

**Clergy walk with police**

**Anglicans, Lutherans put on play**



**Justice campers talk to tenants**

# The Anglican

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## WARM WELCOME

Archbishop Colin Johnson and Dean Douglas Stoute greet the Queen and Prince Philip before the Sunday morning service at St. James Cathedral in Toronto on July 4. After the service, the Queen unveiled a plaque commemorating the cathedral's St. George's Chapel and signed its Royal Bible and the Six Nations Bible.

PHOTO BY MICHAEL HUDSON

## Parish may join diocese

BY CAROLYN PURDEN

**NEXT** May, the Church of South India's sole parish in Toronto will be celebrating its 25th anniversary in the city. As part of the year-long celebrations leading up to the event, the diocese is hoping to give the parish, which is in full communion with the Anglican Church of Canada, full canonical status, integrating it into the diocese.

Bishop Philip Poole, area bishop of York-Credit Valley, explains that this means the church will have churchwardens and members of synod and will be under the authority of the Bishop of Toronto.

The Church of South India (CSI) parish had its first service at Wycliffe College's chapel on May 11, 1986, but recently the congregation of 150 has been worshipping at St. David, Lawrence Avenue.

Bishop Poole explains that the parish is under the authority of the CSI diocese of Madhya Kerala in southern India. Its bishop, Thomas Samuel, has visited occasionally but cannot provide the episcopal oversight the parish needs.

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## Christmas ad needs young artists

Archbishop holds art contest for teenagers in province

BY HENRIETA PAUKOV

**YOUNG** Anglicans and Lutherans are invited to create something beautiful for Christmas.

Archbishop Colin Johnson, Metropolitan of the Ecclesiastical Province of Ontario, is holding an

art contest for all Anglicans and Lutherans, ages 13 to 19, who live in the Province. The top three entries will be published in a full-page ad in *The Toronto Star* on Dec. 22. The top 50 entries will be posted online.

The purpose of the ad is to celebrate the birth of Jesus Christ. The headline on the ad will be "Joy to the world."

"Young people in our churches have an amazing amount of talent and a deep passion for God," said Archbishop Johnson. "This is a way for them to show their talent and express their faith to the whole world."

Jenny Salisbury, the youth coordinator at St. Clement, Eglinton, Toronto, said the art contest is a "brilliant idea" and urged parents, teachers and youth ministers to encourage teenagers to submit their artwork. The deadline for submissions is Nov. 1.

The Ecclesiastical Province of Ontario is made up of the dioceses

of Algoma, Huron, Moosonee, Niagara, Ontario, Ottawa and Toronto. Geographically, it extends from the Great Lakes in the south to the shores of James Bay in the north, and from Martin Falls (Ogoki Post) in western Ontario to Val D'Or in northern Quebec and Cornwall, Ont., in the east. Any teenager who belongs to an Anglican or Evangelical Lutheran church in one of those dioceses or within that geographical area is eligible to enter. The Anglican Church of Canada and the Evangelical Lutheran Church in Canada are in full

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**10 TIPS FOR BETTER COMMUNICATIONS - SEE PAGE 10**



# Walks connect clergy, police with community

BY HENRIETA PAUKOV

**WHEN** the Rev. Michelle Childs went on her first walk with police officers from Division 12 and the Rev. Michael McGourty, a local Catholic priest, on May 20, the kids they met had some questions. "First of all, they wanted to know why we were there," says the incumbent of St. John, Weston, in Toronto's northwest end. "We told them we were just walking around and checking out the community and that we wanted to meet them. That put them at ease. With Michael and me, they wanted to know what our collars meant, and why my hair was green. They also wanted to know what was in all the compartments on the police officers' belts and whether their bullet-proof vests really stop bullets."

This kind of friendly conversation is exactly what the clergy in the Weston area were hoping for when they initiated the Police and Pastor Walks this spring. Every two weeks, a team of two clergy and two police officers walks in the area for a couple of hours.

They stroll past schools and apartment buildings and speak with residents. The police officers point out areas of concern to the priests and talk about the activity that goes on inside the buildings.

"It's the kind of the neighbourhood where you have to know where to go and where not to go," says Ms. Childs. "The walks are informational for the clergy, because we find out where our parishioners live and what goes on in the buildings, and it's informational for the police, because the kids are more likely to approach them and ask questions if the priest they know and love is standing right beside the cop."

In a community that experiences a high crime rate and where many live in poverty, it is important that the police and clergy be seen as friendly and approachable. "There really isn't a community centre to go to for after-school activity," says Ms. Childs, whose church runs Kids' Club, a March Break and summer program for the children of Weston. "There is a lot of drugs, gangs and prostitution. A lot of the



## READY TO ROLL

Archbishop Colin Johnson blesses motorcycles and their riders during a special service at St. John, East Orangeville, on May 30. The church is celebrating its 175th year.

PHOTO BY MICHAEL HUDSON

kids get into petty mischief. We want them to feel that they have safe people to go to when they are in need and that the police and the pastors are safe to call. We want

them to know we are out in the community because we care."

Ms. Childs and Fr. McGourty, along with the police officers, are scheduled to walk once every eight

weeks. "Having done my first walk, I think it's absolutely indispensable as a form of ministry," she says.

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## Diocese fêtes PWRDF

**THE** diocese will celebrate the Primate's World Relief and Development Fund's 50th anniversary on Nov. 23 with a fun-filled evening of food, fellowship, information and entertainment at the Artscape Wychwood Barns, 601 Christie St., Toronto. Proceeds from the evening will support the PWRDF, the Anglican agency for relief, refugees, development and justice. Tickets are \$100 per person and a tax receipt will be issued for the deductible amount. Tickets will be available at [www.faihtworks.ca](http://www.faihtworks.ca) after Oct. 1. Additional information will appear in the October issue of *The Anglican*.

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# Play rooted in church life

Young actors draw on stories of pain, joy in parishes

BY REBECCA WILLIAMS

A priest stands up in the middle of a Sunday service. She begins speaking about all the different tasks that need to be completed that week: a parishioner needs to be talked to because she is upset about the flowers; there needs to be a meeting with the Servers' Guild; a student book study needs to be organized. These are just some of the tasks on her to-do list. She concludes, "I can't be a Christian because there is too much work to be done."

This story of the overworked priest is just one of the testimonials offered in the play *Roots Among the Rocks*, performed on June 20 at St. Ansgar Lutheran Church in Toronto. The play was first performed at General Synod in Halifax, where it received a standing ovation. It stopped in Toronto as part of a cross-country tour.

The play contains the kind of truthfulness that Christian youth wish to hear, but it revolves around church issues that many Christians deal with.

It consists of five acts, ranging from "Sunday Morning" to "Finding Home." It deals with questions like "Who is God?" and "What is the story of the church today?" The play is based on stories the troupe heard from people across Canada – both those who went to church and those who did not – who shared their hurt and happiness.

Although the stories and perspectives in the play can be frank, there is undeniably a sense of hopefulness. A rebellious, motorcycle-loving priest, played by Melissa Glover, tells her tale of being welcomed by her congregation for who

she is. She said, "I can be a Christian because I still make mistakes."

The balance between the weaknesses and strengths of the church is what makes the play so effective. By including many perspectives and speaking of the institutional issues as well as the personal journeys, the play has at least one story everyone can relate to.

"There is always a fear of being misunderstood," said Jenny Salisbury, director of *Roots Among the Rocks*. "There are opinions in this play, but we made sure those opinions were linked to a context, a history and a story."

The name of the play was inspired by a Friedrich Nietzsche quote which says, "For a tree to become strong it must grow tough roots among the rocks." The play builds upon this idea, citing roots as our growth and connections to those around us, and rocks as our foundation and obstacles.

The idea behind *Roots Among the Rocks* began in January, and Ms. Salisbury, along with co-director Peter Reinhardt, began seeking actors from across Canada. By May they had assembled their cast, which consists of Ms. Glover, Karyn Guenther, Magdalena Jennings, Carolyn Pugh and John-Daniel Steele. All the actors are between the ages of 19 to 22 and have acting experience, as well as some kind of faith background.

For five weeks in May, the group lived together in order to write and rehearse the play. "Time was our biggest challenge," said Ms. Salisbury. "You don't have time to hem and haw over ideas."

Out of that living experience, *Roots Among the Rocks* formed into a unique group. "We are not



The cast of *Roots Among the Rocks* perform in Toronto during their cross-country tour. The actors are Melissa Glover, Karyn Guenther, Magdalena Jennings, Carolyn Pugh and John-Daniel Steele. The play debuted at General Synod, where it received a standing ovation.

PHOTO BY MICHAEL HUDSON

only a theatre community, we are a faith community," she said.

Their hard work evolved into a national tour that took place this summer across Canada. Tickets were sold to cover the cost of touring, as well as supporting one of their sponsors, Ask & Imagine, an Anglican and Lutheran leadership development camp for youth.

During their travels, they listened to stories from people at every turn, hoping to form them into a book, along with the script, to be published after the tour.

It is the idea of what Ms. Salisbury calls "an act of pilgrimage" that fuels these stories. "It's each moment, coming from real people," she said.

Rebecca Williams is a journalism student.



## BRIEFLY

### Bishops hit the streets

The bishops will be inviting commuters and pedestrians back to church again this September. The bishops plan to hand out invitations at some GO stations and in downtown Toronto the week before Back to Church Sunday, which is being held across Cana-

da on Sept. 26.

Last year, the bishops met commuters as they poured out of Union Station, handing out more than 2,000 invitations. The event was covered by 20 news outlets.

Details of the bishops' plans will be announced on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), the week before Sept. 26. Anglicans are encouraged to say hello to the bishops if they are in the vicinity.

# Mission Shaped Intro courses in areas filling up

**TEAMS** from parishes have been registering all summer for Mission Shaped Intro, a six-week course that will be held in each episcopal area this fall to help congregations develop a mission-minded mindset in their local context. There is still time to join up.

"Mission Shaped Intro will give you an opportunity to discover what has changed in our culture and how the church is called to respond," says the Rev. Jenny Andison, the Archbishop's Officer for Mission. "It will also help teams from parishes begin to discern where God is working in their neighborhood and how they might join in."

Mission Shaped Intro will also examine what fresh expressions of church are and why they are an important part of building the church of today and tomorrow. "As all parishes in the diocese seek to become shaped by the mission of God and for the mission of God, this course is a fantastic opportunity to begin to think through what this might look like in your local context," says Ms. Andison. Teams from parishes are strongly encouraged to attend with their clergy. The course will be held in the following locations:

**York-Scarborough south:** Tuesday nights, 7 to 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.

**York-Scarborough north:** Tuesday nights, 7:30 to 9:30 p.m., Sept. 28 to Nov. 2 at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Toronto, led by the Rev. Canon Brad Lennon, Deacon Kyn Barker and the Rev. Lesley Barclay.

**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 to 9:30 p.m., Sept. 16 to Oct. 21 at St. Mary, Richmond Hill, led by the Rev. Jason Prisley and the Rev. Dan Graves.

**York-Credit Valley west:** Wednesday nights, 7:30 to 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 course is \$50 for individuals or \$150 for teams of five people or more. Make cheques payable to the Diocese of Toronto in order to reserve your place. For more information, email the Rev. Jenny Andison, Archbishop's Officer for Mission, at [jandison@toronto.anglican.ca](mailto:jandison@toronto.anglican.ca). For registration, call 1-800-668-8932, ext. 225 or 416-363-6021, ext. 225, or email Elizabeth McCaffrey at [emccaffrey@toronto.anglican.ca](mailto:emccaffrey@toronto.anglican.ca).



