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# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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NOVEMBER, 2010

## GO riders invited to church

**Bishops, clergy  
get warm  
reception**

BY STUART MANN

**SUSAN** Burrows took an invitation, walked a few steps, paused, then turned around and squeezed the Rev. Susan Haig's arm.

"I just love what you're doing," she said as Ms. Haig, Archbishop Colin Johnson and the Rev. Kevin Robertson handed out Back to Church Sunday invitations outside Union Station on Sept. 23. "Even though people are in a hurry to get to work, I think it's making an impact. It's great that you actually bothered to do this. You're out here where the people are, not just in your churches."

Ms. Burrows, who came in on the morning train from Etobicoke, was one of thousands of commuters across the GTA who were invited back to church by bishops and clergy at GO train stations in Barrie, Clarkson, Richmond Hill, Oshawa and Toronto.

The bishops were getting a head start on Back to Church Sunday, which was held in the



Bishop Philip Poole gets a helping hand from the Rev. Stephanie Douglas-Bowman (left), the Rev. Canon Jennifer Reid and the Rev. Canon Stephen Peake at the Clarkson GO station. They were inviting commuters to church.

PHOTO BY MICHAEL HUDSON

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## Woman 'inspired'

**CATHERINE** Robinson, who lives in Port Hope and commutes to Toronto, said she was going to go to her local Anglican church after seeing Archbishop Johnson outside Union Station on Sept. 23. In an email to Archbishop Johnson afterward, she wrote, "Seeing you and the clergy today inspired me and made me renew my own commitment to try our new parish church."

Ms. Robinson was true to her word. On Back to Church Sunday, she went to St. John the Evangelist, Port Hope, and had a wonderful time. "Lovely church, great pastor and people," she wrote. "We think it will become our church home."

## Chat on front lawn leads to church

Newcomer invites as many friends as he can

BY STUART MANN

**GOING** to church has moved up near the top of Tim Logan's priority list.

For years, Mr. Logan, 42, had thought about returning to church, but there just seemed to be too many other things to do. With a young family and a demanding job, he just didn't have the motivation to go to church on Sunday morning.

But that all changed after his friend, Joe Aziz, invited him to go to the Bridge, a new Christian community based at St. Paul, Bloor Street in downtown Toronto. Not only is Mr. Logan now attending regularly, he is even inviting his friends and family.

"I think there are lots of people in my situation who are willing to go and try something, and they just need to be asked," he says.

The two men, who are neighbours, were talking on their front lawns when Mr. Aziz asked Mr. Logan if he wanted to go with him to church that Sunday. Mr. Aziz really liked the service, explaining that it was new and vibrant and had a welcoming community.

"He didn't try to coerce me," recalls Mr. Logan. "He just let me know that something was available out there and was seeing if I wanted to join him."

The invitation piqued Mr. Logan's interest. He had tried a couple of other churches, including the one he grew up in, but found

them to be lacking in what he was looking for. But he thought he'd give his friend's offer a try. "The worst case scenario for me was, 'Well, it might be a boring service, but at least I was with Joe.' That was the downside. The upside was that it was way better than I ever thought it would be."

One of the things that hooked him that first Sunday was the homily. "It was dead on," he says. "The priest couldn't have picked a better subject. It was 'Why people reject Christianity,' or something like that. She went down the whole list of reasons, and then finished with a fantastic message. I could see myself in a bar with my friends discussing that kind of topic. The homily was relevant,

mentally stimulating and very timely. To me, that was the big hook."

Another attraction was the social time after the service, when he talked to friendly people over refreshments. He says that was an important element in making him feel welcomed and part of the community.

He's been attending the Bridge for the past nine months, and sees it as a way to recharge his batteries. "It helps me put the week and my life in perspective," he says. "In terms of work/life balance, it's very important. The activities I do with the church have been really positive and they've opened up a whole new realm of what I can do."

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# Homily was 'big hook' on first Sunday

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His enthusiasm for the service has spread to his family and friends. His daughter will be baptized there in January, and his sister and her boyfriend and his daughter are now attending. Occasionally, his parents also come.

He sends invitation cards to his friends or asks them in person. "There are a lot of people in my age group who don't have spirituality as an area of focus, and I think they miss it. I invite as many of my friends as I can and tell them, 'Hey, this is a fun and interesting time in the morning.'"

He adds: "If you make church enjoyable and family-oriented and social and spiritual and mentally stimulating, people are going to want their friends to come. There are a lot of people who grew up with church and have fallen away from it, and I think they've fallen away because it wasn't relevant to them."

When it comes to inviting people to church, it helps to look at it from their perspective, he says.



Tim Logan (middle, holding son) is surrounded by friends and family at the Bridge. Joe Aziz is fourth from right.

"They might be thinking, 'You're trying to get me to be part of a cult.' They have a lot of preconceived notions. They think you're going to suck them in and take their money. So it's about showing people it's not about

that. It's about showing the positives. When someone comes to church with you, they think, 'Oh, it's not that way at all.' If you get them to come to a service, a lot of that stuff goes away."

He casts his net as wide as possible but still makes the invitation personal and meaningful. "It's not about getting everyone. It's about finding that one person

and thinking you can really help them out by having them come to church. That's what Joe did. And I thank him for inviting me. By his invitation, I got a whole bunch of benefits, and I'd like to pass those on to somebody else."

He adds: "I want to invite people because I think they would really like it. If you believe in the product, you can sell it."

## Commuters stop to give encouragement

Continued from Page 1

diocese on Sunday, Sept. 26. The purpose of the day was to invite a friend or family member to church.

"It's a surprise to see a bishop out here, that's for sure," said Siobhan, who travelled into Union Station from Oakville. She said she didn't go to church but might try it. "After this, I'll consider it."

Lindsay Glasgow, a member of Mr. Robertson's church, dropped by to give him encouragement. "This is fantastic," she said as the morning sun rose in a clear blue sky. "It's so nice to see them out here, handing out invitations. It's a really good reminder to go to church."

Before handing out invitations in Clarkson, Bishop Poole was interviewed by radio station Talk 1010. As he greeted commuters later that morning, many of them said, "We just heard you on the radio!"

Bishop Poole was joined at the GO station by the Rev. Stephanie Douglas-Bowman, the Rev. Canon Stephen Peake and the Rev. Canon Jennifer Reid, all local clergy. "It was fabulous," he said. "We found that there is a large number of people who go to church – some Anglican, some Baptist, some Roman Catholic. They were willing to engage in conversation, sometimes for a long time – except for five seconds before the train came, and then there was a mad dash to get on it."

Afterwards, he received a text message from commuter John Galea. "I'm thrilled to see (the bishops and clergy) reaching out to people in such a simple and effective manner. I want to thank you for taking the time to do that."

At the Richmond Hill station, Bishop Patrick Yu was joined by the Rev. Mark Kinghan and the Rev. Jenny Andison. "We had a blast," said Bishop Yu, explaining that many Anglicans stopped by to say hello. The local media showed up and people were polite and encouraging, with one woman saying, "You're doing a good thing!"

Bishop Linda Nicholls, who was joined by the Rev. Canon Anthony Jemmott, the Rev. Judy Paulsen and the Rev. Christopher Greaves at the Oshawa station, said, "There was something really good about just being visible and being out there. We weren't aggressive. We were just smiling at people and saying good morning and engaging in conversation if they wanted to. It's just the visibility of the church in a public place in a non-threatening way."

In Barrie, Bishop Elliott handed out invitations with the Rev. Canon Brian McVitty, the Rev. Debbie Palmer, the Rev. Matt McMillan and the Rev. Janet Mitchell. It was a busy couple of days for Bishop Elliott, as he was interviewed by the local radio and TV stations and the newspaper.

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November 2010

# BACK TO CHURCH SUNDAY

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# Leaside church steps out in faith

## Friends, neighbours respond

BY HENRIETA PAUKOV

**ON** Saturday, Sept. 25, the Rev. Beth Benson, incumbent of St. Cuthbert, Leaside, and a group of volunteers from the church stood on the corner of Bayview Avenue and Millwood Road for a couple of hours. They handed out flyers to passersby, inviting them to the church's two morning worship services the next day, with a barbecue after the second service.

"It was really fun," said Ms. Benson. "It was fun to step out physically and metaphorically and just say to people, 'We'd love to see you, we'd love to invite you to something that we love.'"

Anglicans in the Diocese of Toronto and across Canada were finding their own ways of extending the invitation as they prepared for Back to Church Sunday, Sept. 26. The purpose of the day was to invite a friend or a family member to church.

On the big day, about 150 people sat in the pews at St. Cuthbert's, following an order of service that contained additional explanations for those who were new. Many parishioners wore name tags and stickers that encouraged visitors to "Ask Me About" the church's various ministries and activities. In her homily, Ms. Benson said that these days, many people "seem to be scrambling rather desperately for meaning," and she



The Rev. Beth Benson invites people to church near St. Cuthbert's, Leaside.

PHOTO BY MICHAEL HUDSON

recalled her own search for meaning and community, and her return to church in her late 20s, at the invitation of a friend. "Coming back to church changed my life," she said.

At the barbecue after the service, Deb Sawle, the co-chair of the church's Welcome Committee, who had been out on the corner with Ms. Benson the previous day, saw a couple of people whom they had invited. Ms. Benson said she saw more families this year than last year. "When the children

came forward at the beginning, there were certainly kids I recognized but also some children I have not yet met, and I look forward to doing that. That's a real source of excitement and blessing for all of us."

