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to help poor

It's all about
making disciples



Young Anglican
asks and imagines

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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DECEMBER, 2008

CHRISTMAS MESSAGE

BY BISHOP PHILIP POOLE

Do you see what I see?

Ever since I was a young boy, I have loved the music of Christmas, especially the carols. The carol, "Do You Hear What I Hear?" was written less than 40 years ago. It is a beloved feature of many Christmas services. It was written by Noel Regney and Gloria Shayne. They wrote the carol in 1962 as a hymn to peace during the Cuban missile crisis, a time when nuclear war seemed imminent. The carol contains many beautiful lyrics, including the line, "Said the night wind to the little lamb, 'Do you see what I see?'"

Christmas centers on the birth of the Christ Child. What do you see when you see the Christ Child?

There are two words in Greek for the word "see" – *blepo*, meaning "I see you," and *harao*, meaning "to see deeply, to have insight." As Christians, we are invited to move from sight to insight during the Christmas season.

The great storyteller, Luke, unfolds the birth of the Christ Child with vivid images. Shepherds were given the shock of their lives on a hillside while being serenaded by angels. The shepherds made their way to the birthplace to see for themselves all that had taken place. They had the insight to tell others what they had seen. Mary and Joseph scrambled to find a manger in a cave in Bethlehem to give birth to their first child. They had the insight to know that He was Emmanuel, God with us. Simeon, an old man faithful to God, was promised that he would see the Messiah. Simeon had the insight to see that he was holding the Messiah in his arms.

Anna was a faithful worshipper in the temple, day and night. She was in the temple the very moment Jesus was presented to Simeon. She had the insight to "return thanks to God; and she



FIRST LIGHT

Tristan Kim lights the Advent candle at St. Jude, Wexford, in Scarborough, while servers Nicolas Castaneda, left, Sweetlin William, right, and young people from the congregation look on.
PHOTO MICHAEL HUDSON

talked about the child to all who were looking for the liberation of Jerusalem."

When you see the Christ Child, what insight do you have? "Said the night wind to the little lamb, 'Do you see what I see?'"

For some 1,700 years, Christians have marked the birthplace of Jesus with a large monument known as the Church of the Nativity. Over the centuries, pilgrims from around the world have visited this religious site in Bethlehem. To enter the church, you walk across Nativity Square, approach the door – which is only about four feet high – bend down in an act of humility and cross the threshold into a magnificent nave. As you make your way to the right of the altar, you find a set of stairs. They lead down to a grotto and a holy spot worn down by centuries of kisses and touches of the devout. "Do you see what I see?"

A short distance away, contained in a cave within the same sacred edifice, is a chapel dedicated to St. Jerome. It was here

that Jerome translated Hebrew and Greek scriptures into Latin, which was the language of the church of that time. Jerome had the insight to know that the stories of scripture needed to be interpreted, and he is given credit for his outstanding biblical commentaries and exegesis. "Do you see what I see?"

Some people have the ability to see things that others miss. The story is told that Michelangelo took a piece of granite that others had rejected and from it chiseled his masterpiece David. "Do you see what I see?"

Christmas has become a time of sights and sounds, of feasts and family, of neighbourhoods decorated with twinkling, coloured lights. It has become a time of concerts of sacred and secular music, and a time of generous charitable giving. It is, of course, a time of special opportunities to worship at the foot of the manger.

As you look at the Christ Child this year, what will you see? Is

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THE BISHOP'S LEVEE 2009

at the Cathedral Church of St. James



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

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Nursery care provided.

2009

FUNDRAISING CAMPAIGN TO START LATER - SEE PAGE 4

FaithWorks receives \$1 million

Largest single gift will create endowment

BY STUART MANN

AN anonymous donor has given \$1 million to create an endowment for FaithWorks, the largest single gift in the appeal's history.

Bishop Colin Johnson said he was surprised and delighted by the donation, which will be used to help the poor and the marginalized at home and abroad.

"On the very morning that I was gloomy about life and the stock markets were crashing through the floor, a donor made a surprise call offering to substantially enlarge the annual gift they make to FaithWorks," says Bishop Johnson. "I continue to be amazed and grateful for the scope of people's generosity, and indeed, their hu-

mility in making such gifts. Without fanfare, this couple has assessed the blessings they have received, including their capacity to create wealth, and recognized the deep needs of people in our community. As an act of thanksgiving to God, they have made this gift to ensure that the needs of those on the margins will not be forgotten. What a witness that makes to God's overflowing generosity to all of us, particularly as many turn fearfully inward in a time of economic turmoil!"

The endowment will generate about \$40,000 a year in income for FaithWorks, but that could increase if more people donate to it, says Peter Misiaszek, the diocese's director of Stewardship De-

velopment. "I hope it will inspire others to give," he said. "What this shows us is that even in times of economic uncertainty, people have the capacity to be generous."

The endowment will make its first pay-out in 2009, he said.

FaithWorks is the outreach ministry of the Diocese of Toronto. Through donations from individuals, parishes, foundations and corporations, FaithWorks funds 17 ministries that help women, children, young people, families in crisis, the homeless, the imprisoned and those living in fear. The ministries help people in the diocese, other parts of Canada, and overseas. Since its inception in 1996, FaithWorks has raised nearly \$15 million.

Mr. Misiaszek said FaithWorks is currently on track to reach its goal of \$1,550,000 in 2008. "Giving from corporations and direct individual gifts to FaithWorks is slightly ahead of last year. It is difficult to assess how well we are doing with the parish side of the appeal as many of those gifts come in during the last quarter of the year."

He is hopeful that FaithWorks will reach its goal, despite the economic downturn. "People from all walks of life have proven to be most generous when times are most challenging," he said.

The target for 2009 has not been set yet, he added.

Churches protest 'adult' TV channel

THE Evangelical Lutheran Church in Canada, with the support of the Anglican Church of Canada, is asking the CRTC to reverse its decision to grant a license to a TV channel dedicated to pornography. The Rev. Susan Johnson, the Lutheran national bishop, has sent the following letter to the CRTC:

"At the recent meeting of the National Church Council of the Evangelical Lutheran Church in Canada (ELCIC), leaders in our church were disappointed and concerned to learn that the CRTC had recently received application to license a TV channel entirely dedicated to pornography. Upon investigation, we have come to understand that the 'Northern Peaks' application for 'Canada's first adult video channel' was approved by the CRTC on 13 May, 2008. The elected leaders of the ELCIC have formally asked me, as national bishop of this church, to write to you regarding this matter.

"We wish to object to the granting of a license to a TV channel dedicated to the broadcast of pornography.

"From the perspective of church, 'Human sexuality is a gift of God for the expression of love and the generation of life. As with every good gift, it is subject to abuses which cause suffering and debasement. In the expression of human sexuality, it is the integrity of our relationships which determines the meaning of our actions (ELCIC Social Statement on Sex, Marriage and Family, 1970).' From our perspective, graphic and 'adult' materials are almost always abuses of God's good gift.

"We also speak, and ask to be heard, from the perspective of society. Emerging from the worlds of fantasy and titillation, pornography simplistically, inaccurately and negatively portrays the roles of women and men in developing sexual relationships. This has a detrimental effect on the young, the sexually immature and the emotionally vulnerable. Inappropriate, harassing and abusive behaviour is portrayed as normal. For society as a whole, this all decreases respect between genders and increases the risk of inappropriate behaviour in homes, workplaces and communities.

"We are aware that the Canadian Association of Broadcasters (CAB) has a Code of Ethics and an Equitable Portrayal Code. Clause 3 of the Code of Ethics indicates broadcasters will demonstrate 'a conscious sensitivity to the problems related to sex-role stereotyping, by refraining from exploitation and by the reflection of the intellectual and emotional equality of both sexes in programming. Clause (4) of the Equitable Portrayal Code recognizes

Continued on Page 3

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Wednesday, December 24

5:30 and 10:30 P.M.

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Anglican wins award

Linen service employs homeless

BY STUART MANN

DION Oxford came to Toronto from Newfoundland 18 years ago to be a rock star. He never made it to the big stage, but he has become a hero of sorts to thousands of Canadians.

Mr. Oxford, an Anglican who runs a homeless shelter in downtown Toronto, has received a prestigious award from the Free the Children Foundation and *Canadian Living* magazine for his work in the field of social justice.

He was given the "Me to We" award in front of a crowd of 8,000 in Toronto on Oct. 17.

A humble man, Mr. Oxford has trouble describing what the award means to him. "I feel weird and sheepish," he says. "It's a bigger deal than I thought. I'm honoured and grateful."

Mr. Oxford was recognized for his work in creating a linen service that provides jobs and life-skills training for unemployed men. Gateway Linens is half-way through its first year and is already running at full capacity. It provides jobs for four men (plus a professional manager), and that number could double by next spring.

"All people need three things: a home, a job and a friend," he says. "If you're missing one of those things, you're merely surviving, not living."

Mr. Oxford has seen the effects of joblessness on people. In order to supplement his income as a struggling rock musician, he worked as a cook at a drop-in centre, serving and working with some of the city's hardest cases. From there he became a street worker for the poor and homeless. It changed his life.

"I realized this was what I wanted to do," he recalls. "I started in the work 18 years ago as a young evangelical to save people. But I quickly learned that it was me who was being saved. And 18



Dion Oxford, right, talks to men at The Gateway, a homeless shelter in downtown Toronto. Photo by Michael Hudson

years later I keep coming back because it is still me who is being saved."

Nine years ago he founded The Gateway: The Hand of God in the Heart of the City, a Salvation Army shelter near the corner of Richmond and Jarvis streets. The shelter has 108 beds and used to spend \$50,000 a year on laundry. "So I thought, 'Why not open an industrial linen service that teaches life skills?'" he recalls. "It could help people on the street reintegrate into the workplace."

The more he thought about it, the more the idea made sense. The other local Salvation Army shelters spent about \$300,000 a year on laundry. If they joined forces and did the laundry themselves, they could save money and give homeless and unemployed people a second chance.

"The people (at his shelter) have all but been declared unemployable, so Gateway Linens is our subversive move to push back," he says. "If the gospel truly is good news, then the gospel to someone who can't find work is a job."

It took seven years and more than a quarter of a million dollars

to get the linen shop started, but he has done it. Four men from his shelter walk to work each day. "They have recaptured their self-esteem and self-worth," he says. "There's a spring in their step."

He says the effort of setting up the shop was worth it. "At the end of the day, we've got something for men who are lost to find hope. Gateway Linens is a glimpse of shalom."

He says the true picture of those who use homeless shelters would shock most people. For example, the average age of those who stay at his shelter is 41, and 60 per cent of them stay there for less than a week. "They've been downsized or their marriage has broken up," he says. "The homeless here and across the country are not the poster child we would think of."

Mr. Oxford, who is a member of the Church of the Resurrection in Toronto, was diagnosed with multiple sclerosis 10 years ago, but it doesn't get him down. "I realize it's a gift," he says. "At a drop-in centre, where everyone has been dealt a bad hand, I fit in."