# Time to play goes a long way



I'm very task oriented. I don't especially like games. I know the value of "getting-to-know-you" activities in quickly building a cohesive team to perform a task. I understand and use "process" to make sure that a group can create the "content" that makes the get-together worthwhile. But I usually find that the "warm-and-fuzzies" are something to get through in order to get to the "real" task at hand.

All the quotation marks around these words betray my own predisposition, don't they? My wife says that I'm a "feeler in training." I often think such activities are embarrassing or boring or a waste of time.

And that's exactly what I thought when I looked at the agenda for General Synod in Halifax in June. What a lot of time wasted on process and relationship-building when we had significant issues to discuss and decide.

I was wrong. The time spent in the first couple of days was extraordinarily fruitful in creating the environment that made this the best General Synod I have ever attended—and I've been to many.

There are about 350 members of General Synod, the senior decision-making body of our church, plus a multitude of presenters, staff and observers. Plenary sessions were held on the floor of a university gym, where members sat at closely placed, circular tables of eight to 10. We were divided into a number of different configurations over the course of synod. Part of the time we were with other delegates from our own dioceses. For daily

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

Bible studies, presentations and some discussions, we met in the same space but at pre-assigned tables (galley groups), where we sat with table-mates from across Canada. For three key periods, four of these groups combined to form a larger listening group (indaba group) that met in separate rooms. Reports of these facilitated indaba groups were synthesized into a common report that was presented to the whole of synod.

It's in the galley and indaba groups that the "get-to-know-you" processes were critical. Let me tell you about one.

When we arrived in our galley group on the second morning, at the centre of each table was a large funnel (like those used to fill mason jars with preserves). A small wire ring was placed over the upturned narrow end. A tennis ball perched on the end of the funnel above the ring. Attached to the ring were eight strings fanning out to the edge of the table.

Here was the assigned task. Each person around the table took a string and together we lifted the ring to balance the ball on top of the ring. We had to carry the ball to a table at least two over and manoeuvre the ball onto the top of the funnel there, then repeat the process to bring it back to our own table's funnel.

The catch? When you got back to your own table, you could complete the exercise and lower the ball onto your funnel only when all the other table groups in the whole of synod were ready to do so at the same time.

At our table, a couple of people immediately took leadership. They determined where we were heading, counted down to coordinate the lift-off and set-down and set the pace. Others were quite willing to accept direction. Still others moved in and out of leadership, taking the initiative to move a chair blocking the way or deciding how to move around a table. Part-way to the table we'd chosen, we realized someone else was already there and we had to divert to the next one. A quick decision was made, conveyed and the task was successfully accomplished, even when the initial plan had to be abandoned.

Our group was highly competitive and quick off the mark. We got to the next table and back before many had made very much progress at all. But then we had to wait! We were initially smug at our prowess but then grew cautious, realizing we'd have to start again if we dropped the ball. Our impatience didn't help. We learned it was tough not to drop the ball just standing there while others got themselves organized. Attentiveness was important as we marked time. That waiting time also gave us an unexpected chance for conversations where we learned new things about each other.

Eventually all the groups, on a common countdown, lowered their tennis balls to balance on the home funnels, and a raucous cheer erupted spontaneously. It turns out that not quite everybody got it right, and some teams had much more difficulty than others, and a few individuals just opted out. Nonetheless, there was an amazing sense of something accomplished together.

We thought we were done. No. We were

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

**Primate:**

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

**In the Diocese of Toronto:**

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

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# Hospitality requires boundaries



"Welcome!" beamed the hostess. "Let me show you your room." After we

dropped off our luggage, she proceeded to show us the house, skilfully weaving

through places we would need to frequent during our stay. As we passed a staircase, she whispered, "This leads to grandpa's quarters and he does not like a lot of noise." The orientation tour ended with, "We would love you to join us for dinner at seven." Throughout the stay, our hosts brought us into the routine of their busy, relaxed, but orderly lives. By the end, we had sampled their menu, helped wash dishes, and observed the zone of silence around grandpa's apartment. We respected the boundaries set down by our hosts and appreciated the freedom within them. They knew what their family was about and we were generously invited in.

On another occasion, our host was generous in another way. After showing us our room, he said with the utmost sincerity, "Make yourselves at home. Just treat this as your own home." Without further ado he left us alone. In spite of his undoubted sincerity, it was a more difficult stay. In truth, this was not our home. I didn't feel comfortable enough to raid the refrigerator, and we did not wander around the house for fear of embarrassing someone too casually dressed—they had teenage daughters! As a result, we kept mostly to our room and came out for dinner only when expressly invited.

These are caricatures of fictional stays to set the stage for a discussion about hospitality. Churches in the Diocese of Toronto are looking outward—finally! We are learning to welcome strangers and even to invite friends back to church. However, from time to time hospitality

## BISHOP'S OPINION

BY BISHOP PATRICK YU

and welcoming seem to justify some rather strange behaviour. Some examples of this are free offerings of the sacraments of baptism, wedding and communion, which seem to imply a repudiation of the age-old understanding of baptism as the initiation into the body of Christ and Christian discipleship. In the name of hospitality, the differentiation between disciple and enquirer, host and guest are blurred or even openly repudiated. This is not a debate about specific new practices such as the open table, even though I feel strongly about them. Rather, it is about an understanding of hospitality which is often invoked to justify the setting aside of this, that, and other Christian practices. To put it bluntly, does radical hospitality necessarily entail the elimination of the distinction between members and visitors, the baptised and the enquirer?

My answer is a qualified "no"—qualified, because some distinctions are trivial, selfish, or downright mean. Still too often we treat visitors no better than nuisances interrupting our private devotion. Stories of young parents receiving a dirty look simply because their children stir or a bishop's wife being asked to move because "you are in my pew" are still too frequent for us to be complacent. We have a long way to go to keep guests in mind in our planning and to make welcome a priority. So, yes to hospitality, but no to conveying the impression that there is no depth to our practice (I have the sacraments in mind) and that it does not require learning and time to truly appreciate, or does not have serious implications about our entire life. I am not much disturbed by the occasional error on the side of generosity, but I question deliberate practices which

blot out distinction in the name of welcome. It was not hospitable when my second host failed to distinguish between host and guest. By contrast, the hostess in the first instance made me welcome when she knew how her family functioned and was sensitive to the habits and sensibilities of other members. Above all, she understood that I wanted to be a good house guest and gave me the information to be one. To know and respect oneself requires some boundaries. It is neither selfish to draw them nor is it rude to communicate them. In fact, you have to know and love yourself before you can give yourself, and you have to be truly at home to extend hospitality. Radical hospitality is rooted hospitality—rooted in our own identity with its rich fabric of meaning, out of which comes generous sharing. But do we know and respect our own spiritual home?

Visitors and guests will feel welcome if there are clear instructions about all aspects of the church in written or oral form. Even better, encourage and challenge members to notice and help visitors. They will want to respect our practice and boundaries if we take the time to make them clear. The most common way in this diocese is to issue an invitation: "All baptized persons are invited to receive communion. If you do not receive communion, you are invited to come forward to receive a blessing. Fold your arms . . ."

Occasionally there are unreasonable guests or those who act out of ignorance. There is disruptive behaviour from children of all ages and people demanding a sacrament for . . . well, to do with it other than intended. Do not feel guilty to politely say no. In fact, radical hospitality requires that you make a good home for family and guests alike. Christian hospitality in church is to accompany people in the delightful journey from welcomed guests to members of God's household.

# Feeling isolated? Try church

BY AMIT PARASAR

The hampered physical and emotional development of abandoned or abusively isolated children demonstrates the innate human need for social interaction. Studies have shown that social isolation can lead to ailments such as anxiety, panic attacks, eating disorders and substance abuse.

A problem similar to social isolation is emotional isolation. Emotional isolation occurs when an individual either has no one to confide in or feels that way despite the availability of a social network. Emotional isolation has also been observed to foster adverse health effects such as depression and physical exhaustion.

There's limited understanding as to how and why isolation is a health risk. One possible scientific explanation is that humans have evolved over millennia as social animals. The Bible provides a spiritual explanation for the social nature of human beings. In Genesis 2, God creates Adam and Eve to keep each other company. Scripture reveals that God designed us for life together.

A social scientist would argue that the church is a religious expression of the social nature of human beings. A theologian would say that God has ordained the church to sup-

port the social human nature that He created. This scholarly debate over the existence and purpose of the church is a separate issue from the value of the church.

The church is often criticized for the points in history when its power was misused, even though it has more often been the source of good works and cooperation in desperate times. No one can deny that the Christian church has a proven track record of feeding the hungry, clothing the naked, caring for the sick and otherwise helping those in need.

Furthermore, the church provides an opportunity for fellowship with other believers to strengthen and reaffirm faith. But if natural and sociological reasons aren't enough to demonstrate the importance of going to church, perhaps a spiritual reason is. Jesus promised that "Where two or three come together in my name, there am I with them" (Matthew 18:20).

Some people claim that they can have a personal faith in God without the church. Personal faith means a personal, individual relationship with God, but it can't replace the church nor can it diminish the importance of attending church. Just like human beings, faith can't thrive in isolation.

Church life serves to support and nurture faith with a social community. Those who

think that personal faith is enough are missing the whole point of church and its direct relevance to personal faith. Just as social interaction is necessary for children to develop and thrive, the church is equally necessary for the healthy development and growth of faith.

Social and emotional isolation are probably more common problems than people realize. Sometimes we feel isolated because we aren't comfortable sharing our personal struggles with others. Sometimes our social network has become riddled with unhealthy relationships. People lose friends over years and, before they know it, don't have any left. Sometimes people feel there's something missing in their lives, but don't know what it is.

Oftentimes, faith is what people are missing. I've witnessed people wallowing in the depths of despair find peace and sanctuary in the church. Inviting someone to church might save them from secret inner turmoil that they haven't been able to share with anyone because they're socially or emotionally isolated.

The church can heal isolation with a loving and welcoming community to get involved in. A surprising number of people unknowingly yearn for faith, but haven't found it yet. Together, we can help them end their search this Back to Church Sunday.

## EDITOR'S CORNER

BY STUART MANN

# Slow down and dream

Publishing a church newspaper is like pulling a dog sled. You put on the harness every weekday and pull like crazy.

Like my canine colleagues, I enjoy the work immensely. It's an adventure, and looking back at the mileage you've made is very satisfying.

The trouble comes when the journey is over and you take off the straps. Like a sled dog without a purpose, you tend to go in circles.

That's what happened to me a while ago. I wrapped up the final paper of the season and suddenly had nothing to do. There were lots of little tasks, of course, but nothing really pressing. My calendar for the rest of the week was blank.

My first reaction was to get busy. I tackled all the jobs I had been putting off for weeks. But I couldn't finish any of them. I went from one to another like a shopper in the produce section who can't decide whether to buy oranges or bananas or kiwi fruit or pears. It was very frustrating.

Finally I just sat back and did nothing. I stared out the window, feeling a little guilty that I wasn't doing anything.

Then I realized that's exactly what I should be doing: nothing. God wanted me to sit still for a while, to listen and to dream.

So that's what I did. For the remainder of the week (two days), I basically just looked at the blue sky and emptied my mind of clutter. I asked just one question: "God, what do you want me to do for you?"

At the beginning of the second day, an idea formed in my brain. It was something I had never thought of before. I wasn't "qualified" to make it happen. But the more I pondered it, the more it began to take shape. It wasn't a bad idea at all, I thought. It might just work. And I felt pretty sure that it would be pleasing to God.

Since then, the idea has started to turn into reality. I don't know how it will turn out. But I know one thing: it never would have happened if I hadn't taken some time out of my busy life to be still, to listen, to dream and to ask that question, "God, what do you want me to do for you?"

