

Stolen cross a
'wake-up call'

Levee rings in
New Year



Cities protest
death penalty

The Anglican

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FEBRUARY, 2008

New church to rise in Brooklin

Building uses
latest in green
technology

BY HENRIETA PAUKOV

ST. Thomas, Brooklin, is breaking new ground this year, in more ways than one. First came an actual groundbreaking on Jan. 6, when Bishop Michael Bedford-Jones dug the first shovelful at the spot where the parish will build new worship and program space this year.

That moment was the culmination of more than five years of planning and discernment in the parish, says the incumbent, the Rev. David Harrison. "It was five and a half years ago that we struck a task group to address the question: 'OK, Brooklin is growing like crazy — how are we going to minister to the growing community?'"

Since the early 1990s, when it had less than 2,000 people, Brooklin has grown to more than 15,000 people. "Our old church building was built for a little village in the 19th century," says Mr. Harrison. "St. Thomas' made a fairly substantial addition 20 years ago. It was opened in 1987 and provided space for meetings, Sunday school, and a kitchen. But even that is now too small for our needs."

The whole lower level of the new program space will be "child-centred," says Mr. Harrison. "There will be a Christian daycare that we will own, which will provide revenue to help us handle the mortgage."

"There will also be a Sunday school space and a Christian space for kids. It will be available in the evening for Sparks, Guides and Cubs, that kind of thing." They are hoping to open the daycare by January 2009 and finish the rest of the construction by Easter 2009.

The new buildings themselves will be groundbreaking — St. Thomas' will be the first Anglican church in the diocese to be heated and cooled using geothermal energy, which is generated by heat stored beneath the Earth's surface. This energy is safe and



A little girl helps Bishop Michael Bedford-Jones dig the first shovelful of earth at the groundbreaking ceremony for the new church at St. Thomas, Brooklin. Looking on is Bishop Taylor Pryce. At right, the Rev. David Harrison thanks parishioners and supporters for their efforts.

PHOTOS BY MICHAEL HUDSON

environmentally friendly, because it reduces reliance on fossil fuels.

Mr. Harrison says that environmental issues have been a growing priority for St. Thomas', which is why the parish is willing to pay the extra initial costs associated with installing the geothermal technology. The building will also incorporate other environmentally friendly features, such as energy-efficient lighting. "As we built, we wanted to do the best we could in terms of making this an environmentally advanced building, because it's the right thing to do theologically in terms of our stewardship of God's creation," he says.

The entire project will cost more than \$4.6 million, paid for through parish fundraising, a mortgage that will be supported mostly by the new daycare, and various grants, including a Ministry Allocation

Fund grant from the diocese.

"This is one place where we are seeing the proceeds of the diocese's Capital Redeployment Policy that was initiated a few years ago, allowing the church to grow and to build in places where it needs to in order to serve the continuing needs of the community," says Mr. Harrison. "We are very much the beneficiaries of that."

He says that St. Thomas' parishioners have been very active in bringing the project to fruition. "This has only worked because people here have bought into the vision and because they have been willing to put their time, talent and treasure behind this," he says. "I think one of the reasons is that we are not actually losing anything of our history, the existing wonderful historic building. We are adding to, as opposed to



substituting. That's a key ingredient in what's made this work for us as a parish."

"A project like this is not for the faint of heart," he adds. "There have been ups and downs, and I'm sure there will be ups and downs to come. There have been times of challenges and curveballs and unforeseen things, but also marvelous times — the Spirit working in and through us to open doors

and make connections that allow wonderful things to happen."

Mr. Harrison points out with pride that though the building project has absorbed the energy of at least 40 parish volunteers, other work has not come to a standstill. "While this is a huge effort and takes a lot of our focus, it's not our only focus," he says. "We've been really intentional

Continued on Page 8



Women smile at last year's Black Heritage Service, attended by 1,000 people. PHOTO BY MICHAEL HUDSON

Service celebrates black heritage

THE 13th annual Black Heritage Service, the largest in Toronto during Black Heritage Month, will be held on Feb. 24 at 4:30 p.m. at St. Paul's, 227 Bloor St. E., Toronto. All are invited.

The Rev. Donald Butler, incumbent of the Church of the Nativity, Malvern, in Scarborough, will preach. The theme of the service is "Canadian linkages to our heritage – the journey continues."

In addition to the service, there will be a short presentation honouring the achievements of Rita Cox, a librarian, storyteller and Citizen Court judge. Justice Michael Tulloch of the Brampton Circuit Court will also be honoured.

The choir will be comprised of singers from several churches, and Eric Robertson of St. Paul's will play the organ.

Churches asked to remove barriers to seeing, hearing

Coming legislation likely to impact parishes

BY STUART MANN

CHURCHES have gone a long way toward making their buildings accessible. But once inside the church, can everyone hear and read clearly?

Bishop George Elliott says that's the next step in making churches fully accessible – and welcoming.

"For me, it's about trying to be as open and welcoming as possible in communicating our message and who we are as God's people and the good news of Jesus Christ," he says.

He's encouraging congregations that haven't already done so to start talking about ways to make their churches fully accessible to people with hearing and sight disabilities. It could be something as

simple as buying large-print hymn books or as challenging as re-designing the website.

"Any way in which we look at the barriers that exist is a positive thing for us," he says.

That advice is especially important now as the Ontario government seeks to make the province barrier-free by 2025.

Under the *Accessibility for Ontarians with Disabilities Act, 2005*, the government has created four committees to set standards in the areas of transportation, buildings, employment, and information and communications. The standards will be used by government, for-profit and not-for-profit organizations to remove barriers for people with disabilities.

Bishop Elliott is a member of one of those committees, the Information and Communications Standards Committee. The committee has written a draft report that sets out standards. The report will be sent to the Minister of Community and Social Services,

then there will be public hearings. With the input from those consultations, the government will begin to work on legislation and regulations.

Bishop Elliott says the standards for information and communications will be binding for churches. "The IC-SDC is working on a timetable for implementation based on the size of an organization, number of employees, and whether it is a public organization or a private or non-profit organization. I'm not sure where the lines will be drawn, but our church organization will need to comply with the standards at some point in the future."

He says the final determination of the timetable for compliance won't be known until the government starts to draft the legislation and regulations, which could take place a year or two from now.

In the meantime, he urges churches to get started now on breaking down the barriers in the area of information and communications.

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ROMANIA AND THE EU: ONE YEAR ON

A year after Romania joined the European Union in January 2007, Margaret Roze describes the impact on Romania's orphanages and the work of St. Olave's missionary, Kathy Langston.

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Walk focuses on pollution

AS you plan your parish's outreach and advocacy efforts for 2008, why not add the Good Friday Walk for Justice to your list? This annual event draws Anglicans and other Christians from as far away as Oshawa for a creative and deeply spiritual Good Friday service and walk through downtown Toronto. This year's walk, to be held on March 21, will highlight air quality and air pollution issues. It starts at 2 p.m. at Holy Trinity, Trinity Square.

