody had made the effort to ask me to go back, just to break that cycle."

Kits give youth a leg up

BY STUART MANN

BACK to Church Sunday is doing more than bringing people back to church: it's also helping Eva's Phoenix, a shelter for homeless and at-risk youth in Toronto.

All the printed materials for Back to Church Sunday — the posters, invitations and postcards — come from the shelter's printing shop, which employs a professional staff and trains youth for a job in the printing business.

"It has tremendous value for youth," says Alexandra Djukic, the print shop's business manager, of the training program.

Young people aged 16 to 29 take part in the 14-week program, which teaches them how to use printing equipment and do basic layout and design. As they near graduation, the shelter helps them write a resume, prepare for job interviews and find entry-level work in the printing business.

For some, it's the first job they've had and the first time that anyone has given them the skills and encouragement for a better life. More than 100 youth have graduated from the program since it began in 2001.

Ms. Djukic says she's pleased the diocese has chosen the shelter's print shop to produce the Back to Church Sunday materials. "It feels great," she says. "It tells me the diocese is happy with the quality." The print shop produced 350 Back to Church Sunday kits last year and expects to produce the same amount this year.

The shelter and print shop are located in a former fire hall near the grounds of the Canadian National Exhibition. The shelter provides overnight accommodation for up to one year for 50 young men and women between the ages of 16 and 24.

How to order kits

Back to Church Sunday kits are available at a cost of \$40 per kit (plus applicable taxes) and include a set of posters, 50 invitation/prayer cards and free shipping in Canada. Back to Church Sunday kits can be ordered from Augsburg Fortress as follows. By phone: Augsburg Fortress Canada, 1-800-265-6397. By web: www.afcanada.com or www.afcanada.com/backtochurch. By email: info@afcanada.com. Kits can also be purchased from the Anglican Book Centre, 80 Hayden Street, Toronto, ON, 416-924-9199, ext. 224. Orders will be shipped mid to late July 2010.

Invite a friend on Sept. 26

BACK to Church Sunday will be held in the diocese on Sunday, Sept. 26. On that day, Anglicans are encouraged to bring a friend to church. Last year, 2,600 people accepted an invitation to church in the diocese. Worldwide, about 105,000 people came back to church.

Inviting a friend to church "is something every Anglican can do," says Bishop Philip Poole, who is heading up Back to Church Sunday efforts in the diocese. "It's a very simple concept that can have a positive and long-lasting effect on our parishes." Of those who accepted an invitation to church last year,

about 320 have stayed, he says.

The diocese began Back to Church Sunday last year after Archbishop Colin Johnson challenged parishes to grow by two per cent per year. In his charge to synod in 2009, he said, "For congregations of 50 worshipping people, that's one new person. Could you do that? Could you invite somebody to 'come and see?'"

The diocese's website, www.toronto.anglican.ca, has a number of resources to help you ask a friend or to make your church more welcoming, including these videos:

- 12 steps on kicking the habit of

- being an uninviting church.
- Unlocking the growth God has already given to the church.
- Diocese of Toronto bishops outside Union Station in 2009.
- Michael Harvey speaks to Diocesan Council.

The diocese's Back to Church Sunday webpage also contains information on how to invite the media to your event, finding the right words to ask someone to church and a reflection by Bishop Linda Nicholls.

To find out what's happening in your episcopal area, contact the following:

- In York-Simcoe, the Rev. John Lockyer, St. John, East Orangeville, at anglican@rogers.com.
- In Trent-Durham, the Rev. Michael Calderwood, St. Paul, Brighton, at Michael.calderwood@sympatico.ca.
- In York-Credit Valley, the Rev. Michelle Childs, St. John, Weston, at fr.childs@gmail.com.
- In York-Scarborough, the Rev. Tay Moss, Church of the Messiah, at taymoss@churchofthemessiah.ca.

It's not all about Jesus



N.T. Wright, bishop of Durham and eminent New Testament scholar, told me that once, in one of his parishes, he interrupted the liturgy mid-hymn. The congregation was happily singing a chorus that kept repeating, "It's all about Jesus." "Stop!" he said. "It's not all about Jesus! We believe in the God revealed as Holy Trinity: Father, Son, and Holy Spirit." And this is the man who is a specialist in Christology — the theological discipline that explores who Christ is.

I enjoy feedback on the columns I write. The one that generated the most response (except for the one some years ago about going to a movie each week as a Lenten discipline) was a recent column about naming who Jesus Christ is for you. But Bishop Wright was right: Christian faith is about Jesus but not *all* about Jesus. Heresy could be defined as magnifying one aspect of the truth to its extremes, while ignoring other aspects that hold it in tension. Anglicans are Trinitarians, not Unitarians. The formula of our liturgical prayer puts it succinctly: our prayers are offered to the Father, through the Son, in the power of the Holy Spirit.

We have just celebrated the Feast of Pentecost and are now in the long, "green" season of Sundays after Pentecost — "ordinary time," as it is also known. It is the time between the "special time" of celebration of the great festivals of the Church and a return to the everyday life of living out our faith, of growing in grace through the quotidian routines of ordinary life. Here is the place of the Spirit of the

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

living God and here is what we should pay attention to now.

It is the Holy Spirit who Jesus promises will be with us, to comfort us, to lead us into all truth, to pray in us when we cannot find the words to pray, to empower and strengthen us for our engagement with life. It is the Holy Spirit, power of God, who gently as a summer breeze and as persistently as an ardent lover, draws us into the life of God and connects us to our neighbour.

Somehow, we have got a cockeyed view of the Holy Spirit as bestower of "special" gifts for the seriously fanatical, "spectacular" gifts that create two classes: the gifted and the spectators. But listen again to St. Paul's listing of the fruits of the Spirit — the outcomes, if you will, of the Spirit's presence in a person: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control (Galatians 4: 22-23). Are there qualities in that list that you would rather not have?

The Spirit is a community person. That list is as much about the Spirit's presence in the Church as it is about an individual's life. What would your church look like if these marked the quality of life in the parish?

It is the Spirit of God who vivifies our sacramental life. We pray that the Holy Spirit will be poured out on those who are baptized, and renewed in those being confirmed. Christ is present in the Eucharistic meal through the power of the Holy Spirit. The Spirit's

presence gives us wisdom that enables us to discern our hope and directs us to our future through the choices we make every day. The Spirit is creative and renewing. It is the Spirit of God who enlivens our personal life. The Spirit gifts individuals in order to build up the common good: gifts of leadership, utterance, encouragement, healing, generosity, administration, mercy and compassion.

The Holy Spirit always draws us more deeply into the redeeming life of Christ and the transforming love of the Father, and unites us more fully with our sisters and brothers.

In Christian life, the Holy Spirit is not a rare and precious commodity doled out to a few specially deserving human beings. The Holy Spirit continues and embodies the generous loving life of God, who fills all of us who will respond to God's invitation to share in abundant life. Spiritual renewal is "ordinary," normal and expected for all of us.

Look again (or for the first time!) at the litany of the Holy Spirit (#16, p. 123, Book of Alternative Services) and pray it often, with intention for yourself and for our Church. Or you might like to use one of my favourite prayers to the Holy Spirit found in Night Prayers (Compline):

Come, O Spirit of God, and make within us your dwelling place and home.

May our darkness be dispelled by your light,
And our troubles calmed by your peace;
May all evil be redeemed by your love,
All pain transformed through the suffering of Christ,
And all dying glorified in his risen life. Amen.

Share what you love



What would possess the bishops of the diocese to stand outside Union Station on an early Thursday morning, resplendent in cope and mitre, and greet bleary-eyed commuters on their way to work? It was fun and it gave us an opportunity to speak about something we loved and wanted to share with others.

On that day, we joined an international effort to invite people to church and experience an important part of our lives. In this case, we invited complete strangers to come back to church. By and large, the reaction we received was positive. One gentleman told me that he had not been to church in a long time; however, he had been thinking about going back and our presence on Front Street was just the encouragement he needed. Someone else said they used to go to church but had fallen out of the habit; they would accept the invitation and go. A couple confided in me that they were having some challenges in their lives and asked me to pray with them. I did. Another couple told me they were returning home to England to attend Back to Church Sunday in their own home parish. Another woman pledged to visit the synagogue she had not attended for a long time. These were all encouraging conversations.

People are quick to share what they love passionately. One friend of mine loves bridge. He knows I enjoy the occasional hand and often shares the latest insights from the bridge column in the newspaper. A golf enthusiast I know is forever inviting me out for a frustrating walk on the course with clubs! Someone else talks about movies and invites me to an evening at the theatre. And of course, I get many invitations to sporting events.

People enjoy sharing their passions and inviting others to participate in them. That's

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

the idea behind Back to Church Sunday. Church is important to many of us. It provides a place to worship God, to learn more deeply about our Lord Jesus, to build community and to make a difference in the name of the Lord. It is a place to learn, sing, pray, laugh and cry. It helps us live our lives fully and freely. It reminds us that God loves us and seeks a relationship with us. Back to Church Sunday gives us the opportunity to share something we are passionate about with our friends and family.

This year, Sept. 26 has been designated Back to Church Sunday. Last year, large numbers of parishioners invited others to join them at church. In our diocese, we recorded more than 2,600 new visitors to our churches. Imagine that! More than 300 are still with us; more than 300 people are finding church meaningful in their lives. They continue to be attracted to the community, to God's love, to the worship and the prayers. They have joined us on the journey in faith.

This year, some 20 dioceses in Canada, along with our friends in the Evangelical Lutheran Church in Canada, are joining us on Back to Church Sunday. The theme is "Come as you are," and the idea is simple: you are asked to invite someone who does not go to church to come to church with you. (By the way, stealing folks from another church is not really the idea!)

Actually, Anglicans have learned that inviting people to church is not as easy as we thought. Someone said they had two reasons for being nervous about inviting their friends. First, what if the friend said no to the invitation — no to something this person found so important? Secondly, what if the

friend came to church and didn't like it?

There is a risk of rejection. However, research indicates that most people are interested in things spiritual, they are not mad at the church, and more than 80 per cent would come to church if they were invited.

If you and every one in your church invited someone to come to church on Sept. 26, you would double the size of your congregation. Maybe we should call it "Double the size of your parish Sunday" or "Double the diocese Sunday!" I joke, because at the end of the day it is not actually about the numbers: it is about inviting people into a community of believers, ordinary people who are seeking to follow Jesus in their own time.

Never doubt that your parish community has value and a quality that others will find attractive. I have the privilege of visiting a different church every Sunday, and most of them are well worth attending. Never doubt that your church, the Anglican Church, is making a difference. Look at FaithWorks, our foodbanks and Out of the Cold programs, Bible studies, prayer groups, parenting groups, our housing advocacy, spiritual development, the ACW, social justice, worship, music, youth and PWRDF.

Encourage your children to get engaged in Back to Church Sunday. Kids usually find it far easier to invite someone to church than adults do. Kids are great ambassadors for the Christian faith.