One of those kids was Gracie, with her mom, Jenn Cooper. Ms. Cooper had attended St. Cuthbert's as a little girl and the family had moved back to the area a year ago. They decided to come on Sunday because they read about Back to Church Sunday on the

church's website. "Both my husband and I feel very strongly about our children being brought up in a Christian-influenced community," said Ms. Cooper. "We en-

joyed all the facilities at St. Cuthbert's, and we appreciated all the different opportunities to be with our child. It's not that the kids get sent off somewhere. It's fantastic."

Besides handing out invitations on the street corner, parishioners also asked friends and family. Liz Jordan asked a neighbor and a former neighbor. "They didn't say they'd think about it, they just said they'd like to go," she said. She picked them up in her car before the service. One of the guests, Susanne Woodall, said she thought it was "worth coming to see if it was different from the churches I remembered, and certainly it was. The minister is younger, and I think that adds to getting away from the old-fashioned approach. I definitely enjoyed it."

Ms. Benson did not yet know how many new people came this year, but said that about 20 came last year, and about 14 of those were people who were returning to St. Cuthbert's after being away for some time. She reported that about half of those have stayed.

"I'm really encouraged by that," she said. "And I'm encouraged by the way that this initiative helps us to grow in our spiritual life. It helps us to find the language to be who we are, it helps us to share who we are with the world, and everything else is a bonus."

# GO events make headlines

**GO** train commuters weren't the only ones to take an interest in the bishops' invitation to church on Sept. 23. The media were taking note, too. More than 40 media outlets across the country reported on the event.

"I was surprised at the interest," said Bishop George Elliott, area bishop of York-Simcoe. "It's not something I've done a lot of before. It was fun."

Bishop Elliott was interviewed by two Barrie radio stations and the local Rogers Cable TV station. The Barrie newspaper and the regional website also gave it coverage.

"In all the cases, I was pleasantly surprised at how interested the hosts were," he said. "They were actually quite excited about Back to Church Sunday. It certainly opened my eyes."

In a story by The Canadian Press, one person said it was "pretty cool" to see Archbishop Johnson standing outside Union Station. The story was printed in 16 newspapers across the country, including the Winnipeg Free



Back to Church Sunday ads ran in Metro and NOW newspapers, reaching more than 400,000 readers.

Press.

Mississauga.com ran a story and picture of the Rev. Canon Jennifer Reid and a group of parish-

ioners handing out coffee outside St. Peter, Erindale, during the week before Back to Church Sunday. Local newspapers, radio stations and websites across the GTA ran coverage of similar parish events.

Kerry Breeze, a communications professional who helped the diocese attract the media, said the event had a strong appeal. "Accessibility of the bishops and clergy in an informal, everyday kind of place in their neighbourhood was a novel and unique idea, and that attracted their interest," she said.

In addition to the news coverage, the diocese ran half-page ads in Metro and NOW newspapers, reaching more than 400,000 people. The ads were identical to the invitations that the bishops and clergy were handing out at the GO stations. The ads read: "Come as you are. The Anglican Church welcomes you back to church. Visit your place of worship this weekend." It included the diocese's logo, website address and telephone number.

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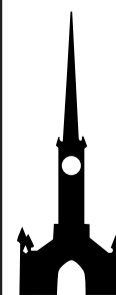
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# Taste of poverty isn't sweet



It sounded like a publicity stunt: well-off people living for three days on the diet provided at a typical foodbank. It was the Do the Math Challenge, an attempt to have the provincial government add a \$100 supplement

to social assistance payments for the poor.

Just before Thanksgiving, I joined several hundred other people across the diocese and the province in the diet. Instead of lining up at a foodbank for my food—that would have been a better idea, although I did not want to deplete their stores—I bought my supplies at a local supermarket, following a list that was provided by the organizers. Then I tried to plan out a menu for my nine meals over three days.

There seemed to be a lot of food, but there were too many carbohydrates and not enough fruit, vegetables and protein to create a balanced diet, let alone an interesting one. I printed off *Canada's Food Guide*. Even with careful planning, I could never reach a fraction of the recommended daily intake of fruit, vegetables, milk, meat or fish. On the other hand, I had trouble figuring out where to put the starches and fats — and all the sodium!

As I stood in the shower that first morning, I wondered if I would have been able to afford the shampoo if I were living on \$585 per month. That's what a single adult gets on social assistance.

At a press conference at Queen's Park that morning, I was impressed with the words of Nadia Edwards, a member of the Bread and Bricks Davenport West Social Justice Group. She spoke about the hidden costs of using a foodbank. It takes time to find a foodbank that is open, to get yourself (and your kids) there at the right time, with the right documentation, and then to find a way to get it home. Foodbanks have very limited opening hours and numerous rules. Many of their clients don't have access to cars. If they work—a large number are low income workers—they may not be able to time their trip to the foodbank to coincide with their work schedule. You spend a lot of energy just get-

## ARCHBISHOP'S DIARY

By ARCHBISHOP COLIN JOHNSON

ting the food.

Poverty lessens the ability and desire to be creative. But more than that, when you eat poorly, you soon lack the energy needed to make the effort to be engaged creatively with your surroundings. Productivity at work is reduced by tired, improperly fed workers or workers who are worried about what their kids will have for dinner. Attention to classroom lessons is lower when kids are hungry. If your health is already compromised, poverty will make it even worse. Hypertension, diabetes, bowel or heart disease, allergies, weight are all jeopardized by limited food choices. Health care costs increase.

Foodbanks were created by churches and others to deal with the crisis of people in our province going hungry. That was a quarter of a century ago. It was meant to be a temporary relief, but it has tragically become an expanding social safety net. We should not rely on the generosity of a small percentage of folk to voluntarily provide food and labour, nor on the largesse of a few companies. Poverty has an impact on the whole community. It is the responsibility of the whole community to deal with poverty through its government's resources. The government can use its tax base to build a healthy, sustainable strategy to reduce poverty, a strategy where everyone contributes to the solution, not just a motivated few. That's what a just society is about. In the Old Testament, we read about provisions for leaving the edges of the fields un-harvested so the poor could glean. It wasn't about encouraging the generosity of an individual farmer; it was a societal injunction that was to govern a society's responsibilities (Leviticus 19:9; repeated at 23:22; see also Ruth).

I learned that it isn't really about the amount of food. It is other things that make a difference in our context. The food is bland and bulky. It is canned, not fresh. It lacks colour. Why complain about the colour when you're at least eating something? Well, food is more than fuel to keep the body running. It

is a ritual of community building. We meet around a meal — for Christians, this is the central act of our worship, gathering around the table of our Lord, united and nourished in the Eucharistic meal. We do this at home when we gather as friends or family around a kitchen table to share food and conversation that draw us into deeper relationship with one another. I realized that as I wolfed down lunch while I read a newspaper in the Diocesan Centre's staff room on the second day. The food was not worth paying attention to. Somebody came by, looked at my plate and said, "That really looks awful." It wasn't awful, but it was beige and white on a white plate. It looked unappetizing, and it was. Others were very conscious of the better food they had and of eating in my presence. They did not sit at my table. So, this diet was socially isolating. I was not resentful, but I was a bit envious because I had voluntarily chosen to do this; the poor do not have the choice.

The weekend before the diet, we attended our granddaughter's first birthday party. There was food galore and we seriously overate at the deliciously over-laden table. At the Eucharist that morning, with the simplest food of a sliver of bread and a sip of wine, we read the lessons for Harvest Festival, celebrating the bounty of the God's creation. Jesus, in the Gospel, was teaching about trust, pointing to the lilies of the field and birds of the air, and proposing that we should not worry about what we will eat or wear. I have never had to worry about whether I would have enough to eat. On the contrary, I need to eat less. But for so many people, the real worry is whether they will have anything to eat at all — or even more painfully, what they will feed their children. It's for them that I joined the diet.

Can you live on the food basket you get from a foodbank? Of course you can. We don't give people food to let them starve. But that's not the story. You don't starve, but you can't thrive. Anyone can live on a potato and an onion as their only fresh produce, a litre of milk, three eggs, a loaf of bread and various canned goods for a few days. It is not

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# We need to listen deeply



Sometimes in the middle of a conversation with a group of friends, I realize that we have fallen into a trap. Once again we have been snatched into the "them"

and "us" divide, taking some pleasure in asserting our own virtues while making fun of the differences or ignorance of others. It is a trap that we first hear in the conversations of our parents and elders, then encounter at elementary school, practice vigorously in high school and actively continue in adulthood. Most often we slide into it unintentionally, but sometimes we do it with malicious delight.

The divide may be in any area of our lives — the sports team we support, the clothes we wear, our political leanings or theological convictions. It may be light and teasing or serious and destructive. If unchecked, it becomes increasingly easy to dehumanize "them" and forget our common humanity under God. It is the starting point for behaviour that can slide into emotional or physical violence — and it is all

## BISHOP'S OPINION

By BISHOP LINDA NICHOLLS

around and in us. We need to be aware of its power.

Looking at scripture, the disciples and Pharisees, like us, saw people through the categories of their culture and expectations. They were quick to identify Samaritans, tax collectors and sinners as "them." Jesus, however, met each one and listened to their need. He did not agree with everything they said or did and could certainly be passionate in his challenges (Matthew 23). He treated all with respect for their humanity. Remember how he encountered Zaccheus (Luke 19), Matthew (Matthew 9), the woman at the well (John 4), the rich young man (Matthew 19:9f), or the sinful woman (Luke 7:36f).

When we are hurt, angry or in pain, or seeking to boost our own status or security, it is easy to push back at others, to ignore them, treat them with disdain or seek to hurt them. It is harder to sit down and listen to the other, to hear their side of a situ-

ation and realize the complexity that is bigger than all of us and invites us together into a common journey of healing and hope.