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Mysterious theft serves as wake-up call

BY HENRIETA PAUKOV

ONE day last summer, the parishioners at Christ Church – St. Jude in Ivy had an unpleasant surprise awaiting them at church. The cross and the alms basin had gone missing.

Over the next few weeks, the parishioners conducted a thorough search of the surrounding property, contacted their insurer, the police and local pawn shops, and placed notices in local newspapers, asking for the return of the items. “In the time that we did

not have a cross, our sister church in the parish, St. George’s, Utopia, loaned us a cross,” says the Rev. Kathleen Greidanus, who is the incumbent of the two-point Parish of North Essa.

The congregation had almost given up on ever seeing the items again, when the cross and the alms basin reappeared – in a plastic bag on the front step of the church. The items were accompanied by a printed note that asked for forgiveness but did not shed much light on the theft. “We have no idea who it is from, and we

have no idea what the cross was used for,” says Ms. Greidanus. The cross will be consecrated again when Bishop George Elliott next visits.

Though the incident itself was puzzling, the lesson was clear. “I think the learning we get out of this is that our churches are a lot more vulnerable to robbery than we can ever imagine, particularly rural churches,” says Ms. Greidanus. “It was also a real wake-up call for people in this community. The key for the church has hung on the downspout for years –

probably more than 25 years. Everybody in the community knew where the key was, because different people would come in at different times.”

Needless to say, the key no longer hangs on the downspout. All locks have been changed and digital photographs have been taken of anything of value in both churches. Adds Ms. Greidanus: “Another thing too: I think in a lot of country churches, there are a lot of spare keys floating about. When we changed the locks, we really limited the number of peo-

ple who have access to the church.”

She suggests that churches familiarize themselves with their insurance policy and not assume that they will automatically be reimbursed for any loss. Her church found that its deductible was higher than the value of the items taken.

“It was sort of a coming-of-age that someone would come into our church and rob it,” she says. “As rural churches, we thought we didn’t have to face the same issues as city churches, and I’m afraid that is no longer.”

Bishop urges action on housing

Anglicans share concerns with housing minister

BY MURRAY MACADAM

“BAD housing wrecks lives. We see what happens when people pay half or even more of their incomes for rent.”

Bishop Colin Johnson made these forceful arguments for a stronger government response to the affordable housing crisis during a meeting on Dec. 18 with Jim Watson, Ontario’s Minister of Municipal Affairs and Housing. John Brewin, a member of the diocese’s Housing Advocacy Subcommittee, also attended the meeting.

The meeting was part of the diocese’s advocacy campaign to encourage the provincial government to act quickly to help people suffering from the shortage of decent affordable housing. The goals of the campaign include the allocation of funding early this year to repair rundown non-profit housing, the creation of 20,000 new af-

fordable housing units during the government’s mandate, and housing for people with special needs. Another goal is higher incomes to lift up people trapped in poverty, including a \$10 per hour minimum wage.

Anglicans are encouraged that the provincial government has launched a process to reduce poverty, said Bishop Johnson. Affordable housing will play “a tangible role” in that plan, replied Mr. Watson. “It’s in our interest to reduce poverty,” he added, noting that it would ease demand for government services.

Mr. Brewin, a member of the board of the Toronto Community Housing Corporation, urged Mr. Watson to take quick action on the urgent need to repair rundown non-profit housing. “We’re seeing the impact of crumbling buildings,” he said, noting a new report that outlines how 50 such



From left, Bishop Colin Johnson, Municipal Affairs and Housing Minister Jim Watson, Murray MacAdam, and Social Justice and Advocacy Board member John Brewin meet to discuss affordable housing and poverty issues.

PHOTO BY MICHAEL HUDSON

homes in Toronto are in such terrible condition that no one can live in them. Mr. Watson said that while the government would like “some quick wins” on the housing file, it wants to carefully plan its affordable housing strategy.

Mr. Watson raised concern that federal funding, which plays an important role in paying for non-profit housing in Ontario, is declining. Continued support from the federal government for affordable housing is needed, he

added. “This (housing shortage) is a nation-wide problem,” he said.

Bishop Johnson also mentioned the need for a \$10 minimum wage to increase incomes for the poor. Mr. Watson disagreed, saying it would raise costs for small business owners too much. (Ontario’s minimum wage is slated to rise to \$10.25, but not until 2010.)

The meeting was held as part of an ongoing housing advocacy campaign, in which concerned Anglicans across the diocese are

meeting their Members of the Ontario Legislature to discuss housing and poverty issues. So far Anglicans have met with eight MPPs, with further meetings planned.

“It’s really important that parishioners visit their local MPPs to express their concerns,” said Bishop Johnson. “MPPs value the input of their constituents and try to act on issues they care about. And MPPs won’t know that you have those concerns unless you speak to them.”

BRIEFLY

Bishop returns to diocese

Bishop Victoria Matthews is the Bishop-in-Residence at Wycliffe College, Toronto, for the winter term. Her duties include teaching in the pastoral department, preaching, and taking part in the college’s discernment day. She was elected suffragan bishop in the

Diocese of Toronto in 1993. She became Diocesan Bishop of Edmonton in 1997 and announced her retirement from that position last August.

Church planting in spotlight

George Lings, a pioneer in the field of church planting, will be one of the main speakers at the second annual Vital Church Planting Conference, to be held Feb. 26-28 at St. Paul’s, Bloor Street, Toronto. Last year’s event,

the first of its kind in the diocese, attracted 60 people from across North America.

The conference, which focuses on the creation of new churches, is being jointly sponsored by the diocese and Wycliffe College. The cost for registration is \$195. There is a special rate of \$150 per person for parishes which send a team of three or more. To register, visit the conference’s website at www.vitalchurchplanting.com or call Jennipher Kean at Bishop George Elliott’s office, (905) 833-8327.

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Jesus' name blesses us



I got an irreverently funny Epiphany card. On the front is a picture of the wise men arriving to visit the Holy Family. As they enter through the low stable door, the tallest one hits his head on the lintel and utters a profanity. Inside the card, Mary says, "Oh, that's an interesting name! We were going to call him Fred."

This story got great laughter when I told it to open my sermon at the Bishop's Levee on New Year's Day at St. James Cathedral. New Year's Day is the feast of the Naming of Jesus.

What does it say that so many people in our world only know the name and title of Jesus Christ as a curse rather than as a blessing? When we affirm Jesus as the one in whom all shall be blessed, who is it that we are affirming? Who is it in whose name we bless? Look at the life of this man, Jesus, and see some of the implications of what such an invocation of his name includes.

Jesus is born of humble parents in inconvenient, uncertain and difficult circumstances. His birth attracts the attention of some but not very many – an innkeeper, a few curious shepherds, some strangers, some frightened and dangerous politicians and their thugs. The majority ignore the event; the vast majority simply have no idea that it has occurred. And yet some come in response; some listen and pay attention.