# Dance because we live

*The Rev. Riscylla Shaw, the incumbent of Christ Church, Bolton, was in Winnipeg June 15-17 to attend a public meeting of the Truth and Reconciliation Commission on Residential Schools, a government initiative supported by the Anglican, Presbyterian, United and Roman Catholic churches.*

I have been to Winnipeg, and my heart is moved. In my family there is a story of our connection to this land. My great-great grandfather, Peter Fiddler, an English surveyor and map maker who worked for the Hudson's Bay Company, married a Cree woman named Mary. We carry their genes in our blood and feel the heartbeat of the land. We are of mixed blood, called Métis. As a result, my grandfather and his sister were sent to a residential school during the First World War.

I am a parish priest in the Diocese of Toronto and the mother of two young children. It is part of my calling to listen to, look at and

reach into the darkness of the human heart and to shine the light of love as best as possible into that darkness. Working with the Anglican Church as an ambassador for the Truth and Reconciliation Commission is a personal journey for me that raises more issues than it solves. It is one of the most important priorities for me in my current ministry.

I went to Winnipeg to listen. I witnessed a momentous gathering of our nation's human family: people who followed their hearts and came to heal; people who came to be heard and to witness; people who came to speak of anger, pain and betrayal. Meeting alongside the Red and Assiniboine rivers, there was a constant wind blowing through our gathering. I perceived it to be a beautiful invocation and blessing of the Holy Spirit, a tangible presence of love that changed the land itself. We came in good faith to work together.

At the opening ceremonies, the drumbeats of the north, east, south and west imitated

our heartbeats. They reminded us to be strong, to listen to each other, to be open to that which is unfamiliar, to learn from the brutality and hard-heartedness of the past, to dance because we live. The paths of trust and shared humanity opened for both friends and strangers. Through the wounds of rejection, alienation, stigmatization and abuse, we heard testimonies that the message of Jesus' forgiveness and the unqualified gift of love had lit on fire broken hearts.

One measure of hope was the spirit of resilience which pervaded the gathering. I heard and saw an intense desire to reconcile differences, deal with the pain and isolation that colonization caused, and begin the slow work of regenerating, rebuilding and reconstructing generations of shattered social structures. In this reconciliation process, we have the capacity to heal our hearts, deepen our souls, and change human consciousness.

# Games were key experiences

Continued from Page 4

asked as table groups to reflect on the experience and then choose some words or phrases that would describe it to the rest of synod. Our table came up with an elegant analysis of what we'd done and how we'd done it and then honed it down into a short, well nuanced paragraph.

Then we learned our next task. On the table were elastics and a pen. We had to figure out a way of attaching the pen to the wire ring, take the strings up again and collectively write our response on a piece of paper. We discovered that one of our table mates was an engineer—a new discovery of a needed gift! But we also realized that our paragraph-long response was not going to work. We immediately changed plans and simplified. Then we revised our thinking yet again as we discovered that we could achieve the same task more easily if we held the strings and the attached pen and moved the paper instead!

The purpose of the exercise was, of course, team-building. But it was also more strategic. We were rehearsing skills that we would need later that week as we dealt with much more complex and controversial issues facing the church in this synod. How would we share leadership, negotiate a way forward with a few people we were increasingly getting to know, pace ourselves so that as many as possible could join in to celebrate a task accomplished, alter plans to meet the exigencies of the current situation, simplify when something more rigorously accurate was just too complicated to do with the tools available?

It was an exercise in cooperation—in the first instance, individuals with ideas and skills working with a small group they'd met before on a common task, but then, more complexly, small groups cooperating across a larger spectrum to attain a common goal with people they didn't know.

It's a microcosm of the church. As individuals, we have a certain way of thinking, feel-

ing and acting. In small groups, uniting around a common task, we have to negotiate how we accomplish it. But we also have to do that within a larger context where we have to wait patiently or alter our planned course or struggle to catch up with others who are there for the same purpose but with different approaches and to whom we are only formally and remotely connected.

It was a key experience that informed us when we later heard the reports about what has been happening across the church on sexuality issues over the last three years, discussed in indaba sessions our own responses to what we understand God is calling us to do, and distilled the growing consensus by naming what we are able to say (and not say) as a church engaged in God's mission today. It was a remarkable, Spirit-filled moment! I will write more about this elsewhere. It turns out that both process and content are critically important.

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# Youth explore quest for truth

## Outreach conference next month

BY CHRISTIAN HARVEY AND  
MURRAY MACADAM

**INJUSTICE** is all around us: people live in poverty around the world and in our own backyard. It seems as if everything we buy is made at someone else's expense. Where is truth found? Often, it's in the most unlikely places.

Young Anglicans will explore that quest for truth at this year's Outreach Networking Conference youth program, taking place Oct. 16. They'll listen to hip hop and read children's stories, hear from each other, and connect their reflections to the parable of the talents. The youth will then learn about practical ways of responding to such issues as poverty, environmental destruction and corporate responsibility.

Meanwhile, the regular conference program will be highlighted by a keynote address by Ched Myers, a gifted author, theologian and justice advocate. Re-reading the Bible in light of concrete struggles against violence and oppression is a key focus for Mr. Myers.

"I believe that the Judeo-Christian sacred story is the older, deeper and wiser tradition that has the power to transform our lives and our history – but only if



### STREET LEVEL

**Andrea Jarmai, a divinity student at Trinity College, Toronto, reads prayers at a prayer vigil in downtown Toronto during the G20 summit on June 27. Sitting beside Ms. Jarmai is the Rev. Andrea Budgey, chaplain of Trinity College, and Maggie Helwig, a fellow divinity student. The group, made up of Christians, Muslims and Buddhists, said prayers for peace and justice, specifically for instances of oppression in the G20 countries. 'We did it in the spirit of hope rather than anger,' said Ms. Helwig afterwards. The group stayed at the spot for several hours, praying and talking to those around them.**

PHOTO MICHAEL HUDSON

we can overcome its domestication under the dominant culture," says Mr. Myers.

To learn more about his work, see the video posted at [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac) or visit [www.chedmyers.org](http://www.chedmyers.org).

Workshops about environmental care, advocacy coalitions, the Fresh Expressions movement, an-

ti-poverty campaigns, and outreach to new communities will also be offered at the conference. Workshop presenters include Rob Shearer, Ruth Schembri, the Rev. Ted McCollum, the Rev. Simon Bell, Julie Graham and Paul Hansen. A panel will outline outreach and advocacy success stories from parishes across the diocese.

All Anglicans are welcome to attend the conference. Why not bring a group from your parish? The \$20 conference fee (\$10 for students and the unemployed) includes lunch. The conference takes place at Holy Trinity School, 11300 Bayview Ave., Richmond Hill, on Oct. 16 from 8:30 a.m. to 3 p.m.

For details, visit [www.toronto.anglican.ca/outreachconference](http://www.toronto.anglican.ca/outreachconference)

or contact Social Justice and Advocacy consultant Murray MacAdam by phone at 1-800-668-8932, ext. 240 or 416-363-6021, ext. 240 or by email at [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca). If you need a ride, contact Mr. MacAdam. Please register soon, since space is limited.

## BRIEFLY

### Survey asks about fresh expressions

Are you doing something creative to connect with those in your community who are not likely to attend a traditional church service? Are you nurturing a fresh expression of church? Pam Prideaux, a Wycliffe College student who is compiling a list of fresh expressions in the diocese for the Archbishop's Officer for Mission, would like to hear from you. Email the Rev. Jenny Anderson at [jandi-son@toronto.anglican.ca](mailto:jandi-son@toronto.anglican.ca).

### Sunday school teachers invited

Sunday school teachers who are looking for a curriculum for their class are encouraged to attend an introductory workshop on Godly Play. The workshop is being organized by the Centre for Excellence in

Christian Education, and will be held at St. John, York Mills, 19 Don Ridge Dr., Toronto, on Sept. 11, from 9 a.m. to 3:30 p.m. Contact Deacon Catherine Keating at [ckeating@stjohnsyorkmills.com](mailto:ckeating@stjohnsyorkmills.com). The cost is \$25.

### Diocese has Facebook page

The diocese now has an official Facebook page. It's just another way to keep in touch and keep informed about diocesan events, programs, and resources. If you have a Facebook account, visit <http://www.facebook.com/torontoanglican>, log in to your account and click on "Like."

### Ambassadors help with reconciliation

Is your parish interested in learning about residential school issues? Are you wondering how aboriginal and non-aboriginal church members can work together to build "right relation-

ships" with one another? You can now call on a group of specially trained volunteers, the Ambassadors of Reconciliation, to hold a presentation for your church.

During the summer of 2009, a call went out from the diocese for a group of lay volunteers possessing teaching gifts and sensitivity to take part in an ecumenical project related to the residential schools issue. Those selected have completed training and strategic planning sessions and have been confirmed for this ministry.

If your church or group would like to use the services of the Ambassadors of Reconciliation, contact Archdeacon Judith Walton at 705-444-0233 or [revjudy@rogers.com](mailto:revjudy@rogers.com), or, if you are in Trent-Durham, Bob Fenton at 705-738-3768 or [bobanddee@sympatico.ca](mailto:bobanddee@sympatico.ca).

### Diocese changes insurance brokers

The diocese has changed its insurance broker from Aon to Marsh Canada Ltd. The diocese's

insurer, Ecclesiastical Insurance, remains the same. "Business should continue as usual," says Michael Joshua, the diocese's treasurer and director of Finance. "The diocese is working closely

with both brokers, Aon and Marsh, to ensure a smooth transition. All congregations will be receiving correspondence from our new broker in the near future."

## BRIAN McLAREN

*"the guru of the Emerging Church movement"*

**October 31 at 4.30 p.m.,**  
St. James' Cathedral to deliver the "Snell Sermon"

**November 1 at 7.30 p.m.**  
at the Church of the Redeemer for a public meeting

**November 2 at 9.30 a.m.**  
at St. Philip's Etobicoke with clergy of the Diocese

"The Emerging Church movement offers a new model for churches that combines justice and evangelism while blurring the old liberal-conservative battle lines" (United Church Observer)



### 30TH ANNIVERSARY

Anglicans take to the streets of downtown Toronto on July 4 for the 30th annual Pride Parade. The group walked and rode on a double-decker bus. The parade drew more than a million people as it wound its way through the heart of the city under sunny skies.

PHOTO BY MICHAEL HUDSON

## Leader in appreciative inquiry coming to diocese

BY STUART MANN

**AN** internationally recognized leader in the use of appreciative inquiry in church-related settings is coming to the diocese in the fall.

The Rev. Dr. Rob Voyle, an Episcopal priest, executive coach and licensed psychologist, will be leading a two-and-a-half day workshop for clergy Oct. 19-21 at St. John's Convent.

Appreciative inquiry has been embraced by business, public and not-for-profit sectors as a positive alternative to problem solving. A basic understanding of appreciative inquiry is that in every system, no matter how dysfunctional, something works. Instead of focusing on what went wrong and trying to fix it, appreciative inquiry encourages organizations

to put energy into their strengths so as to capture the hopes and dreams of the people and turn those into reality.

"It was completely mind-opening to me," says the Rev. Rylan Montgomery, incumbent of Holy Family, Heart Lake, Brampton, after taking Dr. Voyle's workshops. "I was in a huge funk, and I came out feeling I had something to hold on to. I felt empowered."

In the workshops, participants will learn the power of positive questions, the life-giving impact of positive metaphors and experience their own appreciative process.

Mr. Montgomery says there are two reasons why people should attend the workshops. "Individually, you can do an appreciative inquiry with yourself: 'What am I good at? What drives me? What do I value?