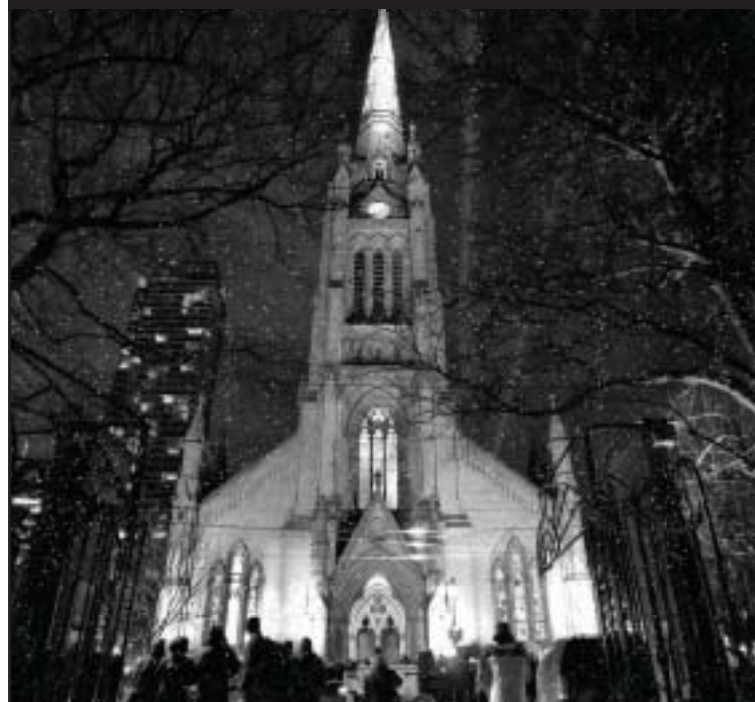
He says the Christian church is one of the few institutions left

that can fight on behalf of the poor. "I'm sure that the church is all we've got left," he says. "It is the only structure that has any capacity to make change. If we as

a church took seriously the commandment to love God and love our neighbour, then places like this wouldn't need to exist."

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Churches against pornography channel

Continued from Page 2

that stereotyping is a form of generalization that is frequently simplistic, belittling, hurtful or prejudicial, while being unreflective of the complexity of the group being stereotyped. Broadcasters shall ensure that their programming contains no unduly negative stereotypical material or comment which is based on matters of race, national or ethnic origin, colour, religion, age, gender, sexual orientation, marital status or physical or mental disability.

"It is difficult to imagine how a channel dedicated entirely to 'adult materials' can possibly claim to be living by a code that is committed to portraying complexity of gender relationships.

"Therefore, we ask the CRTC to:

1. Please consider reversing the decision to grant this license.
2. Please explain how an 'Adult Video Channel' will be effectively monitored so that it is in compliance with the CAB Code of Ethics and the CAB Equitable Portrayal Code.

"We recognize that the CRTC did not receive any intervention with regard to this application. If our letter seems 'ill-timed,' it is only because we were unaware of the application. We look forward to your response regarding this matter."

Anglicans in the diocese are being encouraged to contact their MPs and write to the CRTC, supporting this letter and expressing their concerns. The address is: CRTC, Ottawa, Ont., Canada, K1A 0N2.

Campaign to start later

Launch pushed back due to financial turbulence

BY STUART MANN

DUE to recent financial turbulence, the timing of the diocese's major fundraising campaign is being delayed by about six months.

Bishop Colin Johnson spoke with Diocesan Council members at their meeting on Oct. 23 and there was general support for moving the campaign launch to the fall of 2009.

The campaign was due to begin this fall with a targeted approach to individual donors, followed by a launch with parish participation next spring. The recommended goal was \$65 to \$75 million.

Bishop Johnson said financial turmoil on the world's markets caused him to reconsider the timing of the campaign. He said he was faced with four options: canceling the campaign altogether; going ahead with it as planned; proceeding with it but with a reduced goal; or "taking a pause" until the economy shows some indication of stability.

"No one can predict how long the market turmoil will last, nor whether or how long we might be in a recession," he said. "While there is no right time to hold a multi-year campaign like this, I have spoken with a number of people – lay and clergy – and have taken your advice that we ought to take a short pause before proceeding."

Peter Misiaszek, director of the diocese's Stewardship Development, said a feasibility study conducted last spring showed an overwhelming support for the campaign, "but the timing has to be adjusted to reflect the economic reality."

He said putting off the campaign until the economic indicators stabilize is a responsible thing to do. "We should not put this off for too long; but it is not helpful to the success of our campaign to have so much uncertainty and volatility in the world around us. Our advisors have given us reason to hope that things will be calmer by the spring."

He said he will use the pause to refine the campaign's case, do research, build a leadership team and better prepare those parishes that would be involved in the first phase of the campaign. "We'll be able to move forward with confidence, knowing that we've done appropriate and effective planning, and that we'll be working towards a goal that will meet the authentic needs of the church."

During the feasibility study, participants responded favourably to the idea of raising money for the following areas: to plant new congregations and build new churches; for clergy formation and leadership development; to help parishes engage more effectively with their communities; to support ministry in other parts of Canada; and to fund outreach programs and other grants-in-aid.

The study found that 83 per cent of those interviewed said they would give to the campaign, and an additional 11 per cent would consider giving. Seventy-eight per

cent recommended that the diocese proceed with it.

The study was conducted by Community Counseling Services (CCS), one of North America's most experienced and respected fundraising firms in the area of church campaigns. They interviewed 303 clergy, church members and diocesan leaders. About half were interviewed individually and the remainder took part in focus groups. CCS recommended that the campaign could raise a minimum of \$65 million and possibly as much as \$75 million.

Mr. Misiaszek said the campaign's goal has yet to be finalized and will be discussed during the preparation for the case. "The goal is still realistic because it reflects the aggregate needs of the church as identified in the case. What we might want to consider is a more detailed evaluation of our funding priorities before moving forward with the full-scale parish phase of the campaign."

Changes made to screening policy

BY AMY RITCHIE

THE diocese is making two changes to the Responsible Ministry: Screening in Faith Policy, which helps parishes ensure their places of ministry are safe and healthy, especially for vulnerable children and adults who come to them in trust. The changes strengthen the policy and keep the church in line with the best practices of other organizations. The changes will come into effect on Jan. 1, 2009.

The first change is that police record checks for all active clergy, parish employees, churchwardens and volunteers in high risk ministry are required to be renewed every three years. The second is that all police record checks must be obtained through Total Security Management Services Inc. (TSM). These changes were recently approved by Diocesan Council.

Why the changes?

In 2003, the Diocese of Toronto was

one of the first organizations to develop a screening policy. At that time, "one time" police record checks were introduced. Today, however, the majority of volunteer agencies require police record checks every three to five years. In order for the diocese to follow the best practices of screening, it is important that it meet requirements similar to that of other not-for-profit organizations. Diocesan Council has determined that once every three years is the appropriate frequency, based on the Sexual Misconduct Policy training cycle and the normal terms of office for many volunteer positions.

The increased number of police record checks processed by each parish and by the diocese that will result from this decision cannot be handled using the diocese's existing processes. Therefore, the screening process is being changed to minimize the administrative burden on parishes and to speed up the response time. To handle

these increased numbers, we have chosen to use TSM for the police record checks.

The advantages of using TSM's services

Using TSM will allow the diocese and parishes to streamline the police record check process. It is a Canadian-based service specializing in police record checks and has extensive experience with not-for-profit organizations. TSM is committed to ensuring the privacy of all volunteers, clergy and employees. It guarantees a 48-hour turnaround time to the diocese and provides parishes with one simple form for individuals to complete; this ensures a more reliable and secure process. Applications will be made by mail and will include a variety of payment options. The new form and instructions, including costs, are available on the diocese's website, in the Screening section. (Go to www.toronto.anglican.ca and click

on "Screening.")

How will the new process work? Individuals over the age of 18 will obtain the application form and instructions from the diocese's website. This new form will replace the 13 individual police department applications and the Personal Information Form that we used previously.

The individual will mail the application form directly to TSM, along with the payment. Just as in the current process, each parish will determine how the fee will be paid (i.e. by the individual or the parish).

After TSM receives the completed form with payment, the results will be sent to the diocese within 48 hours.

The diocese will then return the results of the police check to the individual and the parish within four weeks.

All individuals who are still active in a high risk ministry and who have completed a police record check before Jan. 1, 2007, will be required to renew their police record check in 2009. It is each congregation's responsibility to ensure that this is completed.

The Screening section of the diocese's website contains comprehensive information on screening and is designed to help parishes with everything they need to know. The website's Frequently Asked Questions section provides answers to commonly asked questions. Parish screening coordinators who need further assistance and advice may contact Amy Ritchie, Diocesan Screening Coordinator, at aritchie@toronto.anglican.ca or 1-800-668-8932 ext. 241.



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The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE17JU.

In Canada:

A community of 641,845 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 285 congregations in 217 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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The Rt. Rev. Philip Poole

Trent-Durham:

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We are called to quietness

CASUAL OBSERVATIONS

BY THE REV. MICHAEL CALDERWOOD



You heard it: silence is obsolete. That is what the fellow on CBC radio declared: silence is obsolete. He almost sounded triumphant, as if we had conquered a disease or arrived at an improved level of human development. I wanted to turn off the radio and sit quietly, just to prove him wrong. But the more I thought about it, the more I realized he had a good point. I see the iPods, the MP3s, the cell phones, the Blackberries – all these things stuck to the side of our heads – and I am forced to admit that silence certainly is going out of style. This is not a new phenomenon: even before the first Walkman was seen on Yonge Street, the erosion of quietness had been going on for a long time. Our homes are cluttered with stuff. Our ears are cluttered with an endless supply of sound. Our minds are cluttered with distracting chatter. It's not hard to come to the conclusion that silence is obsolete.

This is the season of Advent, the season of silence. In the face of those who say silence is obsolete, Christian communities are called to practice that ancient and subversive act of quietness. This is the season for us to pause and follow the example of people like Mary, who took time to “ponder all these things in her heart.” When I listen to that story from

Luke's gospel, I am sure that those conversations with angels and shepherds were both unsettling and bewildering for Mary. I also know that there were times of incredible quiet when the most sacred of things were spoken of with only a whisper. Amid the decree of Caesar Augustus that all the world should be enrolled, we have in Mary one who knows how to hear with the heart, entering a holy silence, attentive to a quieter conversation.

I believe that this is our calling as the people of God: to have a ministry of silence. We are a people set apart to protect the silence that emerges in our daily lives. We need to wait for it. In the hustle and bustle of pre-Christmas sales, holiday bargains and Boxing Day savings, you and I, as the people of a sometimes quiet God, bear the sacred ministry of silence. The silence is always there – we just keep missing it. Silence is not obsolete – we have just forgotten how to listen to it.

Too often we think that when we are silent, nothing is happening. But that is not true. A great deal happens deep within us as we sit in silence. We need to remain in the quiet long enough to allow it to speak to us in a language all its own. Silence requires patience. It requires humility. It can be a little scary and dis-

arming. It can be lonely being in silence. But underneath the loneliness, hidden in a place that only the heart can know, is that gift of contentment. We wander no longer: in the quietness we find rest.