The young child, Jesus, is raised in a religiously observant family, certainly to the extent that he is taken to the Temple to be ded-

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

icated and named. He learns the biblical stories. He goes to the Temple for Passover, and as a typical teenager challenges and exasperates his mother.

When he is considerably older, he begins to teach and heal around the countryside and gains a reputation strong enough to attract a following. He challenges the status quo and has the temerity to reinterpret the religious orthodoxy and then claim, against the official teaching, that this is the true way that God has always intended it to be.

He reaches out to the sick, touches the unclean, and welcomes into community those who have been shunned. He meets with the rich and powerful, and worships with the righteous. There is apparently no one who is not within the reach of his embrace. No one!

He ends his life crucified on a cross as a treasonous blasphemer, the victim of religious and political due diligence and justice. And yet God raises him from the dead.

We hear in John's gospel that this person is not only the man, Jesus, but he is the Word made flesh, the eternal Word of God, dwelling in our midst, full of grace and truth. His very name, Jesus, means "God saves" or "God's salvation" and the ascription, Emmanuel, is interpreted as "God with us."

So when Philip asks plaintively, "Show us the Father and we shall be satisfied," Jesus re-

sponds, "The one who has seen me has seen the Father." As John puts it so elegantly, "The word was made flesh and dwelt among us. We beheld his glory, glory as of the only begotten of the Father, full of grace and truth."

So when we invoke the name of Jesus, it cannot be in curse but only in blessing. Woe betide those who would misuse the name of Jesus to invoke curses on others!

Because as John says, "In him was life," and, later, "He came that they may have life in all of its abundance." To invoke the name of Jesus is to call forth life, new and renewed life. He came that they may have life – life! – in all its fullness.

As we end the season of Epiphany and begin the new season of Lent, we continue to be faced with huge uncertainties and find ourselves in the midst of turbulent times. We hear of untimely deaths, ideologically provoked assassinations, and mindless violence. We witness people condemning one another, competing and excluding by judging each other's orthodoxy. We see communities broken apart by apathy or dissension.

In these very circumstances, we are invited in faith to invoke the name of Jesus who is the life giver, the one who brings healing, hope and salvation. The one who restores community where there has been only brokenness and division. The one who reveals God's purposes for God's creation, and invites our joyfully committed cooperation in God's building plans.

At the name of Jesus every knee shall bow, and every tongue confess him as Lord, to the glory of God the Father.



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

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Primate:

The Most Rev. Fred Hiltz, Church House, 80 Haydon 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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We exist because of each other



One of the many joys of my ministry has been participating in the Compass Rose Society, a group which exists to support the ministry of the Archbishop of Canterbury and the mission of the Anglican Com-

munion. In these days of tension in our diverse Communion, it is a joy to work with members from eight countries who are on both sides of the current theological divide. All this is done in support of the ministry of our sister and brother Anglicans throughout the world. Do you know that the Anglican Church is present in 164 countries around the world, making us the "Avis" of Christian churches? The Roman Catholics are the "Hertz," and we are the "Avis!" That fact alone speaks to the enormous diversity, complexity and influence of our great Communion.

Through my involvement in the Compass Rose Society and the partnerships which have been forged by this group, I have visited a number of countries and glimpsed the challenges our fellow Anglicans deal with in a variety of settings. I have learned so much from those contacts and have come to know faithful disciples of Jesus Christ. I admire more than I can express the extraordinary courage of so many faithful Anglicans in enormously challenging and economically

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

deprived situations.

In this article I would like to share with you an African expression which I learned while I was in South Africa last March. It's a word I have shared often with many in the Communion. The word is *ubuntu* (oo-boon-too). Some of you may know Ubuntu as a popular bottle of red wine. Capitalism certainly has a unique way of profiting from linguistic concepts!

It was the philosopher Descartes who said, "I think, therefore I am." In a sense he defined humanity on the basis of our ability to think, and of our own individuality. Thinking and reasoning have always been important in Christianity, especially in Anglicanism, but I find myself very attracted to the African expression *ubuntu*. It expresses a communal rather than an individual view of life. Near as I can interpret it, the word means "a person is a person through people." We exist because of each other. The emphasis is placed on community. Put another way, "I am because of you" or "I exist because of you." In fact, we could go so far as to say, "I do not exist without you."

Africans have a very different view of life than we self-centered North Americans tend

towards. *Ubuntu* is a popular word in the African church. Under God, "I do not exist without you." I suspect you know the truth of that statement in your own Christian journey. You know the value of your Christian community in your life. You know the support, encouragement, inspiration and help your church community has given to you. You know that life is not lived in isolation from others but in community. At its best, our parish communities are places where we can lay our hopes, dreams, joys and sorrows on the altar of God and receive the support and encouragement of our Christian family.

Africans have a view of life which science and ecology is beginning to understand and make popular. They believe human beings are interdependent, that life has a more communal, rather than individual, focus. The stripping of forests in Brazil affects the air we breathe in Toronto. Floods in Nicaragua affect people in London, England. A hurricane in Louisiana affects people in Johannesburg. We are interconnected and interdependent, part of a universal human family. Part of the family of God.

May God bless us during this season of Lent as we continue to seek to be faithful disciples of Jesus Christ within the community of the Body of Christ.

Ubuntu.

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Make invitation worthwhile

BY JOHN BOWEN

You're thinking of inviting a friend to church? My first piece of advice: Don't. At least, don't do it on an average Sunday. Unless, of course, your friend has said, "You know what? I would just love to see how an Anglican church operates on a typical Sunday when you're not making special allowances for visitors. That would really be my idea of a good time." That would be different.

In general, however, that is not the attitude of the Canadian non-church-going public. To the majority, the idea of going to church is not high on their checklist of goals to fulfil before they die. So there needs to be some reason why, if you were bold enough to invite them, they might be bold enough to say yes. What kind of reason might that be? Let me suggest two:

1. There is something special going on at church which they might be interested in:

- The Blessing of the Animals, liturgical challenge though it may be, is intriguing to someone who doesn't normally come to church.
- In St. Matthew's Cathedral in Dallas, Dean Kevin Martin does an annual service to thank workers in the food industry in the city. They come in their droves. They have never been thanked publicly like that—let alone by the church.
- A sermon series can be of interest to people. At the local street festival a year ago, my own church invited passers-by to write on a flip chart the questions they would most like to ask God, promising that the sermons in the following months would address those questions.

2. If our hope is that our friends will find something attractive about the expression of Christian faith they find at church, might there be other settings where they could experience that more easily than in the unfamiliar setting of a church service?

What about "half-way house" events, where the spiritually curious can encounter Christians and their spirituality outside the context of a Sunday service? The Rev. Jenny Andison, in her helpful booklet, *Doors into Faith: Inviting Friends to Join the Big Game*, has great suggestions. Here is a sampling of some possibilities churches have tried:

- What about forming a group of friends—Christians and others—who meet to watch movies with spiritual themes and discuss them?
- How about a nice dinner to which you invite a Christian speaker known in the community—an athlete, perhaps, or a local MP—to talk about their work and their faith?