The *indaba* listening processes used at the last Lambeth Conference and at our synod in 2009 attempted to do that — to invite us to hear one another as brothers and sisters in Christ and break down the dividing walls of "them" and "us." That kind of listening is needed daily in all parts of our lives. At home, we need to do that in our families. At work, our colleagues deserve to be heard and treated with respect. At church, we need to listen to the variety of voices that are part of our congregations and respectfully build trust. This is not easy work. It is a task of courage, for it invites us to be open to the other, to listen deeply, to be honest about our differences, to respect other choices, and always be willing to change.

When a conversation turns to "them" and "us," pay attention to the assumptions being made in ourselves and ask how we might listen differently, with respect, to build the kingdom of God.

November 2010

## COMMENT

TheAnglican 5

# It's okay to ask for a sign

BY AMIT PARASAR

There are several occurrences recorded in the Bible where God provides signs for His servants. The story of Gideon in Judges 6 is one such occurrence.

God commanded Gideon to attack the Midianites—cruel oppressors of the ancient Israelites. Intimidated by the Midianites, Gideon asked God for several incredible signs to provide assurance of God's support.

People often confuse requesting a sign from God with testing God. For example, even after being commanded by God to ask for a sign, King Ahaz refused, fearing that he would be testing God by complying (Isaiah 7: 10-14).

The difference between asking God for a sign and testing Him really depends on the heart's intent. A faithful person who is facing serious trials and needs God's reassurance might ask for a sign. This is a humble request made out of a genuine desire to know God's will with the intent of cooperating with it.

On the other hand, testing God is comparable to a dare. A human daring God is as absurd as an ant picking a fight with an elephant. Testing God is done out of arrogance.

Asking for a sign is done out of humility.

Many would find it hard to believe that signs as dramatic as what Gideon experienced still happen today. Generally speaking, I'm a sceptic in this area, but recent experiences have challenged my scepticism.

The past few months have been difficult for my cousin. In her misery, she asked God for signs that He was taking care of her. First, she asked God to send her a grey and white feather. That day, while walking in a park with a friend, she was astonished to see a grey and white feather float across her path on a gust of wind.

Later, her anguish once again overcame her. This time she asked God to show her a red trench coat. Days passed and she had forgotten about her request. Then one day, she sat down expecting to watch an episode of one of her favourite fashion television shows. What she didn't expect was that the entire hour-long episode would be dedicated to red trench coats.

Inspired by my cousin, I asked God for a sign at a time when my faith was faltering because of the burdens that I was bearing. I was sitting outside of a gas station one morning and saw what I thought to be a hawk soaring off in the distance. It suddenly oc-

curred to me to ask God to bring the bird over my head. I would consider it a sign that I wasn't bearing my burdens alone.

I watched in a state of awe as the hawk glided across several hundred meters to pass over me. Interestingly enough, I occasionally lost sight of it behind the gas station's sign. Perhaps by putting a human-made sign in my view, God was expressing that the hawk was His sign for me.

Signs from God are generous gifts that shouldn't be greedily exploited. Sooner or later, God will demand that we have faith and stop giving us signs. It's as Jesus said, "Blessed are those who have not seen and yet have believed" (John 20: 29).

Nevertheless, despite Gideon's extravagant requests and King Ahaz's refusal, God gave both of them signs. This tells me that when you're really struggling and need some encouragement to keep toiling on, you can ask God for a sign to reaffirm your faith. Be sure to also ask for the ability to discern it. Have an open mind. You might not get what you expected, but you might get just what you needed.

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

## EDITOR'S CORNER

BY STUART MANN

## Got it made

My daughter just returned from a five-day camping trip with her classmates in the deep woods. It was her first time away from home without us.

As she dropped her muddy knapsack and sleeping bag on the kitchen floor, she said, "Well, I've learned a lesson."

We waited with bated breath. My daughter is very quiet and not given to grand announcements. I thought the worst, of course. She was going to pierce her eyebrow? Get a tattoo of Justin Bieber? Shave off her beautiful hair?

"I've learned how good I've got it," she said. She waved her hand around the house. "I can use a toilet. I can have a hot shower. I can eat anything I want. And I've got my own room. I always knew we had it good, but now I really know it."

This was unexpected. She had grown immeasurably. I gave her a huge hug.

In fact, her announcement came at an important time in my own life. We need to make some major repairs to the house and I had been fretting about how we were going to pay for it all. The present—let alone the future—was very bleak indeed. There would be few presents under the Christmas tree this year.

But then I thought about what she had said—"I've learned how good I've got it"—and everything changed. I began to look at my problems from a new angle. Instead of thinking about what I didn't have, I began to think about what I did have—a peaceful place to sleep at night, fresh running water, nutritious food, a job, friends and family.

I realized I had it made. After that, my problems didn't seem so formidable. We would solve them. We would find a way.

At church that week, we read the Thanksgiving Litany, found on page 128 of the *Book of Alternative Services*. It pretty much says it all. "For the beauty and wonder of creation, we thank you, Lord. For all that is gracious in the lives of men and women, we thank you, Lord. For our daily food, for our homes and families and friends, we thank you, Lord. For minds to think and hearts to love, we thank you, Lord. For health, strength, and skill to work, and for leisure to rest and play, we thank you, Lord."

# Bigger is not always better

BY THE REV. MICHAEL CALDERWOOD

During the last 10 days of June, my wife Karen and I attended the Summer Collegium at the Virginia School of Theology in Alexandria, Virginia.

What an amazing opportunity! The Summer Collegium is a continuing education event for clergy in small congregations. There were 35 parishes represented from across North America and England. We gathered together as Anglicans, Free Methodists, Episcopalians, Christian Reformed, United Church of Christ, Presbyterians and Baptists.

In workshops and sessions, we discussed leadership in the midst of conflict, stewardship in the small congregation, and nurturing one's own spirituality and prayer life. One of the true gifts of the conference was the presence of John Bell as our resident musician. We truly appreciated his humour and the wonderful way he taught a group of clergy and their partners to sing.

The Gospel reading for the Sunday after I returned from Virginia was about Jesus sending out the 70 in Luke's gospel. So many things about the conference connected with that Gospel story. The disciples go out with no purse, no bag and no sandals. Some may see these things as a lack of planning on Jesus' part, huge deficiencies in the resources of the community, or a source of anxiety for the disciples. However, having no purse, no bag, and no sandals is in fact a source of identity for this small but strong congrega-

tion of 70. They may go out as sheep among the wolves, but they do not go out in a spirit of timidity and fear: they go with a calling and a purpose; they go out with a spirit that is strong, loving and wise. They go in the promise that no harm will come to them.

And so it is with our smaller congregations. The Summer Collegium offered us a new kind of vocabulary to describe ourselves. Too often, a small congregation will tell stories of decline and scarcity, stories of fear and uncertainty. It will look at itself with angst and say, "If only we were bigger, things would be better." These stories lead to resentment, fear and anxiety.

But I think there are different stories we can tell, new ways we can look at ourselves, telling stories and speaking with a "non-anxious" tone that will give us life. Bigger is not always better. One gift and strength of small congregations is that we focus less on programs and more on relationships. We also have a much easier time responding to immediate needs within our community. In a small community, we connect with people not only on Sundays, but at the Curling Club or ball diamond, the frozen food aisle at the grocery store, and standing in line at the post office. This intricate web of relationships is what gives a small church its strength and vitality.

At the Collegium, there was some discussion about the future of the church across North America and that it perhaps lies in the

smaller congregations. And yet, so much of the training for clergy is rooted in the context of larger parishes, and the expectation is that small congregations will grow into big ones. But that need not be the case. There was one pastor at the conference whose congregation had grown to just under 100. They are at the critical point of discerning whether they should grow bigger, or divide and form another small congregation with a new pastor. The pastor hopes that they will choose the latter.

We have been told and we know that ministry cannot be the same as it used to be. And while that is threatening to me sometimes, it is also incredibly exciting. This does not mean that we throw out the old; it means that we need to learn a new kind of balance, a new way to hold on to the things that give us life. The Summer Collegium in Virginia helped me to rekindle some of that excitement and passion about ministry. I do not know exactly what our own parish family of St. Paul's will look like next year or the year after. The path is not always clear. But that is one of the amazing things about small congregations: the relationships that we share help us through the times that are unclear. No doubt the things I experienced and learned at the Collegium will benefit my ministry for a long time to come.

*The Rev. Michael Calderwood is the incumbent of St. Paul, Brighton.*

## As a Christian, I cannot look away

Continued from Page 4

wonderful, but it will fill you up. It's what happens when it becomes your diet for long periods of time that is the problem.

The point of going on the diet was not to see if I could survive. It was to make me think about, and pray about, what being in such a situation might mean for a person—and for the society that allows this to happen.

At the Eucharist following the diet, I prayed for those who must use foodbanks: for their encouragement and for hope; that they might

get proper nourishment for their kids and themselves; that they do not lose their sense of dignity and worth. I prayed with thanks for those who work or volunteer, and for their continued compassion and commitment. I prayed for those who donate, that they may respond with generosity. I prayed for our governments, that they and we make right choices to respond to the needs of the poor with fairness and justice. As a Christian, I cannot see my neighbour in difficulty and look away.

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# Testimony

## Churches harness the power of personal stories

BY STEPHANIE DOUGLAS-BOWMAN

**TWO** years ago, Debbie O'Connell would never have believed it if you told her she'd be publishing her personal testimony in a church bulletin. But that's exactly what she did in July with the encouragement of her priest, the Rev. Gary van der Meer from St. John, West Toronto.