During this season of Advent, this season of silence, I hope that our Sunday celebrations can be times where we create space for that gift of quietness. There can be silence around the readings, as we ponder things anew. There can be silence after the homily, allowing us to savour the Word broken open for us. We can be generous with the silence before the general confession, seeing our sins which are so many, remembering those words: “All is forgiven.” There can be silence after we share in communion, allowing us to be still as that sacred food lingers in our mouths and the wine flows through our hearts.

Silence is not obsolete. It calls us out of our self-centredness and makes room for the Other. Let us learn that ancient art of silence, entering the stillness, coming into the quiet, so that all things can be done in us according to God's word.

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

EDITOR'S CORNER

BY STUART MANN

Lonely at Christmas

I was standing on the street corner, waiting for the light to turn, when a stranger came up to me and said, “Are you bored?”

“Pardon?” I asked.

She repeated the question. “Are you bored?”

I stared at her, then laughed. Was it that obvious? “Well, yeah, I guess I am. A little bit.”

“Because if you're bored, you can come for a walk with me.”

She was looking up at me through her tinted sunglasses. She was wearing a windbreaker and a knapsack. Her hair was clean and cut like a helmet.

Not a street person, I thought, or a prostitute.

I almost said yes. Why not? It might be interesting to walk around with a complete stranger for an hour or two. Think of the things we could say! I was in no danger: it was the middle of the day and there were lots of people about.

Her proposal was touching, almost childlike. If we were both eight years old, we would have gone off without a second thought. My son does it in the schoolyard all the time. That's how friendships are made. Somehow we lose that innocence and trust in the transition to adulthood.

“Actually, I've got to get back to work,” I said. I waved my hand in the direction of the harbour. “It's nice walking down there, though. Boats and stuff. Lots to see.” This was unnecessary and ridiculous. She knew exactly what was down there. She was no tourist.

I said goodbye and crossed the road. As I walked away, I stopped and looked back. She was walking up the sidewalk toward the harbour. Then she veered over to a newspaper box, pulled it open, examined a flyer, put it back, continued a few paces, turned around, looked inside the newspaper box again, then crossed the street and disappeared behind a row of apartment buildings.

It occurred to me I might have been the only person she had talked to that day.

We hear a lot in the church about the hungry and the homeless, but another group that needs our prayers and support is the lonely. It's hard to imagine, but there are people in our towns and cities who go for days without talking to anyone, let alone being listened to. And they're not just street people. They live in nursing homes and rooming houses, or just regular homes like yours and mine.

This Christmas, what about getting involved in a community meal? You don't have to make the food or serve it. Just say hello to someone who is sitting alone. It could be the best present you could give.

Time for bold political leadership



We really can't afford to help the poor in these tough economic times.

That's what some people think. They're wrong.

There are 400,000 Anglicans in the Diocese of Toronto

and we bear daily witness to those who suffer from the scourge of poverty.

For us, the poor are anything but abstract – they're the men, women and children who are part of our community, who turn to our churches week in and week out, seeking food, shelter, clothing and companionship. Our FaithWorks program, an integral part of our ministry, helps provide for these needs.

Charity and compassion are essential when people are suffering. But they are not enough. These temporary measures have not broken the cycle of poverty or enabled people to live in dignity. It's painfully clear that our communities need more resources.

While we all have a role to play in reducing poverty, only government can launch the large-scale programs and policies essential for successful poverty reduction. Only government can re-allocate the resources of society more fairly through taxes and increased funding for affordable housing and social programs.

That's why we welcome the Government of Ontario's Poverty Reduction Plan, to be unveiled by the end of December 2008. It's an excellent, long-overdue initiative. But we are concerned that in light of the current econom-

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

ic downturn, the Government may be lowering or even backing away from its commitment.

That would be tragic. The poor would end up as the frontline victims of the recession. Individuals who already have an unconscionably hard life would end up even worse off if the “me-first” mentality were allowed to dominate societal policy.

As the Government begins working on its 2009 provincial budget, we urge it to ensure that it contains specific measures to reduce poverty. We can't afford to wait. As Ontarians face job losses, reduced work hours and other financial hardships, *now* is the time to invest in affordable housing, child care, income supports and decent jobs, to both help the poor and to sustain our slowing economy.

Increased aid for the disadvantaged in these hard times is more than just a moral imperative. It is consistent with working towards long-term solutions for eradicating poverty, so that all Ontarians can participate in the benefits that ought to accrue to all citizens. This is what we believe in: an inclusive society where all are treated with dignity and respect; where children have a chance to grow up in safety, being well fed, housed and clothed, and do not suffer want; where they have an opportunity to grow up to become contributing members of society.

As Anglicans we will continue to minister to the needs around us. Indeed, we're calling on our parishioners to give and do even more.

But now is also the time for bold political leadership – leadership that transcends headlines and critics. We're calling on Premier Dalton McGuinty and the members of all political parties to do the right thing and fully implement a strong Poverty Reduction Plan, beginning with substantial measures in the Spring 2009 budget. Let's make it a living example of how we treat each other, even in tough economic times. For ultimately, that's the measure of a people – and a society.

What can you do?

- Send a letter or email to Premier Dalton McGuinty (dmcguinty.mpp.co@liberal.ola.org) and Finance Minister Dwight Duncan (dduncan.mpp.co@liberal.ola.org). Send the same message to your MPP.
- Endorse the declaration by the 25 in 5 Network for Poverty Reduction (www.25in5.ca).
- Learn about the Diocese of Toronto's social justice and advocacy work, www.toronto.anglican.ca.

Editor's Note: The Bishop's Diary this month appeared as an advertisement in The Toronto Star on Nov. 18. To see the ad, go to www.toronto.anglican.ca. See related story on page 12.

Diocese funds new HIV/AIDS ministry

Parish program to offer spiritual care, education

BY CAROLYN PURDEN

THE diocese is developing a program that will offer spiritual and religious support to those living with HIV/AIDS.

The program, which has received a \$48,700 grant from the diocese, will develop a ministry that will provide front-line spiritual care and education, as well as resources for parishes.

The initiative began with Bishop Colin Johnson's vision for the diocese, in which he identified HIV/AIDS as one of his priorities. This opened up conversations about how the diocese could partner with AIDS service organizations in the development and promotion of religious and spiritual care for those with HIV/AIDS.

One of the difficulties facing the church is the lack of trust between it and the HIV/AIDS community, says the Rev. Canon Douglas Graydon, the diocese's coordinator of chaplaincy services.

"The historical context is that the church, at least here in the Diocese of Toronto, doesn't have a great record of being supportive of that community," he says.

The first step was to survey AIDS service organizations to find out if there were any existing religious and spiritual care ministries and, if not, would they be interested in partnering with the diocese.

"The results showed that the vast majority of the organizations

do not have a spiritual or religious component and that most people living with HIV and AIDS are not trustful of organized religion as being welcoming and accepting," says Canon Graydon.

The majority of people living with HIV/AIDS indicated that they had spiritual and religious questions, and several had developed their own spiritual and religious practices to help them deal with the uncertainty and hopelessness of being HIV-positive.

A few AIDS service organizations indicated that they would be willing to collaborate with the diocese in developing specialized ministries for their communities, and a grant application was forwarded to the diocese.

The new ministry will be based at the Church of the Redeemer in Toronto. The parish was chosen, says the Rev. Andrew Asbil, incumbent, because of its history. "In the 1980s, this parish was very much on the front line of working with and caring for those who were living and dying with HIV and AIDS," he says.

"We're excited and we're delighted we've been chosen for this diocesan ministry," he adds. "It's going to be a great opportunity."

Partnering with Redeemer are the Diocesan HIV/AIDS Working Group, the Philip Aziz Hospice, the Ontario AIDS network and St. Paul on the Hill in Pickering. (St. Paul's was chosen because pastoral associate Doug Willoughby,



A girl lights the first candle at the AIDS Candlelight Vigil on June 26 in Toronto. The vigil, held during Pride Week, remembered and celebrated the lives of those lost to HIV/AIDS. A new HIV/AIDS ministry will be based at Church of the Redeemer in Toronto, right.

PHOTO BY MICHAEL HUDSON



himself HIV-positive, has developed an HIV/AIDS ministry and program in the parish.)

First steps in developing the ministry include meeting with representatives of AIDS service organizations to explore ideas, and then gathering a group of parishioners from Redeemer who will develop an operational plan.

This will include drawing up a job description for a part-time coordinator who will build support for the ministry within the HIV/AIDS community. Mr. Asbil expects the position to be filled early next year.

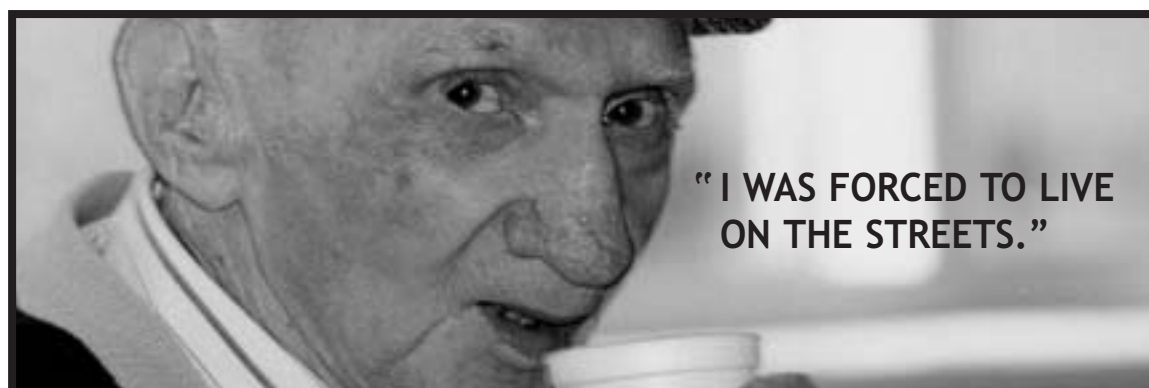
Ultimately, says Canon Graydon, the partnering organizations will

develop a model of ministry that is transportable to other parishes. There will also be a ministry headquartered at Redeemer that he hopes will build bridges and relationships with AIDS service organizations and parishes across the diocese.

Canon Graydon says one of the tasks facing the coordinator will be to break down the walls between the church and the HIV/AIDS community. The community has experienced 25 years of

stigma, judgment and lack of trust, he says, but there is a role for skilled spiritual and religious care providers who are familiar with and knowledgeable about HIV/AIDS.

There are encouraging signs. Already McEwan House of LOFT Community Services and Casey House, the hospice for people with AIDS, have indicated they would like to partner with the diocese in developing the ministry.



"I WAS FORCED TO LIVE ON THE STREETS."

Jack — who's now 78 years old — was a former probation officer and clergyman. He was homeless for five years. He was forced to live on the streets because of health reasons and not enough income to maintain housing. Living at LOFT Community Services' St. Anne's Place has been the turning point of Jack's life during his senior years. He now has a place to call home and staff care that enables him to live a life with dignity and hope.



www.loftcs.org

To find out more about LOFT Community Services' values and work, or to make a donation, visit our website at www.loftcs.org or call Irene at 416 979 1994, ext. 222. You can make a difference.