- Many Canadians would like to make a difference to this country's problems. I heard recently of a man who had first encountered followers of Jesus when he offered to help with the food bank at their church, and then gradually found his own way to faith.

Having said we need suitable events, of course, we want to be sure that if we take the risk of inviting someone, they will be well-received. To be honest, I'm simply not going to risk their feeling alienated and my being embarrassed unless the greeting system is warm, competent and genuine.

Unfortunately, this doesn't always happen. Some years ago, a friend of mine was exploring Anglicanism. On her first visit to the parish church, she realized with horror that she was dressed more casually than most of the people going in. She asked the greeter, "Do you think I can still come in if I'm dressed like this?" He thought for a long moment, critically looked her up and down, and finally said, "Well... I guess so." The fact that my friend is now an Anglican priest in spite of this awful beginning is to my mind proof of the existence of God. (I have written more about the art of welcoming in the booklet, *From Visitor to Disciple: Eight Ways Your Church Can Help*.)

Let's assume then that (a) there is a suitable event that our neighbour might actually be interested in and that (b) as far as we can tell, it will be a positive experience. What then?

Here are three practical things I find helpful myself:

- I like to have an official invitation card or flyer about the event to give. Apart from anything else, it saves me explaining every single detail, and provides a

reminder after the conversation is over.

- I want to be fairly sure there really is a natural connection between my friend and the event. My neighbour's 10-year-old bought a goldfish bowl from us during the local garage sale in the summer. In September his mother told me he had now bought a goldfish to live in the bowl. So I said, "I wonder if he'd like to bring it to church for St. Francis' Day when we bless people's pets?" "Wow, that sounds neat!" she replied. Without the goldfish connection, the invitation would have sounded a little forced. With the goldfish, it was the most natural thing in the world.
- I always try to give people an out—"Of course, I know that's a busy time of year" is a fairly safe one—which makes it easy for them to say no. I might even say, "Personally, I hate pushy religious people, so I'm a bit nervous to suggest this..." Usually that reassures people, because you've shown consideration for their feelings—and clearly you're not pushy!

Will it still be scary? Probably. Hey, I'm a professor of evangelism, and I certainly find my heart beats a bit faster when I'm inviting someone to a church event. But fear is not the worst thing that could happen. Some of the most rewarding things we ever do were scary once. I find I am encouraged by that book title which says, *Feel the Fear and Do It Anyway*. It's not bad advice.

John Bowen teaches evangelism at Wycliffe College. He is author of Evangelism for 'Normal' People and The Spirituality of Narnia.

CHILDREN'S MINISTRY

BY LAURA WALTON-CLOUSTON

It's time for a program

For the most part, children up to the age of 10 do not come to church by themselves. They are brought by parents, grandparents, and friends. We know that new parents often return to church to have their children baptized or to enrol them in Sunday school. Parents bring their children to learn. This means that if the children are enjoying church and want to come, then the parents will often come as well. Children's ministry does not invite just one person to "come and see;" it invites the whole family.

The adage that young people are the future of the church is correct, but they are also our present. If they are not in our churches now, there is a greater chance that they will have no or a limited connection with us later. We need to reassure children that they are an integral part of our church, not just when they move into the youth group and beyond.

For some reason, many parishes see children's ministry as an afterthought, not as an opportunity for growth. I often hear the excuse, "We don't have children here, so we don't offer a program." Perhaps it's time to offer and promote a program, and then you will find you have children there. Offer programs not just on Sundays but on other days and times of the week. Promote your programs in the community. Make your programs friendly and exciting, so both the kids and their parents can attend. My guess is that if the program is successful, the growth in your church will exceed the two per cent that Bishop Johnson asks for in his charge.

Children's ministry can be a bridge between our Anglican traditions and the desire for change and adaptation. No one is asking you to throw out all the old ways of doing things just to bring in young families; continuity gives our Anglican tradition roots which many of us, young and old, treasure. We simply need to build on this. Change and adaptation will help us to grow. New ways need to be found to break through barriers so we can transform and renew our parishes in ways that are inviting to young families while introducing them to the many wonderful Anglican ways and traditions.

Children's ministry has a powerful role to play in growing our churches. Parishes need to make sure that this ministry is not an afterthought and is given the opportunity, support and resources to work well. If this ministry grows, the parish will grow as well.

Laura Walton-Clouston is the diocese's Children's Ministry Network coordinator.

Warm hearts on a cold night

EDITOR'S CORNER

BY STUART MANN

Speak slowly, clearly and loudly." Those were my final words to my daughter and son, who were readers in the Christmas pageant. It was the first practice and a small knot of parents and kids were sorting out their roles in the chilly, cavernous church.

The children walked to the altar with the director while the parents remained by the back pew in semi-darkness. The

various shepherds and sheep formed themselves in a semi-circle around Mary, Joseph, the baby Jesus and the innkeeper.

The director, a high school student, clapped her hands. "Okay, quiet please." The babble of excitement and confusion died down. All was quiet.

"First reader, please," she said.

My daughter stepped up to the lectern, the top of her head barely visible. She spoke clearly and sweetly, though a little softly.

"Very good. Thank you," said the director when she had finished. She came down from the lectern, flushed with pride.

"Ok, reader number two, please."

My son climbed up to the lectern and

disappeared behind it. Not a trace of him could be seen.

"NOW IT HAPPENED THAT AT THIS TIME CAESAR AUGUSTUS ISSUED A DECREE THAT A CENSUS SHOULD BE MADE..." His voice boomed over the loud speakers, filling every corner of the church. Nothing had ever sounded that loud before in the vast building, not even the organ.

The parents froze, their mouths open, arrested in mid-conversation. Then their shocked faces turned to smiles. By the time he finished, we were whooping and laughing.

My son stepped out from behind the lectern, a little shy. "How was that?" he

asked.

It brought down the house. We broke into cheers. He beamed as his sister and friends thumped him on the back.

Later that night, as we put on our parkas and headed out into the freezing darkness, my kids chatted excitedly about next week's practice, their lines and getting the most out of the sound system. "Dad, can we practice at home?" they asked.

"Of course," I said. Crunching across the parking lot, it was a wonderful moment. And all of it was made possible because of the church and all the people who make it happen. I said a silent prayer of thanks.

Grants take pressure off

Funds come in handy for special projects

BY HENRIETA PAUKOV

Your church property is looking good. Most of it, anyway. You just wish the Sunday school space looked a little more inviting when you show it to new parishioners with children. Or you are concerned that the roof of the rectory is going to start leaking any day now. Work needs to be done and your parish has raised the funds, but you can see that you will fall short of your budget. Now's a good time to apply for a grant from the diocese.

That's what St. Luke, Peterborough, did when they decided that their Sunday school needed a new space in the church's basement. The Sunday school is a key component of the parish's growth. "One of the reasons for the increased number of children in our parish is that we've tried to ensure that we have Sunday school," says the Rev. Steven Smith, the incumbent. "It's the chicken and egg question, and we made the decision that we will have Sunday school, whether we have children or not."