What's the core purpose of my life? What does it mean to be a Christian and to serve God?' You get in touch with all of that. Then corporately, for the diocese and for each parish, you can find out: 'What drives us? What do we do really well?' That can be the substance of our future."

Dr. Voyle says his personal mission is to be "helpful, humorous and healing." He is a storyteller and has a penchant for mischievously confronting listeners with new insights that are both affirming and liberating. "What did Jesus come for: to give us less death or life?" he asks.

To register for Dr. Voyle's appreciative inquiry workshops, email Elizabeth McCaffrey, emccaffrey@toronto.anglican.ca.

## Emerging Church speaker to deliver Snell Sermon

**BRIAN** McLaren, a well-known writer and speaker on Christianity and contemporary culture, will visit Toronto this fall to deliver the Snell Sermon at St. James Cathedral and to meet with clergy and laity of the diocese. The Snell Sermons were started by the late Bishop George Snell, based on his vision of lectures that are theologically rich and take place in the context of worship.

Mr. McLaren has been listed by

*Time* magazine as one of the 25 most influential evangelicals in the United States. He is the founding pastor of Cedar Ridge Community Church in Spencerville, Maryland. Since 2006, he has devoted full-time to writing and speaking. His books include *The Church on the Other Side: Doing Ministry in the Postmodern Matrix*; *A New Kind of Christian*; and *Everything Must Change: Jesus, Global Crises and a Revolution of Hope*.

Mr. McLaren will deliver the Snell Sermon at the 4:30 p.m. even-song at St. James Cathedral on Oct. 31. He will speak at a public gathering at the Church of the Redeemer in Toronto on Nov. 1 at 7:30 p.m., and will conclude his visit on Nov. 2 with an address to the clergy of the diocese at 9:30 a.m. at St. Philip, Etobicoke. For more information, contact the Very Rev. Duncan Abraham at 416-444-2779.

## Justice Camp breaks down barriers

Group visits housing projects

BY MURRAY MACADAM

**IT** just couldn't be true, or so I thought, when I first heard the public housing tenant say that rain had been leaking into his apartment for 12 years. "Every time it rains, I get flooded," he said angrily. "They (management) have done nothing about it."

Yet it was true. The sad news came during a tour of the Dan Harrison housing complex, next door to All Saints church in downtown Toronto. I was there with seven other Anglicans from across Canada. We were taking part in an "immersion group" on housing issues at Anglican Justice Camp.

The camp drew 80 participants from across Canada, including youth, aboriginal people, the bishops of Niagara and Cuba, and many others. By spending three days in hands-on learning and action, Justice Camp became a transformational experience, galvanizing participants to go back home with renewed faith and energy for tackling local issues.

Our housing group saw both the challenges and blessings in the non-profit housing world. Yes, we saw the huge challenges faced by tenants in the Dan Harrison complex around poor building maintenance, drug dealing and violence. But we also met tenants in the complex, such as Daniel and John, who were proud of their home. I got a fresh appreciation for the work on All Saints church. "All Saints is helping this neighbourhood," said John. The church's outreach worker, John Stephenson, works with about 40 tenants in the complex, many of whom are isolated.

What public housing can be, with adequate public and community support, was on full display as we toured the rejuvenated Regent Park public housing project in central Toronto. Home to 170,000 people, Regent Park is being redeveloped from a rundown public housing ghetto into an at-

tractive, mixed-income community, with many services for tenants. Our guide at Regent Park, Phil Nazar from the Christian Resource Centre (CRC), explained that the redevelopment process has been difficult because tenants have had to leave their homes for up to two years to allow reconstruction to occur. The CRC hired a chaplain to walk with people through the process. It is also managing 87 units of affordable housing in the new development.

The highlight for most members of our group involved learning how an inner-city parish — All Saints, Hamilton — decided to tear down its building and replace it with a new building to include low-cost condos and worship space. Faced with high heating bills and the need to spend millions on repairs, members of this strongly social justice-minded parish mulled over their options, with parishioners suggesting their ideas for the parish's future in a "thought box." The congregation ultimately decided in favour of the condo development as a way to meet an urgent social need. By cutting out frills, and with other savings, the condos will be affordable for people earning \$25,000 to \$30,000.

"The congregation wanted to be a prophetic voice in the community," said the Rev. Paula Crippen, incumbent of All Saints. "We are doing something that we're proud of doing."

The project has faced numerous hurdles since being first proposed six years ago and still needs to win final approval from the Ontario Municipal Board.

As the camp wrapped up, no one was the same as when they'd arrived six days earlier. "The heart of Justice Camp involves really and truly breaking down the barriers between 'us' and 'them,' realizing at the end of the day that we are all in this together," notes Karri Munn-Venn from Citizens for Public Justice in Ottawa.



Rebecca Williams listens to a tenant at the Dan Harrison housing complex. PHOTO BY MURRAY MACADAM



## Publication explores Anglican history

St. Thomas, Huron Street, has published a pamphlet entitled *The Life and Times of the Anglican Church in Toronto, 1793-1839*. The publication was written by parishioner Carl Benn and is the second in an occasional series called Tracts for These Times. The pamphlet is available through the church office or at Crux Books, 5 Hoskin Ave., in Toronto. For more information, call the church office at 416-979-2323.

## Breakfast cheers during disaster

The people of St. Mark, Midland, responded quickly when a tornado tore through the town on June 23, destroying trailers at Smith's Camp trailer park and leaving many houses without power. They used posters and a local radio station to invite people to a community breakfast in the parish hall the next morning. About 30 people took them up on the invitation.

"Eight people displaced from Smith's Camp came for a hot breakfast and shared their stories with others about what happened," wrote the incumbent, the Rev. Catherine Barley. "People in the community who were without power also came. Everyone had a story to tell. The scrambled eggs and conversation were the morning's Eucharistic feast. God's presence was palpable. It was a blessing for all of us."

## Community welcomes episcopal visitor

The Community of The Worker Sisters and The Worker Brothers of The Holy Spirit (WSHS) celebrated on May 29, at St. Margaret, New Toronto, as Bishop Philip Poole became their new Anglican bishop visitor for Canada. As bishop visitor, Bishop Poole will receive reports from the community and will provide oversight.

"The Rev. Renate Koke and several members of her church graciously opened their hearts to us," reports Sister Deborah Stewart, WSHS director for Canada. "We shared our faith stories and encouraged one another on our spiritual journeys."

The Worker Sisters and The Worker Brothers of The Holy Spirit is an international covenant community that focuses on living under a Benedictine rule of life and becoming Christ's presence in the world. The Canadian community, founded in 1979, has 17 members. There are also approximately 150 members in the United States and a sister community in Zimbabwe. For further information on the community, go to [www.workersisters.org](http://www.workersisters.org) or [www.workerbrothers.org](http://www.workerbrothers.org).

## Three Cantors sing for St. Mark's

St. Mark, Port Hope, the longest-serving public building in the community, was the beneficiary when St. Mark's Heritage Foundation sponsored a sold-out concert by The Three Cantors at Trinity College School on May 7.

The foundation's mission is the restoration and preservation of St. Mark's church building, which dates from 1822. All proceeds from



## DARING

**Caleb Weller and the Rev. Simon Bell, then assistant curate at Ascension, Port Perry (now priest-in-charge at St. George the Martyr in Toronto), grin as they show off their mohawks, their contribution to the church's "Do a Dare for Africa" campaign to raise money for teacher housing for a school in Buikwe, Uganda. The parish raised more than \$13,000.**

PHOTO BY ANNE WOOLGER-BELL



**Members of St. Mark, Midland, make breakfast for people displaced by the tornado that hit the town on June 23. From left to right: Blake Smith, Don Jones, Jeanne Jones, and Geoff Barley.**



**The Workers Sisters and The Worker Brothers of the Holy Spirit join Bishop Philip Poole and the Rev. Renate Koke (fifth from right), at a celebration on May 29.**

the performance were used to support this goal. In addition, part of the artists' performance fee was donated to the Primate's World Relief and Development Fund.

## Group sends message to G8

On May 6, the Neighbourhood Interfaith Group held its 24th Annual Interfaith Dinner at Temple Sinai in Toronto, attended by Christian, Jewish and Muslim faith leaders. The group also reached out in a more significant way. "Because our dinner coincided with the 2010 World Religions Summit, we had an opportunity to send a message to the G8 leaders," says Bryan Beauchamp, a member of Grace Church on-the-Hill and chair of the Neighbourhood Interfaith Group. "We urged the Hon. Bob Rae, MP for Toronto-Centre and the other political leaders, to do something tangible for peace, justice and the global environment."



**Parishioners of St. Mark, Port Hope, smile for the camera with The Three Cantors and Bishop Linda Nicholls. From left to right: Peter Kedwell, churchwarden; the Rev. Bill Cliff; the Rev. David Pickett; the Rev. Margaret Tandy, incumbent; the Rev. Peter Wall; accompanist Angus Sinclair; Bishop Linda Nicholls; and Patricia Eberle, churchwarden.**





## GOLD STANDARD

Bishop Patrick Yu is presented with a new stole and mitre by churchwarden Penny Laity, left, and the Rev. Dr. John Stephenson at St. Timothy, Agincourt, on May 30. The material was made in Damascus of 24-carat gold thread. It was purchased by Dr. Stephenson in Jerusalem. The stole and mitre were created by parishioners Peggy Perkins and Devi Abrahams.

PHOTO BY MICHAEL HUDSON



## HAPPY BIRTHDAY

Pearl Graham, a long-time member of the Church of the Advent in Toronto, blows out the candles at a celebration of her 100th birthday on June 20. (Her actual birthday was June 19.) The luncheon followed the morning service and was attended by family and friends.



## MOMENT TO REFLECT

First Nations singer and healer Brenda MacIntyre drums at St. Philip, Etobicoke's Aboriginal Day Run & Walk at Etienne Brule Park in the Humber River Valley, Toronto, on June 19. The event included a 4 km walk and run, prayer and refreshments.

PHOTO BY MICHAEL HUDSON



## ANNIVERSARY

The Rev. Canon Bradley Lennon (right), incumbent of St. Matthew the Apostle, Oriole, cuts the cake at a celebration on May 30 marking his 30 years in ordained ministry.

## GO, TEAM

The people of St. Mark, Midland, host a barbecue for the Indonesian team participating in Atlantic Challenge, an international contest of seamanship that took place in Midland July 24-31. The visitors received accommodations in the church's basement during the contest. "We all had a terrific time," said the Rev. Catherine Barley, the incumbent. "We have forged a new relationship with a fantastic group of students."

PHOTO BY DOUGLAS GLYNN





# Conference builds up volunteers

Parish teams can take home strategies that work

BY CAROLYN PURDEN

**SHARON** Jones, chair of lay volunteer ministry at St. Thomas, Brooklin, uses a neat formula to sum up the importance of volunteers to the church: "In order to increase members of our congregations, we need to provide program-

ming, and in order to provide programming, we need volunteers, and if we have the volunteers, we need to provide them with all the tools to do their ministries."

The upcoming Energizing Volunteers conference, she adds, ties all of that "into a nice tidy bow."

At the conference, to be held Oct. 1-2 at St. Timothy, Agincourt, parish teams made up of the incumbent and up to four lay people will develop a strategy to manage volunteers and grow more vibrant volunteer ministries.

Heather Steeves, the diocese's consultant for Congregational Development and Volunteer Management, says the conference is built around the acronym PROSE, which describes the volunteer management cycle: Planning, Recruitment, Orientation, Supporting and Evaluation. To that, Ms. Steeves adds another letter, "R" for Recognition. When conference participants leave, she says, they'll know how to maximize their volunteer ministry.