205 RICHMOND ST. W., SUITE 301, TORONTO, ON M5V 1V3 416 979 1994



To celebrate their 125th anniversary of service to the Canadian Church, The Sisters of St. John the Divine cordially invite you to join them for

a Festal Eucharist for St. John's Day
at the Church of St. Thomas, 383 Huron St., Toronto
at 10.30 am on Saturday, December 27, 2008.

Celebrant the Rt. Rev. Patrick Yu,
Bishop of York-Scarborough.

Reception follows in the Church Hall.



Priest urges church to make disciples

New members generous donors

BY CAROLYN PURDEN

IF the church wants to create generous donors, it must make disciples. Disciples, by their very nature, are generous.

This was the Rev. Canon Harold Percy's message as he delivered the keynote address at the diocese's third annual stewardship conference, held at St. Paul, Bloor Street, on Oct. 18.

The conference, called Raising the Bar on Stewardship, drew 120 lay people and clergy for a day of discussions and workshops on many aspects of stewardship.

Canon Percy, who is the incumbent of Trinity, Streetsville, said that making and developing disciples is the work of the church, but for a long time, and in many places, this has been neglected. He added, "Many people in our churches have no idea that this is what we're about."

There are four messages the church can deliver as it develops disciples, he said: giving generously is a way of acting like Christ;

living a generous life is pleasing to God; living generously is a way of thanking God for all he has done; and living generously is a way of trusting God.

The church needs to help people develop a new perspective on the power and influence of money, the myths it creates and the role it plays in our lives, he said.

He explained that money is the number one idol in our culture. "Everything is about getting as much as you can, and holding on to it. Money is not bad – it's a means of exchange – but it's incredibly dangerous whenever it takes over and starts running the show. Jesus understood its power and how it grips our minds, our hearts and our imaginations."

He described a common myth about money: that it represents significance, security and satisfaction. This myth surrounds us in our daily lives and shapes us. Whenever there is a news story, the focus is always on money, he added. As an example, he cited the SARS crisis in Toronto a few



Clergy and lay people listen to the Rev. Canon Harold Percy at St. Paul, Bloor Street. He said 'downward mobility' is a recipe for peace and contentment. At right, participants gather in small groups.

PHOTOS BY MICHAEL HUDSON

years ago, when the focus of attention was not on how many died, but on how much it cost the city in tourist dollars.

This myth opens the door to greed, because we always want more, he said. No one ever thinks of having "enough" money.

How we think about money and giving is a major factor in determining our potential for spiritual growth, he said. What we do determines how much we grow.

When people ask why they should give, he said, there are four answers: to grow; to be free from the power money has in your life; to be fulfilled because God built generosity into our DNA; and because the cause is important.

Of these four factors, the first three outweigh the last, he said.

When people reach out to others, they experience peace and contentment because they know they are making a difference. "Truly generous people are happy," he added.

The question of how much to give can be answered incremen-



tally, he said.

You can give until it feels good. You can give a little more than feels comfortable. If you ask, "Is this too much?" you are going in the right direction.

You can give sacrificially, which requires some faith, and you can work your way up step-by-step to tithing.

Canon Percy's final message was that downward mobility is a recipe for peace and contentment, and a concept whose time has come.

We should learn to work toward living off 80 per cent of our income, he explained, saving 10 per cent and giving 10 per cent away.

And, perhaps surprisingly, he said that people should not give all their money to the church. "There are organizations (in society) that are doing things that God wants done," he said.

Peter Misiaszek, the diocese's director of Stewardship Development, said the conference was the best yet. "We had a very enthusiastic group of people with us today. Not only was the conference well attended from our diocese, but groups from Niagara, Huron, Ottawa and the Lutheran Church were here as well. This is another example of how we can be good stewards, sharing our resources and experiences with others."

Parishioner shares tips on running successful campaign

BY CAROLYN PURDEN

THOSE attending the stewardship conference were able to take part in three workshops: drafting and presenting an effective narrative budget; developing stewardship among young people; and running a successful stewardship campaign.

The latter workshop was conducted by Ward McCance, a parishioner of St. Peter, Cobourg, and a former member of the diocese's Treasury Board.

Mr. McCance began his workshop with some advice. The scope of a parish stewardship team should include not only parishioners' treasure, but also their time and talent.

He urged stewardship committees to ensure that there is effective



Ward McCance says stewardship teams should set their campaign goal, then add a little bit to it. 'You'll probably achieve it,' he says.

PHOTO BY MICHAEL HUDSON

volunteer management in place, preferably with a volunteer coordinator. The parish should al-

so have a database identifying people's skills and passions, so volunteers' interests can be matched to

parish needs.

Mr. McCance outlined the basics of a stewardship program.

It should run all year long and annually, because needs never stop. It should include all members of the parish, even those who do not attend church. "Don't assume because you don't see them that they're not committed," he said.

He urged workshop participants to ensure that the outreach and stewardship teams are tightly linked, to ensure a unified message and to avoid simultaneous campaigns.

The timing of a campaign is crucial. It should not be constrained by other parish campaigns, summer holidays or the snowbirds' annual flight down south.

He emphasized that parishes

should conduct surveys to discover their parishioners' interests. That knowledge will help the stewardship team to design the campaign's image in a way that will appeal to donors.

There are three types of appeal, he said: faith-based, consumer-based and ownership-based. Faith underlies all the campaigns, but the consumer-based approach can emphasize what the individual has received from the parish, such as Christian education. The appeal to ownership can stress the church's heritage and future generations.

When it comes to setting a campaign goal, he recommended that the stewardship team set a goal, and then add a little to it to stretch the parish. "You'll probably achieve it," he said.

Mural brightens children's space

Sunday School at Church of the Messiah in Toronto got more colourful in October, as mural artist Susannah Bleasby finished her transformation of the walls of the children's chapel into a whimsical vision of God's kingdoms in heaven and on earth. The painting includes animals, children, people, angels, saints, landscapes and an expanse of blue sky and puffy clouds, with colours and style chosen to appeal to young eyes.

"From the moment you walk into the children's chapel, you can feel the excitement, youthful happiness and the power of Jesus Christ to make a difference in the lives of children," says church warden Brendan Caldwell.

The mural is part of the church's investment in its ministry to children and families, along with the hiring earlier this year of Kerrie Fulton, director of Children's and Youth Ministry. "Increasingly we find that churches have to invest the effort to have some extraordinary ministry that defines them," says the Rev. Tay Moss, incumbent. "One of the things we believe God is calling us to is extraordinary mission to children and families." The church will hold a dedication service for the children's chapel on Dec. 7 at 3 p.m.

Youth program receives donation

On Oct. 5, The Downsview Youth Covenant, the outreach program of St. Stephen's, Downsview, received a donation of \$19,500 from Grant

Morris Associates (GMA), raised through the company's annual barbecue called The Caribbean Event. GMA will support the Downsview Youth Covenant for the next three years.

Downsview Youth Covenant was established in 1998 and serves about 100 young people. The partnership with GMA is one of several that the program has established in the past few years, including relationships with the African-Canadian Christian Network, World Vision Canada and Mazon Canada. Says the Rev. Canon Stephen Fields, the incumbent: "These new partnerships have been the catalyst for the significant growth of the program."

Bishop blesses building addition

Bishop George Elliott confirmed four young people and received one adult at St. John, Craighurst on Sept. 28. At the same time, the bishop blessed a building extension that St. John's is adding to the side of the church. It will include a wheelchair-accessible parish hall and washroom, a choir room, a Sunday school area, and a new kitchen. Parishioner Sheila Craig notes: "The congregation has worked hard to make plans, find donations, and, as construction continues, help with the actual building."

Parish celebrates 50th anniversary

St. Barnabas, Peterborough, celebrated its 50th anniversary in 2008 with a series of festive events, in-



Susannah Bleasby adds finishing touches to her mural for the children's chapel at the Church of the Messiah in Toronto.

cluding a block party on Sept. 20 to thank the community that has supported the congregation since it celebrated its first service in Queen Elizabeth School, on Sept. 7, 1958.

The church has in turn supported the community, with projects like the St. Barnabas Nursery school, which opened in 1968 and still operates today, and Hillmar Apartments, officially opened in 1980 by Archbishop Lewis Gansworthy, which provides housing for people on a low income.

St. Barnabas has also nurtured

four people who have entered the priesthood — the Rev. Phelan Scanlon, the Rev. Patricia De'Bell, the Rev. Shawn Turner and the Rev. Janet Weller. It also supports a deacon, the Rev. Frank Tyrrell, and a candidate for the diaconate, Bev Thompson.

Organ debuts during Christmas Story

Visitors to Holy Trinity, Trinity Square's Christmas Story, beginning on Dec. 12, will be treated to more than the traditional Christmas pageant — they will also be among the first to hear Holy Trinity's newly installed organ. The instrument, which *Toronto Star's* classical music critic John Terauds calls "one of the city's finest," was purchased from Deer Park United Church.

The mechanical action organ was designed to handle a large repertoire and was built using early organ-building techniques, making it especially well suited to baroque and classical music, says Becca Whitla, Holy Trinity's music director. The congregation decided that the most responsible stewardship of its limited resources was to purchase a used instrument, rather than trying to fix the parish's old organ.

"This organ gives us the chance to re-commit ourselves to a thriving cultural life and enhanced worship in the heart of Toronto, where our activist congregation has long been a vibrant presence," says Ms. Whitla. "Our music ministry is diverse, inclusive and rooted in the tradition of community music-making. We lift up both social justice and the arts; both professional music makers and community musicians; and we appre-



A new organ is installed at Holy Trinity, Trinity Square.

PHOTO BY LEONEL ABAROA-BOLOÑA



The Rev. Claire Wade of St. Peter, Cobourg, blesses a donkey sanctuary in Roseneath on Oct. 3.



The Rev. Myles Hunter and parishioner Eleanor Hunter at St. George-on-the-Hill's blessing of animals on Oct. 12.



Pat Sammy and Grant Morris of Grant Morris Associates pose for a photo with participants from the Downsview Youth Covenant.



Les Yeux Brass ensemble performs at the re-dedication service at St. Mary Magdalene on Oct. 19.



Guests smile as they enjoy Thanksgiving dinner at St. George-on-the-Hill. The parishioner served more than 200 people from the parish for its 160th anniversary this year, has a strong community that surrounds it, including a month-long members. "God has been good to the people that we return our thanks for all of God's blessings."

GOOD



bleses PrimRose, a 30-year-old donkey from



nor McCain pose for a photograph with Amy
ls service on Oct. 4.



Alice the camel from the Toronto Zoo was one of dozens of animals blessed by Bishop George Elliott at St. James Cathedral on Oct. 4.



er at St. Jude, Wexford, on Oct. 13. The cele-
local community. The parish, which celebrates
commitment to reaching out to the diverse
ly Eucharist in Spanish for the Spanish-speak-
ple at St. Jude's and the dinner is just one way
ngs," says the Rev. Ian Noseworthy, incumbent.



Confirmants from St. John, Craighurst, pose with Bishop George Elliott. From left to right: Courtney Bolak, Bishop George Elliott, Zac Gilchrist, Tom Lapp, Ellen Craig, the Rev. Tobie Osmond, and Hannah Williams.

ciate all kinds of music." The inaugural concert will be on May 1, 2009, featuring Dame Gillian Weir.