The project was spearheaded by parishioners Barb Smith and Kathy Axcell, who made a proposal to parish council and applied for a grant from the Baker Fund, which is intended for the building of Sunday schools or additions to existing Sunday schools.

"They went ahead and did it," says Mr. Smith. "It's a long room in the basement, and we partitioned it into three major areas. One is a crafts area. We put down bright interlocking floor tiles and covered all the tables. Then we set up a chapel area

with a small altar.

"Then we created a third area where we have a couch and a TV, DVD, and VCR. We've painted, put up new curtains, and just revamped the whole area into something that's kind of special for the kids, which the children are enjoying very much."

He says that besides children from the parish, the Sunday school is attended by kids from the community who come without their parents. "The children actually just wandered into the church on a Sunday to see what was going on and we captured them," he says with a laugh. Before the Sunday service, the kids get breakfast cooked by a parishioner.

Mr. Smith says that the parish appreciates the role of the Baker Fund in helping the Sunday school become a reality. "It took pressure off our regular budgetary needs," he says. "The project was very successful, and we are very happy with it. We show it off to people when they come to visit."

The Baker Fund also helped out the people of the two-point parish of Penetanguishene, who were told by the fire inspector that their two church halls, used for Sunday school, were well below fire standards.

"There were about 15 different things that he wrote up that we needed to address," says the Rev. Karen Coxon, the incumbent.

"There was a period of paralysis, when we had no idea what we were going to do. After the panic dissolved, we decided that we needed to get on with doing major fundraising. We started getting quotes for the work, and within about six months we had all the quotes in place, and with-



Cynthia MacInnis teaches a Sunday school class in the refurbished children's area. At right, Barbara Smith, Emily Axcell, Seanon Yip Choy, standing rear, and Kathy Axcell were part of the work crew who created the space.

PHOTOS BY MICHAEL HUDSON

in one year, the parish itself had raised about \$40,000."

As with many renovation projects, unexpected expenses cropped up as the work progressed. It was discovered that there was no insulation in the buildings, so it had to be added, and because of the large size of the project, the cost of paint was high. The Baker Grant provided some extra cash to help finish the job.

"We had done a lot of our own major work, which was our responsibility, but what the Baker Grant was able to do was put us over the top," says Ms. Coxon. "It was a shot in the arm; it was a support to us to really get it done properly. We have been reinspected by the fire inspector here in Penetanguishene, and we have also been inspected by the people at Ecclesiastical Insurance, and we passed with flying colours."

Several types of grants are available from the diocese. For more information, visit <http://www.toronto.anglican.ca/grantsandfunding>.



Grants available for buildings, ministry

Several types of grants are available to help parishes improve their buildings and ministry.

From the Diocese of Toronto

Area Ministry Grants
Each of the diocese's episcopal areas provides grants to parishes to help them develop ministry and resources.

Baker Fund Grant
The Baker Foundation provides grants for the building of Sunday schools or additions to existing Sunday schools.

Ministry Allocation Fund Grants
The Ministry Allocation Fund was created under the diocese's Capital Redeployment Policy. The grants fall into the following categories:

- Real estate purposes
- Congregational growth and ministry resources
- Creating new forms of ministry

Ferguson Grant
The Ferguson Grant is for the

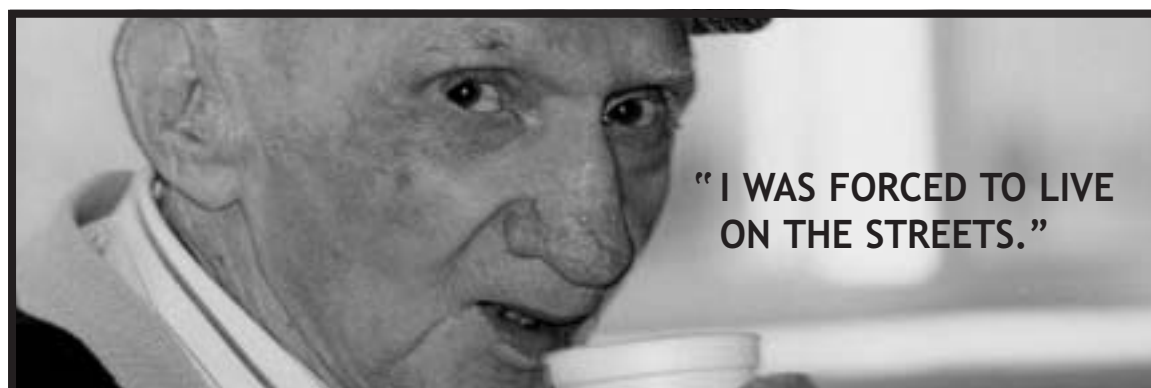
construction, buying, alteration or renovation of a building or buildings within the Diocese of Toronto for use as a home for aged men or women.

Carleton Fund Grant
The Carleton Fund Grant is for repairs or renovations made to rectories occupied by clergy, excluding rented rectories.

From the Anglican Foundation

The Anglican Foundation of Canada distributes grants and loans to new initiatives or initiatives for which funds are not easily accessed or financed. Programs supported by the foundation include building projects, accessibility upgrades, creative arts programs, theological student bursaries, camps, aboriginal prayer and peace circles, and many more. The next application deadline is Apr. 25.

For more information about the above grants, visit www.toronto.anglican.ca/grantsandfunding.



"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

Ring in the New Year

About 300 people attended the annual Bishop's Levee at St. James' Cathedral on Jan. 1. The event included carol singing with organ and brass, followed by a choral eucharist. After the service, everyone was invited to greet the bishops, the bishop-elect, the chancellor, the dean, and their spouses. Refreshments were served, and the Bells of Old York were rung by the Cathedral Guild of Change-ringers.

Photos by Michael Hudson



Bishop Colin Johnson and wife Ellen greet visitors.



Darryl Fraser serves refreshments to Javon and his grandmother Armena Samuel.



The Rev. Canon Edmund Der and his wife Margaret, right, come with some friends from China who are visiting Canada. From left: Mr. Deng Yu-rung, Mrs. Deng, and Ms. Jiang.



Father Messale Engeda of the Ethiopian Orthodox Church meets Bishop Michael Bedford-Jones.



The Rev. Sipan Ketchedjian of St. Mary's Armenian Apostolic Orthodox Church meets Bishop Patrick Yu and his wife, Kathy.



Yosola Sholagbade-Adeoye, right, a parishioner of St. James' Cathedral, greets the bishops and their wives.

'Huge effort' turns hope into reality

Continued from Page 1

about not letting it take over and crowd out other ministries. We have a real passion here around FaithWorks and outreach, and in particular around AIDS and HIV work in South Africa, and we have a project we support through the Primate's Fund. A week ago Sunday, we had our annual turkey

supper. We raised about \$3,500 and every cent of that is going to FaithWorks outreach projects."