Ms. O'Connell, who recently returned to church, wanted to explain to puzzled family and friends her renewed interest in Christianity. "I was having a hard time putting words together – it was just bursting out of me, this feeling of faith, and I wanted to be able to tell others what I was experiencing," she says. Typing out her story forced her to think through what she believed. Plus, when she shared the bulletin with her family, she found that conversation naturally followed.

Mr. van der Meer readily admits that testimonies in bulletins are not what people normally associate with Anglican churches. Yet in the Diocese of Toronto, testimonies are appearing not only in bulletins and in Alpha courses, but as carefully planned components of Sunday morning worship. In answer to the question why, priests who have tried it agree: testimonies are powerful, and testimonies work.

### Anglicans and testimony

Although testimony might feel like the domain of more extroverted denominations like Pentecostalism, it is actually not as un-Anglican as one might think. The Rev. Kevin Flynn, director of Anglican studies at Saint Paul University in Ottawa and a member of the International Anglican Liturgical Consultation, points out that testimonies appear as a formal part of baptismal litur-

gies in the Anglican Church in the Province of Southern Africa, Papua New Guinea, Japan and Korea. Here in Canada, similar opportunities for expression of personal faith are envisioned in the Rev. Canon John Hill's well-known book, *Making Disciples*, and in ongoing work on the catechumenate by the national church's Liturgy Working Group of Faith, Worship and Ministry.

At an informal level, Canadian Anglicans enjoy a modest track record for sharing faith stories. The Rev. Dr. Alan Hayes, professor of church history at Wycliffe College in Toronto, recounts occurrences in the diocese in the 19th century during large parish missions and in meetings in people's homes. The historical thread is difficult to follow over the intervening century, but Dr. Hayes and Mr. Flynn agree that both inside and outside of public worship, Canadian Anglicans have quietly found ways to share personal stories of faith.

And no wonder. Testimonies, says Bishop Philip Poole, touch people's hearts in a profound way.

### Unique contribution

Bishop Poole, who is the area bishop of York-Credit Valley, purposefully incorporated testimonies into Sunday worship services while a priest at Trinity, Aurora. "It's important to give voice to the lay person's experience (of faith)," he says. "Testimonies help people hear the current activity of God in someone's life."

Not only that, people listen differently when the stories come from the lips of a layperson. The Rev. Jenny Andison, associate minister at St. Paul, Bloor Street, and the Archbishop's officer for mission, puts it succinctly: "The minister is paid to say: 'God is

good.' But to have someone in the pews stand up and say: 'God is good and doing things in my life...' Now that's powerful."

Mr. van der Meer notes another benefit: when you place a testimony in the church bulletin or invite someone to share their story of faith at a service of baptism, it's permission-giving—that is, the lay testifier is demonstrating that it is both okay and possible for everybody to talk about God. Lay people thus become role models, in a way priests can't.

This is what has happened at St. John's. Ms. O'Connell's testimony has sparked richer conversations with her friends at church—conversations that move beyond the weather and what-did-you-do-this-week. One young woman shared that she had grown teary reading Ms. O'Connell's story, because it gave voice to what she, too, had been feeling.

The experience has empowered Ms. O'Connell to share her faith in other contexts. As she showed the bulletin to colleagues at work, she found discussions slipping easily onto the topic of God. "Before this I never would have had a conversa-

tion at work about faith," she says. "People just don't do that. But now this one colleague and I talk about faith all the time."

### Making space for personal story

While there is no official rubric for using testimonies in Anglican worship—or in bulletins, for that matter—there are lots of places where testimony fits comfortably. When Bishop Poole incorporated a testimony into worship, he would call it the "Now Testament" and place it alongside the scripture readings. Generally speaking, he'd ask the testifier to speak on a topic tied to his sermon, such as stewardship or welcoming newcomers. By having testimony as part of the liturgy of the word, worshippers were reminded that God is still active in the world today.

At St. Paul's, Ms. Andison plans for testimonies at the offertory. "By placing it there," she says, "we convey the idea of offering up to the community what God is doing in people's lives." For the most part, testimonies at St. Paul, Bloor Street, have focused on stories of people who have invited friends back to church (as part of the Back to

Church Sunday initiative), or on general good news stories. Sometimes the testimony is a talk, while other times it unfolds in the form of an interview between the cleric and the testifier: "So, what prompted you to invite your neighbour to church?"

In Mr. van der Meer's church, oral testimony happens during services of baptism or confirmation, at the time of the presentation of the candidates. He invites adults coming forward for baptism or confirmation to share with the community their reasons for seeking the sacrament and to describe what God is presently doing in their lives.

For churches wishing to incorporate testimony into worship, Bishop Poole has a few words of advice. "You would want to be cautious about who you pick," he says. "You need someone who is articulate on some level, and someone who has a passion for the topic you're asking them to address. And we gave them a time limit—three to five minutes—which is a little longer than a normal reading would be."

Mr. van der Meer adds that one needs to be sensitive to people's readiness to share, and cautions against making testimony too habitual a part of liturgy, reducing its freshness. Ms. Andison also recommends varying the demographics of the testifiers. "I try to include younger folks, retirees and so on," she explains. "I want to show that talking about faith is something that everybody can do."

For Ms. O'Connell, having the confidence to share her faith is one of the positive outcomes of her testimony-writing experience. "So many good things have come of this," she says. "I didn't know I was able to do it until I tried, and then I discovered that it was pretty easy."

*The Rev. Stephanie Douglas-Bowman is the associate priest of St. Bride, Clarkson, in Mississauga.*



Debbie O'Connell of St. John, West Toronto, holds her testimony that was published in the church's newsletter. With her is the Rev. Gary van der Meer, incumbent. PHOTO BY MICHAEL HUDSON

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November 2010

# NEWS

TheAnglican 7

# Crèche convention coming to Toronto

## Speakers, plays focus on Nativity

BY CAROLYN PURDEN

**NANCY** Mallett, the volunteer archivist at St. James Cathedral, has her hands full these days. Not only is she managing the archives, she is also organizing a large convention for the American branch of Friends of the Crèche, which is part of the Rome-based World Congress of Friends of the Crèche.

Ms. Mallett says the convention is coming to Toronto for two reasons. Since 2000, the cathedral has put on an exhibit of crèches from around the world that has attracted international attention. As well, she has been researching the history, origins and symbolism of the crèche and has met a number of crèche experts internationally.

Ms. Mallett has been working for three years on the ecumenical convention, which will be held at the Fairmont Royal York Hotel from Nov. 10 to 12, 2011.

Friends of the Crèche began in the early 20th century. Large and valuable crèche collections in Europe—some of them incorporat-



Nancy Mallett cradles a First Nations nativity scene from Christian Island, Ontario. Crèches from Canada's aboriginal communities will be a major focus of the convention. PHOTO BY MICHAEL HUDSON

ing hundreds of figures—were being broken up and the figures sold, or allowed to deteriorate.

A movement of friends began to preserve, promote and develop understanding about crèches, and today Friends of the Crèche is found in 19 countries around the world (but not in Canada).

The crèche dates back to the 13th century when St. Francis of Assisi decided that if people could see a representation of the nativity,

it would touch their emotions more than simply hearing about it.

Crèches were originally made for churches, royalty and the well-to-do. Some were elaborate and costly and contained the finest sculptures. Over the centuries they became increasingly popular, and in the 1700s they became a feature of home life.

Ms. Mallett says crèches are a powerful symbol of home and family. One of the presentations

during the conference will discuss the importance of the crèche during times of war. Ms. Mallett says that during the Second World War, several prisoners of war spent their time making crèches out of whatever materials they could find. One of these crèches will be on display during the convention.

A major focus of the convention will be the crèche in Canadian aboriginal communities. A panel

will discuss the role and use of the crèche since its first introduction to aboriginal communities in the 17th century. Taking part in the discussion will be the Anglican Church's national indigenous bishop, Mark MacDonald. He will speak on behalf of the aboriginal peoples at the time of first contact with Europeans. There will also be a presentation on aboriginal traditions and the crèche.

Other presentations include celebrating Canada's diversity through the crèche, which will focus on Canada's immigrants and their culture and crèche traditions, and the crèche in Toronto's stained glass windows.

On Friday evening, three nativity plays from the medieval Chester Cycle will be staged at St. James Cathedral. They will be preceded by a presentation on the Mystery Plays by Alexandra Johnston, professor emerita of English at the University of Toronto.

Ms. Mallett has a team of about 50 volunteers organizing the convention, and is looking for more. Most immediately, in November, hundreds of registration packages have to be put into envelopes, ready for mailing. During the convention itself, she will need volunteers at the registration desk, to set up and take down exhibits, run raffles and other tasks.

# Give peace a chance: parish

## Anglicans respond to fiery rhetoric

BY CAROLYN PURDEN

**WHILE** a Florida pastor was talking about burning the Qur'an in early September, the people at Trinity, Aurora were talking about sending people a different message.

On Sept. 11, they set up a booth at the Aurora Farmers' Market with the theme, "The only burning we're interested in is a burning desire for peace, reconciliation and respect." The secondary message was, "Our God created diversity on this earth. We hold that there is unity in diversity."

Terry Weller, an interfaith minister and churchwarden at Trinity, was one of the organizers of the display. With only two days to go before the market, he solicited and received statements from the Toronto Interfaith Council, the Newmarket Interfaith Council, and the incumbent of Trinity, the Rev. Canon Dawn Davis. The Lutheran Churches of Canada also submitted a statement. These were handed out to passersby.

The open-air booth contained a banner bearing all the symbols of the world's religions and a



A man signs the 'peace wall' at Trinity, Aurora's booth at the town's farmers' market.

"peace wall," two large sheets of paper on which people were asked to write a message of peace.