Renovations inspire new life

A joyful atmosphere prevailed as St. Mary Magdalene, Toronto, rededicated its newly renovated church at a festive solemn evensong and benediction on Oct. 19. Two new sets of glass doors now allow passersby to see the sanctuary from the street, a hardwood floor gives a sense of airiness, and the opening windows at the front and back bathe the church in light.

Bishop Philip Poole congratulated the church's Gallery Choir,

which won the 2008 CBC national competition in the church choir category. He then praised the incumbent, the Rev. Canon Harold Nahabedian, the wardens and the building committee for their sustained efforts in seeing the project to completion. Referring to the importance of symbols, he identified a new one — a dumpster that had been stationed outside the church during construction. "It's a sign of something changing, of new life beginning, of moving to a new era in the life of the parish," he said. "It has tempted people to come inside and see what is here. We hope they find something meaningful that will make them want to stay."



Jennifer Roblin and children Bronwen and Euan present dog Cosmo to be blessed by Bishop Ann Tottenham at Christ Church, Deer Park, on Oct. 5.

Priest tours post-tsunami relief work

Primate's Fund, partners rebuilding shattered lives

BY CAROLYN PURDEN

AFTER visiting southeast India this fall on behalf of the Primate's World Relief and Development Fund (PWRDF), the Rev. Cathy Miller is convinced that the church's international charitable organization does relief work the right way.

Ms. Miller, who is the diocese's PWRDF representative and the incumbent of St. Luke, Creemore, spent two weeks in the district of Tamil Nadu in September, visiting post-tsunami reconstruction projects that were partially funded by PWRDF.

Anglicans in the Diocese of Toronto were major contributors to the PWRDF in the wake of the tsunami on Boxing Day, 2004. Their contributions were matched by the Canadian International Development Agency.

In Tamil Nadu, PWRDF worked with a local partner, the Churches Auxiliary for Social Action in India (CASA). Ms. Miller says collaborating in this type of partnership is what makes PWRDF so successful.

First, she noted, by paying CASA workers, PWRDF injects money into the local economy. Second, by working with a local partner, PWRDF ensures that donated money is not wasted.

She recalls visiting a refugee camp where charitable organizations, working without a local partner, had built two wells. Neither worked because they were not connected to an underground water supply.

"The money was wasted," she says. "That's what happens when organizations come in without a local partner."

The fishing communities of Tamil Nadu were hard hit by the tsunami. Villages and boats were swept out to sea, leaving thousands of people destitute.

PWRDF participated in a \$6-million project to rebuild 12 villages. Ms. Miller was in Tamil Nadu to visit the villages and to participate in a conference evaluating the project, which was also funded by the Canadian Presbyterian, United and Mennonite churches.

The fishermen's houses were originally built along the shoreline, but after the tsunami, the Indian government decided they must be rebuilt away from the sea. The problem was, the land immediately behind the shore was already owned.

CASA worked with the government and churches, obtained title to land three to five kilometers inland and began to build. The 12 villages comprise new houses, a community centre, and, in some cases, a school. Instead of the flimsy structures the families had been used to, many now live in concrete buildings that they own, on land that they own.

For the first time in their lives, they have running water and bathrooms. (Ms. Miller notes that some families preferred to rebuild the traditional palm-thatched dwellings, so the rebuilt villages contain both types of housing.)

But reconstructing the villages



The Rev. Cathy Miller talks with a farmer who has used a small loan to buy livestock. At right, women practice how to survive during a disaster.

was not all that CASA did, she says. "The thing that was really exciting, and the thing that made this a wonderful project, was that CASA worked with the villagers, who are very poor, on the construction of their villages."

This community consultation was focused on gender-equity issues. Women who had never had any power to make decisions about their lives were now being consulted on how their villages would look and what types of housing they would like to live in.

CASA also formed the women into self-help groups and helped them to get micro-credit so they could start small businesses, such as running a grocery store or drying fish.

"All of a sudden, these women who never had an opportunity to earn anything before, had a small income," says Ms. Miller. "Those projects gave them such a sense of having something valuable to offer the community. It was wonderful to see people so happy."

The husbands of the village women were also pleased that their wives were bringing in extra



money because their own incomes had dropped. In the aftermath of the tsunami, a number of charitable organizations had bought fishing boats for the men who had lost their boats. However, the large number of donated boats led to over-fishing and a decline in fish stocks reducing the men's incomes.

Another exciting by-product of the reconstruction project has

been that parents are recognizing the importance of sending their children, and especially the girls, to school. "There's a whole new awareness and focus on trying to ensure their children get an education," says Ms. Miller.

Ms. Miller is available to speak about her trip, and about the work of PWRDF, to any interested church groups. She can be reached at ctmmiller@sympatico.ca.

Churches asked to help with character development

BY THE REV. DR. CATHERINE KEATING

THE Ontario government has given all school boards a mandate to teach character development to students from kindergarten to Grade 12. The government has invited its partners in education, including the church, to support this mandate.

A working group in the diocese is developing an Anglican response to the government's Character Development initiative. The group believes the church has a unique contribution to make in the area of character formation. It is creating "Christ Centered Character," a set of resources that will be made available to the church in the coming months.

What is the Character Development initiative?

In June, 2006, the following resolution was adopted by all three parties of the Legislature:

"That, in the opinion of this House, the Government of Ontario should declare the Province of Ontario to be a Province of Character by encouraging the citizens of Ontario to foster a climate which promotes, supports and celebrates excellence in character in its schools, businesses, homes and community-based organizations in order to strengthen Ontario's families and communities... Our publicly funded educational system must continue to show leadership by promoting the universal values that Ontarians share, such as respect, fair-

ness, honesty and responsibility."

Thus the school boards were to implement character development. In some cases, they have identified and encouraged a character attribute for the month; in other cases, they have embedded attributes of good character within their plans.

The Ministry of Education has said that the schools alone cannot instill character development. Other organizations, such as the church, need to do their part. In a discussion paper called Finding Common Ground, the Ministry states: "We call upon all the partners in education – including students, teachers, principals, supervisory officers, parents, guardians, business and community leaders,

social service agencies, faith communities – to join with us in nurturing the best of the human and universal qualities that our graduates need to be successful in school and in life."

The Character Development initiative was brought to the attention of the Anglican bishops of the Ecclesiastical Province of Ontario last November. The bishops voted unanimously to support ways in which we, as an Anglican community, can achieve the goals of the initiative in our parishes.

If you are involved in church ministry with children, youth or adults, you are encouraged to:

- Learn how the children, youth and adults you work with are being introduced to the Char-

acter Development initiative in their schools.

- Inform your church of the Character Development initiative and invite it to consider how it might emphasize the attributes of Christ-centred character.
- Learn more about how we can respond to the initiative in our churches.

For more information about the Character Development initiative, please contact the Rev. Dr. Catherine Keating, deacon at St. John, York Mills, ckeating@stjohnsyorkmills.ca or the Rev. Tay Moss, incumbent, Church of the Messiah, Toronto, taymoss@churchofthemessiah.ca.

Conference engages parish teams

Incumbents, key leaders work out strategies

BY HENRIETA PAUKOV

THE Rev. Heather McCance knows that supporting volunteers is crucial to keeping the energy and ideas flowing in a parish. That is why the incumbent of St. Andrew, Scarborough, brought a group of parish leaders to the Energizing Volunteers Conference that took place Oct. 24-25 at St. George, Pickering Village. The event, which focused on best practices in volunteer management for congregations, featured presenters Marilyn Mackenzie and Suzanne Lawson, both seasoned professionals in the field of volunteer management and active lay leaders in their churches.

"I wanted to learn from Marilyn and Suzanne, and from people from other parishes, how best to match people's gifts and passions with the jobs in the church that need doing," says Ms. McCance, who holds a certificate in volunteer management from Humber College. "I was also looking for new ideas about how to support folks once they are in roles in the parish, particularly in roles I personally don't know as much about."

About 25 people attended the conference, representing seven parishes and The Bridge, a prison ministry. "The energy in the room was great," says Heather Steeves, the diocese's congregational development and volunteer management consultant, who organized the event. "Everyone was engaged; they were excited to be there." She called the conference "the best kept secret in the diocese" and said one major advantage was that parish teams "could accomplish

so much in such a short period of time" because the incumbent and the key leaders had time to sit down together and work out strategies appropriate for their parish. Participants also had a chance to receive input from other churches and from the facilitators.

Ms. Steeves said one topic discussed was the importance of connecting the work of volunteers with the mission of the church. "If we are going to accomplish our mission, we have to have focus, and that means we need planning around whom to ask to do what and when. So we need a big picture overview of the church's lay volunteer needs in order not to have one person being asked to do 60 things, while another person is missed, or someone asked to do something in one area when his or her gifting may actually be a better fit with another area. That's a waste, and that's where we see burn-out. So when we make the invitation to people to join in, we need to plan well and connect it tightly with our mission."

The team from St. Andrew, Scarborough, left the conference with concrete plans for the future. "We are planning to review all of our ministry position descriptions," says Ms. McCance. "One learning [from the conference] was that this needs to be an ongoing process. They were first written down at St. Andrew's four or five years ago as the Screening in Faith policy was implemented, and it is time to revisit them. We suspect that the way some of these jobs are being done has changed since then.

"We are also planning to put a volunteer management team in place. This would be a group to help parishioners find where their gifts and talents could best be used in the ministry of the parish, and to help all those in leadership positions to make sure that we are supporting our volunteers appropriately."

The five-member team from St. George, Pickering Village, also developed a volunteer management



Participants learn how to energize their volunteers. At left: workshop leaders Suzanne Lawson and Marilyn MacKenzie.

PHOTOS BY MICHAEL HUDSON

strategy for its parish at the conference. "It's not like other conferences where you learn and then go home to figure out how to use the

material," says the Rev. Suren Yoganathan, the incumbent. "We've been able to develop a plan right here during the conference, and

we are now able to go and put it into action without having to have further planning meetings."

Ms. Steeves says the Energizing Volunteers Conference will be offered again in 2009 and will be particularly helpful for parishes that have vacancies in key positions or that are coping with a lack of energy among volunteers. If you would like to be placed on the early-bird notification list for next year's conference, contact her at hsteeves@toronto.anglican.ca.

Children's 'divine spark' nurtured in program

Godly Play uses story-telling to help kids learn about Bible, faith

BY HENRIETA PAUKOV

AMY Crawford believes that it is because of their children that many parents come to church. "Parents long for their children to have a safe community where they can have their spirits nurtured and gain a foundation for Christian discipleship," says the member of All Saints, Kingsway.

"Many parents choose a church because they feel that their children are welcomed and someone cares enough to prepare a place for them. And if their children are welcomed, the parents feel wel-

comed and the family will return again and again."

That is why Ms. Crawford, who is the program coordinator for children, young teens and youth for the United Church of Canada, is so excited about a children's faith formation program called Godly Play, which All Saints has been using for about a year. She says the program provides a sense of hospitality in the church toward children and their parents.