St. Thomas' is also sending a mission team to Guatemala in May to build houses. Says Mr. Harrison: "While we are building, there will be some folks from the parish who will be in Guatemala building for others."



Co-chairs of the capital campaign, Hamlin Grange, centre, and Frank Carbonneau, right, address parishioners. Below, the groundbreaking ceremony. PHOTOS BY MICHAEL HUDSON

Great granddaughter carries on tradition

St. Thomas, Brooklin's old church building, built in 1869, will continue to serve as a chapel after the congregation starts worshipping in the new space. This is not the only tradition being preserved. St. Thomas' is working with architect Elizabeth Davidson, the great granddaughter of architect Henry Langley, who designed the original church building.

"It's a neat family connection that she has with us," says the

Rev. David Harrison, the incumbent. "Our church is a distinctive building: it's a board-and-batten construction and it's white and it's on a main street here in Brooklin, so it's very visible. People are always coming by and sketching and painting and taking photographs. The design that Elizabeth has done for us will continue the board-and-batten style and will have the same kind of rooflines. It really will comple-

ment the existing buildings quite marvellously."

Other pieces of the past will also find a home in the new worship space: the altar, lectern and some of the woodwork from the disestablished parish of St. Clement's, Riverdale, in Toronto. Says Mr. Harrison: "We are taking on the history of another place and allowing it to be a part of our future."



Facebook, websites, blogs making impact

Web technologies helping churches connect with members, seekers

BY HENRIETA PAUKOV

THE Rev. Tim Haughton knows that when he wants to get in touch with a young person from his parish, he needs to do it through Facebook, the popular social networking website. "If I give them a call, they won't always return it, but on Facebook they will message me back within minutes sometimes," he says. "It's the best way to keep in touch with them."

Mr. Haughton and the young people he works with at St. Paul, Bloor Street, are in good company. About half of Canadian web users now have Facebook accounts, and more and more Anglican parishes have a presence on Facebook. St. Paul's has two groups on Facebook: one for the parish and one for the St. Paul's 20s and 30s group.

It is striking how open young people can be when using electronic means of communication, says Mr. Haughton. "A couple of years ago, MSN was the way to communicate electronically with them," he says. "I found that they would open up a whole lot more about what was going on in their lives over MSN than if I sat down and talked with them face to face.

"There was that distance that



The Rev. Tim Haughton

the Internet allowed. I'm finding the same thing with Facebook. They will tell you things that are quite close to their heart and things that have happened in their lives."

Simon Chambers, youth minister at St. Peter, Erindale, and youth ministry consultant for the diocese, says he also uses Facebook extensively in his ministry. "I use Facebook for pastoral contact with youth, carrying on conversations through the inbox or on "walls," posting photos, and so on," he says. "I have several young

people who ask if I've read their most recent note, or if I checked out their video. Others challenge me to games. Facebook allows for pastoral contact in a different way from face-to-face work."

Facebook also comes in handy for promoting upcoming events and coordinating volunteers. "I set up a Facebook group for Youth Synod last year, only to discover that the youth had already set up their own groups for it," says Mr. Chambers.

He says young people use Facebook for a sense of belonging. "They join Facebook groups and add friends to feel a sense of connection, rather than out of a strong desire to have deep discussions or even to talk. It's more about being seen to be part of the group, about personal identification."

Although Facebook is a great tool for reaching young people, other electronic media are more effective for other audiences. The Rev. Tay Moss, incumbent of the Church of the Messiah, Toronto, says that while his parish has a group on Facebook, it is more useful for connecting with existing contacts that it is for making new connections.

"The Facebook community tends to be people who already knew

about us, people who are already members of the congregation," he says. In his experience, parish websites, like the one he set up for his previous church, St. Mary Magdalene, are a lot more useful for connecting with seekers. "It's surprising that there is a very large network of people on the worldwide web who are interested in Christianity," he says. "They are browsing around for terms that relate to Christianity and they will find your website."

People would come upon the St. Mary Magdalene website while doing web research about topics like Gregorian chant or the composer Healey Willan, both of which are covered on the site. "I would get random emails from people about those topics, so I knew how people found out about us," he says.

"But one of the main utilities of the website is that when people are thinking about visiting a church, they will often look at the website first, either to get directions or to decide between a couple of different churches that they want to visit. Many people came to St. Mary Magdalene after looking at the website. A website is definitely one of the main first impressions that people get about a church."

Building a website for his new

parish, Church of the Messiah, is on his to-do list, but in the meantime, he posts thoughts about parish ministry on his blog (an online journal), <http://taymoss.blogspot.com/>. He also uploads audio clips of some of his sermons. "What's interesting with the blog is that it gives a little more transparency to the leadership model," he says. "Because there's more space, you can write stuff in your blog you don't have room for elsewhere: projects that are ongoing, thoughts, reflections, things like that."

"The audio-clips of the sermons are very popular. This was true at St. Mary Magdalene's as well - when we posted the sermons, a lot of people listened to them. At St. Mary Magdalene's, we also used to post audio clips of the choir and those, too, got listened to a lot."

He says that web technologies make the barrier between having content and publishing it lower and lower. "It's becoming increasingly less expensive to publish and get material out there," he says. "Taking advantage of that really just takes some willingness to do it. If people are willing to put themselves out there, they can make a big impact."

Memorial invites rest, reflection

A peaceful memorial garden will arise this spring in the spot where the historical churchyard of Christ Church, Mimico, used to be. The 179-year-old church was demolished in 2006 after a fire, and the congregation has since been worshipping at St. James, Humber Bay.

They have hired landscape designer Patricia Sharpe, of PMA Landscape Architects, to design the outdoor space. "The plans are all set to go in the spring," says Dorothy Wheeler, who is the chair of the congregation's cemetery board, the group that's spearheading the project.

"There are two parts to the project, with the first part being the garden and the back part being the cemetery, and there will be a walkway connecting the two. There is going to be an arbour and an area where people can sit down and meditate and enjoy."

The memorial garden will be finished in the early summer. The nearby cemetery will also be renewed, with the addition of a columbarium and a sprinkling garden. Ms. Wheeler says the project has been healing for parishioners who are still grieving the loss of their church.

"We have observed lots of people who walk up the hill from the GO station or elderly people walking from the grocery store," she says. "They will be able to sit down and rest before they continue their journey up Royal York Road. This is going to be a pleasant oasis."

Youth hang out with Bishop Johnson

Pizza and pop were on the menu as young people from St. Peter, Cobourg, and Bishop Colin Johnson discussed questions of fashion and faith. The pizza party took place during St. Peter's "Listening, Learning and Lighting the Way" conference on the first weekend of Advent.

After answering questions regarding his purple garb, Bishop Johnson addressed a question that was at the top of the young people's list: "Why does church, and especially the homilies, have to be so boring sometimes?"