Canon Davis and Trinity's associate priest, the Rev. Stephen Kern, were at the booth, as were four Muslims from Newmarket. The latter brought along packages to hand out that contained a booklet on Islam, outlining tenets and answers to common questions, a copy of the Qur'an and a 75-minute video.

"We had very good response," says Mr. Weller. "We didn't have one negative person. Everybody who stopped was very supportive of the idea and they were actually very glad that we stepped forward and made a statement."

Mr. Weller said the event was "a first," not just for the farmers' market but for Aurora to have a public demonstration of interfaith with Anglicans and Mus-

lims working together. "To me, that was wonderful," he says.

In related news, Archbishop Colin Johnson endorsed a pastoral letter from the bishops of the Evangelical Lutheran Church in Canada, protesting the Rev. Terry Jones' threat to burn the Qur'an.

"The burning of the sacred writings of any people is an affront to all that is honourable, just and pure," says the letter. "Our own ancient scriptures teach us that we are to love our God above all and our neighbours as ourselves. As Christian leaders, we urge anyone who would contemplate such actions as would be hurtful and painful to people of other faiths to seek a more excellent way as we engage people of other faiths."

After enormous international pressure, Mr. Jones reversed his decision to burn the Qur'an.

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# Primate 'sorry' for hurt to gays, lesbians

Apology comes during  
Integrity's anniversary service

BY CAROLYN PURDEN

**AT** a 35th anniversary celebration for Integrity, the organization for Anglican gays, lesbians and bisexuals, the primate, Archbishop Fred Hiltz, publicly apologized for the hurt the church had inflicted on gay, lesbian, bisexual and transgendered people.

"I know many of you have suffered the consequences of homophobia in the church," he said. "I know many of you have suffered subtle forms of persecution."

He acknowledged that lesbian, gay, bisexual and transgendered people have been labeled as disordered and unnatural, have suffered anxiety and depression and "have been pressured to hide the truth about what you are."

He said, "I stand before you as one member of the church called by office to care for all members of the church." He admitted the church had silenced them, refused to listen to them, and failed to see them as deeply committed to the church.

Then, speaking slowly and emphatically, he said, "I am sorry for the many ways in the past, and maybe in the present, in which you have been hurt by the church. I am sorry."

Chris Ambidge, a long-time member of Integrity, opened the service by recalling how the

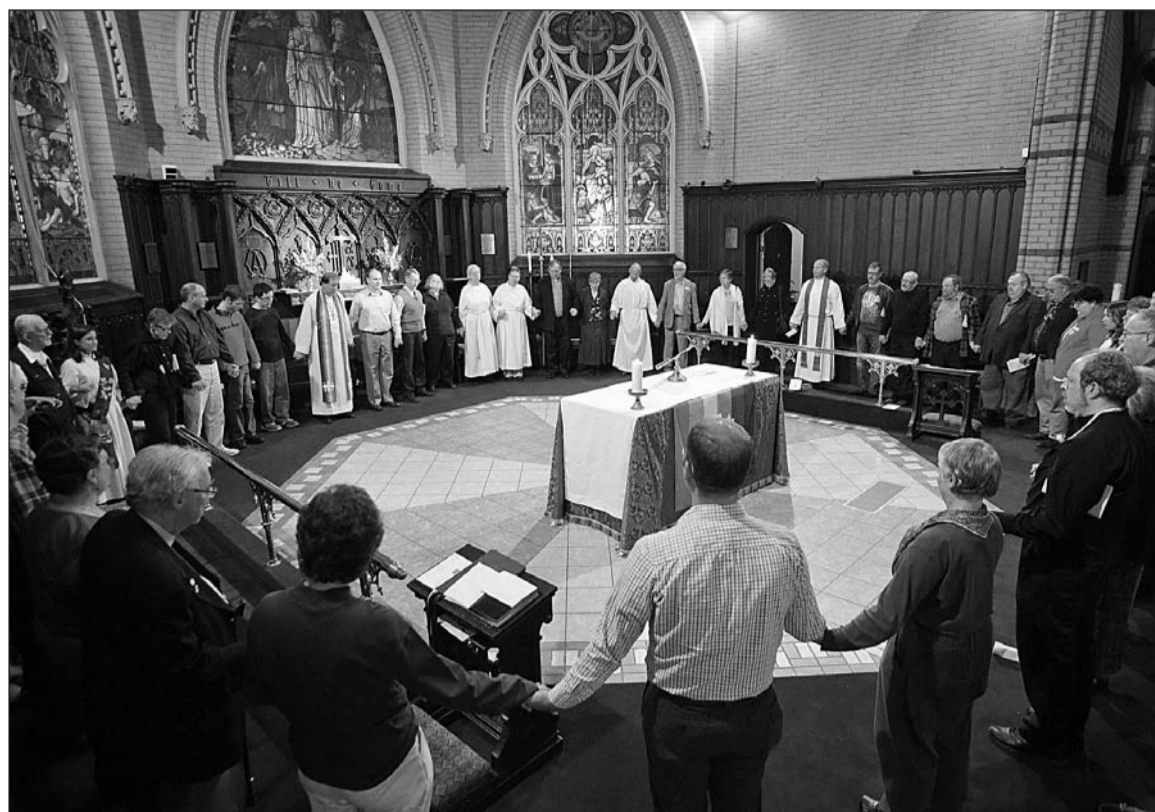
Canadian organization was founded. In the United States in the '70s, Episcopalian Louis Crew had experienced ridicule in the church for being gay. He wanted to live in a world where gay, lesbian and bisexual people were fully included in the Anglican Church, and so he founded Integrity.

In 1975, six Canadians attended the founding convention and were inspired to start a chapter in Toronto. From here, Integrity spread across Canada.

Mr. Ambidge said that things had changed a great deal during 35 years but gay, lesbian, bisexual and transgendered people were still in the desert. "We're not in the promised land yet," he said.

Continuing the analogy of the desert, he paid tribute to the "water flowing from the rocks" — supportive straight people who have stood shoulder to shoulder with gays, lesbians, bisexual and transgendered people.

Archbishop Hiltz based his sermon around three themes: hospitality, healing and hope. He said the church had a long history of blocking voices that should be heard, such as youth, women and indigenous people. Over the years, there had been dramatic moves to listen to them and include them in the church. While gays, lesbians, bisexual and



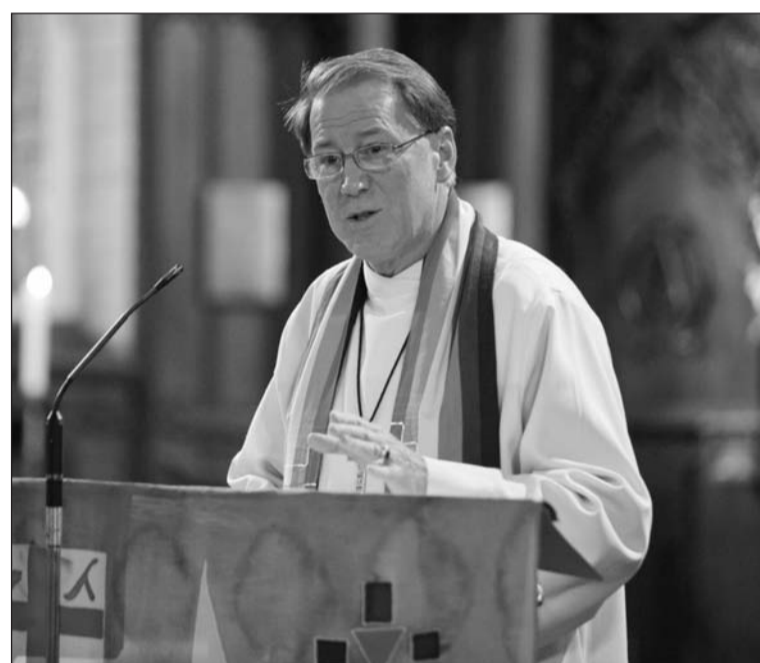
**Gays, lesbians and their friends celebrate the eucharist at the 35th anniversary service of Integrity on Oct. 4 at the Church of the Redeemer, Toronto. At right, Archbishop Fred Hiltz, Primate, gives the homily. With 10 chapters across Canada, Integrity works towards a church where all sacraments are available for lesbians and gays in the Anglican Church. PHOTO BY MICHAEL HUDSON**

transgendered people have made some progress, the archbishop said, "there is some distance to go to full inclusion in the church."

He offered thanks for churches such as Toronto's Church of the Redeemer, where the service took place, that offer outreach ministries to the marginalized and hospitality to gays, lesbians, bisexual and transgendered people.

Archbishop Hiltz has seen in recent years a movement within the whole church toward healing. "There is a greater commitment to listen to one another," he said.

He recalled Lambeth 2008 and this year's General Synod, where people were able to listen to diverse voices and learn from them. At General Synod, he not-



ed, there was no strong drive to push through a resolution on same-sex relationships, but rather an acknowledgement that diverse practices exist as each diocese responds to its own missional context.

From General Synod emerged an atmosphere of respect, charity and patience with one another, he said, adding, "I hope a kinder,

more respectful approach will bring healing in your lives and throughout the church."

He said he hoped that the church would be known more and more for its hospitality, that it would work at genuine healing and that it would be a place of hope. "That is my prayer," he said. "I pledge to work with you so that prayer may be realized."

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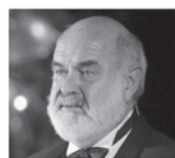
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## PARISH NEWS

TheAnglican 9



### FIVE GENERATIONS

Bethany Dafoe (left) celebrates with Bishop Linda Nicholls and with family – (from left) grandmother Linda, father Jim, great-great grandmother Ethel Seabrook, great-grandmother Gloria Seabrook, and brother Jesse – after being confirmed on June 20 at St. John the Evangelist in Havelock. Zachery Rodgers (not shown) was also confirmed that day.