Godly Play is a curriculum based on the Montessori educational method. It uses story-telling to

help children learn about the Bible and about the practice of faith. The flow of a Godly Play session imitates that of a traditional worship service. When the children arrive, they are greeted at the door and they join the story-telling circle. They then hear a story and get a chance to respond to it. Afterward, they share a snack and finally they receive a blessing. The room where Godly Play takes place is set up to be both a learning environment and a sacred space, with books, art supplies, maps and figurines, as well as symbolic objects.

Ms. Crawford says that Godly Play recognizes that children deal with the same existential dilemmas that we all deal with, including questions about what we are meant to do with our lives and what happens after we die. "Besides being a curriculum, it's a very well thought-out way of being with children," she says. "It recognizes that children come to us with this divine spark already in them and already knowing God."

"Godly Play gives them the language and the opportunity to help them name their experiences of God, ask questions about the bib-

lical stories and traditions of the church, and then it allows a time for them to choose how they want to respond to the stories that they hear."

The Rev. Andrew Sheldon, the incumbent at All Saints, says the program has been a great success at his parish and he would encourage all Anglican parishes to explore it for themselves. He says: "Children and parents just love it."

If you would like to find out more about Godly Play, contact Ms. Crawford, a certified Godly Play trainer, at acrawfor@united-church.ca.

Gov't urged to deliver on poverty plan

Economic downturn no excuse to stop: advocates

BY MURRAY MACADAM

TOUGH economic times mean that the anti-poverty program promised by Ontario's government is needed now more than ever.

Ninety people of faith, including 12 Anglicans, and 15 MPPs hammered home that message at a Queen's Park forum on poverty on Nov. 6. The gathering took place as the provincial government prepares to unveil a long-awaited poverty reduction plan. The forum, organized by the Interfaith Social Assistance Reform Coalition (ISARC), heard from Children's Minister Deb Matthews, the government's chief minister on the poverty issue.

Keynote speaker Peter Clutterbuck, a key organizer for the 25 in 5 Network for Poverty, refuted the argument that Ontario can't afford extra measures to help the poor, given the slumping economy. He noted that Ontario made little progress in boosting incomes for the poor before the economic downturn. "If poverty reduction can't be addressed in good times, why should it fall off the table in bad times?" he asked. Economists have called for increased spending on affordable housing and other measures to help the poor, which would also provide jobs and boost local economies.

Mr. Clutterbuck also noted that the \$500 million deficit being fore-

cast for Ontario is very modest, given the government's \$96-billion budget.

Both Mr. Clutterbuck and housing expert Michael Shapcott underscored the huge costs we all pay for poverty. "The link between sickness, prison rates and poverty can't be borne anymore," noted Mr. Clutterbuck. Mr. Shapcott cited several reports which made clear the links between one's income status and one's health, before concluding: "The wages of poverty are sickness and death."

Action strategies were explored by the speakers and through conversations with the MPPs. They focused on the agenda of the 25 in 5 Network, a growing movement of over 800 organizations and individuals across Ontario calling for a 25 per cent cut in Ontario's poverty's rates during the next five years through clear targets, defined measures of poverty and the ongoing involvement of low-income people.

Mr. Clutterbuck praised faith groups for their role in lifting up the plight of the poor and for actively supporting the poverty reduction movement. He quoted a letter sent in May by Bishop Michael Bird of the Diocese Niagara to Ms. Matthews, which said: "As church, we bear daily witness to all those who suffer due to poverty. We are filled with hope that true structural change and im-



Peter Clutterbuck of the 25 in 5 Network underscores the costs society pays for poverty. At right: Anglicans and MPPs attending the forum pose for picture.

PHOTOS BY MICHAEL HUDSON

provement in living conditions is possible at this time as those who live in poverty, research poverty, serve those in poverty, and the provincial government work together on the development of Ontario's poverty reduction strategy.

"We recognize that we all have a role to play to reduce poverty. However, only government can accomplish the structural changes to law, programs and policies that are essential for a successful poverty reduction strategy."

Julie Cruikshank of Trinity, Aurora, said she was impressed by the depth and quality of the presentations, especially by Mr. Clutterbuck and Mr. Shapcott. "They were able to cover a great deal of material using a presentation style that kept me completely engaged from start to finish. The network-

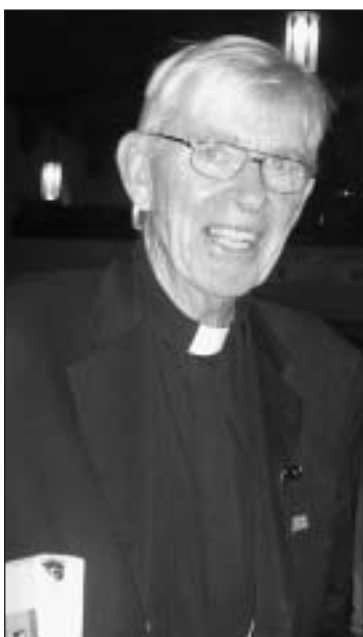


ing aspect of the forum was quite powerful for me as well. It was tremendously motivating to meet and exchange viewpoints with like-minded folks."

Added Colleen Sym, social justice coordinator for the Diocese of Niagara: "It is important for the justice work of the church to proceed both from the bottom up and the top down, and from the service

and advocacy perspectives. Participating in the ISARC forums presents a unique opportunity to engage with policy makers and leaders from faith groups, cross-sector partners and our provincial politicians."

Learn more at www.toronto.anglican.ca/sjac. Also visit www.25in5.ca



The Rev. Dr. Harry Robinson was the keynote speaker at conference.

Prayer conference held

BY THE REV. CAROL LANGLEY

THE Bishop's Committee on Prayer held its biennial prayer conference at St. John, York Mills on Oct. 17-18. The conference, entitled The Central Dialogue, welcomed the Rev. Dr. Harry Robinson as its guest speaker. He spoke from a deep, personal authenticity and faith. He revealed God as one in whom he could trust and know, even in the midst of great personal suffering – a God who yearned to be in relationship with each one of us.

In addition to listening to his outstanding talks, participants had the opportunity to take part in a variety of workshops such as "Sacred Laughter," "the Ancient

Practice of Meditation" and "Leading the Prayers of the People." Most people find it intimidating to pray with others and, in the workshop that addressed that issue, there were those who began with trepidation but finished by saying that they wanted more. In "Sacred Laughter," someone who had had a difficult year mentioned that she hadn't laughed so much for a long time and felt much better for it.

As Mr. Robinson pointed out, the centre of human experience is knowledge of the person of God in the power of the Holy Spirit through Jesus Christ. That was and continues to be the primary raison d'être of the Bishop's Committee on Prayer.

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The Philip Aziz Centre is a Christian, community-based hospice in Toronto providing practical, emotional and spiritual support to children and adults living with AIDS, cancer and other life-threatening illnesses.

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BRIEFLY

Calling all crèche fans

St. James Cathedral has been asked to host an international conference of the American Friends of the Crèche in 2011. If you know anyone interested in the history of the crèche who would like to be involved in the planning for this conference, contact Nancy Mallett at St. James' Cathedral, (416) 364-7865, ext. 233 or email archives@stjamescathedral.on.ca. The cathedral has been hosting an exhibit of crèches from around the world for the past nine years. (See related photo and caption on page 14.)

Province launches website

The Ecclesiastical Province of Ontario came into existence in 1911 but today is taking a firm step into the 21st century with the launching of its official website at www.province-ontario.anglican.ca.

The province serves Anglicans from Thunder Bay to Cornwall, from the Great Lakes to James Bay. It is comprised of seven dioceses: Algoma, Huron, Moosonee, Niagara, Ontario, Ottawa and Toronto. One of four Anglican provinces in Canada, it has more than 50 per cent of the 680,000 Anglicans in Canada.

Representatives from each diocese come together every three years at the Provincial Synod to do the work allocated to this level of government of the Anglican Church. The next synod will be held in October, 2009. It will tackle issues concerning governance

and possible boundary changes of the dioceses, theological education, social and environmental action, and political lobbying on behalf of the poor, the homeless and the handicapped in Ontario.

"The launching of the province's website is an important means to address the task of fostering a closer relationship between the seven dioceses and of sharing resources that will enrich the dioceses and the whole church in Canada," said the Rev. Peter Schaub, the province's director of Communications.

Toronto Raptors offer discounts

The Toronto Raptors are offering churches a special deal on tickets to games this season.

Church groups are eligible for balcony seats at \$28 each (35 per cent off the regular price). The church will also get its name displayed on the Air Canada Centre's video board.

The deal is available on the following nights: Jan. 9 (Memphis Grizzlies); Jan. 25 (Sacramento Kings); Jan. 30 (Milwaukee Bucks); March 6 (Miami Heat); March 20 (Charlotte Bobcats); and March 27 (Oklahoma City).

To order tickets for the "Toronto Raptors Church Nights," call Clayton Smith of the Raptors at (416) 815-6173.

Vital conference set for February

The third annual Vital Church Planting Conference will be held at St. Paul, Bloor Street, on Feb. 17-19 2009. Two leaders from the Fresh Expressions movement in the United Kingdom will be the plenary speakers.

Grant helps clergy in small parishes

Applications are now being accepted for the Summer Collegium, a Lilly Endowment project in support of small congregations. Twenty-five clergy and their spouses or partners from all Christian denominations will be invited to spend nine days at Virginia Theological Seminary in Alexandria, Virginia, focusing on "Body, Mind, and Soul: Celebrating, Strengthening and Sustaining Clergy Wholeness in Small Congregations."

The Summer Collegium takes place June 24 to July 1, 2009, and applications must be postmarked by Dec. 15, 2008, to be considered. All expenses for the event, including travel, meals, lodging, books, pulpit supply and child care at home are paid for by the grant. For more information and an application package, call Marilyn Johns at (703) 461-1760.

License agreement format changes

The diocese's License Agreement relating to the rental of church space has been revised, and only the newest version should be presented to the Trusts Committee for consideration. The latest format may be downloaded from the diocese's website, www.toronto.anglican.ca, by clicking on "Property Support," then "Licenses."

The page also provides information on how to prepare the agreement, what accompanying documents to include, and when to execute the agreement. Clergy and lay leaders are asked to read the information carefully before completing a License Agreement.

OBITUARIES

Audrey Forster began as deaconess

THE Rev. Canon Audrey Forster, who was honoured by synod in 2005 for her work on behalf of the church, died on Oct. 20 at the age of 94. "The memories we all carry with us are of an extraordinary person who worked among young Jewish immigrants, taught girls and devoted her energy to her Lord and her wider family," said the Rev. A.V. Bennett, incumbent of St. James, Orillia, where Canon Forster spent the last three decades of her ministry.

Canon Forster was born in 1914. After studying at Toronto Normal School, she taught with the Toronto Public Schools and at the Nathanael Institute for 24 years. During this time, she studied and received her diploma at the Church of England Deaconess and Missionary Training House.

She was set apart in 1944 by Archbishop Derwyn Owen, and served as deaconess under Bishop Frederick Wilkinson. Her ministry took her to St. Clement, Riverdale, the Church of the Epiphany, Toronto, and St. James, Orillia. She was ordained to the diaconate in 1985 by Bishop Arthur Brown, in reaffirmation of her ministry as deaconess since 1944. She was named an honorary canon of St. James Cathedral in 1992.