In 2007, St. Thomas' faced a lot of challenges. A large building program meant that many people were involved in fundraising and building. It had been a church where the minister did a lot, but it now needed to expand its volunteer capacity to serve a congregation that would grow to fill the new space. Volunteer burnout was a real danger.

"We knew we needed something but we didn't know what to do," recalls Ms. Jones. The conference helped her team focus on what the parish was good at and what it needed to work on, and team members went home with a plan and the tools they needed to implement it.

Ms. Jones was able to strengthen the church's volunteer programs and attract more volunteers, even when so much energy was going into the building program. The conference also made her more aware of the large numbers of volunteers a parish needs and the diversity of their roles. At a recent event to recognize volunteers in children's and youth ministry, at least 35 people turned up. Some, such as the teachers, were visible, but others worked behind the scenes, preparing crafts or cooking.

Ms. Steeves says one of the strengths of the conference is that it allows people to hear other people's stories and to share their wisdom.

For more information and to register for the conference, visit [www.toronto.anglican.ca/volunteers](http://www.toronto.anglican.ca/volunteers) or contact Elizabeth McCaffrey at [emccaffrey@toronto.anglican.ca](mailto:emccaffrey@toronto.anglican.ca), 416-363-6021, ext. 225, or 1-800-668-8932, ext. 225.



## DIG IN

**Linetta, left, and Georgia join members of St. David, Lawrence Avenue, Toronto, as they plant the Good Soil Community Garden at the church on May 22. The garden and its produce will be shared with neighbours as a gesture of outreach to the community.**

PHOTO BY MICHAEL HUDSON

## Trees track hours

**LIANNE** Landry is the people's warden at St. Thomas, Millbrook. She attended the Energizing Volunteers conference last year. She manages people at her workplace but was looking for a way to transfer that knowledge to managing volunteers.

"One of the things we're not good at is counting volunteer hours and seeing what people are doing," she says. The parish had been talking about writing a narrative budget, and she saw immediately how the two could fit together.

Her team decided to count volunteer hours by setting up a volunteer tree. People were asked to write their names, type of volunteer work and the number of hours they spent at it on leaves that were attached to the tree. Further, they were asked to choose different coloured leaves for the volunteer work they did in the church and in the community.

When the parish put its budget together early this year, that data was extrapolated to the end of the year for a narrative budget.

Now, the parish has separate trees, one for parish work and one for community work, and it has brought some interesting information to light. For example, says Ms. Landry, she learned that an 80-year-old parishioner had, within the first six weeks, accumulated the largest number of hours. How? By knitting baby clothes for the hospital.

"The trees have helped us understand how much we do in the church and how many hours it takes to keep the church and its programs going," she adds.

This is just one of the creative ideas shared at the Energizing Volunteers conference last year about how to recognize volunteer ministry. It is a low-cost, informative way to honour people and ministries.

# Good parish communications can make a big difference

BY MARILYN KLUYSKENS

**IN** today's information-driven world, where everything you want to know is only a few clicks away on Google, communication is more important than ever. Effective parish communication may represent the difference between a congregation that is dwindling and one that is flourishing and growing.

Do you want to plant the seeds for a strong and ever-expanding community? Think about how you are getting your message across. At its core, communication is as simple as a message being sent, received and understood. And that is exactly what makes it challenging. Here are 10 tips for developing effective communication strategies:

- 1) Your church image becomes your identity. This so-called branding is a combination of your style, design, name, logo, and language that will set you apart. People get to know you by your branding and need to see you at least seven times before they consider visiting your church. Make sure your branding is congruent with the character of your parish.
- 2) Know your audience. Examine the demographics in your current community and the audience you want to tap into. Think about age, gender, economic status, sexuality, culture and education, and use this information to communicate in ways that will attract this audience.
- 3) People have different learning styles and preferences for taking in and processing information. Being aware of these differences and communicating your message in different

styles will help you connect with everybody. For example, you could use a combination of images, verbal communication, text, and demonstration to get your message across.

- 4) Pick and choose. Explore alternative channels of communication such as newsletters, brochures, signs, handouts, booklets, audio tapes, website, and so on. Evaluate the fit of each instrument for your community. Keep in mind that what you are saying reflects your community. Are you keeping up with the trends?
- 5) When you design something for your church (a brochure, poster, or a sign), use proper typography. Fonts should always support your message. Try to limit experimenting with creative fonts such as Comic Sans, as they will distract the reader from your message. Have logos, styles, fonts and other resources available so other groups in your church can follow your church branding.
- 6) Send out regular email newsletters to stay in touch with church visitors and your extended network of friends. Keep it brief and start with an attractive message and subject line. The average user spends only 51 seconds reading email newsletters, so it is quality, not quantity, that counts.
- 7) Make a habit of taking photos at events. Photos that show action, caring, and people having fun will attract people. Make sure to zoom in and have a clear subject. Does this photo make me wish I was there? Use photos to enrich your communications.

8) It's 2010. Everybody will check your website, either to learn something about you before their first visit to your church, or to validate the information they received in church. Canada is one of the countries with the most Internet users. Almost 90 per cent of the population has access to the Internet and this number will only go up. Keep your website up to date; it shows that you are an active parish!

9) Really listen to your audience. Take the time to talk to people to find out what they want. Talk to your existing congregation but also to your potential congregation. What do they need from you? Try something new and follow change in your communication.

10) Make someone responsible for communication. This could be a churchwarden or a congregation member, or even a team. Organize regular meetings and formulate goals to improve your communications step by step. This will help you ensure that communication is getting the attention it deserves.

*Marilyn Kluyskens is the deputy people's warden at St. John, West Toronto, and is responsible for communications at St. John's. She led a workshop on effective parish communications at the York-Simcoe area ministry day.*



# One step at a time

## Priest goes on retreat at Canterbury Cathedral

BY THE REV. W. TAY MOSS

A photograph tells you everything you need to know about Canterbury Cathedral: it's a black and white photo of the stone steps near what was once Thomas Becket's shrine. The steps have been worn down by literally millions of footsteps by visitors of every description: bored French teenagers on a school trip, sleepy tourists still fighting jet lag, and, of course, pilgrims—thousands and thousands of pilgrims practicing the ancient spirituality of holy travel.

I went on my first pilgrimage to Canterbury when I was still in seminary. My mother and I spent a week working our way along the Pilgrim Trail, stopping at once-famous landmarks that are rarely seen now. There was St. Edith's Well; a sacred grove of Hemlock trees; bridges built in Roman times; and historic churches. When we arrived at Canterbury, road-weary and eager for a pub supper and bed, we checked into the Cathedral Gate Hotel, a hostel for pilgrims since 1438.

"The cathedral opens for visitors at 9 a.m.," we were told. "However, pilgrims should report to the Christ Church Gate at 7:25 for Matins followed by Holy Communion." When my mother and I reported to the designated gate at the designated time (pleased to meet a few other pilgrims), a verger in cassock escorted us to the choir (or "quire") of the mother cathedral of the Anglican Communion. I still remember entering into the

prayerful silence of the choir after we climbed those eternal pilgrim stairs. Papers rustled a little as people marked the place of the morning's psalm in their prayer books. After Morning Prayer, we went down to the very oldest part of the cathedral—the crypt—for Eucharist. The pleasing contrast of the bright choir and the dark, candlelit crypt said something to me at the time about mystery and depth, and I promised myself that I would come back.

This summer I had my chance. A friend was leading a "Benedictine Experience" retreat at the cathedral—a chance to live out Benedictine values in community for a week. Given that I am committed to making at least one substantial retreat a year as part of my Rule of Life, I jumped at the opportunity.

Life on retreat at the cathedral settled into the familiar daily four-fold Benedictine pattern: pray, work, study, rest. Study, for us, included lectures about Benedictine spirituality by the likes of Ester De Waal and Br. Bede Mudge, OHC. Rest included sipping wine or tea in lovely gardens in the shadow of the great building. Work consisted of volunteer duties around the cathedral. I spent several hours dusting Archbishop Chichele's impressive 15th-century tomb; others polished the wood stalls to a fine shine or sorted stock in the book shop.

But the real work of God, according to Benedict's "Little Rule for Beginners," is daily prayer. It formed the heart of my week at Canterbury. Every morning we



Steps worn down by millions of pilgrims, left, inside Canterbury Cathedral.

PHOTOS BY THE REV. W. TAY MOSS



would gather in silence in the great choir until we heard the belltower chimes. Canon Pastor Clare Edwards would welcome "all visitors and pilgrims" and stand to begin the office. Morning Prayer was almost always said from the modern language in the *Common Worship 2000* materials. Evensong was almost always sung by the men and boys choir based on the *Book of Common Prayer* (1662). Between those poles would be Eucharist; the day would end with Compline.

It only took a few days to settle in. Soon we all had our favourite stall and could recognize the regulars. Standing, sitting, and other gestures of worship became more and more automatic and uniform, and this structure opened up new avenues of contemplation rarely available to me when saying the office alone in my church back in Toronto. I felt a bit of the place soak into me, and thought of Jesus teaching the Pharisees about place: "I tell you, if these were silent, the stones would shout

out" (Luke 19:40). And what would they shout out?

The current Dean of Canterbury Cathedral, Robert Willis, told our group that this church just happens to be, in this brief moment of its 1,400 year history, an Anglican cathedral, but that the work of God being done here goes far beyond the mere building, to a story which goes deeper than any narrative of medieval history or English nationalism or denominational loyalty could relate. Hearing the stories of how the German Luftwaffe made bombing runs on the cathedral during the Second World War, it occurred to me that even if they had burned the cathedral to the ground, it would be resurrected with wounds made glorious. It's both all about the building and not about the building; like a one-way mirror, mission as judged in God's economy reveals both the transparency and opaqueness of things. What endures in Benedict's or Augustine's or our time is relationship.

The mission of the cathedral is to "show people Jesus," and they do that with a tradition of hospitality that is deeper and more vibrant than in almost any other place I have ever been. "Every visitor is to be received as Christ," it says in Benedict's Rule. This is the benchmark of the cathedral's hospitality to 1.4 million visitors and pilgrims a year.

One day, I was wandering around the cloister with Br. Bede

when we noticed a large wooden door that said, "Private—Archdeacon's Garden." Br. Bede stooped down and peered through the rusted key hole. As he was gazing through like a character from a Victorian farce, one of the workmen came up behind us. "No need for that! Here, have a proper look 'round." With that he unlocked the door with an impressive, old-fashioned key and swung it open. He invited us to step across the threshold and explained the different ruins and houses we could see. He was genial and warm and obviously enjoyed our interest. He didn't know that we were part of a retreat group. As far as he knew, we were just curious visitors. He wasn't a steward, verger or cleric. He was simply one of the maintenance staff who went out of his way to show two visitors a little something special. As I said to Br. Bede as we walked away, "At Canterbury, curiosity is rewarded." When we told Canon Clare about this experience, she nodded and explained that even the non-Christian staff are ferociously loyal to the place and believe in its mission. She then told us of some of the lives she has seen transformed by the environment.

There is something about time and the weight of grey stone and worship every morning that is utterly revolutionary. It is revolutionary in our era of instant gratification and consumer-driven spirituality, but was also revolutionary when it resulted in the grisly death of Thomas Beckett in 1170 or even when St. Augustine brought a little band of monks here to start a Christian mission to the Anglo-Saxons 1,400 years ago. There may come a time when "Not one stone here will be left on another; every one will be thrown down" (Matthew 24:2), yet it somehow doesn't matter. The worn stone steps are less impressive than the accumulation of intention they represent. God will work here and there as he has always worked. Our joy is to participate in that work, one pilgrim step at a time.