With a smile and a nod of acknowledgement, Bishop Johnson said that he agreed it might seem that way sometimes. Then he asked the youth whether they had ever found themselves bored while hanging out with a good friend on the weekend. The young people nodded and the bishop inquired: "So, why do you stay good friends with them?" A girl said: "Because my best friend is always there for me!" "Exactly," replied the bishop. "And, this is why we keep coming back to church even if we find it boring sometimes. Because God, the church and the people we find there are always here for us."

Bishop Johnson told the youth how important they are to the church and to the world. "Young people bring fresh ideas and numerous gifts that can help everyone see things through new eyes," he said. He added that he sees the youth as "the church of today."



Musicians from the band Calvados wait their turn to perform at the "Coffee, Consciousness & Cool Music" concert at the Mississauga campus of the University of Toronto. The concert was organized by St. Peter, Erindale's, outreach committee to celebrate a new chaplaincy initiative on the campus.

PHOTO BY MICHAEL HUDSON

After meeting with the young people, the bishop spoke to a group of about 60 people about topics such as the challenges faced by the worldwide church, his own vocational path, and the joys and trials of Anglicanism.

"The visit to Cobourg of our diocesan bishop was helpful for us and for him, I think," said the Rev. Canon Peter Walker, the incumbent. "It was a great conversation; the listening and learning went both ways. And each party was enriched."

Chaplaincy takes off on suburban campus

Fair-trade coffee and rock music accompanied the launch of the chaplaincy program at the University of Toronto's Mississauga (UTM) campus on Nov. 23. About 200 concert-goers were entertained by a collection of bands and musicians.

The event was organized by the outreach committee of St. Peter, Erindale. The church's assistant curate, the Rev. Jason van Veghel-Wood, recently became a chaplain with the UTM's Multi-faith Association.

"The UTM Multifaith Association is a place where students and staff can explore the various unfolding dimensions of their life and faith and ask any questions that may arise," says Mr. van Veghel-Wood. "Through conversation, worship, prayer, lectures, concerts, food, Bible study, and relaxing fun, the students are invited to deepen their faith. The Anglicans and other Christians on campus are encouraged to be part of building up the body of Christ in community."

In addition to Mr. van Veghel-Wood, the association includes chaplains from other Christian denominations, the Wiccan religion, as well as the Muslim, Jewish, Buddhist, and Hindu faiths. Money raised at the concert was sent to the Primate's World Relief and Development Fund. For more information about the UTM Multifaith Association, visit www.utm.utoronto.ca/multifaith.



The cast of the Clay and Paper Theatre squeeze into their puppet theatre at St. Philip's, Caribou.

Churches run food bank together

Eight churches in Wasaga Beach, including Prince of Peace Anglican Church, have been working together for two years to run the Wasaga Beach Ministerial Food Bank, housed in a storefront in the centre of town.

"Part of the problem in our town is that we don't have low-income housing," says Susan Connell, parishioner at Prince of Peace, who volunteers as the food bank's treasurer and administrator. "A lot of people rent small cottages and motel units from the fall until the spring, and then they have to look somewhere else, because those places are rented out for the summer. We end up with people who are living in tents and trailers in the summer, and then when the fall comes, they can come back and rent a cottage."

The foodbank, which is run by 80 volunteers from the churches, serves low-income working families, single parents, seniors, and people with disabilities. It is open Tuesdays and Thursdays, including Thursday evenings. "Basically, the income that they have is

not enough to supply all their needs," says Ms. Connell. "So the foodbank can be a small amount of help by providing them with about three days' worth of food once a month."

"Hopefully what has happened in the Ontario budget is going to give people who are on social assistance more money to be able to survive," she continues. "The reality is that a single person on Ontario Works is paid \$532 a month. How can you even live on that? It's not enough, and that's part of the problem."

Besides providing food, the food bank also has a coffee table. "They can just come in and have a cup of coffee and some fellowship," says Ms. Connell. "We have quite a few people doing that. We even have one person who has never taken food from us who comes for coffee."

The collaboration between the churches has impressed the people of Wasaga Beach, who have responded with donations of food and money. "We have such favour in the eyes of the town's folk because the church is finally doing what we are supposed to be doing, together," says the Rev. Jim Seagram, the incumbent of Prince of Peace. "It is simply one of the

best things that has happened to us in years: service, compassion, inner growth, dropping judgments, relationships with 'others,' and seeing how interconnected various needs are."

Puppets turn biblical story upside down

The final artistic presentation of the St. Philip's Caribou Art Project was held on Dec. 9 with a puppet performance by Clay and Paper Theatre. The Caribou Art Project has been a year-long exhibition of art exploring themes of faith, spirituality and social justice. Each artist was asked to choose a liturgical time of the year as the context for their work, which reflected issues of social justice relevant to the Christian calendar.

David Anderson, artistic director of Clay and Paper Theatre, turned the biblical story of King Herod's slaughter of innocent baby boys at the time of Jesus' birth upside down. What was a tragic story of political infanticide within the Christmas narrative became a story of mothers rising up to protect their children and eventually overthrowing Herod. In Mr. Anderson's version of the story, the soldiers say "No!" to King Herod.

Bringing together live music, oversized musical instruments, Punch and Judy hand puppets and a "crank style" moving picture show, the Clay and Paper Theatre filled the nave and sanctuary of St. Philip's with smiling houses, flying angels of death and Zimbabwean drumming sounds.

"The puppet show was the sermon of the day," said the Rev. Canon Douglas Graydon, priest-in-charge at the church. "Each of the artists' work has been incorporated into the Sunday liturgy, making the art an integral part of our worship. This way, we fulfilled the goal of the Caribou Art Project by bringing together in the Sunday service the threads of faith, social justice and spirituality."

"It was a great way to close the Caribou Art Project," he said. "The Project opened with the Freelance Rhythm dancers, who marked the season of Lent with African dance recounting the diaspora of slavery and immigration. Clay and Paper Theatre presented us with a hope-filled reinterpretation of our Christmas story where people say no to social injustice and, as a result, effect social change."

All Saints' Anglican Church Après Ski

The Rev. Heather Stacey - Incumbent

Candlelight Holy Communion
"From the ski hill to the pew"

At All Saints' Anglican Church
32 Elgin Street, Collingwood, ON
www.allsaintscollingwood.com

At 5:00 p.m. every Saturday
until March 15th, 2008

Wine and Cheese following
in the Parish Hall

Visitors are most welcome at all services.
"There is snow!!!"

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the March issue is Feb. 1; for the April issue, March 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

FEB. 3, 17 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Feb. 3, Nancy Walker Trio; Feb. 17, Dixie Demons. Refreshments after. Call (416) 920-5211.

FEB. 6 – St. Olave, Swansea, 360 Windermere Ave., will hold a Litany by Candlelight at 6 p.m., with Holy Communion for Ash Wednesday. Followed by light supper and a brief introduction to the Lenten series on "Britain before the Normans" with David Burrows. For more details, call (416) 769-5686 or visit www.stolaves.ca.