"Audrey lived a life that touched people even in the nursing homes where she spent her last years," said Mr. Bennett. "She organized



The Rev. Canon Audrey Forster is honoured by synod in 2005. Beside her is the Rev. Canon Frances Lightbourn. PHOTO BY MICHAEL HUDSON

Bible studies, choirs and services and always delighted in purveying the sacrament to other residents from her wheelchair.

"Audrey started the Sharing Group at St. James that has studied scripture. She has supported missions and cared for the needy for more than 30 years. Her sense of fun and humour endeared her to all."

He added: "She believed in a risen Lord of life. She knew in her heart that love never dies. The love that was shared by her groups, her students and her family will live on from the joy and faith she exemplified."

Her funeral was held at St. James, Orillia on Oct. 24.

John Veltri was spiritual director

THE Rev. John Veltri, a Roman Catholic priest who was a well known spiritual director to visitors at the Ignatius Jesuit Centre of Guelph, died of a heart attack at his home in Pickering on Oct. 27.

"This is a great loss for many," said the Rev. Jim Profit, SJ, director of the centre. "John was an amazing man who touched people of all walks of life. With great creativity, he helped make the Spiritual Exercises accessible to thousands of people throughout the world."

Fr. Veltri, SJ, began working at the Loyola House Retreat and Training Centre in Guelph in 1967 and for 35 years acted as a trusted and creative spiritual guide for many people. During his time in Guelph he wrote many books on prayer and worked with other local clergy to bring the work of St. Ignatius Loyola into people's spiritual lives.

The Rev. Canon Jean Mitchell, a priest at St. George's Anglican Church in Guelph, met Fr. Veltri in 1986 and describes him as "a wise and deeply caring spiritual director who had a discerning and compassionate heart for peo-



The Rev. John Veltri, SJ

ple from all walks of life and from all faith traditions."

Over the years, Fr. Veltri often referred to his work as making spirituality accessible to non-professionals and people who hunger for spirituality but have little or no training in theology.

Father Veltri was born in 1933 and entered the Society of Jesus (the Jesuits) in 1950. Most of his Jesuit studies were completed in Guelph at the former Ignatius College Novitiate, where he returned to work for many years in retreat ministry.

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LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the January issue is December 1. Parishes can also promote their events on the diocese's website. Visit www.toronto.anglican.ca, click Calendar, then click Submit an Event.

Services

DEC. 7 – The annual Advent Carol Service for St. Martin in-the-Fields, 151 Glenlake Ave., Toronto, will be held at 8 p.m. Music by Stanford, Vaughn Williams, Monteverdi, Willcocks, and Holst will be presented under the direction of Jack Hattey. A collection will be taken and donated to a charity in the parish.

DEC. 14 – Christmas Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m., with scripture reading, prayers and a brief reflection with The Dixie Demons. Call (416) 920-5211 or www.christchurchdeerpark.org.

DEC. 14 – Jazz Vespers featuring the Graham Howes Quartet at St. Philip, Etobicoke (25 St. Phillips Rd.), at 4 p.m. For more information, call (416) 247-5181.

DEC. 24 – Christmas Eve at St. Bartholomew's, 509 Dundas St. E., Toronto. Evensong and benediction at 4:30 p.m.; festal mass at 8 p.m. Call (416) 368-9180.

DEC. 25 – Christmas Day at St. Bartholomew's, 509 Dundas St. E., Toronto. Community breakfast at 6 a.m. (volunteers welcome); festal mass at 10:30 a.m. Call (416) 368-9180.

Lectures/Social

DEC. 4-29 – The 9th annual exhibit of Creches From Across the World in the Archives and Museum in St. James' Cathedral Parish House, 65 Church St., Toronto,

will feature more than 150 creches from 60 different countries. Activities for children. Admission by donation. Everyone is welcome, including groups by appointment. For further information, or to book a group tour, call Nancy Mallett at (416) 364-7865, ext. 233.

DEC. 7 – St. Barnabas, Chester, will hold a talk with peace activist Jim Loney of Christian Peacemakers Teams, who was kidnapped and taken hostage in Iraq. He will speak as part of the Human Rights Day service at 10:30 a.m. For more information, call (416) 463-1344 or visit www.stbarnabas-toronto.com.

Sales

DEC. 13 – Christmas Sale at St. Hilda, Fairbank, 2353 Dufferin St. at Eglinton Ave. W., from 10 a.m. to 1 p.m. Baked goods, strawberry jam, preserves and knitted items. Call Isla at (416) 781-6621.

Music/Drama

DEC. 4, 11 – Thursday Noon Hour Organ Recitals at 12:10 p.m. at St. Paul, Bloor Street, 227 Bloor St. E. Tom Fitches, Dec. 4; John Tuttle, Dec. 11. For more information, visit www.stpaulsbloor.org.

DEC. 5 – A reading of Charles Dickens' A Christmas Carol with CBC Radio host Judy Maddren and friends, at Trinity East, 425 King St. E., Toronto, at 7 p.m. Enjoy seasonal music and refreshments. All proceeds to support the community programs of Dixon Hall in Regent Park. Tickets \$10. Doors open 6 p.m. Advance tickets at the church office, 417 King St. E., Toronto. Call (416) 367-0272.

DEC. 6 – St. John, York Mills, 19 Don Ridge Dr., presents Meet me at the Manger. Join the angels as they walk you through an outdoor performance of the Christmas story. Exquisite costumes, hand-painted scenery and beautiful music. The event runs 5:30 - 8:30



AWESOME

The ninth annual Creches From Across The World will open at the Archives and Museum in St. James' Cathedral Parish House on Dec. 4 at 5 p.m. The exhibit will remain open to the public from 1 p.m. to 4 p.m., seven days a week, from Dec. 5 to Dec. 22. It will open again on Dec. 28-29. Different every year, it will include more than 150 creches from 60 countries. Activities for children include scavenger hunts and the opportunity to make a crèche out of clay. Admission is by donation. St. James' Cathedral Parish House is located at 65 Church St., Toronto. For more information or to book a group tour, call Nancy Mallett at (416) 364-7865, ext. 233.

PHOTO BY MICHAEL HUDSON

p.m.; walks start every 5 minutes.

DEC. 6 – The Annual Christmas Cantata by the choir of St. Bede's at 6 p.m. A special interlude by the Sunday School children. Admission is free and all are welcome. Call (416) 757-8241.

DEC. 9 – All Saints, Peterborough, 235 Rubidge St., presents its Christmas concert, "A Celtic Christmas," featuring The Stringwood Trio, at 7:30 p.m. For tickets, call Mabel Mosher at (705) 742-

7384, Arlene Hill at (705) 741-0800, or pick up from the church office.

DEC. 12-24 – The Christmas Story at Holy Trinity, Trinity Square, a Toronto tradition since 1938. Professional musicians and a volunteer cast present this charming hour-long nativity pageant. Fri. and Sat. evenings, 7:30 p.m. Sat., Sun., Mon., Tues., Wed. matinees, 4:30 p.m. Suggested donation: \$15 adults, \$5 children. To reserve, call (416) 598-8979. The church is

wheelchair accessible. American Sign Language interpretation at selected performances. For more information, visit www.holytrinitytoronto.org or email christmasstory@holytrinitytoronto.org

DEC. 13 – St. Paul, Midhurst, presents Christmas in the Village, an evening of light entertainment with the St. Paul's Special Choir and guests, at 7 p.m. Enjoy hot cider and goodies afterward. Free-will offering. St. Paul's is located on Noraline Avenue in Midhurst. For more information, call (705) 721-9722.

Consider another way to give

December brings cold weather, winter and, of course, Christmas. To most, Christmas means a time of giving and receiving, time spent with family and friends, and a holiday feast. But let's remember the true meaning of Christmas – the celebration of the birth of Christ, a gift to all of us, a gift of love.

At Christmas time, many of us give to others. 2 Corinthians 8:7 (NIV) tells us: "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

It is difficult to escape the commercialization of Christmas. Stores begin to display Christmas items in October. We are bombarded by lists of things to buy. It feels that we have to buy in order to give.

It is often said that giving – whether it be time, labour, affection, advice or gifts – is one of life's greatest pleasures, so this year I encourage you to keep the emphasis on giving. Also, consider giving in a way that is dif-

ACW

BY ANITA GITTENS

ferent from the way you have given before – perhaps a call to someone who will be alone on Christmas Day.

In our prayers, let's also remember the less fortunate and give thanks for all the gifts we have received.

On behalf of our diocesan ACW board, I sincerely thank all those who have given and continue to give their time, labour and support to us and our outreach ministries. These ministries include providing pension supplements to former Women's Auxiliary workers, the Special Projects, the work of the church in Canada's north through the Fair Share commitment, special appeals and theological bursaries.

We wish you and yours a joyous and blessed Christmas.

Anita Gittens is the president of the diocesan Anglican Church Women.

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5. St. George, Willowdale
6. St. John, Chinese
7. St. John, York Mills
8. St. Matthew the Apostle, Oriole
9. St. Patrick
10. St. Theodore of Canterbury
11. The Rt. Rev. Philip Poole, York-Credit Valley
12. All Saints, Kingsway
13. Church of the Atonement, Alderwood
14. Christ Church, Mimico
15. St. George on-the-Hill
16. St. James, Humber Bay
17. St. Margaret, New Toronto
18. Etobicoke Deanery
19. St. Matthew, Islington
20. St. Matthias, Etobicoke
21. St. Philip, Etobicoke
22. St. Wilfrid, Islington
23. Christ the King
24. Christ Church, Scarborough
25. The Rt. Rev. Patrick Yu, York-Scarborough
26. Epiphany, Scarborough
27. Holy Trinity, Guildwood
28. Nativity, Malvern
29. St. Andrew, Scarborough
30. St. Bede
31. St. Crispin, Scarborough



BOUNDLESS ENERGY

Parishioners of Christ the King in Etobicoke walk around the church property during the morning service on Oct. 26, as part of a fundraiser called Beat the Bounds. Fifty people participated, raising \$2,000 toward the installation of a projector and screen to allow for more contemporary worship in the church.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

The Messiah was born in that ancient place

What does the Bible say about Christmas? The familiar Christmas stories are found in Matthew and Luke, while John has a special way to describe this event. We will examine his version later in this article.

In Matthew, we see the story of the Wise Men coming to visit this newborn king. He emphasizes the kingship of Jesus, and the Magi are reminders that Jesus was a king. The Bible does not actually tell us the number of Magi! Only in Matthew do we read about the slaying of the Innocents and the flight to Egypt by the Holy Family to escape the wrath of Herod. This is again to fulfill the ancient prophecies about the Messiah.

It is in Luke that we find the classical birth story. This is the beautiful account of angels and shepherds and the stable in Bethlehem. The emperor in far-off Rome decided to have a census taken. A decree went out, causing Mary and Joseph to travel from Nazareth to Bethlehem. They were of the House of David and thus had to return to their ancestral hometown. Bethlehem was the birthplace of David, who was born 1,000 years before Jesus. He was their most popular king and it is into his lineage that Jesus was born.

Mary and Joseph arrived tired and weary, only to discover that there was no room at the inn. The innkeeper's wife, taking pity on this obviously pregnant young woman, found space in the stable beneath the inn. It was here that the Saviour of the world was born.