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

# Church of South India parish may join diocese

Continued from Page 1

Bishop Samuel has asked Archbishop Colin Johnson to be his commissary and to act episcopally on his behalf. Archbishop Johnson would delegate these duties to Bishop Poole. Bishop Samuel also asked if Toronto would consider welcoming the CSI parish into the diocese canonically.

For that to happen, both the College of Bishops and Diocesan Council will have to give their approval, says Bishop Poole, but he anticipates that will happen before year-end and hopes he and Archbishop Johnson will then visit Madhya Kerala to formalize the agreement with Bishop Samuel.

"There are a few logistical issues we have to deal with, but I

think this is a positive thing for us," says Bishop Poole. "It's wonderful for the Diocese of Toronto, located in arguably the most multicultural city in the world, to be able to welcome our full communion partners as part of the life of our diocese."

At its June meeting, Diocesan Council gave its permission for the CSI parish to move into the church building and rectory of the former St. Wilfrid, Islington, located at 1315 Kipling Ave., Etobicoke. Council approved a rental arrangement between the diocese and the CSI parish for up to one year. It also approved that up to \$625,000 in funds from the Ministry Allocation Fund be used to complete repairs to the church

building and rectory.

The Rev. Raju Jacobs, the vicar of the CSI parish, says he is "very excited" at the prospect of becoming part of the Diocese of Toronto, and he believes it will open the door to great opportunities for his congregation. They will no longer be an isolated group, he explains, but part of a larger fellowship.

"It will make a difference in the life of the church," he adds. "There will be more opportunities, especially for youngsters. They will be able to get involved in diocesan activities."

Mr. Jacob has a full calendar of events planned for the anniversary year. First, there was an inaugural Silver Jubilee celebration service in May, attended by close

to 400 people, at which Bishop Poole announced the proposed move to canonical status. His words were greeted with enthusiastic applause.

It was an extraordinary event of music, drama, and dance, says Bishop Poole. He was particularly impressed by the acting out of the spread of the Gospel from Jerusalem to India by St. Thomas, and from India to Toronto.

"It was brilliant," he says, adding, "It's probably the most professional event of its kind that I've been to as bishop."

In July, the young people planned to put on a service of music and scripture, and in September, the parish is holding a three-day convention of Bible study for

all people with a CSI background.

Every weekend in late October and throughout November, the parish is embarking on a particularly ambitious program. Following Indian tradition, a group of parishioners will go Christmas carolling, visiting the houses of all 150 parishioners. In return, the householders will give money to be used for charitable work.

Other activities are planned through next spring, culminating in a day-long choral festival on May 14. The parish will be inviting choirs from several CSI parishes in the United States, and is looking for choirs in Toronto to participate as well. The day will end with a closing service.





Bishop Taylor Pryce, left, joins the Rev. Dr. George Sumner, principal of Wycliffe College, at an event at the college.

## Bishop Pryce was innovator

**THE** Rt. Rev. J. Taylor Pryce, retired area bishop of York-Simcoe and suffragan bishop of Toronto, died on Aug. 1 after a brief battle with kidney cancer. He was 74.

Bishop Pryce spent his entire ministry in the diocese. He was the assistant curate at Church of the Ascension, Don Mills, from 1962 to 1965; priest-in-charge of St. Thomas, Brooklin, from 1965 to 1970; incumbent of St. Paul, Lorne Park, from 1970 to 1975; incumbent of Christ Church, Scarborough from 1975 to 1982; and incumbent of St. Leonard, Toronto, from 1982 to 1985. He served the next 15 years as the area bishop of York-Simcoe, retiring in 2000.

### OBITUARY

"I hope and pray that I have, with God's help and the help of others, nudged the church a little towards the establishment of his kingdom here on earth," he said upon retirement.

Archbishop Colin Johnson said Bishop Pryce did do that. "He had a long and faithful ministry and his innovations as an area bishop have been a real and long-lasting gift to the church," he said.

Among Bishop Pryce's many accomplishments was the creation of the York-Simcoe Area Ministry Day. The annual event

drew hundreds of people from across the diocese to learn about everything from improving one's prayer life to putting on a Christmas pageant. The model was so successful that it was copied by other episcopal areas and is still run in three of those areas.

Bishop Pryce pioneered a new way of appointing priests to parishes, reducing the time it took to fill a vacancy. He was also keen on technology when the Internet was in its infancy, urging every bishop to have a cell phone and every parish to install a computer and fax machine.

Bishop Pryce's body lay in state at St. James', Orillia, on Aug. 3 and his funeral took place at St. James Cathedral, Toronto, the following day. He was buried at St. Paul's, Columbus Cemetery, near Brooklin.

He is survived by his wife, Mari, three children and several grandchildren. He was predeceased by a son in 1978.

## Congregation serves up café church

Parishioners invite friends

BY THE REV. GARY VAN DER MEER

**LAST** year's Back to Church Sunday was a really good experience for us at St. John, West Toronto. We talked about the day in advance, and people invited their friends. In all, we had 10 newcomers.

Beforehand, many people described their discomfort with inviting people to church. But afterwards, we heard expressions of relief—it wasn't so scary, after all! Our team of churchwardens then challenged us to do it again so that we would get better at it. They proposed that we do it two or three times a year and call it Community Sunday.

We held our second Community Sunday on June 6. We called it café church, a style of informal worship. Our local Starbucks agreed to provide free coffee for our event. We invited volunteer bakers to take part, and we named them the Muffin Queens. For three weeks leading up to café church, we asked everyone to submit their top three favourite hymns, and we agreed to play only those favourites on the day.

On Saturday, we pushed back the pews and set up small tables. People arrived the next morning to lively music played on an accordion. We began our worship with a selection of favourite hymns. We used our Saturday Messy Church as the format for Sunday school. After the readings, the sermon took the form of table conversation. Afterwards, each group had the task of writing a prayer to be offered as part of the Prayers of the People.

These prayers were profound and quite different from one another, reflecting the quality and wide range of table discussions.

New people came and readily joined the table conversations. Following the prayers, we shared the Eucharist in the same way we do every week. Afterwards, we invited written feedback. "I loved café church. We had a great table conversation," wrote one person. "We should do this again so we get the feel of it," wrote another.

For me, the most significant comment was from a woman visiting St. John's for the first time: "I like this. Do you do this every week?"

Could we do this every week? It would involve more work, but not an impossible amount. And we enjoy experimenting. I think people found it easier to invite a friend to café church because it was different. Our main obstacle, however, is that people in our community actually like what we do every week.

We have learned some things for Back to Church Sunday: if we hope people will make worshipping God with us part of their life, let's show them what we do every Sunday; if we are not comfortable with inviting them, we can practice and get better at it. If you are not comfortable inviting someone to your church, what would you change? Back to Church Sunday challenged us to grow in our capacity to do something different for the sake of others who are not here.

*The Rev. Gary van der Meer is the incumbent of St. John, West Toronto.*

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## PARISH NURSE

Grace Church-on-the-Hill is inviting applications for a part-time Parish Nurse (RN), who will be an active member of our congregation. The Nurse will respond to the intersecting spiritual/psychological/social and physical needs of individual members of our congregation and community. The successful candidate will work with our existing team of Pastoral visitors.

Please send resumes to:

Grace Church-on-the-Hill  
c/o The Rev. Canon Peter Walker  
300 Lonsdale Road, Toronto, ON M4V 1X4

or pwalker@gracechurchonthehill.ca

## Presentations available on New Testament

**THE** Rev. Dr. John Hurd, former professor at Trinity College, offers parishes several presentations on the New Testament. The presentations are intended for lay people and run about two hours. New this fall is a presentation on the earliest New Testament manuscripts—what they look like, how they were found and what their importance is. To arrange a presentation, contact Dr. Hurd at john.hurd@squam.org.

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# Synod approves assessment rate for 2011

## Diocese on target to reduce budget

BY STUART MANN

**THE** diocese's financial synod convened at St. Paul, Bloor Street on June 19. There were 386 clergy and lay members in attendance. Here are the highlights of the meeting:

### Financial forecast for 2010

The diocese's financial plan for 2010 projects a surplus of \$22,292. The 2010 budget is significant because it achieves the projected reduction of \$1 million that was committed by synod in 2007.

Michael Joshua, the diocese's treasurer and director of Finance, said the diocese is on track with its expenditures in 2010 and should meet its targeted budget reductions.

Mr. Joshua said that at the end of the first quarter of 2010, it was determined that the diocese could not take all that was allocated to be used from its investment funds for its operations budget. This was determined after a review of the specific restrictions on the use of those funds. Mr. Joshua proposed to address this by drawing down some of the accumulated income from an unrestricted fund that has not been accessed in recent years. The recommendation was reviewed and approved by the Trusts Committee

and Executive Board and was brought to Diocesan Council in June. Council approved it.

### Assessment rate for 2011

In order to meet the revenue needs of the diocese in 2011, in accordance with the 2010-2011 financial plan that was approved by Synod in the fall of 2009, the assessment rate for parishes in 2011 will be 23.40 per cent, an increase of 0.75 per cent from 2010. Synod approved the assessment rate for 2011.

Synod also received the audited financial statements for 2009, received the audited financial statements for the Consolidated Trust Fund and the Cemetery Fund, and received the financial report for 2009. The firm of Grant Thornton LLP, Chartered Accountants, was appointed to conduct the audit of the diocese's financial statements for 2010, at a fee to be determined by the diocese's Audit Committee.

### Constitution and Canons

#### Canon 14

Synod was informed that Diocesan Council in April discussed the matter of whether or not there ought to be the requirement of a vestry list, as referred to it by synod in November, 2009. Consensus was reached on two points:



## ALL TOGETHER NOW

The Rev. David Mulholland leads a hymn-sing at the Mission to Seafarers annual open house in the Port of Toronto on July 11. The service also celebrated the United Nations Year of the Seafarer and was followed by refreshments. The Mission to Seafarers ministers to seafarers in more than 300 ports around the world. The Toronto clubhouse and chapel is located at Pier 51.

PHOTO BY MICHAEL HUDSON

1. That the practice of preparing and posting vestry lists continue.
2. That a small working group be convened to examine how membership is currently defined and how eligibility is established to vote at vestry meetings.

Persons with interest in serving on a small working group are invited to contact the Secretary of Synod's Office.

### Canon 15

Changes to Canon 15 were substantially adopted at the last synod in November, 2009. There was some discussion and concern around the qualification provisions for church-

wardens set out in sections 1(1)f and 1(1)g with respect to small parishes. Those two sections were suspended until the June 19, 2010 synod, and now come into effect.

In addition, synod approved a motion to permit these qualifications to be varied by Diocesan Council. However, since this was a new motion (made on the floor of synod) and had not been approved by Council, the diocese's constitution states that the motion must return to synod for a second time. Therefore, it was moved and seconded that the following be added as a new section 1(2) to Canon 15 on Churchwardens: "the qualifications set forth in 1(1)f and 1(1)g may be varied

by the Diocesan Council."

### Speakers from General Synod

Ryan Ramsden, a member of Diocesan Council, spoke about his experiences as a youth member of General Synod, which was held in Halifax in June. The Rev. Canon Dawn Davis spoke about the national church's strategic plan, Bishop Linda Nicholls talked about resolutions from General Synod, and Suzanne Lawson, a member of St. Peter, Cobourg, spoke about the future of General Synod. Bishop Patrick Yu expressed his appreciation of the diocese's members of General Synod and also praised Archbishop Colin Johnson for his work at General Synod.