Spend some time thinking about how you will welcome those who come and what you need to do (if anything) to make it all a bit more user-friendly. Undergird your personal and parish efforts in prayer. Pray that God will move in the hearts and minds of those you invite.

So, how about it? Are you willing to invite someone to come to church with you on Sept. 26? Will you trust God to make a difference? Will you be part of what is emerging as a national effort?

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Stuart Mann: Editor

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

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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:

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York-Credit Valley:

The Rt. Rev. Philip Poole

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Please, no holy cows

BY THE REV. W. TAY MOSS

Death by PowerPoint. We’ve all been in those kinds of mind-numbing presentations: long-winded speakers droning in hypnotic monotone with slide after slide of bad design – tiny fonts, unclear pronouns, sentence fragments and the dreaded bullet points. Some military briefers have nicknamed giving such presentations to journalists “hypnotizing chickens.” But did you know that PowerPoint has actually been blamed for real deaths?

When the Columbia Accident Investigation Board (CAIB) issued its final report on the “organizational causes” of the Space Shuttle Columbia disaster in 2003, they blamed (among other things) the inappropriate use of PowerPoint by NASA engineers. “The Board views the endemic use of PowerPoint briefing slides instead of technical papers as an illustration of the problematic methods of technical communication at NASA.” One slide in particular earned the ire of the CAIB. After the initial foam strike on the wing during launch, Boeing engineers were asked to assess the risk of damage to the shuttle wing. The engineers created a report with PowerPoint, and as these slides were passed up the chain of command, people glossed over them and took the tone to mean, “Don’t worry,” rather than, “Everyone might die.” One slide in particular seemed to imply the opposite tone from what was intended. According to the CAIB report’s sidebar, titled “Engineering by Viewgraph,” this false reading of the report would have been overcome by the simple use of a technical “white paper” rather than a flashy but ambiguous slide show.

Like the engineering community, the military community is also having second

thoughts about the institutional effects of ubiquitous PowerPoint. “PowerPoint makes us stupid,” U.S. Marine General James Mattis said succinctly at a military conference. Another general at the same conference compared it to an internal threat, and yet another noted later in *The New York Times*, “It’s dangerous because it can create the illusion of understanding and the illusion of control. Some problems in the world are not bullet-izable.”

No one in NASA or the military is suggesting that PowerPoint is evil, merely that it is misused. It has a tendency to encourage a kind of in-the-box thinking that perpetuates, rather than solves, problems. The culture of PowerPoint suppresses more thought-out, relational, and dialectic approaches to group decision making. The emerging consensus in these worlds of critical, life-death operations is that PowerPoint is fine for instruction and even briefing, but poor for supporting actual decision making. It belongs in the classroom, not the command bunker.

This is relevant to church-land because it illustrates the problem of allowing inherited frameworks to limit thinking. The classic adage goes, “To a man with a hammer, every problem looks like a nail.” To someone with PowerPoint, every problem looks like five bullet points, regardless of how complex reality can be.

If we wish to be a missional church, we need to examine and question some of our inherited paradigms. The classic three-point, 12-minute sermon structure, for example, presents serious limitations to even the most gifted preacher. There are lots of insights and ideas and “aha” moments that simply won’t fit into 12 minutes.

I can rattle off many other examples of inherited structures that deserve to have their

cages rattled. How about geographically bounded parishes or the canonically mandated parish governance model (of wardens, corporation, and advisory board?) Those are soft targets already under fire. It requires more bravery to suggest in mixed company that maybe the Prayer Book and the Book of Alternative Services are too limiting to support the whole broad range of mission we are called to in this diocese, or that perhaps we need to overhaul the ordination process to match the shifting demands of a rapidly changing vocation.

We need to cultivate habits of organization that encourage the development of new tools. Why are so many churches quietly experimenting with new models of governance or worship, two of the most closely regulated aspects of church life in our polity, and yet no one speaks about it openly? Whatever happened to Innovative Ministry Grants? I am delighted to hear about how some parishes are doing innovative ministry, but frustrated that more people don’t know about the grants. “You have the keys to the family car,” is the line most often heard at 135 Adelaide when local innovation is discussed. “But don’t drive it off a cliff,” is often the next line. Well, how else am I supposed to make the Family Truckster fly?

I am not bashing the Prayer Book or saying that anybody can do anything: I am merely suggesting that there should be no holy cows at the wedding banquet of the lamb. God calls us to a much richer expression of love than what can be adequately expressed by any one prayer book, 12-minute sermon, parochial structure, or PowerPoint presentation!

The Rev. W. Tay Moss is incumbent of Church of the Messiah, Toronto.

Look for the light

BY AMIT PARASAR

In troubling times, we’re often told to see the light at the end of the tunnel. This encouragement rarely makes us feel better when we’re facing real difficulties. Sometimes, true stories with happy endings are better tools to encourage perseverance than clichés. I’ve been fortunate enough to witness such a story unfold.

I had the opportunity to be a listening ear for a friend when she was complaining about a late paycheck from one of her jobs. This was, understandably, causing a great deal of stress, which was exacerbated by the stress of responsibility for her young son. She did not have enough money in her account to pay her bills. If an attempt was made to withdraw payments from her account, she would have a “not sufficient funds” on her record, which could adversely affect her plans to buy a house. She tried to postpone the withdrawals for her bills, but the process was automatic. The payments simply couldn’t be stopped in time. She was absolutely not at fault for her predicament and she was powerless to do anything about it. Even I was frustrated by the unfairness of the situation.

Later that week I asked her what had become of her plight. Interestingly enough, she smiled as she explained that her account had been compromised. Someone had tried to steal from it for the second time in the past few months. When an account is compromised, the bank will freeze the account, preventing any withdrawal of funds. In the time that her account was frozen, she had finally received the cheque that she had been waiting for. Also, because her account was compromised, there was no penalty against her for insufficient funds to pay her bills.

In the Book of Genesis, Jacob’s son Joseph was betrayed by his brothers, sold into slavery, falsely accused of a crime and put in prison for years. In spite of this misfortune, God provided Joseph with an opportunity to impress the Pharaoh. God also equipped Joseph with the necessary spiritual gift of dream interpretation to accomplish this task. Joseph was able to correctly interpret Pharaoh’s dream that had baffled all of the other wise men in Egypt.

The dream foretold a future famine that would strike the region. Thanks to Joseph, Egypt was able to prepare for the famine. As a reward, Joseph was appointed Prime Minister

of Egypt. Later he was reunited with his brothers. When Joseph revealed his identity to them, they feared that he might exact revenge on them. Instead, Joseph forgave them and said, “Even though you intended to do harm to me, God intended it for good...” [Genesis 50: 20].

Few would expect that prestige and power would be the result of betrayal by loved ones, enslavement and false imprisonment. Few would expect a late paycheck, insufficient funds and an attempted theft to result in a good outcome. While God doesn’t need bad circumstances to do good work, he’s capable of bringing light to the darkest times. This light is unpredictable, but always welcome.

It’s impossible not to worry in moments of desperation. Fear and anxiety may be a sign of little faith, but they’re also a sign of being human. Nevertheless, rest assured that God is watching over you. He won’t let you suffer forever. He’s probably endowing and developing the necessary gifts you need to succeed through your present and future trials. So be patient, diligent and look forward to the light at the end of the tunnel.

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

EDITOR’S CORNER

BY STUART MANN

We follow Jesus – sort of

While driving to church on Sunday morning, we passed a man walking on the sidewalk. His shopping bag bulged with potato chips and pop. His sweatpants drooped and he needed a shave. “Why isn’t he going to church?” asked my son from the back seat.

“Maybe he is,” I said. “Not like that, he isn’t.” “Let’s ask him. We’ll give him a lift.”

I slowed down and began to unroll the window. The kids shrieked with alarm. I rolled up the window and we continued on our way.

“Maybe he doesn’t believe in God,” said my daughter when we were well away from him and peace had returned to the car.

“What do you mean?” asked my son, perplexed.

“There are some people who don’t believe in God,” she said.

He was silent for a while. He had never heard of this. “What are they, then?”

“Nothing,” she said. “So they’re nothingists,” he said.

“Well, I wouldn’t quite put it that way,” I said. “He may believe in something. We just don’t know.”

“He’s a nothingist,” he repeated, craning his head around for a better look at the man.

I wondered if this was how religious intolerance started. Within seconds my son had judged, labeled and, in his own way, opposed someone just because he didn’t look and act like us.

I’ve always been rather proud of what good Christians my kids are. They know the Gospel accounts and they believe in God without question. Yet I wonder if my wife and I have been a little too zealous in instilling the faith in them. There doesn’t seem to be much point in creating good little Christians if they’re already developing an “us vs. them” attitude by the time they are nine years old.

Fortunately our kids are exposed to other children with different or no faiths, and I have every reason to believe that they are and will continue to be open-minded. But it does make you wonder. How much of Jesus’s teaching do we really live out? If that man had been dressed in rags and begging at the side of the road for food or money, would we have stopped on our way to church to help him?

I was only half-joking when I said I would stop and give him a lift. But my kids’ reaction spoke volumes. And who can blame them? Unfortunately, I would have reacted the same way.

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Think about your pickup line. How about, “Would you come to church with me? I will pick you up, and we can go to lunch afterwards.” “Let me introduce you to some people who are important in my life that you may not

know. Come to church with me this Sunday.” “I’d like to share with you a part of my life that you have not seen and is very important to me. Would you come to church with me this Sunday?” Think about your pickup line!

I invite you and your parish to engage in

Back to Church Sunday on Sept. 26 and make an effort to invite others to join you on your journey in faith. Together, we will make a real difference in the lives of others.

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The first step is to listen

BY RACHEL KESSLER

A few years ago, I came across a delightful blog that lists items that appeal to a certain type of person—basically young, left-leaning urbanites. In other words, myself, my husband and most of our friends. In addition to “Apple products” and “farmers’ markets,” the list includes “religions their parents don’t belong to,” meaning specifically, “religions that don’t involve Jesus.”

This observation is undeniably true, and I have multiple acquaintances who have drifted away from Christian upbringings to what they perceive as more meaningful expressions of spirituality. This trend could lead us to the assumption that the scriptural Christian narrative has little to say to young adults in our culture. That assumption, however, relies on the premise that these young adults did indeed

learn the content of the Christian faith from their nominally Christian families and have rationally judged those teachings irrelevant to their lives.

As a pastor's kid, I always seem to have been the go-to resource among my peers for clarification of scriptural trivia or Christian doctrine. For example, a classmate in a seminar on religious literature once asked: "This poem is talking about Jesus as if he's God. Isn't that a problem for a monotheistic religion?" Another acquaintance studying for a world religions exam asked, "What's the deal with the resurrection in Christianity?" These sorts of questions reveal a profound lack of familiarity with Christianity. The people who asked them are well educated in the Western tradition, and have been at least superficially exposed to the scriptural narrative. And yet, they are still remarkably uninformed about the basic Christian teaching. We cannot assume that

young adults have been fully educated about the faith that many of them are rejecting.