Today the Church of the Nativity stands on the site of this holy birth. This is one of the few sites from the life of Jesus not disputed by other Christian bodies. Helena, the mother of Constantine, the first Christian emperor, went to this land in 330 AD. With the help of local residents, she pinpointed many of the major sites from the life of Jesus and erected churches on them. The original Church of the Nativity was destroyed in 529 AD and rebuilt by the Emperor Justinian in 531 AD. It is the oldest surviving church in the Holy Land.

When you enter the grotto, or cave, below the church, which stands in Manger Square, you are filled with a sense of wonder and awe. On the floor is engraved a star with the inscription, "This is where Jesus the Christ was born."

We do not know the actual

date of Christmas. It was probably around 5 or 6 BC. Herod the Great died in 4 BC and Jesus was born during his reign in Judea. Dec. 25 has probably more to do with the winter solstice than the actual date of His birth. Does it matter? The important fact is the Messiah was born in that ancient place and the world has not been the same since.

The miracle of the Holy Birth is best described for us in John's gospel. He does not record the familiar birth stories. Rather, he begins with the words, "In the beginning was the Word and the Word was with God and the Word was God (John 1:1)." John, writing after some 70 years of church history, takes us back to the beginning of time. He says we must see the birth story in the context of eternity. The word of God, his creative power, was at work in the world from the beginning.

The Greek word "logos" means much more than "word." It refers to the reason of God. Words are the way we express our feelings and thoughts. The climax of John's description of the birth event comes in verse 14: "and the word became flesh and lived among us ... (John 1:14)." The Word of God entered into human flesh and became one of us.

Finally, we need to look at the presence and work of the Holy Spirit in the holy birth. Matthew tells us that the Holy Spirit conceived Jesus. In Luke, it is the angel Gabriel who announces to Mary that the Holy Spirit will come upon her (Luke 1:26). In Luke, notice the contrast between the birth of John the Baptist and Jesus. Luke meant us to compare these two births. Both were of God and both had a special place in history, but John was definitely the forerunner. Jesus was the expected Messiah. Make no mistake about this order. The Gospel of John also makes this point in the birth event (John 1:6-9). The Bible is quite clear: the Holy Spirit was very much involved in these births.

In our dialogue with scripture, the authors are telling stories to write theology, not history. We need to read these accounts as beautiful theological stories. We do not need to become caught up in the details. The logos of God is about much more than inconsequential details: it is about life itself.

The Rev. Canon Don Beatty is a retired priest of the diocese. He lives in Mississauga.

IN MOTION

Appointments

- The Rev. Elizabeth McKendry (Rupert's Land), Deacon Assistant, Trinity College Chaplaincy, Aug. 1
- The Rev. Canon Bill Kibblewhite, Interim Supply Priest, Holy Spirit, Dixie North, while Incumbent is on sick leave.
- The Rev. Geoffrey Sangwine, Regional Dean of North Peel, Oct. 10
- The Rev. Michael Li, Honorary Assistant, St. Peter, Cobourg, Oct. 14
- The Rev. Sheila Ashworth, Incumbent, Parish of Lloyd-town, Nov. 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):

- Christ Church, Bolton
- Parish of Orillia South
- Parish of Coldwater-Medonte
- Parish Sharon and Holland Landing
- St. Margaret, Barrie
- St. Bartholomew
- Parish of Penetanguishene
- Grace Church on-the-Hill

Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- Parish of Lakefield (Trent-Durham)
- Ascension, Don Mills (York-Scarborough)
- Parish of Churchill and Cookstown (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Aidan, Toronto
- St. David, Lawrence Ave.
- St. John the Baptist (Dixie)
- Holy Family, Heart Lake (Brampton)
- St. James the Apostle, Brampton (York-Credit Valley)

Retirements

- The Rev. Canon Milton Barry has announced his retirement. His last Sunday at Grace Church on-the-Hill, Toronto, will be May 3, 2009.

Departures

- The Rev. Dr. Collis Machoko and his family have moved to Winnipeg. Mr. Machoko is seeking ministry opportunities in the Diocese of Rupert's Land.
- The Rev. Karen Coxon and her family have moved to Ottawa. Karen is seeking ministry opportunities in the Diocese of Ottawa.

Deaths

- The Rev. Jean Lummiss died on Oct. 12. She was ordained to the permanent diaconate in 1993 for St. Paul, Lindsay. She was the mother of Bishop Sue Moxley of Nova Scotia and Prince Edward Island. Her funeral was held on Oct. 16 at St. Paul, Lindsay.
- Brother William Sibley OHC died on Oct. 14. He was stationed at the OHC Priory in Toronto during the 1980s before becoming Superior of the Order. In retirement, he lived for a short time at St. Hilda's Towers, Toronto. His funeral was held Oct. 28 at the Order of the Holy Cross monastery chapel at West Park, New York. A memorial service was held in Toronto on Nov. 6 at St. John, West Toronto.
- The Rev. Canon Audrey Forster died Oct. 20. She was set apart in 1944 by Archbishop Owen, and served as deaconess under Bishop Frederick Wilkinson. Her ministry took her to St. Clement, Riverdale; the Church of the Epiphany; and latterly St. James, Orillia, where she served for more than 30 years. Canon Forster was ordained to the diaconate in 1985 by Bishop Arthur Brown, in reaffirmation of her ministry as deaconess since 1944. Her funeral was held on Oct. 24 at St. James, Orillia. (See obituary on page13.)

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Young Anglican asks and imagines

Youth minister draws on drama skills

BY HENRIETA PAUKOV

The summer Jenny Salisbury was 15, her life was turned upside down. Her mom was diagnosed with cancer and her family moved from Ottawa to Toronto. Fifteen was a difficult age to start all over in a brand new place, even for this military kid who had moved every couple of years since she was young.

"At the time, I felt as though I had lost everything," says Ms. Salisbury, 25, youth ministry coordinator at St. Clement, Eglinton. (She notes that her mom is now fine.) "I fell into St. John, York Mills. They have a really extensive place for young people and they caught me in my 'I'm brand new in Toronto, my family life is tough, and I don't know which way is up right now' phase."

She got involved with the youth group, the handbell choir and the drama program. "I didn't want to ask questions about God, I just wanted to be busy," she explains. "And they let me be busy, and eventually when questions about God started surfacing, there was a place for me to voice them."

Then she went to university, and like many of her peers, took a long break from church. But she still had questions, and between second and third year, she was pointed to a place where she could ask them. It was during a conversation with the youth ministry coordinator from St. John's, who had asked her how church was going. "I was talking about how devastated I was that the Anglican Communion seems to do nothing but fight and that wasn't where I wanted to be," she recalls. "God and spirituality make me so joyful and I wanted to be somewhere that's celebrated. And he said: 'That's an excel-

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to Jenny Salisbury.

lent answer: you should go to Ask and Imagine."

The 11-day program is offered by Huron University College in London, Ont., and brings together Anglican youth from across the country for theological study, leadership training and relationship-building. "We met people who let their Christian spirituality dictate their life every day," says Ms. Salisbury. "We spent some time with the L'Arche community, and Foodgrains Bank, and the AIDS Committee of London. We talked to people whose love for their brothers and sisters and passion for justice compel them to live these sorts of lives."

She had been worried that the Ask and Imagine experience would be "formulaic," or worse, that she would be made to feel guilty for dropping out of church. Instead, she says, "It was an extremely joyful, supportive experience that did not offer any answers. It just let you ask questions and pushed you so that your questions were more specific and deeper. We talked about the problems that we were encountering in our own lives. I thought: 'If this is what church is going to be like, then I guess I'll stay.'"

Not only did she stay, she is involved with the church on all levels. She works for Ask and Imagine as assistant program coordinator, she is a youth member of synod and recently joined Diocesan Council ("I'm excited; I'm a little terrified!" she says about that new role.). She was finishing her master's degree in theatre directing at the Royal Academy of Dramatic Art in London, England, two years ago, when she was hired, by way of a telephone interview, for the position of youth ministry coordinator at St. Clement, Eglinton. "I had to change my travel plans



Jenny Salisbury, a youth minister at St. Clement, Eglinton, is also a professional director and playwright.

and wrote my dissertation faster than I was planning on, handed it in six weeks early, got on a plane and started on Aug. 1."

As her own mentors did when she was younger, she encourages the young people she works with to ask questions. During the 11 o'clock Sunday service at St. Clement's, she runs a discussion-based program called Teen Church, which is based entirely around the teenagers' questions. She says: "The best question I ever got was from a young man who is 13 and he said: 'If the whole point is for us to know Christ and follow him, why did Christ ascend after the resurrection? Why isn't he still here?' That's going to be one of our discussions."

"Another question was: 'Why does healthy food taste bad?' So we are going to do a cooking class, to learn how to make healthy food taste good. Another question was: 'How can I fly?; I want to be able to fly.' So it's everything from intensely philosophical, spiritual and religious questions, to flights of fancy."

She has one word in answer to the question of how to help young people stay involved with church. "Relationships," she says. "The only reason I'm still here is because there are people who know me and love me in the Anglican Church and who want me around. And I think if you talk to anyone, whether priests or choir directors or members of parishes, the reason they are there is because

they are treated not as consumers but as brothers and sisters."

She says young people need to feel that they are wanted, needed and useful. She gives the example of one teen she works with, Courtney, who is 13. "She gives up her lunch hour on Wednesdays and volunteers at St. Clement's community lunch," says Ms. Salisbury. "And that means something to her. She has lots of questions about God; she has lots of questions about Jesus; she has lots of questions like: 'My best friend is Jewish, does that matter?' Those are questions that take time to answer and the answers change over time, but feeding someone who is hungry—that makes sense to her and it's something she can do."

Ms. Salisbury's skills as a professional director and playwright — she's currently working on a play and will be an assistant director for the play *Taming of the Tamer* with the University of

Toronto's Theatre Erindale next year — are useful to her in her work with Anglican youth. At Ask and Imagine, she runs a course called Theatre and Theology, which uses drama to explore challenging issues. "I take pieces from plays and offer them to groups of young people to perform, interrogate, tear apart and look at," she says. "I like that because it isn't being offered as my idea or the church's idea. It's a playwright's story. For some reason it's easier to engage with the issues in that framework."

With all these questions, does she ever find herself stuck for answers? "Oh, I never know the answer," she says with a laugh. "It's just like my experience with Ask and Imagine. I came with piles and piles of questions and no one answered them for me. They just heard them and said that it was OK for me to be wondering that."



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Do you see what I see?

Continued from Page 1

this event a story of human tenderness overcoming challenges to find a place where the Son of God might be born? Is it the moment when God bent down and kissed the earth? Do you meditate on John's notion that "the Word was made flesh and dwelt

among us?" Do you see in the injustice and poverty surrounding Christ's birth a mirror of the injustice and poverty in our world today? Do you see Christ as Lord, liberator, Saviour, the Son of God, peacemaker, friend, brother or teacher?

It is my prayer that this

Christmas will be more than *blepo* (sight), but that it will lead us to fresh new *harao* (insight), as we make our annual pilgrimage to the foot of the manger. "Said the night wind to the little lamb, Do you see what I see?"

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