# Social audit shines light on people in poverty

BY MURRAY MACADAM

**WHILE** Canada's economy may be reviving, daily life for people in poverty is as much of a struggle as ever. That message came through loud and clear at a forum in Toronto on June 2 that reported on a "social audit" of poverty in Ontario. Ten Anglicans from the dioceses of Toronto and Niagara were among the 130 participants.

The social audit was sponsored by the Interfaith Social Assistance Reform Coalition. It included 25 community hearing events across Ontario. The hearings were attended by hundreds of people who spoke with low-income people at community centres, emergency meal programs, homeless shelters and other sites to enable them to

share their struggles and discuss ideas for action. Bishop Linda Nicholls and Ted Glover took part in an Oshawa event, while Elin Goulden and Maggie Helwig took part in a social audit in Toronto that included meeting people at the Church of the Redeemer's lunch program.

Many of those at the June 2 forum, held at St. Michael's College, were themselves poor. No matter where they were from in Ontario or whether they were among the working poor or on social assistance, common concerns were voiced: not having enough income for basic needs; increasing reliance on foodbanks and emergency meal programs; and a "resounding cry" for more affordable housing.

Some of the stories told were

truly heartbreaking:

- If the Ontario government eliminates the Special Diet program that provides extra funds for some social assistance recipients, "just shoot me now," said one woman.
- Dental care is a huge issue. "Having teeth is a luxury," said a contractor from Beamsville with three children, working for low wages.
- "Poverty is a full-time job, to navigate the various charities looking for enough food to survive," said another.
- There's a black market for dentures in London, Ont., retrieved from dead people and re-sold by people desperate for extra income.

The Rev. David Pfrimmer, dean of Waterloo Lutheran Seminary, pinpointed how our society has got to the point where it allows so many to live with such hardship, despite our society's wealth. He noted that we've entered a "political ice age" where our common life is unraveling, with little sense of social solidarity. "We've become a national corporation, not a national community," he lamented.

MPPs from all three major parties addressed the gathering. Conservative Toby Barrett discussed a bill his party is advocating that would enable people on disability pensions to keep more of their earnings and build up more assets. Drawing on his own experience growing up in poverty, New Democrat Michael Prue

made an impassioned plea for public recognition that tax revenue is needed to pay for poverty reduction. Liberal Glen Murray called for the elimination of poverty, not just its reduction.

The forum unanimously passed a resolution urging the Ontario government and Legislature to implement substantial increases in social assistance, commit to new affordable housing, make Ontario's minimum wage a "living wage," and take other steps against poverty.

Results from the social audit events are being transformed into a book called *Persistent Poverty: Dispatches from the Margins*, to be published late this fall.

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

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

## Services

**SEP. 12, 26** — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Sept. 12, Kind of Blue - Music of Miles Davis; Sept. 26, A Love Supreme, Music of John Coltrane. Call 416-920-5211 or visit [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**SEP. 26** — St. Peter, Minesing, invites everyone with a past or present connection to the church to a special service at 1:30 p.m., to celebrate the church's 125th anniversary. For more details, contact Sharon at [sharwin@sympatico.ca](mailto:sharwin@sympatico.ca).

**OCT. 3** — Blessing of Animals at St. Nicholas, Birch Cliff, 1512 Kingston Rd., Scarborough, at 3 p.m. on the front lawn. Treats will be provided. For more information, visit [www.stnicholasbirchcliff.com](http://www.stnicholasbirchcliff.com) or call 416-691-0449.

**OCT. 3** — St. Thomas, Balsam Lake, invites all to help celebrate their 125th anniversary at 11 a.m. For further information, contact Sandra Burton at 705-438-3283.

## Fundraisers/Social

**SEP. 11** — Christ Church, Scarborough, will hold a "Black and White Ball" at the parish hall, 155 Markham Rd. Reception at 6 p.m.; dinner at 7 p.m. Dancing to follow. Dress is formal. Tickets \$50 per person. For more information, call the church office at 416-261-4169.

**SEP. 18** — St. Paul, Midhurst, will hold its fifth annual pig roast, from 5:30 to 7:30 p.m. Tickets are \$15 for adults, \$10 for children 6 - 10 years old, and free for kids 5 years and under. A family package is available for \$40. The church is located at 4 Noraline Ave., Midhurst. Call 416-721-9722. A portion of the proceeds will be donated to Habitat for Humanity, Barrie.

**OCT. 30** — The Canadian Friends to West Indian Christians invite all to the Bishop Basil Tonks Dinner at St. Andrew, Scarborough, 2333 Victoria Park Ave., with the Most Rev. John Holder, Archbishop of the Province of the West Indies, as guest speaker. Eucharist at 5 p.m.; dinner at 6:30 p.m. Tickets are \$50. For more information, contact Derek Davidson at 905-731-6740 or Marjorie Fawcett at 416-447-1481.

## Lectures/Conferences

**SEP. 26** — St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, presents the first event in its fall series Forty Minute Forum, Sunday mornings from 10:10 to 10:50 a.m. The speaker will be Meredith

Chilton, a Quebec-based art historian and founding curator of the Gardiner Museum in Toronto. She will speak on the art of dining in early 18th century Europe, from elaborate hand-washing ceremonies to the marvels of sugar sculpture. All events in this series are free, and everyone is welcome. Call 416-483-6664.

**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 FreshWind, 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](mailto:tonyday@sympatico.ca).

## Sales

**SEP. 11** — St. Jude, Wexford, will hold its giant garage sale and community information fair, including a BBQ, music, refreshments and a tour of the historic chapel, on Sep. 11, at 9 a.m. to 2 p.m. The church is located at 10 Howarth Ave., in Scarborough. For more information, call 416-755-5872 or visit [www.stjudewexford.ca](http://www.stjudewexford.ca).

**SEP. 25** — St. Michael & All Angels, 611 St. Clair Ave. West (at the corner of Wychwood & St. Clair), will hold its Annual Church Bazaar, from 10 a.m. to 3 p.m. Lunch, home baked goods, preserves, gifts, jewellery. Call 416-653-3593.

**SEP. 25** — St. Nicholas, Birch Cliff, 1512 Kingston Rd., Scarborough, invites all to its 2nd annual "Great St. Nick's Book Sale," from 9 a.m. to 1 p.m. Romance, mysteries, history, philosophical tomes. For more information, visit [www.stnicholasbirchcliff.com](http://www.stnicholasbirchcliff.com) or call 416-691-0449.

**OCT. 16** — Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual Rummage Sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-3184.

**OCT. 16** — Holy Trinity, Thornhill, 140 Brooke St., will hold its Fall Rummage Sale from 9 a.m. to 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more will be available at great prices. For more information, call 905-889-5931.

**OCT. 16** — Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, will hold a Clothing Sale & Boutique from 10 a.m. to 2 p.m. (easy access from St. Clair West Subway—Heath Street exit). High quality, gently used clothing, including great outerwear and brand names for children, teens, men and women. Very popular boutique & vintage section (adult and children's wear). For more details, call 416-488-7884 or visit [www.gracechurchonthehill.ca](http://www.gracechurchonthehill.ca).

**OCT. 23** — Country Fair at St. Crispin's, 77 Craiglee Dr., Scar-



## SUMMER SWING

The Griffith Hiltz Trio, with guest vocalist Jenni Burke, plays an outdoor jazz set at St. Aidan, Toronto, on July 25, the last day of the Beaches International Jazz Festival.

PHOTO BY MICHAEL HUDSON

borough, from 10 a.m. to 2 p.m. Luncheon, BBQ, door prizes, bake sale, books, country store, silent auction, kids' corner, and much more. Call 416-267-7932 or email [sterispins@bellnet.ca](mailto:sterispins@bellnet.ca).

**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 Lauretide 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. 13** — Christmas Fair at St. Cuthbert's, 1399 Bayview Ave., in 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. Top it all off with a 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. 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 handmade gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 905-889-5931.

## Art/Music/Film

**SEP. 8** — All Saints, Peterborough, will host the Chapel Choir of Selwyn College, from the University of Cambridge, UK, at 7:30 p.m. The church is located at 235 Rubridge St. Tickets are \$15. Call the church office at 705-876-1501.

**OCT. 16** — St. Dunstan of Canterbury invites all to a performance of Isshin Daiko, a Japanese Taiko Drumming Group, at 8 p.m. The church is located at 56 Lawson Rd., Scarborough. Lasagna dinner available at 6:30 p.m. Dinner

and show: adult \$25, student \$20. Show only: adult \$12, student \$8. For more information or to purchase tickets, call 416-283-1844 (Visa accepted).

**OCT. 24** — Christ Church, Scarborough, 155 Markham Rd., will hold an "Evening of Music" featuring the church choir and guest artists at 4:30 p.m. Tickets are \$20. For further information, call the church office at 416-261-4169.

## PRAYER CYCLE

### FOR OCTOBER

1. St. John, East Orangeville
2. St. Luke, Rosemont
3. The Ecclesiastical Province of Ontario
4. St. Paul, Coulson's Hill
5. St. Peter, Churchill
6. Trinity Church, Bradford
7. David Busby Street Centre (FaithWorks)
8. Bishop's Committee on Healing
9. The Dam Youth Drop-in Centre, Mississauga (FaithWorks)
10. The Evangelical Lutheran Church in Canada
11. Communications Department of the Diocese
12. Clergy Programs of the Diocese (Momentum and Fresh Start)
13. The Christian-Jewish Dialogue of Toronto
14. Chaplaincy to the Newmarket Courthouse
15. Administrative Assistants and Parish Secretaries
16. St. Martin, Courtice
17. Durham and Northumberland Deanery
18. St. Anne, Bewdley
19. St. George, (Clarke) Newcastle
20. St. George, Gore's Landing
21. St. George, Grafton
22. St. John, Bowmanville
23. St. John, Harwood
24. Flemingdon Park Ministry (FaithWorks)
25. St. John the Evangelist, Port Hope
26. St. Mark, Port Hope
27. St. Paul, Brighton
28. St. Paul, Perrytown
29. St. Peter, Cobourg
30. St. Saviour, Orono
31. Primate's World Relief and Development Fund (Partner)

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## IN MOTION

### Appointments

- The Rev. Marguerite Rea, Interim Priest-in-Charge, St. Peter, Carlton Street, Toronto, May 1.
- The Rev. Sherman Hesselgrave, Regional Dean, St. James Deanery, May 1.
- The Rev. Elizabeth Morley, Honorary Assistant, St. Margaret, Barrie, May 20.
- The Rev. Joanne Bennett, Interim Priest-in-Charge, Trinity, Bradford, May 22.
- The Rev. Canon John Whittall, Honorary Assistant, St. Mary Magdalene, Toronto, June 1.
- The Rev. Erin Martin, Incumbent, St. Peter, Scarborough, June 1.
- The Rev. Patricia Blythe, Associate Priest, St. George on-the-Hill, Toronto, June 1.
- The Rev. Esther Deng (ELCIC), Associate Priest, St. Elizabeth, Mississauga, June 1.
- The Rev. Jeffrey Donnelly (California), Interim Priest-in-Charge, Church of the Transfiguration, Toronto, July 1.
- The Rev. Christine Watt, Associate Priest, Trinity East (Little Trinity), Toronto, July 1.
- The Rev. James Blackmore, Interim Priest-in-Charge, St. Peter, Oshawa, July 1.
- The Rev. Theodore Hunt, Associate Priest, St. Paul, L'Amoreaux, July 1.
- The Rev. Canon Greg Symmes, Regional Dean of Eglinton Deanery, July 1.
- The Rev. Ted Briffett, Interim Priest-in-Charge, St. Philip-on-the-Hill, Unionville, July 1.
- The Rev. Dawn Leger (Nova Scotia & PEI), Associate Priest

and Youth & Children's Ministry Coordinator, Trinity, Aurora, July 12.