What fascinates me about the times when I have been asked to clarify some aspect of Christian doctrine is that the people asking the questions are typically willing to listen to my answers. Admittedly, these individuals are not exactly knocking down the doors to join their local Anglican churches. On the other hand, far from further confirming the perceived irrelevance of Christianity, our conversations about scriptural “dogma” helped them grasp that there might be more to the Christian faith than appears on the surface.

The pressing question facing the church is, then, how to engage young people in the Christian faith. The first step has to be genuinely to listen and to engage with young people as individuals, not as a mass demographic. I recently interviewed a nonreli-

gious friend for a class assignment. I told him I wanted to ask him some questions about his perspective on Christianity. He agreed enthusiastically, saying that this was just the sort of opportunity every atheist is waiting for. We ended up having the most profound conversation about religion we ever had. Because (for once) I was willing to engage with his questions and frustrations, I was able to express the Christian faith in a way that made sense to him.

We must recognize that the way in which scripture reflects the life and ministry of Jesus Christ is one of the best tools of relevance the church has at its disposal. Young people are, it seems, moving away from Christianity due to their perception that Christianity has nothing positive to say about our current life. Christopher Hitchens in particular tends to push this viewpoint. The way to counter such a

position is not to downplay basic Christian doctrine. On the contrary, we should respond by teaching the doctrine of the Incarnation with renewed vigor. What is the core of the doctrine of the Incarnation, after all, but that God came into our world?

The movement of many young adults away from Christianity certainly poses a very real challenge to the vitality of the church. It also offers a wonderful gift to the church. Young adults today are quite open to genuine religious conversation, which implies openness to receiving the message of the Gospel. If we are going to communicate the Christian message to young adults outside of the church, we within the church must possess a solid understanding of what that message is.

Rachel Kessler is a divinity student at Wycliffe College, Toronto, and a postulant for ordination with the diocese.

We need people to grow the flock

The Anglican spoke to Bishop Patrick Yu, area bishop of York-Scarborough, after the first National Conference on Theological Education, held in Montreal early this year.

TA: At the National Conference on Theological Education, Anglican bishops, heads of theological colleges and seminaries, students and professors agreed to re-examine how they discern and prepare candidates for ministry. Why did they do that? Is there something wrong with the

way it is currently done?

PY: It was one of those moments when key people realized we could do things better. For example, the average seminary graduate owes \$30,000 in student loans. That is a crushing burden. For that reason, and also because parishes cannot afford a full stipend, many dioceses allow for shorter, alternative ways of theological education. These alternative ways have increased to over 40 per cent throughout the country. We have no way to assess how these ways of preparation

compare with seminaries. When a priest moves from one diocese to another, we do not know much about what they learned and their teachers. It seems to make sense to have some way of assessing what our candidates learned, and to set some expectations about the level of competency. That means everybody, including those who go to seminaries.

TA: What do you hope will eventually be achieved by re-examining how it is done?

PY: My hope is that the church

will take ownership of what we expect our priests to know, what they are competent in, and not simply ask educational institutions to do that for us. I hope that we take as much care in content as we do currently in assessing people's calling and personality. I also hope that this expectation is life-long, not only at ordination. That will involve some agreement of different parts of the church to be accountable to each other.

TA: How important is it that this re-examination take place?

PY: We have a window of opportunity when we continue to have people called to be priests in the Anglican Church of Canada, at a time when we are heading into a bubble of retirements. So we are preparing to form a whole new generation of priestly leaders for our church, and I believe we should be as clear as possible about what is needed to lead the church into the future.

TA: What sort of candidates are needed in the Diocese of Toronto?
PY: I remember a paper with the

title "Godly, learned and able." I want my priests to be like that. The church and the world deserve those kinds of leaders. I also want priests with ability, preferably a track record, of leading people to be disciples of Jesus. It is no longer enough to serve and manage a diminishing flock; we need people with a passion to grow the flock.

TA: What needs to change in our diocese to discern and prepare candidates for ministry now and in the future?

PY: In addition to the good job we are doing discerning calling, spirituality and personality, we can reinstate the role of the examining chaplain. The job is to make sure that the education is appropriate for ministry in this diocese and to monitor progress. That may involve the diocese having some input in field placement. My impression is that currently we don't ask too many questions about faith and theology, for fear of being restrictive. I don't think the two have to go together. My goal is unity without uniformity and diversity without chaos.

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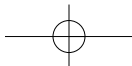
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Inquiries can be directed to Rev. Sheilagh Ashworth at
s.ashworth@rogers.com

Applications will be accepted until August 10, 2010
and should be mailed to:

St. Mary Magdalene Church,
116 Church Street, Schomberg, Ontario L0G 1T0



June 2010

NEWS

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AN HOUR FOR EARTH

People celebrate Earth Hour at the second annual Candlelight Meditation at St. Cuthbert, Toronto, on the evening of March 27. The hour-long event included music, prayer and readings focused on stewardship of the earth, people, the environment and climate change.

PHOTO BY MICHAEL HUDSON

Parishes set sights on mission

Continued from Page 1

boundaries of St. Matthew's," he says. "As one of my churchwardens said, we've done everything possible here at St. Matthew's to make this church more attractional, and, while it's keeping the church afloat, it's not bursting at the seams. So what we need to do now is use this place as home base to create communities outside the building of St. Matthew's."

The response to the course from other parishes has been equally positive. "It reminded me of why I was called to be a Christian and be part of God's mission," said a member of St. Elizabeth, Mississauga, after completing the course.

More than 60 people at St. Elizabeth's took part in the course, including some university students who came back from school to attend it. "The course helped many of us to be more confident as Christians and to witness to peo-

ple in society," said the Rev. Philip Der, incumbent. "It affirmed that it's okay to be a Christian, that it's great to be a Christian and you should be proud to be a Christian."

He said the course helped parishioners understand that being a Christian was more than just paying the bills to keep the church running, "but to be the representative of God in the world."

A survey found that 74 per of those who took the course at St. Elizabeth's said they were "ready to accept the mission of God and to prepare to serve God." At least nine people said they would bring a friend to church.

Mr. Der said the course affirmed what they were already doing in their outreach, and has prepared them for a joint conference this summer with three other Chinese Anglican congregations. The theme of that conference is "The Mission of God and

the Mission of the Church."

About 28 people at All Saints, Whitby, took the course, including eight people who were preparing for confirmation. "The course was able to get (the confirmands) thinking about God's work and mission in the world and their call to it, especially now as people who are about to take on those promises anew," said the Rev. Beverley Williams, associate priest.

"On the last day of the Bible study, a couple of people came up to me and said, 'I'm sad that it's over.' So we're working to see what we can do and they're already thinking about what it means for us to think outside the box."

Mr. Drakeford said churches that want to take the next step should send teams to the Mission Shaped Intro course, which is being held in every episcopal area this fall so that everyone can attend. (See related article on this page.)

"I think people just need to be released to figure out what fresh expressions are in their local context," he adds. "If you are knitters, why aren't you getting people together on a weekly basis to knit teddy bears for tragedies and having a short devotional around someone's dining room table? Or if you're working in the business world, why don't you sponsor a weekly lunch for your associates where someone will come and talk about spirituality for a few minutes?"

He says the results of Mission Possible are exciting. "I think fresh expressions and rethinking Jesus' original mission is something that is part of our renewal process," he says. "Our culture is changing so rapidly. We're all in inherited churches, and we need to rethink who we are as disciples and mission people."

For more information on Mission Possible, visit the diocese's website, www.toronto.anglican.ca.

Radio helps priest share the Gospel

Chance conversation leads to new ministry on air

BY HENRIETA PAUKOV

RADIO has its advantages as a preaching medium, according to the Rev. Ruth Knapp. For one thing, it's not intrusive. "I mean, they can just shut me off," says the incumbent of Christ Church, Campbellford, who records her sermons for broadcasting on a local radio station, CKOL 93.7 FM.

The station, which reaches Campbellford and nearby Madoc, specializes in oldies music. It also has a Sunday morning gospel program. During a chance conversation with the owner about a year ago, Ms. Knapp was asked whether she would be interested in contributing sermons. "I said, 'Sure,'" she says. "The first few times it was either a co-op student or Dave, the owner, who actually did the recording. But a few months ago, they showed me how to do it, and last week, for the first time, I went in and recorded on my own."

She chooses from sermons she has written in the past, making sure that each fits the season during which it will be broadcast. She

considers this her opportunity to share the Gospel outside of a church setting. "I recognize a huge need to understand scripture," she says. "And it's exciting for me to peel the layers off and actually give it relevance to today's life. So that's the focus of pretty well every single Sunday. I love giving it a historical context because that gives it so much more meaning, and it's also interesting for people."

She guesses that her audience mostly consists of people who cannot make it to church on Sunday. "The fun thing is, I gather I have a bit of a following now," she says. When Ms. Knapp was ill and couldn't record a sermon, the station got a number of calls asking where the sermon was. One woman has shared that she rushes home from her regular Sunday morning service to hear Ms. Knapp's sermon.

"Hopefully, somewhere down the line I will get more of an idea of who my listeners are," says Ms. Knapp. "But I think if one person is hearing this and it's making a difference in their life, that's all that matters."

Mission Shaped Intro coming to all areas

IF you want to know what fresh expressions are and why they are an important part of building the church of the future, think about going to Mission Shaped Intro in the fall. This course is about developing a missional mind-set. It is for everyone, and teams from parishes are strongly encouraged to attend with their clergy. Each course will run on a weeknight evening for six consecutive weeks. Space will be limited. The start dates and location of each course are as follows:

- York-Scarborough: Tuesday nights, 7-9 p.m., Sept. 14 to Oct. 19 at Trinity College, 6 Hoskin Ave., Toronto, led by the Rev. Canon Dr. David Neelands and Dr. John Bowen.
- Trent-Durham: Wednesday nights, Sept. 15 to Oct. 20 at St. John, Ida, led by the Rev. Michael Calderwood, Hope Stogryn and Kim Orchard.
- York-Simcoe north: Thursday nights, Oct. 7 to Nov. 11 at St. Margaret, Barrie, led by the

Rev. Stephen Pessah and Beth Pessah.

- York-Simcoe south: Thursday nights, 7:30-9:30 p.m., Sept. 16 to Oct. 21 at St. Mary, Richmond Hill, led by the Rev. Jason Pringle and the Rev. Dan Graves.
- York-Credit Valley west: Wednesday nights, 7:30-9:30 p.m., Oct. 6 to Nov. 10 at St. Luke, Dixie South, Mississauga, led by the Rev. Canon Al Budzin and Anita Gittens.
- York-Credit Valley east: Thursday nights, Oct. 21 to Nov. 25 at St. Matthew, Islington, led by the Rev. Stephen Drakeford and Elizabeth Walker.

The cost for the six-week course for an individual is \$50; for teams of five people or more, the cost is \$150 for the whole team. For more information, contact the Rev. Jenny Andison, the archbishop's officer for mission, jandison@toronto.anglican.ca. If you would like to register for one of these upcoming courses, email Elizabeth McCaffrey at emc-caffrey@toronto.anglican.ca.