Kids relax on the grass during St. Hilary, Cooksville's, Concert and Garden Party on Aug. 29, which raised money for the PWRDF.



Willi Shillinglaw, (right), a staff member of the Philip Aziz Centre for Hospice Care in Toronto, receives hand-knitted children's blankets from Joan Fraser, a member of St. John the Evangelist, Port Hope.

### Garden party supports flood relief

On Aug. 29, St. Hilary, Cooksville, in Mississauga, held a Concert and Garden Party, which drew a crowd of about 140 people, many from the community. The event received media coverage with an article in the *Mississauga News* and raised \$1,850. Half of this amount was donated to the Primate's World Relief and Development Fund for flood relief efforts in Pakistan.

### Blankets will warm kids

Women from St. John the Evangelist, Port Hope, wanted to volunteer at the Philip Aziz Centre

for Hospice Care in Toronto, but the distance was prohibitive. So they decided to contribute in another way. Joan Fraser, Diane Fraser and Julie Joyce knitted blankets for a Children's Home that is being planned by the Centre and had them dedicated by the Rev. Stephen Vail, the incumbent, at Sunday service on July 11. The blankets were then presented to Willi Shillinglaw, education and volunteer coordinator for the Centre. Ms. Shillinglaw wrote that she was "overwhelmed with this great Christ-like generosity and thrilled to know this wonderful congregation is praying for the kids who will be our guests in the home."



### HEAVENLY RHYTHM

The Mexico Amigo Mariachi band plays at St. Philip, Etobicoke's jazz vespers service on Sept. 12. The church holds a number of jazz vespers, welcoming all faiths and denominations. PHOTO BY MICHAEL HUDSON



### GENEROUS

The Rev. Catherine Barley (left), incumbent of St. Mark, Midland, along with churchwarden Lanny Davidson, presents a cheque to Karen Mealing of the Midland Area Reading Council. The money was raised during the summer festival celebrating the church's 125<sup>th</sup> anniversary.



### MAKING MUSIC

Participants in the 2010 Diocesan Girls' Choir School sing during evensong at St. Martin, Bay Ridges (Pickering) on Aug. 8. PHOTO BY CLIFF HOPE

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

### Services

**NOV. 1** – All Saints Evensong at St. Olave, Swansea, at 6 p.m., followed by light supper. Alice Jean Finlay discusses war-torn Sudan, which faces an independence referendum in 2011 which may separate the mainly Christian south from the Islamic north. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**NOV. 2** – All Souls Service at St. Peter, Erindale, in Mississauga, at 7 p.m. Music presented by the Parish Choir. Call 905-828-2095.

**NOV. 14, 28** – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Nov. 14, Joe Sealy, piano, Paul Novotny, bass; Nov. 28, Bob Brough Quartet (Tribute to Stan Getz). Call 416-920-5211 or visit [www.christchurchdeer-park.org](http://www.christchurchdeer-park.org).

**NOV. 28** – Lessons and Carols for Advent, at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, at 7 p.m. Call 905-828-2095

**NOV. 28** – Choral Evensong at St. Olave, Swansea, at 4 p.m., with St. Olave's Choir and organist Tim Showalter. Followed by Christmas cake and a mix of classical, baroque, jazz, popular and contemporary flute pieces scored and played by Toronto's City Flutes. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**NOV. 28** – Jazz Vespers at St. Philip, Etobicoke, at 4 p.m. Phillips Rd., at 4 p.m. Featuring Jorge Lopez. Call 416-247-5181.

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

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

### Lectures/Social

**NOV. 7, 14** – St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, presents two events in its fall series Forty Minute Forum, Sunday mornings from 10:10 to 10:50 a.m. The speakers will be: Nov. 7, Obidimma Ezezika on Feeding Africa: Scientific and Social Issues; Nov. 14, John English and Ramsay Cook on Pierre Trudeau: Why Canadians Still Watch Him. All events in this series are free, and everyone is welcome. Call 416-483-6664.

**NOV. 9** – The Neighbourhood Interfaith Group invites all to a talk with Rick Kardonne, who will discuss his book "Victor Kugler: The Man Who Hid Anne Frank," from 7:30 to 9 p.m. at

Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto. For more information, contact Bryan Beauchamp, at 416-926-9438 or [bryan.beauchamp@sympatico.ca](mailto:bryan.beauchamp@sympatico.ca), or visit [www.gracechurchonthe-hill.ca](http://www.gracechurchonthe-hill.ca).

**NOV. 27** – Propitiation Meeting at 34 Little Norway Cres., Unit 117 (Bathurst & Queen's Quay area), at 7:30 p.m. Evening prayer (said) BCP followed by light refreshments. Program: "Reflections on the 2010 Passion Play in Oberammergau" and a slide presentation on 2010 trip to Germany. For more information, call 416-977-4359. Propitiation is a fellowship for GLBT Anglicans who prefer the Book of Common Prayer. All welcome.

### Sales

**NOV. 6** – Christmas Market at St. Olave, Swansea, 360 Windermere Ave., from 10 a.m. until 1:30 p.m. Luncheon, silent auction, raffles, home baking, gift items, Christmas crafts, treasures, toys, books, white elephant sale, bottle table, and much more. For more information, call 416-769-5686.

**NOV. 6** – Christmas Bazaar at Christ Church, Scarborough, 155 Markham Rd., from 9:30 a.m. to 1 p.m. Crafts, baking, needlework, preserves, Granny's Attic and lunchroom. Everyone welcome. For further information, call the church office at 416-261-4169.

**NOV. 6** – Christmas Bazaar at the Church of Our Saviour, 1 Laurentide Dr., Don Mills, Toronto. Baking, jams, preserves, soups, knitted items and crafts, jewellery, gingerbread house raffle. For more information, call 416-447-9121 or 416-447-2205.

**NOV. 6** – St. Nicholas, Birch Cliff, 1512 Kingston Rd. (east of Warden), invites all to its church bazaar from noon until 3 p.m. Wonderful crafts and Christmas decorations, "Lavender and Lace," baked goods, candies and preserves, books, attic treasures and much more. Enjoy lunch in the tea room. Call 416-691-0449 or visit [www.stnicholasbirchcliff.com](http://www.stnicholasbirchcliff.com).

**NOV. 6** – Big Bazaar at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., from 10 a.m. until 2 p.m. Fashion boutique & accessories, books, baking, silent auction, vintage, jewellery, buffet luncheon, live music and quality gift items. Budget pricing and no taxes. Call 416-494-7020.

**NOV. 6** – Christmas Bazaar at St. Barnabas, Chester, 361 Danforth Ave. (near Chester subway), from 11 a.m. to 3 p.m. Come and experience the sale of artisan jams, jellies and baked goods, innovative craft offerings, books, live demonstrations and gently used items in the Upper Hall (entrance off of Hampton Avenue). And don't forget to visit St. Barney's Diner in the Reception Hall where you can enjoy hearty sandwiches, soup, beverages and homemade desserts. For more information, contact 416-463-1344.

**NOV. 6** – Snowflake Bazaar at St. John, Bowmanville, 11 Temperance St., from 10 a.m. to 2 p.m. Tea room, silent auction, bake sale, handmade crafts & knits, general store, fair trade products. Call 905-623-2460.

**NOV. 6** – St. Andrew, Japanese, presents its Bazaar from 1 p.m.

to 3:30 p.m. Shop for bargains (bake sales, Japanese foods, yard sales) at St. David, Donlands, 49 Donlands Ave. (near Danforth Ave.). For more information, phone 416-461-8399.

**NOV. 13** – Christmas Bazaar at Christ the King, Etobicoke, 475 Rathburn Rd., from 9 a.m. until noon. Great selection of baked goods, deli table, jewellery, dishes, crafts, a few books, a silent auction and more. Call 416-621-3630.

**NOV. 13** – The Belles Ring in Christmas at St. Timothy, Agincourt, from 10 a.m. to 2 p.m. Unique crafts/snow people, field-to-family preserves/pickles, gifting treasures, glass/brass, festive baking, jewelry and fashion accessories. Free admission. Lunch tickets \$10 each at the door. For more information, call 416-293-5711 or 905-472-5855.

**NOV. 13** – Christmas Fair at St. Cuthbert's, 1399 Bayview Ave., Toronto, from 11 a.m. to 2 p.m. Featuring Ted's Art Gallery, crafts, home baking, books, quilt raffle, silent auction, luncheon and more. For more information, call 416-485-0329.

**NOV. 13** – Christmas Fair at St. Clement, Eglinton, from 11 a.m. to 2 p.m. at 59 Briar Hill Ave., Toronto. Come enjoy treasures, baked goods, jams & jellies, everyone's favourite tombola, a quilt raffle, and a youth fair. Photo with Santa. To find out more, call 416-483-6664.

**NOV. 13** – Christ Church, Brampton, is holding its 65th Christmas Tree Bazaar from 10 a.m. to 2 p.m. The church is located at 4 Elizabeth St. N. For more information, call the parish office at 905-451-6649 or email [christchurchbrampton@bellnet.ca](mailto:christchurchbrampton@bellnet.ca).

**NOV. 13** – Grace Church, Markham, 19 Parkway Ave., will hold its annual Gingerbread Bazaar & Luncheon from 9 a.m. to 2 p.m. Antiques & collectibles, baking, coffee time, crafts, knitting, new & nearly new, plants, preserves, sewing, surprise packages and grab bags will be featured. Lunch will be served. Call 905-294-3184.