- The Rev. Canon Milton Barry, Honorary Assistant, All Saints, Peterborough, July 14.
- The Rev. David Opheim (British Columbia), Priest-Director, All Saints, Sherbourne Street, Toronto, Aug. 1.
- The Rev. Mary Lewis, Interim Priest-in-Charge, St. Cyprian, Toronto, Aug. 1.
- The Rev. Geoff Sangwine, Incumbent, St. John the Baptist, Norway, Sept. 1.
- The Rev. Simon Bell, Priest-in-Charge, St. George the Martyr, Toronto, Sept. 1.
- The Rev. Bryan Beveridge (Calgary), Incumbent, St. Peter, Cobourg, Sept. 1.
- The Rev. Janet Sidey, Priest-in-Charge, St. Peter, Carlton Street, Toronto, Oct. 1.

### Vacant Incumbencies

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

### First Phase - Parish Selection Committee in Formation

(not yet receiving names):

- St. John, Blackstock
- St. Matthias, Etobicoke
- Holy Trinity, Thornhill
- St. Cyprian
- St. Giles, Barrie
- St. Joseph of Nazareth, Bramalea

### Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- St. Philip on-the-Hill, Unionville (York-Simcoe)
  - Minden-Kinmount

(Trent-Durham)

### Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Peter, Oshawa
- St. Thomas, Brooklin
- St. Monica

### Retirement

- The Rev. James Wilcox has retired. His last Sunday at St. Giles, Barrie, was June 20.
- The Rev. Allan Kirk has retired. His last Sunday at St. Cyprian's was June 27.
- The Rev. Terrance Whitlam has retired. He is not available for pastoral duties.

### Reception

- The Rev. Richard Dentinger, CHRP, had his Holy Orders received by the Anglican Church of Canada at St. Peter, Erindale, on June 13.

### Death

- The Rev. Alexander Robertson died on June 3. His funeral was held on June 8 at St. George, Pickering Village (Ajax).
- The Rev. Canon Fred G. Hall died on July 23. He was born on Sept. 27, 1930, and was ordained deacon in 1955 and made priest in 1956. His appointments included serving as incumbent of St. Hugh and Lincoln; St. Richard of Chichester; Trinity, Aurora; and Christ Church, Brampton. He also served with distinction as Diocesan Canon Pastor. His funeral was held on July 28 at Christ Church, Brampton.

## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Paul gives us some good advice

During September and October, the epistle readings will be from 1 and 2 Timothy. These epistles, together with Titus, form the pastoral epistles. They are the only letters of Paul addressed to an individual rather than to a congregation or community, except Philemon, which is a special letter dealing with the treatment of a slave by his owner. The early church assumed these letters were written by Paul, although some modern scholars suggest otherwise. These scholars maintain that the style, language and content of the pastoral epistles are different from Paul's other letters. Dating these epistles is also problematic in light of what we know about Paul.

May I suggest a possible timetable which allows Paul to be considered as the primary author? We know from the Acts of the Apostles that Paul was arrested in Jerusalem after his third missionary journey, about 57 CE. He spent two years in confinement in Caesarea and then travelled as a prisoner to Rome. After a hazardous trip, he lived in Rome under house arrest, where he spent a further two years. The Acts of the Apostles ends at this point. This would be about 62 CE.

Paul then could have been released from house arrest and had another four or five years of ministry before being executed by the emperor Nero during the Christian persecutions about 67 CE. The second epistle to Timothy suggests he is in prison again. This time it is in a dungeon and not house arrest.

Let us assume Paul was freed after a trial in Rome about 62 CE and made a fourth missionary journey. He took Timothy and Titus with him, leaving Titus in Crete and Timothy in Ephesus to supervise the work of the ministry in those areas.

We have no knowledge of Paul's mission during this period. It wasn't recorded, as were his earlier trips in Acts. Did Paul get as far as Spain? That was his plan according to his Epistle to the Romans. He was planning to set up a mission station in Rome for the westward expansion of the Gospel (Romans 15:24-28). There are suggestions in early Christian literature that Paul did indeed take the Gospel as far as Spain.

Again Paul returned to Rome, was arrested and put to death for his faith. He probably wrote the second epistle to Timothy during this second imprisonment.

Paul had invited Timothy to join the mission team at Lystra during his second missionary journey (Acts 16:1-2). Timothy's mother was Jewish and his father Greek, thus Paul circumcised him so he would be more useful in the mission to the Jewish Christians (Acts 16:3). This seems contrary to Paul's usual stance on the need for circumcision. However, as Timothy was Jewish by virtue of his mother, Paul performed this rite to permit Timothy to exercise his Jewish heritage. Timothy became almost like a son to Paul and is mentioned in several epistles as well as in the Acts of the Apostles.

The pastoral epistles are concerned about dealing with false teaching, the work of ministry, what it means to be a pastor, how to supervise the work of the church and related questions. Paul is attempting to help Timothy and Titus settle into their new responsibilities as they exercise the work of "overseer" (bishop) in their respective church communities.

On Back to Church Sunday (to be held in our diocese on Sept. 26), you will hear 1 Timothy 6:6-19. Paul had been instructing Timothy on the work of administration and worship in the church. He outlined the qualities needed for various church officers, and how to deal with false teachers. In this last chapter, Paul turns his attention to the love of money and his final charge to his "son" in the faith.

Paul writes, "The love of money is the root of all kinds of evil" (1 Timothy 6:10). Note, he is not suggesting that money is evil. It is the pursuit of money at the expense of family, health and our faith that leads to harmful effects.

Paul's final charge to Timothy states that "as a man of God, he is to pursue righteousness, godliness, faith, love, endurance and gentleness" (1 Timothy 6:10). What better direction could we receive for our lives?

During the month of September, take time to read this epistle. It is only six chapters. Think about what Paul is saying to his protégé, Timothy, and what he is saying to you. Paul suggests how you should act as members and leaders in our Christian communities today. As you read Paul's words and meditate on his thoughts and directives, may you enjoy the dialogue.

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

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

# Art contest for teens

communion. For full contest details, see below:

## What to create?

Christmas proclaims the fact that God is with us – our Emmanuel. *Show how God has come into your life and the lives of your friends.*

## Type of artwork

All submissions must be an original piece of visual art. The artwork can be a painting, drawing, sketch, photograph, sculpture, mixed media piece, etc. (Please note: photographs and digital art must be high-resolution files and at least 900 KB in order to reproduce well on newsprint.) Only one entry per person. Artwork can only be returned if it is accompanied by a self-addressed, stamped envelope. Artwork will be judged by a panel that includes Archbishop Johnson, a professional artist, a graphic designer and a youth minister. In addition to the ad in *The Star* and the online gallery, all artwork may be exhibited in other venues for up to one year.

## How to enter

All artwork must have the artist's name, age, address, telephone number and name of church attached to the submission. The artist's name, age and church will be published with his or her artwork. Artwork must be sent to: The Archbishop's Christmas Ad The Anglican Diocese of Toronto 135 Adelaide St. E. Toronto, Ontario, M5C 1L8

(Digital artwork and photos can be sent to [smann@toronto.anglican.ca](mailto:smann@toronto.anglican.ca). Otherwise, all other artwork must be sent to the above address.)

## Deadline

Submissions must be received by noon on Nov. 1, 2010.

## Who can enter

Participants must be between the ages of 13 and 19 and belong to an Anglican or Evangelical Lutheran church in the Ecclesiastical Province of Ontario. The province is made up of the dioceses of Algoma, Huron, Moosonee, Niagara,

Ontario, Ottawa and Toronto. Geographically, it extends from the Great Lakes in the south to the shores of James Bay in the north, and from Martin Falls (Ogoki Post) in western Ontario to Val D'Or in northern Quebec and Cornwall, Ont., in the east. Any teenager who belongs to an Anglican or Evangelical Lutheran church in one of those dioceses or within that geographical area is eligible to enter.

For more information, visit [www.toronto.anglican.ca/christmasad](http://www.toronto.anglican.ca/christmasad).

# FaithWorks to have new envelope supplier

**BEGINNING** in 2012, FaithWorks will be changing its supplier for the blue FaithWorks offertory envelopes. The new supplier, Haber Church Envelopes, offers the same quality at a substantially lower price. In addition to the cost savings, FaithWorks appreciates the fact that Haber uses environmentally friendly chemical-free processing, and also can provide same-day service for special requests. For more information, visit [www.haberchurch.com](http://www.haberchurch.com).

If you have already ordered

your Offertory and FaithWorks envelopes for 2011, you will receive your order as requested. If you have not already ordered your 2011 envelopes and would like to request a quote, call Marcel or Glenn at 416-661-7776 or toll-free at 1-800-343-5192. And, as always, the blue FaithWorks envelopes will be provided to the parish at no cost. For more information, contact Susan McCulloch, FaithWorks Campaign Manager, at 416-363-6021, ext. 244 (1-800-668-8932, ext. 244).



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(Acts 2:46)

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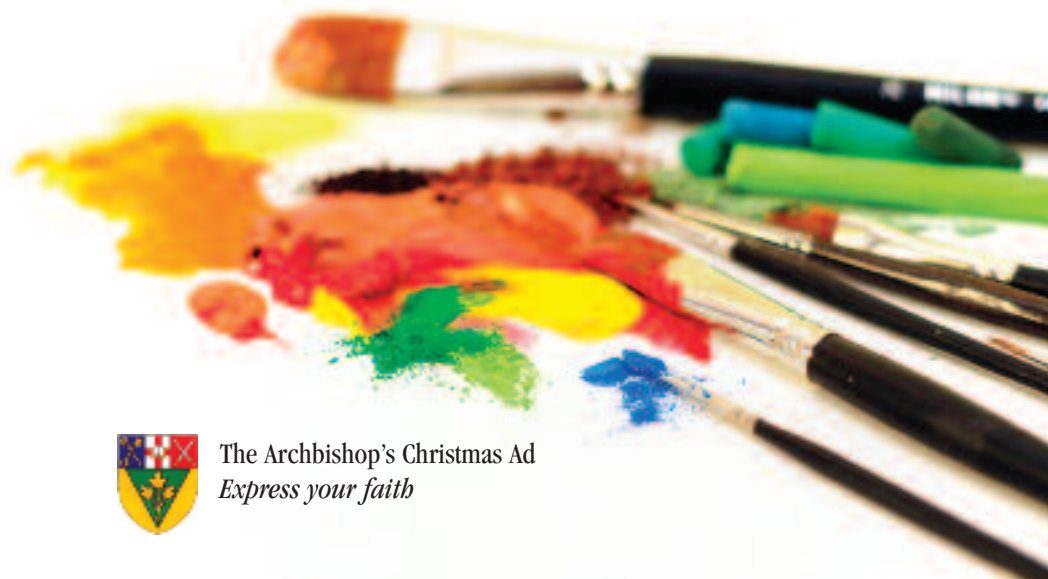
# IS THERE A YOUNG ARTIST IN YOUR CHURCH?

Archbishop Colin R. Johnson, Metropolitan of the Ecclesiastical Province of Ontario, is holding an art contest for all young Anglicans and Lutherans (ages 13-19) who live in the Province. The purpose of the competition is to celebrate the birth of our Lord and Saviour Jesus Christ. The top three entries will be published in a full-page ad in *The Toronto Star* on Dec. 22, 2010. The top 50 entries will be posted online. All participants will receive a letter of thanks and encouragement from the Archbishop.

**The deadline for artwork is Nov. 1, 2010.**

**For full details about how to enter, visit**

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



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