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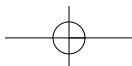
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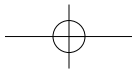
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Church dares to help

In May, Ascension, Port Perry, raised money the daring way: by running a Do a Dare for Africa campaign to help build teachers' housing for schools the church supports in Uganda. Inspired by a similar fundraiser by the Stephen Lewis Foundation, the campaign challenged parishioners to achieve a life-long goal, complete a wacky task, or launch a daring escapade, while collecting pledges from friends, neighbours and co-workers that will be donated to the building project.

"We gave parishioners some ideas of things they can do, like dye their hair pink, shave their head, or go sky-diving, if that's their dream," said Cathy Cooper, chair of Mission and Outreach. "What we liked about the dare idea is that it can be as simple or as exotic as the individual chooses, as long as it is safe." Any age group can participate, and families or small groups at the church can decide to do a group dare. "The group dare idea can be especially fun— just think what the youth group could come up with," she said.

The church was optimistic it would easily meet its fundraising goal of \$3,000. "We're really looking forward to what people will come up with," said Ms. Cooper. "And we're especially looking forward to getting the teachers' housing built in Uganda." Adequate shelter, which is part of a teacher's compensation in rural Uganda, will help provide higher quality education to the children, because it will attract and retain well-trained teachers. Ascension has built a classroom at the same school complex and has supplied textbooks and a motor-bike for a church-planter.

Trade and talent show a hit

When Kevin Ball, parishioner at St. Peter, Erindale, started his new job in sales, he wanted to get the word out. Rather than just hand out business cards, he got creative. He talked to the incumbent, the Rev. Canon Jennifer Reid, and together they came up

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BLUE SKY

Anglicans from the parishes of All Saints in King City, Lloydtown, and Trinity, Aurora, along with members of several other denominations, take a break during an Earth Sunday hike on April 18. All congregations that participated are active in the York Region group of Canadian Ecumenical Justice Initiatives, which organized the event.



Makonge Mixed Primary School in Buikwe, Uganda, will receive funds raised by Ascension, Port Perry's Do a Dare campaign, to help build teachers' housing.



Members of St. Peter, Erindale, show off their crafts at the trade and talent show on April 11.



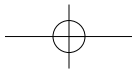
ROYAL VISITOR

Princess Alexandra, the Colonel-in-Chief of the Queen's Own Rifles of Canada, accompanied by the Rev. Canon Barry Parker, walks to the Cross of Sacrifice at St. Paul, Bloor Street, for a wreath-laying ceremony on April 25. The ceremony and worship service commemorated the 150th anniversary of the regiment's founding in 1860.

PHOTO BY MICHAEL HUDSON



Members of St. Barnabas, Chester, pack plastic clogs donated by the congregation and destined for Haiti.



June 2010

PARISH NEWS

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BRANCHING OUT

Young people gather outside St. Matthew, Islington, on Earth Sunday, April 18. The church celebrated by planting a cedar tree (centre), and the young people held symbols of the Earth during the worship service.

PHOTO BY MICHAEL HUDSON

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with the idea of a trade and talent show for the parish. "Everyone has something to offer, whether it's knitting, sewing, or book-keeping," says Mr. Ball. "Everyone has something that they can do."

They chose April 11, the Sunday after Easter, which normally has a lower attendance, with the idea that the trade and talent show might prompt people to come out. "We had a great turnout," he says. "In total, we had at least 200 people, if not more."

Fourteen exhibitors showed off their skills and products, including gourmet cupcakes, greeting cards, painted glass and quilts. "We had a Mary Kay representative and a legal representative," says Mr. Ball, who also had the opportunity to tell people about the broadband internet services he sells. The youth group sold refreshments to raise money for its activities and two young parishioners had a lemonade stand, raising \$65 for charity. Mr. Ball says the parish might do it again next year. "It was a great day altogether," he says. "We had a wonderful time."

Shoes, teddy bears cheer kids in Haiti

On Easter Sunday, St. Barnabas, Chester, was decorated in a most unusual way. Dozens of pairs of colourful plastic shoes were displayed around the sanctuary. In the aftermath of the earthquake in Haiti, a friend of the parish, who had just returned from the country, told the congregation that one of the most needed items was shoes, to protect children's feet from the rubble lining the streets. The congregation went shopping, concentrating on plastic clogs because they are cheap, comfortable, indestructible, and available in all sizes. More than 60 pairs were collected, to be sent to Haiti along



The Rev. Judy Herron-Graham accepts a gift from parishioner Kerttie Bastien, at a farewell lunch held for her by St. Peter, Carlton St., on April 25.



BISHOP VISITS

Bishop Philip Poole joins the choir of Trinity, Campbell's Cross, during his visit on April 18. During the service, the bishop blessed new altar cloths donated in memory of people's warden Jim Cope and food that had been collected for Caledon Community Services.

with knitted teddy bears.

The Rev. Deborah Koscec held a shoe in each hand as she thanked the congregation for its support of the shoe drive to help the Haitian people walk away from the disaster, both literally and symbolically. Said Ms. Koscec: "If that's not a Resurrection, I don't know what is."

Priest receives warm send-off

On April 25, St. Peter, Carlton St., in Toronto, bade a fond farewell to the Rev. Judy Herron-Graham, who was moving on to new ministry at Trinity, Port Credit, after 12 years. After the Sunday

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GOOD FRIDAY

Tyler and Austin Marshall of St. Theodore of Canterbury carry the cross, while Luke Niles carries a banner, during the church's Stations of the Cross walk on Good Friday. Nine intersections in the neighbourhood were marked as stations where the procession paused to hear the story of Good Friday.

PHOTO BY CHARLES MILTON



COLOUR

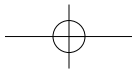
Textile designer Ralph Moore, a member of St. James, Orillia, works on one of two silk painted hangings he created for the church as a gift. The hangings are entitled Creation and Resurrection.

PHOTO BY CHIP WIEST



GREEN TEAM

The youth of St. Luke, East York, celebrated Earth Sunday on April 18, by planning, decorating, and creating displays. During the service, they played music and performed a skit called "The Earth is Not For Sale," emphasizing the importance of water, produce, living things, Earth and air.



A night of firsts

Fundraiser draws record crowd

BY STUART MANN

It was a night of firsts for the annual Bishop's Company Dinner. It was the first time in the event's 49-year history that it has been sold out, drawing a record crowd of 517. It was also the first time that it had a live auction.

The dinner, held on May 5 at the Toronto Marriott, Eaton Centre, cleared \$105,000 for the bishops' discretionary fund, mainly to help clergy and their families with emergency needs and to provide bursaries for religious scholarships.

The evening's guest speaker was Don Morrison, Chief Operating Officer of BlackBerry Canada, Research In Motion, and a member of St. Clement, Eglinton.

In his opening remarks, Archbishop Colin Johnson said "there is a wonderful spirit of enthusiasm right now" in the Diocese of Toronto, citing last year's successful Back to Church Sunday as one example of growth and innovation.

"Despite what you read in the papers, the Anglican Church is alive and well and doing wonderful things," he said. "We're planting churches and new congregations. We're building up our inherited churches. This is an exciting place to be. I'm proud to be an Anglican in the Diocese of Toronto today."

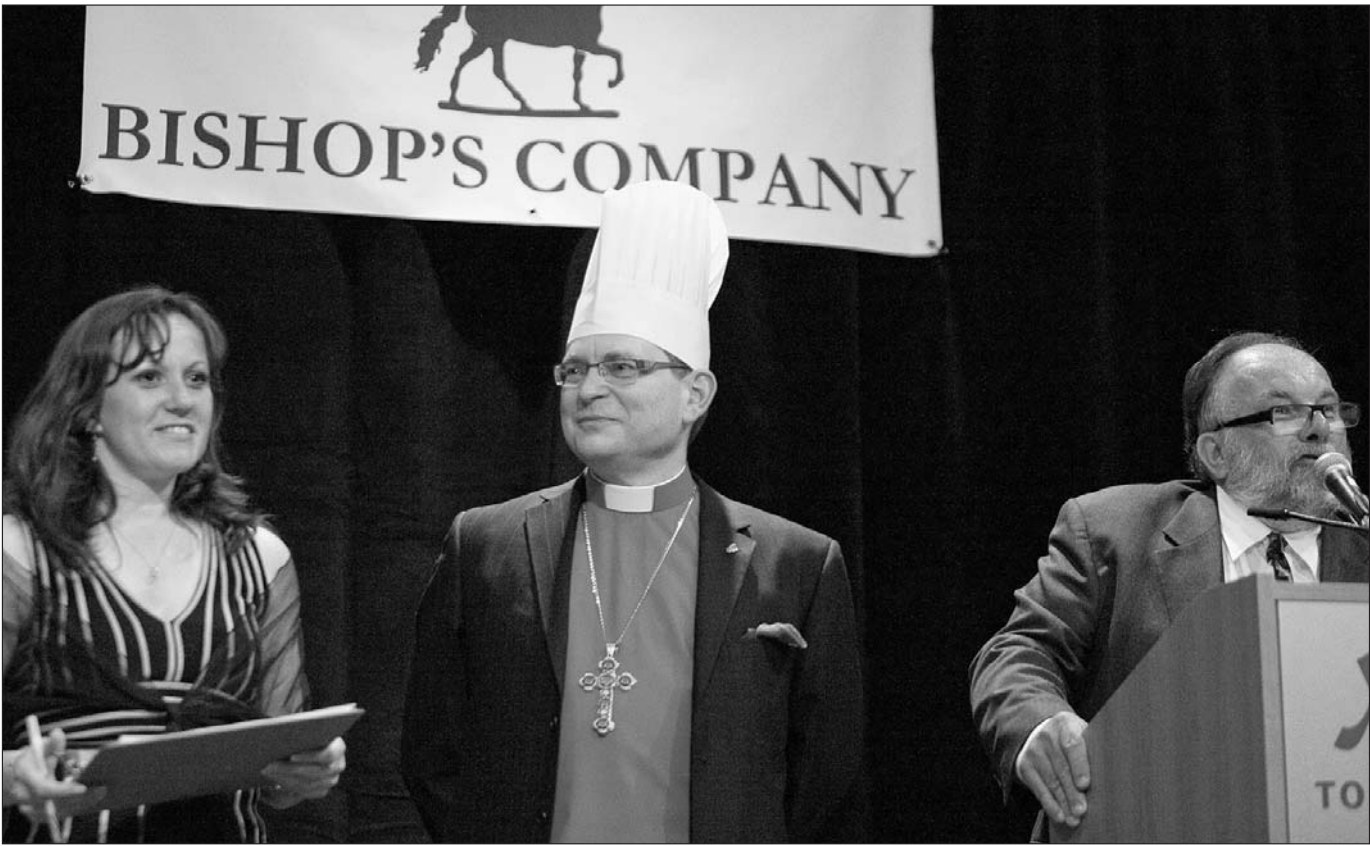
One of the highlights of the evening was the live auction. Items included a dinner for six prepared by Archbishop Johnson, a trip for two in western Turkey, a stained glass window and an oil painting by Canadian artist Doris McCarthy.