**NOV. 13** – A Fall Extravaganza and Fair from 9:30 a.m. until 1 p.m. at St. Simon the Apostle, 525 Bloor St. E., close to the Sherbourne subway station. Live auction, bake sale, vintage jewellery, books, videos, CDs, stamps, Christmas decorations, contemporary art, photographs, fine linens, crystal and china. Followed by an English Tea and Sing-a-Long for \$5. Call 416-923-8714 or visit [www.stsimons.ca](http://www.stsimons.ca).

**NOV. 13** – The Church of the Resurrection, 1100 Woodbine Ave., Toronto, invites all to its Holly Bazaar, from 10 a.m. until 2 p.m. Home baking, jams and preserves, Victorian Room (linens, lace & fine china), hand-knitted baby sets, books, tea room, and more. For more information, call 416-425-8383.

**NOV. 13** – St. Mary, Richmond Hill, 10300 Yonge St., will hold its Christmas Bazaar and Luncheon from 10:30 a.m. to 1:30 p.m. Check out the deli and country kitchen, baked goods, knitting, jewellery and scarves, Christmas gifts and decor tables. Christmas luncheon available. For more information, visit [www.saintmaryschurch.ca](http://www.saintmaryschurch.ca).

**NOV. 13** – St. John, Craighurst,

will host the "Christmas in November" bazaar from 10 a.m. to 2 p.m. Artisanal works, decorations, crafts and gourmet Christmas foods will be available. Come out for some early Christmas shopping or to join us for a cup of tea. Call 705-721-9722.

**NOV. 20** – St. John the Baptist Church (Dixie), 719 Dundas St. E., Mississauga, is holding its annual Christmas Bazaar and Bake Sale, from 10 a.m. to 2 p.m. Crafts, baking, lunch room, book table, white elephant, jewellery, a wide selection of vendors. All welcome. For more information, call 905-277-0462.

**NOV. 20** – St. Timothy, North Toronto, invites all to St. Timothy's Christmas Kitchen, from 10 a.m. to 1:30 p.m. Huge silent auction and much more. Home baking, tourtières, preserves, lunch. For kids: Instant photos with Santa, shopping, cookie-decorating. For more information, visit [www.sttimothy.ca](http://www.sttimothy.ca) or call 416-488-0079.

**NOV. 20** – Holy Trinity, Thornhill, 140 Brooke St., will be holding its Festival of Christmas from 10 a.m. until 2 p.m. A selection of hand-made gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 905-889-5931.

**NOV. 20** – Holy Family, Heart Lake (Brampton), holds its Annual Christmas Bazaar from 9 a.m. to 2 p.m. International foods, crafts, baked goods, treasures table, silent auction and more. For more information, call 905-846-2347.

**NOV. 20** – Merry Christmas Tree Bazaar at Trinity, Aurora, 79 Victoria St., 9:30 a.m. to 2 p.m. Silent auction, bake table, kitchen cupboard, knits & sewn items, jewellery, attic treasures & collectibles, Christmas tree items. Call 905-727-6101.

**NOV. 20** – Annual Craft Sale and Tea Room at St. Matthias, Etobicoke, 1428 Royal York Rd. (1 block north of Eglinton) from 10 a.m. to 2 p.m. Artisans from across the city will be selling their artwork, knitwear, candles, soaps, lotions, baking, etc. Lunch in the tea room. Call 416-244-9211.

**NOV. 20** – Holly Berry Bazaar at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. to 2 p.m. Lunch room, vendors, crafts, baked goods, raffles, Santa and more! For information, call 416-283-1844.

**NOV. 27** – St. Paul, Midhurst, will hold its Christmas Celebration of Crafts and Cookies from 10 a.m. to 3 p.m., featuring shortbread cookies and tourtières. Local craftspeople will offer their handiwork, and lunch will be served in the Country Kitchen. There is no admission charge. For more information, call the church office at 705-721-9722. A portion of the proceeds will be given to the local food bank.

**NOV. 27** – Holly Berry Fair at St. Luke, East York, 9:30 a.m. to 2:30 p.m. Tea room, crafts, baking, books, jewellery, pre-owned treasures and much more. Call 416-421-6878, ext. 21.

**NOV. 27** – Christmas Fair at Christ Church, Deer Park, 1570 Yonge St., Toronto, from 10:30 a.m. to 1:30 p.m. Quilt raffle, tea room, treasures & collectibles, decorations,

knitted, sewn and craft items, jewellery, baskets and tins, home baking, jellies, jams and preserves. Call 416-920-5211.

**NOV. 27** – Christmas Bazaar at St. Margaret in-the-Pines, West Hill, 4130 Lawrence Ave. E., Scarborough, 10 a.m. to 2 p.m. Rumage sale, lunch, Christmas items, bake and candy tables, jewellery, homemade preserve. Call 416-284-4121.

**NOV. 27** – Christmas Treasures Bazaar at St. Andrew, Scarborough, from 9 a.m. to 2 p.m. Located at southeast corner of Victoria Park and 401. Features hand-crafted items, collectibles, gourmet food, International Food, silent auction, bake table, jams, jellies and pickles, shortbread, tea room, plants, aids for shut-ins, angels, and much more. For further information, call 416-447-1481.

**NOV. 27** – Nutcracker Fair at St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. to 2 p.m. Silent auction, bake table featuring wonderful pies and preserves. Gifts, knits, crafts and much more. Clara's Cafe serving home-made soups and sandwiches. Wheelchair accessible. For more information, call 416-767-7491 and leave a message.

**NOV. 27** – St. Martin, Bay Ridges, in Pickering, presents its annual Holly Bazaar from 9 a.m. until 1 p.m. Location: 1203 St. Martin's Drive in Pickering. The bazaar features Granny's Attic, antiques & gifts boutique, crafts, preserves, jewellery, beaded designs, cards & paper crafts, toys, bottle boutique, bake table, and everyone's favourite "Cafe by the Bay" tearoom. Photo opportunity with Santa. Call 905-839-4257.

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

### Music

**NOV. 3** – The people of Grace Church on-the-Hill in Toronto will host a musical concert with a focus on survivors of the Holocaust, at 8 p.m. Hear musical selections from Jewish communities and composers across Europe and across time. Everyone welcome; admission is free. For information, contact the church office at 416-488-4770 or [info@gracechurchonthehill.ca](mailto:info@gracechurchonthehill.ca).

**NOV. 4, 11, 18, 25** – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St. Admission free; donations welcome. For more information, visit the music page of the church's website, at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**NOV. 12** – Celebration of Music, at the Church of St. Simon-the-Apostle, 525 Bloor St. E., Toronto, at 7:30 p.m. The Yorkminstrels Show Choir; Patricia Haldane, alto, accompanied by Jennifer Tung on the piano; and John Sheard, jazz pianist, with vocalists Michelle Willis and Cherie Camp. Dessert and coffee available during intermission. Tickets

# AnglicanClassifieds

November 2010

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## EVENTS

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THE 2010 ANNUAL  
**Church and Charity  
Law Seminar**

Hosted by:  
**Carters Professional Corporation**  
DATE: **Thursday, November 18, 2010**  
TIME: **8:30 a.m. - 3:30 p.m.**

**NEW LOCATION:**  
Portico Community Church,  
1814 Barbertown Road,  
Mississauga, Ontario  
COST: **Early Registration** fee is  
**\$25.00 per person** (PLUS HST)  
(\$30.00 after October 29, 2010)

TO REGISTER, CALL TOLL FREE  
**1-877-942-0001 x230**  
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Brochure, Map & Online Registration  
available at: [www.carters.ca/pub/seminar/  
chrchlaw/2010/brochure.htm](http://www.carters.ca/pub/seminar/chrchlaw/2010/brochure.htm)

## Christmas Bazaar

Saturday, Nov. 27th • 10am-2pm  
**St. Margaret's in the Pines  
Anglican Church**

4130 LAWRENCE AVENUE EAST  
WEST OF KINGSTON ROAD

*Delicious Lunch • Christmas Items  
Bake & Candy Tables  
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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

## Believers' grit inspired others

As we continue our dialogue with the apostle Paul, we look at the two epistles to the Thessalonians. 2 Thessalonians will be read on a couple of Sundays in November. I am assuming that the Bible got it right and that Paul was the author of these epistles. There has been much discussion among biblical scholars about the authorship of many New Testament documents. 1 Thessalonians is generally accepted as authentic, but the second letter has raised some concerns.

These letters are among the earliest epistles that we possess from Paul. They were probably written about 51 CE. Paul, on his second missionary trip, took the Gospel to Macedonia (see Acts 17). On this trip, the mission team, including Paul, Timothy, Silas and Luke, arrived at Troas. Here, Paul received a vision of a man from Macedonia calling him to come and help them (Acts 16:8). They crossed the Aegean Sea to Neapolis, the seaport of Philippi, and from there made their way to Thessalonica. This city was the capital of the Roman province of Macedonia. It had a busy seaport and was on the Egnatian Way, one of the major trade routes in the ancient world. Thus, Thessalonica was a bustling and prosperous city. It was well positioned for the spread of the Gospel, and it was a strategic place to establish a Christian mission.

Paul and his team only managed to spend about three weeks in Thessalonica before they were forced to flee. Paul eventually made his way to Athens. When Timothy caught up with the mission team, Paul sent him back to Thessalonica to see how the new Christians had endured. Could the Gospel have taken root when he was only there for such a brief period of time? He was pleasantly surprised to receive good news from Timothy, and wrote to encourage these early Christians. This first letter was probably written from Corinth. It reinforced his earlier teaching and strengthened the believers. He was not settling a theological dispute, as in some of his other letters. In this letter, he talked about the need to be ready for the second coming of Jesus. The very early church expected the "parousia" within their lifetime!