The first item on the block was the dinner for six by Archbishop Johnson. Auctioneer Malcolm Moffett, a member of St. Nicholas, Birch Cliff, took many bids before dropping the hammer at \$2,000.

The item that raised the most money – \$7,750 – was the painting by Ms. McCarthy, an Anglican who lives in Scarborough and will be turning 100 on July 7. The painting, entitled Flowers on the Forest Floor, was painted in 1972 and depicts Arctic flowers in rich shades of green and blue. Ms. McCarthy donated the painting from her private collection.

In total, the live auction raised more than \$12,000. In addition, the silent auction, a tradition at the dinner, raised a further \$7,000.

The evening started with a reception at Holy Trinity, Trinity Square. Afterwards, guests crossed the square to the Toronto Marriott, where they enjoyed a meal before listening to Mr. Morrison, the evening's speaker. Mr. Morrison reflected on his



Archbishop Colin Johnson dons his chef's hat during the live auction, while auctioneer Malcolm Moffett takes bids and Lorraine Bell assists. PHOTOS BY MICHAEL HUDSON



The Rev. Canon Prue Chambers, the evening's MC and chair of the Bishop's Company Dinner, receives a bouquet from Archbishop Colin Johnson.



Don Morrison, Chief Operating Officer of BlackBerry Canada, Research In Motion, speaks about his spiritual journey.



A member of St. Paul the Apostle, Rexdale, Steel Pan Band smiles for the camera.



Guests check out items at the ever-popular silent auction.

lifelong fascination with the inner spiritual journey. He said, "The single most important thing a person can do in this life, regardless of their occupation, is to ask the question: What constitutes a fulfilled life?"

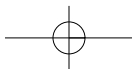
He urged people to let go of negative emotions and stop end-

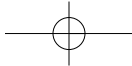
lessly thinking about what they could have or should have done in their life. "Shame, guilt, fear and humiliation are the things that drag us down," he said. "What you want to do is get rid of all of that. I think we have to have a higher expectation of ourselves. We need to find new tools in the

Christian church that assist us in this inner journey, which is the emptying of all these negative emotions. Our expectation should be joy, because it's beautiful and, as the Bible tells us, that is what we were created for."

He said spending 10 minutes with God in the morning and 10

minutes in the evening every day can change your life and the lives of those around you. "It will transform you from the inside out. And people will notice. How much more profoundly could we influence world peace than if all of us dealt with our own inner temple? I think it can transform society."





June 2010

NEWS

TheAnglican 11

Groups visit housing projects

Seek closer links with tenants, managers

BY MURRAY MACADAM

"THIS is the beginning of a conversation," said John Brewin, as he outlined a new initiative through which small groups of Anglicans and other concerned citizens are meeting tenants and managers of non-profit housing projects across the diocese to find out how well affordable housing is working in practice, what the issues are, and how Anglicans can be good neighbours.

Mr. Brewin, a member of the diocese's Housing Advocacy Subcommittee, sketched out the program's details to 45 people at a housing workshop held April 24 at St. Luke, East York, to launch the effort. It was attended by members of various parishes, along with United Church members and people from the Multifaith Al-

liance to End Homelessness, who will also be involved. The campaign is the latest phase in a long-term advocacy effort by the Housing Advocacy Subcommittee.

Describing the project as "a learning experience," Mr. Brewin said, "We're going out into the community to learn more about affordable housing, what's working, what's not working and to build up relationships with neighbours."

Sean Gadon, director of the Affordable Housing Office for the City of Toronto, reminded participants of the church's role in helping people in need. Mr. Gadon, who has worked on housing issues with various governments for more than 30 years, has helped shape non-profit housing programs that have led to thousands of new affordable homes.

Mr. Gadon underscored the crit-



Bishop Patrick Yu talks about Anglican efforts on housing issues at the workshop. PHOTO BY MICHAEL HUDSON

ical role of housing in a person's life. "When people don't have housing, they have a whole set of issues they have to deal with. I know seniors who are paying 90 per cent of their income on their housing. Only 10 per cent is left for everything else. And we wonder why people are lined up at foodbanks."

Bishop Patrick Yu also affirmed how caring for people in need is a basic Christian instinct. He out-

lined Anglican involvement in housing issues, including the formation of Anglican Houses (now known as LOFT Community Services), and affirmed the value of Anglican advocacy efforts.

Participants broke into small groups by region to begin planning their visits to local housing projects. The first visit occurred in April, to the Mary Lambert Swale housing project in central Toronto.

A guide has been produced to help people with various aspects of a housing visit, including questions to ask. For a copy of the guide, visit www.toronto.anglican.ca/sjac.

Anyone interested in taking part in a housing visit is invited to contact Murray MacAdam, the diocese's consultant for Social Justice and Advocacy, at mmacadam@toronto.anglican.ca.

'Deep hunger for hope' on climate change action

BY MARITES N. SISON

ABOUT 50 Canadian leaders from various faith traditions, as well as environmental and international development NGOs, recently held a two-day retreat in Toronto to examine ethical and justice issues around climate change and to explore common ground for action.

"We have to work together in communities of congruence. We must be prepared to speak the truth even in the midst of denial and even in the midst of ridicule," said Mardi Tindal, moderator of the United Church of Canada.

Ms. Tindal said that in the course of advocating for climate change action, she has learned that "there is a deep hunger for hope" among people, and that "you and I are actually in a position to offer it."

Graham Saul, executive director of Climate Action Network-Canada, said the challenge facing environment advocates is how to take action that would "count electorally," saying that unless public outcry is felt in the ballots, politicians will not do anything to address climate change and environmental decline. "Faith communities have a moral voice," said Mr. Saul, noting that public opinion surveys conducted by his group have shown that Canadians do not listen to environmentalists "running around



Canon Phyllis Creighton, right, urges Anglicans to overcome political apathy and inertia around climate change. PHOTO BY MARITES N. SISON

talking about catastrophe."

Anglicans present at the retreat said they would like to see more action and commitment within the church. "I would like the Anglican Church to speak out strongly with a voice of passion and with moral conviction, not just from lay people and especially lay people in secular organizations," said Canon Phyllis Creighton, from the Diocese of Toronto. "I think that it's wonderful to green your parish and it's wonderful to learn about walking more lightly on earth, and we should all be doing that. But there is definitely a lag in Canada."

Canon Creighton urged Cana-

dian Anglicans to overcome political apathy and inertia around climate change, saying "it is our country that has far too heavy a contribution to carbon emissions and we need to be engaging with politicians on a policy level."

David Major, of St. Stephen's church in Chester, Nova Scotia, said he would also like the church to be "committed to certain actions and not just to doing token things."

Willard Metzger, director of church relations for World Vision Canada, said nearly every facet of his development agency's work among the poor is being affected by climate change.

"Climate change isn't a future threat. It's happening now. Extreme weather and an increase in natural disasters are jeopardizing the ability of poor communities to grow crops, access water, and house and feed themselves," said Mr. Metzger, quoting a 2009 World Vision-Australia report on climate change. "Billions of the world's poor are the ones likely to leave their homes in search of water or to escape flooding."

Mr. Metzger cited a United Nations report which noted that 14 of the 15 emergency appeals issued in 2007 were climate change-related. Climate change has given rise to food crises and has been wiping out some hard-won gains on poverty, he said.

Claire Demerse, associate director of The Pembina Institute's climate change unit, said Canada has one of the poorest environmental records of the industrialized countries. For instance, Canada ranks 27th out of 29 Organization for Economic Co-operation and Development (OECD) countries in per capita greenhouse gas emissions.

Ms. Demerse added that Canada is one of the world's worst polluters, and yet it has not made commitments strong enough to curb deadly emissions of carbon dioxide, nor has it made any pledge to the Copenhagen Green Climate Fund,

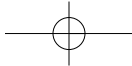
which is aimed at helping poor nations adapt to and mitigate the effects of climate change.

She also lamented how the Harper government has set some targets to cut Canada's greenhouse gas emissions but has not really set up a plan to meet them. She likened it to someone who wants to lose weight but who keeps eating potato chips.

Loren Wilkinson, professor of inter-disciplinary studies and philosophy at Regent College, Vancouver, noted that "denial, despair and indifference" are common barriers to climate change action. He also cautioned faith communities against moralizing on climate action, saying, "There is a danger of feeling that we are the enlightened ones and we have it right and we need to draw the line between the righteous and sinners."

Other speakers spoke about how churches and groups can learn lessons from the "great struggles in the past for justice," including the movement for the abolition of slavery in England and the civil rights movement in the United States.

This article first appeared on the Anglican Journal's website and is reprinted with permission of the Anglican Journal. It has been edited for length.



Partnership revitalizes village in Tanzania

Local school raises funds

IN 2004, the Rev. Canon Philip Bristow, incumbent of St. Philip on-the-Hill in Unionville, was asked to be the field supervisor for a priest from the Diocese of Central Tanganyika, who was working on his Master of Divinity degree. Before long, someone wondered about visiting Tanzania, so Canon Bristow contacted the bishop, the Rt. Rev. Mdimi Mhogolo. Within minutes, the bishop had St. Philip's paired with the struggling village of Lugala, far from the main road and lacking electricity and water. A partnership bloomed, and this April, Bishop Mhogolo visited Toronto and personally thanked the parish.

Even those involved in the part-

nership are amazed by its achievements during the past five years. Many tons of maize and more than 6,000 mosquito nets were distributed to anyone who needed them, with priority given to the many in the village who have been widowed or orphaned by HIV/AIDS and malaria. Longer-term projects have included the digging of three wells, the finishing of the parish church, and the building of a house for the parish priest, a church hall and conference centre, along with a guest house and a cafeteria. Some of the local farmers have been trained to start a herd of cows to produce milk for the village.

Rob Reid, a lay reader at St. Philip's and principal at Ballantrae



Bishop Mdimi Mhogolo of the Diocese of Central Tanganyika, second from right, visits St. Philip on-the-Hill, Unionville, in April to celebrate the partnership between St. Philip's and the village of Lugala, Tanzania. Joining him are, from left, Cheryl Bristow, Ballantrae Public School Principal Rob Reid, the Rev. Canon Philip Bristow and Christl Reeh.

PHOTO BY MICHAEL HUDSON

Public School in Stouffville, got his school involved. The teachers, parents and students all caught the vision, and in 2007 held a Lugala Gala that raised the funds for two fully equipped classrooms for the local school. A key component of the partnership has been the sponsorship of 100 children in primary school, to provide money for the uniforms, shoes and supplies

they need to attend school. Three teams from St. Philip's have visited Lugala, meeting with village leaders and officials from the diocese, teaching classes, and learning about the complex issues involved in development.

As a result of the partnership, the village has become a desirable destination for area clergy and leaders, with the new build-

ings providing space for seminars and local gatherings. There is still much to be done, but both parishes have realized the value of longer-term partnerships over short-term visits. Bishop Mhogolo's dream is to have all of his 260 parishes paired with individuals, families, companies and parishes in the United States and Canada.

Lakefield Christians travel to Guatemala

BY STEVE SMITH

IN the early morning of Jan. 30, with the temperature hovering at -24°C, the 15 members of our mission team gathered at St. John the Baptist, Lakefield, to load health and educational supplies onto a bus. The supplies were destined for the children of Parramos, Guatemala. We then boarded the bus and headed to Pearson International Airport.

Our departure represented the culmination of almost 12 months of planning and fundraising by St. John's, Lakefield Baptist Church and St. Paul the Apostle Roman Catholic Church. Our original goal was to raise \$12,000 to support the work of the Arms of Jesus Children's Mission. However, we underestimated the generosity and support that is the fabric of the Lakefield community. Through donations from local businesses, as well as the enthusiastic support of the local churches, Lakefield College School and the entire community, we almost doubled our funding objective.

The supplies cleared customs without a hitch and were safely transported to the mission school in Parramos. Over seven days, we



Mission team members build a house.

were able to build and paint six houses for Guatemalan families who live in desperate conditions. This involved some heavy work. Team members stretched themselves to complete tasks they had never previously tried. They often had to cope with illness and sunburned skin. After completing the houses, there always seemed to be enough energy to engage the local children in games, hairbraiding and blowing bubbles.

Under the capable leadership of Rene Jackman and Sandy Pea-

cock, our mission team worked smoothly and effectively. We supported and honoured each other's gifts and kept in mind our team's verse from scripture: "Keeping your eyes fixed on Jesus."

We also brought the 2010 Winter Olympics to the Arms of Jesus children, involving almost 400 of them in games designed to simulate speed-skating, curling, bobsledding and biathlon. The excitement in the children as they came to the podium to receive their bronze, silver or gold medals on behalf of their re-



Supplies arrive safely in Parramos.

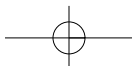
spective "countries" was priceless. They had even designed and built their own Olympic torch.

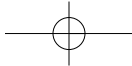
Each team member has felt honoured to represent our respective church communities and to be the "arms of Jesus," reaching out to the children and families in Guatemala. In doing so, the truth of the words of St. Francis of Assisi became even

more evident to each of us: "It is in giving that we truly receive."

Steve Smith is a member of St. John, Lakefield. The Arms of Jesus was founded in 1990 by a Baptist minister in Pickering to provide safety, nutritious food, schooling and counselling to children in Guatemala.

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June 2010

NEWS

The Anglican 13

Conference helps make connections

Wide range of workshops offered

BY MURRAY MACADAM

SHARING new ideas for connecting with one's community and with justice partners is the focus of this year's diocesan Outreach Networking Conference, taking place Oct. 16. A highlight will be keynote speaker Ched Myers, an acclaimed biblical scholar, author and advocate who has been challenging and supporting Christians to engage in peace and justice work for 30 years.

Mr. Myers, a dynamic speaker in demand across the U.S. and



Ched Myers, biblical scholar, author and advocate, will be the keynote speaker at the outreach conference.

Canada, will speak on the topic "Beyond Foodbanks to God's Great Economy."

As in past years, the conference will offer a range of workshops, including one on the connection be-

tween faith and social justice, led by Paul Hansen, a popular former keynote speaker. There will be a workshop on the environment, called "Is God Green?" by the Rev. Stephen Drakeford, and a workshop on reaching new communities, led by the Rev. Ted McCollum and the Rev. Simon Bell.

Reflecting the fact that many Anglican advocacy efforts involve broad coalitions, Julie Graham from the Kairos coalition and Jennifer Posthumus from the 25 in 5 Network for Poverty Reduction will lead a workshop on advocacy coalitions. Rob Shearer, from the Jeremiah Community, will lead a workshop on the link between the fresh expressions movement and outreach.

The conference, now in its ninth year, attracts about 150 Anglicans from across the diocese. While many participants are in-

cluded with local parish outreach efforts, the conference is open to all interested Anglicans. A special program for young Anglicans (ages 14 to 30) will be provided. Mr. Myers will participate in it.

The conference fee of \$20 (\$10 for students and the unemployed) includes lunch. The conference takes place at Holy Trinity School, 11300 Bayview Ave., Richmond Hill, from 8:30 a.m. to 3 p.m. Child care is provided.

For more details, visit the conference webpage, www.toronto.anglican.ca/outreachconference, or contact Social Justice and Advocacy consultant Murray MacAdam at 1-800-668-8932 or 416-363-6021, ext. 240. You may also email him at mmacadam@toronto.anglican.ca. To learn more about Ched Myers, visit www.chedmyers.org.

Faith, ethics, medicine in 'partnership'

Inaugural lecture brings communities together

BY CAROLYN PURDEN

IT will be 10 years this June since the Rev. Richard Gidney died. Mr. Gidney was instrumental in promoting chaplaincy across the diocese. As the coordinator of Chaplaincy Services, he supervised other chaplains and organized services.

To commemorate his service to the diocese, and to acknowledge his strong belief in chaplaincy, the diocese's Chaplaincy Committee has initiated the Richard Gidney Seminar on Faith and Medicine. The seminar is intended to bring together the faith and medical communities as they take care of those who are ill or in distress.

The first of what the committee hopes will be a series of annual lectures took place at Mt. Sinai Hospital and at St. Clement, Eglinton, in April.

The guest lecturer was Dr. Margaret Mohrmann, a theological ethicist who examines how religion and ethics work together. Dr. Mohrmann is director of the biomedical ethics program at the University of Virginia's Centre for Biomedical Ethics and Humanities. She is also professor of biomedical ethics, professor of pediatrics and medical education and an associate professor of religious studies.

As she introduced her remarks,

Dr. Mohrmann explained that she worked at the intersection of medicine, ethics and spirituality. Medicine, she said, is related to patient care, while ethics asks how we shall live when we consider the metaphysical world around us. Spirituality encompasses theories about the way things are and is also an expression of setting priorities in the things we value.

Dr. Mohrmann said that although we talk about mind, body and spirit as if they are separate, in fact they are encompassed in the whole person. Therefore, there is no patient whose disorder affects only his mind, only his body or only his spirit.

Similarly, medicine, ethics and spirituality are three ways of thinking and talking about "one something," Dr. Mohrmann said. "It's an indissoluble partnership."

But she raised some questions about this partnership. Is it healthy? Does it function well? Does it contribute to the health and well-being of patients?

She explained that medicine, ethics and spirituality can be quite "uneasy" with each other. Like mind, body and spirit, they have different interests, goals and methods. "We have to pay attention to these points of discomfort," she said.

One of those areas, for medicine and ethics, is the temptation to equate spirituality with goodness

and healing and resist the idea that it can be associated with anything negative. But spirituality can express values that are violent, destructive or suicidal — such as Jim Jones leading his followers to drink poisoned Kool-Aid.

Medicine and ethics are right to be troubled by any suggestion that spirituality is only positive, Dr. Mohrmann said, adding, "Spirituality can sometimes be very bad for us and require passionate resistance."

There are other areas of discomfort. Medicine is objective, spirituality is subjective. Medicine understands and values data, while spirituality is ambiguous and vague.

The theme of this discomfort is uncertainty, Dr. Mohrmann said. Medicine has chronic uncertainty



The Rev. Richard Gidney



Dr. Margaret Mohrmann

about what is going on and what to do about it, and it is in chronic denial of that uncertainty. "Uncertainty is the persistent hallmark of clinical medicine," she added. The patient brings the "spectre of uncertainty" to medicine, as do spirituality and ethics.

However, Dr. Mohrmann warned, spirituality should not succumb to medicine's demand to undertake scientific studies of subjects such as the efficacy of prayer on healing. Such studies would be rife with uncertainties — for example, if a control group is not to pray for a patient's health, how can you know that someone in the group is not doing exactly that? There are also ethical questions. How deeply must investigators explore the beliefs of people being chosen for the study?

Finally, clinical studies of prayer are bad theology, Dr. Mohrmann said. Why would spiritual practitioners think it useful to have spiritual beliefs tested by science?

"Not to put too fine a point it, clinical studies of prayer are nonsense," she said.

She said that the challenge is for chaplains to create a clear rationale for their presence in the spiritual care process. They are not the only ones who can provide such care to patients, she pointed out. Spiritual care can also fall into the domain of good doctors and nurses. But chaplains are the specialists in the field.

As well as providing care at the bedside, chaplains can also "recognize, name and sustain sacred space in every hospital" that can imbue the entire entity with awareness, Dr. Mohrmann said.

Everything medicine does has deeply moral aspects, she added, and chaplains can help the people they work with recognize that moral questions are always there.

Chaplains can also teach that medicine has spiritual aspects, she said, adding, "Chaplains can talk about how to find the sacredness in what we do."

Following the lecture, there was discussion and questions from the floor, led by Archbishop Colin Johnson and Dr. Michael Baker of the University Health Network, who works in the areas of bioethics, spiritual care and palliative care.

Staff changes made at Diocesan Centre

THERE have been some staff changes at the Diocesan Centre. The Rev. Canon Elizabeth Hardy is the new Chief Administrative Officer and Secretary of Synod. She succeeds Alison Knight, who retired last November.

Archdeacon Peter Fenty is the Executive Officer to the Bishop of Toronto. He was formerly the Executive Assistant to the Bishop of

Toronto.

Dave Robinson is the Director of Congregational Development. He was formerly the Lead Consultant for Congregational Development.

Michael Joshua is the diocese's new Treasurer and Director of Finance. Before joining the Diocesan Centre staff on April 19, he worked as Director of Finance and Administration at Knox Col-

lege, Toronto.

Elizabeth McCaffrey is the new Coordinator for Congregational Development. She succeeds David Fisher, who has retired. Claire Wilton, the Archives Assistant, is on maternity leave. Her position will be filled by Caese Levo while she is on leave. Ms. Levo was the Library Assistant at Church House.

Book looks at growing up Christian

Young people discuss why they stay, leave

BY MAGS STOREY

OVER the course of 16 summers at Ontario Pioneer Camp, John Bowen taught more than 1,200 young Christian leaders. Looking back, he often wondered what happened to their faith. So he asked.

"As I had a sabbatical coming up, I thought maybe I could do some research," says Dr. Bowen, director of the Institute of Evangelism at Wycliffe College. "As the results came in, it became clear that this stuff would be interesting for all who wonder, 'What will become of our Christian young people in 10 or 20 years?'"

Dr. Bowen has published the results of his research in a new book entitled *Growing Up Christian: Why Young People Stay in Church, Leave Church and (Sometimes) Come Back to Church*.

The book takes an in-depth and brutally honest look at the reasons given by 333 young people in their 20s and 30s for why they stayed in church, switched churches or left altogether.

What he found surprised him. "I'm slightly embarrassed to say I was surprised to find the main factor that was keeping people in their faith was their actual relationship with God," Dr. Bowen says. Friends and mentors tied for the second reason for keeping the faith.

Dr. Bowen says he came away from the research with the realization that one of the best investments church leaders can make for the long-term spiritual health of young people is to help them learn personal spiritual disciplines for their own faith journey.