Many Thessalonians took this message to heart. They stopped working and awaited the second coming. Paul's second letter was sent about six months later to correct this misunderstanding. He reminded them that one must be ready for the second coming,

and there will be signs to warn them when it will come. Meanwhile, they must continue to work and prepare for this time (2 Thessalonians 2:1-12).

Paul also mentioned the suffering inflicted on the Christians in Thessalonica. He wrote, "Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring" (2 Thessalonians 1:4). To be a believer was costly, but they persevered in this new faith. The church in Thessalonica was born in the midst of adversity, especially from the Jewish inhabitants there. They had tried to crush this little group of believers, but somehow the Gospel took root. The people caught a vision and committed themselves to Jesus Christ.

Their faith and steadfastness became exemplary to other believers. The Gospel of Jesus Christ spread rapidly in that area and His name was glorified because the Thessalonians had remained faithful in the midst of the persecution. What a feeling of relief this was for Paul, as he praised them for their faith and encouraged them to live a Christian lifestyle.

These letters to the Thessalonians are good examples of the early missionary teachings of Paul. They represent Paul's basic proclamation to the Greek-speaking Gentiles. These converts were to turn from worshipping idols and believe in the one true God who was alive and real and who raised Jesus from the dead. This same Jesus will come again in great glory to bring all into his salvation. Meanwhile, they were to live in imitation of his lifestyle in faith, hope and love. To love one another and help each other is holy living.

The epistles in scripture are rather fascinating because they give us a glimpse into the life of the early missionary church. Some, such as the epistles to the Thessalonians, were written within 20 years of the death and resurrection of Jesus. Thus, they take us back to a very early time in church history. Christianity came into this world as a radical new lifestyle, and it still is today! We may not have to suffer persecution, but being a Christian means living a holy lifestyle of love, forgiveness and hope, a life worthy of Jesus' call upon us. Paul left us a great heritage of faith in his writings.

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

## IN MOTION

### Appointments

- The Rev. David Bryan Hoopes, OHC, Honorary Assistant, St. Barnabas, Chester, Toronto, Aug. 30.
- The Rev. Richard Dentinger, Honorary Assistant, St. Peter, Erindale, Sept. 1.
- The Rev. Canon Dr. Duke Viperman, Missional Coach for the Diocese of Toronto, Sept. 1. He continues as Incumbent of the Church of the Resurrection.
- The Rev. Roy Shepherd, Interim Priest-in-Charge, St. George, Pickering Village, Sept. 2.

### Vacant Incumbencies

*Clergy from outside the diocese*

*with the permission of their bishop may apply through the Ven. Peter Fenty.*

### First Phase - Parish Selection Committee in Formation

(not yet receiving names):

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

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

- St. John, Blackstock - 1/2 time (Trent-Durham)
- Minden-Kinmount (Trent-Durham)
- St. Philip on-the-Hill, Unionville (York-Simcoe)

### Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Monica

### Conclusion

- The Rev. Suren Yoganathan has concluded his ministry at St. George, Pickering Village (Ajax). He is not available for pastoral duties.

## PRAYER CYCLE

### FOR DECEMBER

1. Holy Trinity School
2. Lakefield College School
3. Trinity College School
4. Samaritan House Community Ministries, Barrie (FaithWorks)
5. Officers of the Diocese of Toronto
6. Havergal College
7. Kingsway College School
8. Royal St. George's College
9. St. Clement's School
10. The Diocesan Archives
11. The Work of the ACW
12. Beverly Lodge (LOFT)
13. Stewardship Development Department
14. Congregational Development Department
15. Synod Support and Records Department
16. The Archbishop's Fresh Expressions Working Group
17. The Archbishop's Committee on Spiritual Renewal
18. The Raising up of Vocations
19. Campaign Against Child Poverty (Justice Partner)
20. The Archbishop's Committee on Prayer
21. Postulancy Committee
22. Diocesan Ecumenical Officers
23. Doctrine and Worship Committee
26. Archbishop Colin Johnson
27. Church of the Incarnation
28. Ascension, Don Mills
29. Church of Our Saviour
30. St. Christopher
31. St. Cyprian

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are \$20 (students \$15). For advance sales by VISA or MasterCard, contact Kirk at 416-923-8714, ext. 208. Cash sales only at the door. Proceeds support the church's music program.

**NOV. 13** – The St. Peter's Singers of St. Peter, Erindale, present Joseph and the Amazing Technicolour Dreamcoat, at 7 p.m. For

ticket information, call the church office at 905-828-2095.

**NOV. 25, 26, 27** – The Canterbury Players present "The Musical of Musicals, The Musical!" on Nov. 25, 26 and 27. Music by Eric Rockwell, lyrics by Joanne Bogart. St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Curtain is at 8 p.m. All seats are reserved. Tickets are \$25. Dinner option available on Nov. 26 & 27

for additional \$15. Visa accepted. For ticket information, 416-283-1844.

**NOV. 28, 30** – The choirs of St. John, Craighurst, present a concert entitled "The Stories of Christmas" on Nov. 28 at 3 p.m. and Nov. 30 at 7 p.m. Tickets for \$5 may be purchased from Mary Long at 705-835-3564. Light re-

Continued on Page 12

# Archbishop to gov't: do the math

Anglicans try poverty diet, urge \$100 increase for poor

BY MURRAY MACADAM

**ARCHBISHOP** Colin Johnson played a lead role at a Queen's Park news conference on Oct. 4 to kick off a unique campaign that involved a brief plunge into poverty and a call for government action to help the poor.

Alarmed at poor health conditions and deep hardship among Ontario's poor, the Do the Math Challenge campaign urged the provincial government to raise social assistance rates by \$100 per month. Hundreds of people across the province—many of them Anglican—experienced a brief taste of poverty by living on a food hamper diet for three days to reinforce the urgent need for action.

"The issue of poverty is anything but abstract for us," Archbishop Johnson told reporters, noting that Anglicans helped 78,000 people at foodbanks last year and provided overnight accommodation to hundreds of people through Out of the Cold and other programs.

While affirming the value of such programs, Archbishop Johnson said that "Band-Aid treatment is not enough. We need to respond not just as individuals, but as a society." He urged the Ontario government to provide a \$100 per month increase in social assistance rates to help the poorest of the poor. Currently, a single person on social assistance receives \$585 per month.

The reality of poverty was



Archbishop Colin Johnson, flanked by Nadia Edwards of the Bread and Bricks Davenport West Social Justice Group and Fred Hahn, president of CUPE Ontario, participates in a press conference at Queen's Park to launch the Put Food in The Budget Campaign. At right, Fraser Ballie and Cathy Thomas of Christ Church, Deer Park, hold the food they planned to live on for three days. PHOTO BY MICHAEL HUDSON



brought home by Nadia Edwards, a single mother with three children. She noted that struggling to survive on social assistance "requires the same effort as a full-time job, with none of the dignity that a job can bring."

Diana Stapleton, chair of the Weston Foodbank in Toronto, said that demand at her foodbank soared 26 per cent in 2009 from 2008. Fred Hahn, director of the Ontario wing of the Canadian Union of Public Employees, said some part-time union members rely on foodbanks because of their low incomes. "Government has the obligation to make sure that resources are shared and that no one goes hungry," Toronto has more food relief programs (200) than McDonald's outlets (110), he noted.

Across Ontario, about 2,000 people took part in the Challenge campaign, with Anglicans making up the largest single group. About 350 Anglicans from more than 30 parishes, as well as students from Trinity College, took part. All five bishops in the diocese

also took part. Participants bought their own food, based on typical foodbank hampers.

"I am already missing fresh fruit and vegetables, yogurt and dessert," said Linda Gilpin, a member of St. Timothy, North Toronto, as she took the three-day diet. "My big treat of the day is one-third of a tin of peaches, even though fresh peaches would be better. I really don't think I could do it for more than three days. I went on the diet because it is imperative to support the request for a \$100 increase to the monthly social assistance rates."

Lillian Newberry of St. Peter, Erindale, said, "Doing without fresh fruits and vegetables, nuts, yogurt and adequate protein takes me back to the time of my first job when daily lunch consisted of soup and a bun that came in under \$1. Because the diocese's

advocacy program needs many voices to support the archbishop's plea to government for a healthy food subsidy, I am privileged to participate. But there's a worry about all these simple carbs raising blood sugar to harmful levels."

The Rev. Samantha Caravan, assistant curate of Christ Church, Deer Park, Toronto, said the three-day diet generated a lot of conversation at her church, where about 50 people are taking part. Many parishioners are astonished by the idea that people would have to live on such a bland diet for at least several days each month.

Many parish groups planned to hold a reflection meeting as they wrapped up their poverty diet, to reflect on the experience and plan advocacy steps such as a meeting with their MPP.

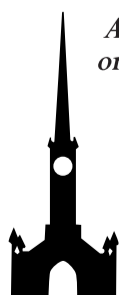
## ADVENT Lessons & Carols



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freshments will be served after the concerts.

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

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

**DEC. 5** - Children's Christmas Musical "Once Upon a Starry Night" at St. John, York Mills, 19 Don Ridge Dr., Toronto, at 2 p.m. Admission is by donation, minimum \$5 recommended. Call 416-225-6611.

**DEC. 8, 12** - Christmas Flourish at Christ Church, Deer Park, featuring the Toronto Welsh Male

Voice Choir and the HMCS Navy Band, celebrating the 100th anniversary of the Royal Canadian Navy. Dec. 8, 7:30 p.m.; Dec. 12, 3 p.m. For more information, contact Bonnie Booth at 416-410-2254 or [info@twmvc.com](mailto:info@twmvc.com).

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