"I say in the book that it's good to teach kids about the dangers of sex and alcohol, but that's not going to be enough to help someone maintain a healthy Christian faith for the rest of their lives," he says. "The question should be, 'Are we

teaching them how to know God in an intimate way that will sustain them in the long term?'"

While 75 per cent of those interviewed still considered themselves Christian and were actively involved in church life, the second highest percentage, 17 per cent, were Christians who had given up on church altogether.

"I think this category is an unstable one," says Dr. Bowen. "I'm glad that they still consider themselves Christians, but I am concerned because the Christian life is not a private, individual endeavour; it is a social thing. So I do wonder how long someone can maintain a private Christian faith without relating to other Christians."

He says the proportion of respondents who have been burned or disillusioned by church life is "frighteningly high."

"I am very sad when people who were bright, passionate, joyful Christians turn away from the faith. How could I not be? I am even more saddened when it is because of the failures of the church, the very church that was supposed to nurture them.

"The plea I hear from young people is let the church be the church. The things that they are asking the church to be are not rocket science. They are not inappropriate in saying that churches should be places where truth is pursued, where there is passion around justice, where people act out what they say they believe."

This article first appeared in ChristianWeek. Growing Up Christian: Why Young People Stay in Church, Leave Church and (Sometimes) Come Back to Church is available from Amazon.ca, for \$14.59. It is also available at Crux Books (University of Toronto) for \$14.95.



BIG DAY

Four candidates were ordained to the Sacred Order of Deacons on May 2 at St. James Cathedral. Standing with Archbishop Colin Johnson after the service are, from left, the Rev. David Turner, the Rev. Elizabeth Stefko, the Rev. Samantha Caravan and the Rev. Gregory Fiennes-Clinton. Joining them are, from far left: the Very Rev. Douglas Stoute, the Rev. Susan Bell, Bishop Patrick Yu, the Rev. Anna-Claire Swingler, the Rev. Canon David Brinton OGS, the Rev. Canon Milton Barry, Winston Wright, the Rev. Jacquie Boutheon, the Rev. Canon Dr. Judy Rois, Archdeacon Peter Fenty and the Rev. Joanne Davies.

PHOTO BY MICHAEL HUDSON

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaikov@toronto.anglican.ca. The deadline for the September issue is July 30. Parishes can also promote their events on the diocese's website. Visit www.toronto.anglican.ca, click Calendar, then click Submit an Event.

Services

JUNE 6 — Festive Evensong for D-Day + 66 at St. Olave, Swansea, at 4 p.m., followed by Strawberry Tea and "For Those At Sea." We mark the 66th D-Day anniversary with some nautical songs and music for clarinet with the newly named Wychwood Clarinet Choir. Sue Careless looks at the Prayer Book's provisions for those in peril while at sea. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

JUNE 20 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., at 4:30 p.m. Scripture reading, prayers and a brief reflection. Call 416-920-5211 or www.christchurchdeerpark.org.

JUNE 22 — Strawberry Social and Concert at St. Giles, Scarborough, 35 Kecal Rd. Performing in concert are the Toronto Police Association Male Chorus. The social begins at 6:30 p.m., concert at 8 p.m. Tickets are \$12 for adults for the concert and social, \$5 for children (concert only: adult \$10, children \$4; social only: adult \$6, children \$3). Call 416-755-5316.

Lectures/Social

JUNE 11 — Fish Dinner and Silent Auction at St. Paul, Midhurst, 5 Noraline Ave., from 5 to 7 p.m. Tasty Georgian fish, cooked on the spot, and lots of home-made pie. This event will support World Vision. For more information, call the church office at 705-721-9722.

JUNE 22 — Strawberry Social and Concert at St. Giles, Scarborough, 35 Kecal Rd. Performing in concert are the Toronto Police Association Male Chorus. The social begins at 6:30 p.m., concert at 8 p.m. Tickets are \$12 for adults for the concert and social, \$5 for children (concert only: adult \$10, children \$4; social only: adult \$6, children \$3). Call 416-755-5316.

JUNE 26-27 — Homecoming Weekend at St. Thomas, Millbrook, as the parish celebrates 125 years of ministry. Strawberry Social on June 26, from 2 to 4 p.m., and special Anniversary Celebration on June 27, at 10:30 a.m. Call 705-932-2233.

JUNE 27 — Victorian Garden and Tea Party at St. Paul, Midhurst, 5 Noraline Ave., from 1 to 4 p.m., in the gardens of Jim and Sharon Fitzsimmins, located just outside the village. Antique and collectible linens and china will be for sale. This event supports St. Paul's Outreach. For more information and directions to the Fitzsimmins home, call the church office at 705-721-9722.

AUG. 22-23 — Christ Church, Cobocok, will celebrate its 125th anniversary. The church is seeking addresses and photos of former parishioners, priests, and those married or baptized in "the little white church on the hill." Write to Box 83, Cobocok, ON K0M 1K0, email jbmecg@sympatico.ca, or call Marg at 705-454-3380.

OCT. 22-23 — Mark your calendar for this year's Prayer Conference, God Yearning to Hear, at St. John, York Mills. The keynote speaker will be the Rev. Mike Flynn, an Episcopal priest in California and director of Fresh-Wind, a Christian ministry that teaches responsiveness to the Holy Spirit for life and ministry. Look for registration forms later this year. For more information, contact Tony Day at tonyday@sympatico.ca.

Sales

JUNE 5 — Yard & Bake Sale at Trinity, Campbell's Cross, 3515 King St., Caledon, from 8 a.m. to 2 p.m. Books, dishes, videos, and much more. Bake table and lunch counter. Rain or shine. Contact Ruth at 905-796-5342 or Terri at 905-838-3555.

JUNE 19 — Yard Sale, Barbeque and Bake Sale, at St. Crispin, 77 Craiglee Dr., Scarborough, from 10 a.m. to 2 p.m. Call 416-267-7932.

JUNE 19 — June Fair at The Church of the Resurrection, 1100 Woodbine Ave., Toronto, 10 a.m. to 2 p.m. Home baking, books, hand-knitted baby sets, jewellery, plants, and tea room (sandwich plate) with strawberry shortcake for dessert. Outdoor lawn sale (or indoors, if raining) and barbecue. For information, call 416-425-8383.

Art/Music

JUNE 2 — Gala concert and birthday reception to celebrate the centenary of the birth of Walter MacNutt, Canadian composer, organist, and choir director, at St. Thomas, 383 Huron St., Toronto, at 7:30 p.m. Call 416-979-2323.

JUNE 3, 10, 17, 24 — Lunchtime Chamber Music at Christ Church, Deer Park, 1570 Yonge St., Toronto, Thursdays at 12:10 p.m. Admission free; donations welcome. For more information, visit www.christchurchdeerpark.org.

JUNE 5 — St. Peter, Erindale, in Mississauga, invites you to "The Last Night of the Proms" concert at 7 p.m. Join the parish choir in a light-hearted evening of musical favourites from the British Isles, followed by the ever-popular "pub night" in the parish hall. Tickets are \$12; available at the door or by calling the church office at 905-828-2095.

JUNE 5 — Raise the Roof with Bach: J.S. Bach Magnificat in D and selections by Vivaldi, at St. Anne, Toronto, 270 Gladstone Ave., at 7:30 p.m. St. Anne's Concert Choir and Orchestra with friends. Free will offering; \$10 suggested. All proceeds to repair historic St. Anne's Church. For more information, call 416-922-4415 or visit info@stannes.on.ca.

Continued on Page 15

Mary G. Griffith, B.A., M.B.A., L.L.B.

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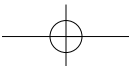
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IN MOTION

- Appointments**
- The Rev. David Julien, Associate Priest, St. John, York Mills, Sept. 1, 2009.
 - The Rev. John Hurd, Honorary Assistant, St. Leonard, Toronto, March 25.
 - The Rev. Stephen Blackmore (Algoma), Honorary Assistant, St. John, East Orangeville, March 30.
 - The Rev. Diana McHardy, Honorary Assistant, Parish of Lloydtown, March 30.
 - The Rev. Canon Dr. Jack Roberts, Interim Priest-in-Charge, St. John, Blackstock, April 11.
 - Sister Elizabeth Ann Eckert was re-elected as the Reverend Mother for the Sisterhood of St. John the Divine on April 13 for a second term of five years.
 - The Rev. Karen Hatch, Assistant Curate, St. Matthew, Islington, May 1.
 - Following their ordination on May 2, the new transitional deacons are serving in the following curacies:
 - The Rev. Samantha Caravan, Christ Church, Deer Park, May 3
 - The Rev. Gregory

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- Fiennes-Clinton, St. Stephen, Downsview, May 3
- The Rev. Liska Stefko, Church of the Redeemer, Toronto, May 3
 - The Rev. David Turner, St. Christopher, July 15
 - The Rev. Canon Tim Foley, Interim Priest-in-Charge, St. Thomas, Brooklin, June 1.
 - The Rev. Mark Leach (Melbourne), Priest-in-Charge, Trinity, Streetsville, Aug. 15.

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

- First Phase - Parish Selection Committee in Formation** (not yet receiving names):
- Minden-Kinmount
 - St. Philip on-the-Hill, Unionville
 - St. John, Blackstock
 - St. Matthias, Etobicoke
 - Holy Trinity, Thornhill
 - St. Thomas, Brooklin
 - Transfiguration

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Continued from Page 14

JUNE 5 — Summer Fair at Ascension, Don Mills, in Toronto, from 9 a.m. to 2 p.m. Games, music, food, rummage sale, silent auction. Vendors welcome. Call 416-444-8881.

JUNE 6, 20 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. June 6 - Gordon Sheard Trio; June 20 – TBA. Call 416-920-5211 or www.christchurchdeerpark.org.

- Second Phase - Parish Selection Committee Receiving Names** (via Area Bishop):
- St. John, Norway, Toronto (York-Scarborough)
 - St. Peter, Oshawa (Trent-Durham)
 - St. Peter, Cobourg (Trent-Durham)

Third Phase - Parish Selection Committee Interviewing (not receiving names):

- None

- Ordinations**
- Ordinations to the Diaconate:
- Ms. Jennifer Cameron, May 9, at All Saints, Kingsway, Toronto
 - Ms. Kathleen Buligan, May 30, at St. Timothy, Agincourt

- Ordinations to the Priesthood:
- The Rev. Joanne Davies, May 16, St. Clement, Eglinton, Toronto
 - The Rev. Vernal Savage, May 23, at St. Andrew, Scarborough
 - The Rev. Katie Silcox, May 27, at St. Paul's Cathedral, London, Ontario

- 27. St. Mark and Calvary
- 28. St. Martin in-the-Fields
- 29. St. Olave, Swansea
- 30. St. Paul, Runnymede
- 31. All Saints, Sherbourne St.

- For August**
- 1. St. James Deanery
 - 2. Holy Trinity, Trinity Square
 - 3. Redeemer
 - 4. San Lorenzo Ruiz
 - 5. St. Andrew by-the-Lake
 - 6. St. Bartholomew
 - 7. St. Paul, Bloor Street

Continued on Page 16

READING THE BIBLE

BY THE REV. CANON DON BEATTY

All are equal in the eyes of God

During the month of June you will hear several readings from the Epistle to the Galatians. This is an interesting letter. It is probably the earliest writing from Paul that we possess and thus the oldest writing in the New Testament. We date this epistle from about 48-49 CE. Epistles give us good insight into the very soul of the authors and give us glimpses of the New Testament church. In the Pauline epistles, we see the hopes and dreams of this great apostle as he grappled with the problems of his day. His first major crisis occurred with the churches in Galatia, after his first missionary journey. This was a critical moment in the life of those early churches. Paul had to deal with this issue quickly and decisively.

Paul and Barnabas had visited the Roman province of Galatia during that first missionary journey, probably in 46-47 CE. This area is part of modern day Turkey. They visited the cities of Derbe, Lystra, Iconium and Pisidian-Antioch, establishing churches as they went (see Acts 14). As they returned to their home base at Syrian Antioch, they heard about some false teachers arriving in Galatia. They were teaching the recent converts that to be truly Christian, they must become Jewish by being circumcised. This was the first major controversy in the church.

Paul wrote his letter to the churches in Galatia, correcting this threat to the Gospel and calling them back to follow the truth that they had received from him. This Gospel was given to Paul by God himself. He defended his claim to be an apostle because he had met the risen Christ on the Damascus Road. He then received the right hand of fellowship from Peter, James and John in Jerusalem and thus he had been accepted as an apostle. He received his marching orders directly from Jesus himself, and was called by Jesus to be an apostle to the Gentiles. It was later agreed in Jerusalem that Peter would be in charge of the Jewish Christian mission and Paul the Gentile mission.

About the time his Galatians letter was being written, Paul had again been summoned to Jerusalem to explain his mission. Here it was agreed by the elders that the Gentiles had to abstain only from food sacrificed to idols, from sexual immorality, from the meat of strangled animals and from blood. They did not need to follow the whole Torah, including the necessity to

be circumcised. (See Acts 15:19-20. This event is usually referred to as the Council of Jerusalem.) Paul and his followers had won the day, but the Judaizers, as these Jewish-Christians were called, continued to hound Paul for most of his ministry.

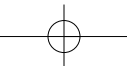
As we look at his letter, we see that it does not follow the usual format of Paul's epistles. There are no formal niceties after the initial introductory salutation and no list of his local contacts. Paul jumps right in and criticizes the churches in Galatia for being led astray from the faith which they had been taught. After confirming his right to be an apostle, Paul proceeds to discredit the Judaizers. You can feel Paul's anger and frustration as he writes this letter.

Paul reminded the Christian converts in Galatia that they had been freed from the tyranny of the law by their belief in Jesus Christ. They had received the empowering of the Holy Spirit, not because of obedience to the law, but by their faith in Jesus Christ. Paul proclaimed there is only one Gospel, and those who were leading them astray were perverting this Gospel. Do not listen to those who corrupted this message, he said. It is by His grace and your faith in Him that you are saved. One cannot earn God's favour. You don't deserve it. It is freely given to those who believe in Him. "A person is justified not by the works of the Law, but through faith in Jesus Christ" (Galatians 2:15).

There are no second-class Christians. Jewish-Christians are no better than Gentile-Christians. The church is open to all who believe. This is true today. There should be no distinctions made in the Church of God. We are made Christians by virtue of our baptism, the sign of the new covenant, replacing circumcision, the sign of the old. All people are equal in the eyes of God.

There is a lot of good stuff in this Epistle to the Galatians. If I may suggest some homework, read this epistle through in one sitting. It is only six chapters in length. As you read these words, visualize Paul writing in frustration and hope, and see the recipients hearing these words and responding to their powerful truths. And may these words speak to you across the centuries as we continue our dialogue with scriptures.

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



Priest runs floor hockey in schools

Some kids confirmed

Continued from Page 1

could be anything,” says Mr. Scanlon. “I have had: ‘What are you doing here?’ ‘Do you really think there’s a God?’ ‘What happens when we die?’ ‘Is this wrong...what do you think?’” When one teenager told him that her aunt had cancer, he took out the anointing oil he had happened to bring with him and anointed her. “I said this is just something Christians do,” he recalls. “About eight months later, I heard that the aunt had gotten better. All the kids at the rink looked at me differently after that, as if I had magic. I told them it’s not really like that: we pray, and sometimes things go the way we want and sometimes they don’t.”

Over the years, he has built up a rapport with the young people. They now look for him at the arena and ask what they will be doing

next week. “That took about three years,” he points out. “It’s not easy, it’s not cheap, and I have to put in much more preparation than I thought. You can’t just show up; you have to be ready and you have to have something for them. I hear them saying when they run downstairs: ‘That was fun.’ I hope maybe they got the point.” The highest attendance he has had was 15 and the lowest about four. “I remember saying to myself when we had 15 that if I hadn’t come, this wouldn’t have happened,” he says.

He also runs floor hockey games during the week in public schools in Garden Hill and Plainville, with help from members of his parish. “The kids know how it goes,” he says. “Show up, warm up, goof around, have some jokes. Then we start the game, and afterwards we sit down and have a drink of juice



The Rev. Phelan Scanlon and friends gather outside the Bewdley Community Centre. PHOTO BY MICHAEL HUDSON

and we pray. Oh, and the frog has to be there. I have a big stuffed frog—about three feet tall with a head that’s two feet wide; looks ridiculous—which is the mascot, and if I don’t bring him, the kids say: ‘Where’s the frog?’”

Mr. Scanlon still gets nervous before every game. “I wonder: ‘What are they going to be like today? Am I going to play OK? Am I going to be horrible?’ You don’t want to look like a complete idiot out there. The kids will know if you

can’t stickhandle or pass at all.”

He’s doing something right. Last year, some of the kids from floor hockey attended confirmation classes and were confirmed in September. Other children and their families have shown up at regular church services in the parish. “You have to invite people,” he says. “You’ve got these people whom you know from floor hockey, so why not phone them and invite them to church, say for Christmas or Easter. It’s so simple: I’d like to invite

you to come out.’ And sometimes they do. But if you don’t interact, if you don’t take a chance, well, I’m afraid it just won’t happen.”

Hockey season is over for now, but he plans to be at the arena and in the schools again in the fall. “You can’t get the idea we’ve had raving success,” he says. “We are still small. But it’s just more interesting than it would have been. And you get to act a bit crazy and get paid for it.”

PRAYER CYCLE

Continued from Page 15

8. St. Anne’s Place (LOFT)
9. St. Peter, Carlton St. (Toronto)
10. St. Simon the Apostle (Toronto)
11. Trinity East (Little Trinity)
12. All Saints, King City
13. Christ Church, Holland Landing
14. Christ Church, Kettleby
15. Holland Deanery
16. Christ Church, Roche’s Point
17. St. Alban, Nobleton
18. St. George, Sibbald Point
19. St. James, Sutton West
20. St. James the Apostle, Sharon
21. St. Mary Magdalene, Schomberg
22. Mental Health and Justice Initiative (LOFT)
23. St. Paul, Jersey (Keswick)
24. St. Paul, Newmarket
25. Trinity, Aurora
26. St. Peter on-the-Rock, Stoney Lake
27. National Coalition on Housing and Homelessness (partners)
28. The Church Army in Canada
29. Victoria and Haliburton Deanery
30. Christ Church, Bobcaygeon
31. Church Church, Cobocok

For September

1. St. George, Haliburton
2. St. James, Fenelon Falls
3. St. James, Kimmount
4. Volunteer Workers in Diocesan Ministry
5. The Bridge Prison Ministry
6. St. John, Dunsford
7. St. John, Irondale
8. St. John, Rosedale
9. St. Luke, Burnt River
10. St. Margaret, Wilberforce
11. St. Paul, Beaverton
12. Couchiching Jubilee House, Orillia
13. St. Paul, Lindsay
14. St. Paul, Minden
15. St. Peter, Maple Lake
16. St. Thomas, Balsam Lake
17. Parish Nurses
18. Epiphany and St. Mark, Parkdale
19. Parkdale Deanery
20. St. Anne, Toronto
21. St. George the Martyr, Parkdale
22. St. Mary Magdalene
23. St. Matthias, Bellwoods
24. St. Stephen in the Fields
25. St. Thomas, Huron Street
26. Tecumseth Deanery
27. St. Andrew, Alliston
28. St. David, Everett
29. Parish of the Evangelists, Tottenham
30. St. John, Cookstown

Readers give to newspapers

READERS of *The Anglican* and *Anglican Journal* have once again responded generously to a request for funds to continue telling the story of our church.

The net amount raised by the newspapers’ appeal last year in

the diocese was \$88,515.68, which will be split evenly between the two papers.

“This is a remarkable achievement considering what happened to the economy in 2009,” says Stuart Mann, editor of *The Anglican*.

BRIEFLY

Priest joins debate on environment

The Rev. Stephen Drakeford, chair of the diocese’s Environmental Working Group and incumbent of St. Matthew, Islington, was a guest panelist on TVO’s *The Agenda* with Steve Paikin in May. The program focused on parallels between religious belief and devotion to the environment.

Learn to energize volunteers

The annual Energizing Volunteers Conference, with internationally recognized presenters Suzanne Lawson and Marilyn MacKenzie, is scheduled for Oct 1-2 at St. Timothy, Agincourt. Conference topics include recruitment, creating volunteer positions that people love, avoiding burnout, supporting people while they serve, coordinating lay and staff efforts around the church’s mission, getting key influencers onside, and building community through service.

People who would benefit from this conference include priests,

“It shows how loyal Anglicans in the diocese are to their diocesan and national papers.”

The money will be used to continue publishing stories and pictures about individuals and churches living out their faith, he said.

churchwardens and lay leaders, such as advisory board or parish council members, and those who lead parish programs, such as Sunday school, outreach ministries and music programs.

Registration is by parish team only. Parish teams must include the priest and up to four lay leaders. Registration costs are for the team of up to five people. Visit the diocese’s website, www.toronto.anglican.ca/volunteers, to register. For more information, contact Heather Steeves, the diocese’s Volunteer Management consultant, at hsteeves@toronto.anglican.ca or 416-363-6021 or 1-800-668-8932, ext. 226.

Priest receives warm send off

Continued from Page 9

service, parishioners gathered in the parish hall to have lunch, present Ms. Herron-Graham with gifts, including a chasuble and a portrait, and sing a song written for the occasion by the Rev. Harold Jenkins, honorary assistant at St. Peter. They also shared

stories of Ms. Herron-Graham’s many contributions to the parish.

“People spoke of their love for Judy and appreciation for all she has done and inspired during her 12 years as our parish priest,” says parishioner Peggy Needham. “Judy helped St. Peter’s develop a mission statement, work with

refugees who are part of our congregation, and participate in two Natural Church Development surveys. We will miss Judy and intend to honour her spiritual leadership and welcoming presence by continuing to grow in numbers and in Christ’s ministry.”

See you in
September

The Anglican and Anglican Journal
are not published in July and August.
They will return in September.