FEB. 10 – An evening of praise worship at Trinity, Barrie, at 6:45 p.m., led by Juno Award-nominated singer and songwriter Jody Cross. This is part of a monthly series called "Espresso Praise," featuring worship and conversation in a coffee house format. Free will offering; \$10 suggested. For more information, call (705) 728-2691 or visit www.trinitybarrie.ca.

FEB. 10 – St. Olave's, Swansea, 360 Windermere Ave., invites all to a choral Evensong for First Sunday in Lent at 4 p.m., with St. Olave's Choir and organist Tim Showalter. Followed by refreshments with a talk on Romania in the European Union. Margaret Roze describes the European Union's impact on orphanages in Romania and Kathy Langston's missionary work. For more details, call (416) 769-5686 or visit www.stolaves.ca.

FEB. 13 – MAR. 12 – St. Olave, Swansea, presents its Lenten Series "Britain Before the Normans." Evensong for Lent at 6 p.m., followed by light supper and an informal discussion with David Burrows exploring the Church of the British Isles before the Norman

Conquest. Contributions appreciated. For more details call (416) 769-5686 or visit www.stolaves.ca. **FEB. 17** – Jazz Vespers featuring Kate Schutt at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Pay what you can. For information, call (416) 247-5181.

Meetings/Lectures

FEB. 4 – MAR. 3 – St. Peter, Cobourg, presents "The Life and Thought of Saint Augustine of Hippo," a Wycliffe Lay Ministry diploma course. Explore the world of one of the most influential Christian thinkers. Instructor: The Rev. Canon Peter Walker. The classes run Feb. 4, 11, 18, 25 and March 3, from 7 p.m. until 9:30 p.m. For more information, call the church office at (905) 372-3442 or visit www.stpeterscobourg.org.

FEB. 9 – Affirming Catholicism Canada series: "To be in communion..." at St. Thomas, Huron Street, 383 Huron St., Toronto. Mass at 10 a.m.; coffee and conversation from 10:30 a.m. to 12 noon. Speaker: The Rev. Canon Alyson Barnett-Cowan, former member of the Windsor Report Committee. RSVP to the Rev. Robert Ross at (416) 268-9174 or robert.ross@tdsb.on.ca.

FEB. 29 – APR. 4 – St. Peter's, Cobourg, presents "Christian Spirituality: An Idea Whose Time Has Come," a Wycliffe Lay Ministry diploma course. Explore what it means to have your own Christian spiritual journey alongside like-minded spiritual seekers in a society saturated with an assortment of spiritual options. Instructor: the Rev. Pamela Holmes. Classes run Feb. 29, March 7, 14, 28, and Apr. 4, from 7 p.m. to 9:30 p.m. For more information, call the church office at (905) 372-3442 or visit www.stpeterscobourg.org.

MAR. 1 – Glass designer Sarah Hall will speak at St. Leonard's, North Toronto, 25 Wanless Ave., from 2 to 4 p.m., about the New Jerusalem window she created for St. Leonard's and about the other glass in the church. All are welcome. To confirm your attendance, call the church office at (416) 485-7278.



FOND FAREWELL

Bishop Michael Bedford-Jones, area bishop of Trent-Durham, and his wife Bonnie, cut the cake at a farewell tea held in their honour on Jan. 12 at St. Paul's, Lindsay. Joining them is retired Bishop Douglas Blackwell and his wife, Sandra. Bishop Bedford-Jones is retiring at the end of February. PHOTO BY MICHAEL HUDSON

Drama

FEB. 1, 2, 3 – St. Clement's Drama Group at St. Clement, Eglinton, presents "Schwartzspell," an original review of the music of Stephen Schwartz, written and directed by Gerald Isaac. Musical excerpts from Godspell, Pippin, Wicked, and Children of Eden are interwoven with scripture to create a compelling story for all ages. For ticket and location information, go to www.coleridgemia.com/drama or call (416) 486-1292.

FEB. 12 – MAR. 6 – St. Peter, Cobourg, presents the Films of Faith Series. Films shown will be "Dietrich Bonhoeffer: Agent of Grace," "Romero," "The Mission," and "Babette's Feast." One film will be shown per week, with two showings: Tuesday evening at 7 p.m. and Thursday afternoon at 1 p.m. Admission for all four films is \$20 to cover the cost of series. If you have questions or would like to reserve a spot, contact William Spotton at wspotton@eagle.ca or call the church office at (905) 372-3442.

APR. 5-6 – St. John's Players

present "The Lion, the Witch and the Wardrobe" at 2 p.m. and 7 p.m. on Sat., Apr. 5, and 2 p.m. on Sun., Apr. 6, at The Toronto Centre for the Arts, 5040 Yonge St. Tickets are \$15 for adults; \$12 for children 12 and under. Tickets on sale at the box office or Ticketmaster at (416) 872-1111 or www.ticketmaster.ca.

Music

FEB. 7, 14, 21, 28 – Thursday Organ Recitals at 12:10 p.m. at St. Paul, Bloor Street. Recitalists are: Feb. 7, Barry Peters; Feb. 14, Sharon Beckstead; Feb. 21, M. Raphaël Tambyeff; Feb. 28, Angus Sinclair. For more information, visit www.stpaulsbloor.org.

FEB. 8 – St. Paul's Foundation for the Arts presents "The Majesty of the Horn" at 7:30 p.m. More than 100 student and professional French horn players from across Ontario join forces for the "Grande Messe de Saint Hubert fur Horner und Orgel", arr. by Hermann Baumann, and Jack Grunsky's "Child of the Universe." The concert takes place at

St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Admission is \$5. For more information, call (416) 961-8116, ext. 251.

FEB. 9 – St. George on-the-Hill, Toronto, 4600 Dundas St. W., presents a concert to benefit the construction of a young women's shelter in Lesotho, Africa. The concert starts at 7:30 p.m. and features an eclectic program by Toronto performers including the Popov and Vona piano duo and the Tallis Choir. Admission is \$20 but donations in excess of the admission fee are welcome and are eligible for tax receipts. For more information about the Lesotho project, contact the Rev. Myles Hunter at (416) 239-2341. For more information about the concert program, contact George Vona at (416) 231-5696.

FEB. 24 – "Messiah" will be presented by Arcady at Holy Trinity, Thornhill, 140 Brooke St., at 7 p.m. Arcady is a group of young professional singers and musicians directed by Ron Beckett. For tickets (\$20) and information, contact Elaine Pudwell at (905) 884-0603 or Holy Trinity at (905) 889-5931.

Church's fundraising campaign tops goal



Archdeacon Gordon Finney joins campaign co-chairs Goodith Heeney and Peter Adams.

PHOTO BY JILL ADAMS

BY JOELLE KOVACH

A fundraising campaign to renovate St. John, Peterborough, has surpassed its goal of \$508,000, raising \$640,102 instead.

Campaign co-chair Peter Adams told the congregation, at a special service on Jan. 6, that the campaign was "amazingly successful."

The money will be used for "green" projects such as upgrading the insulation, adding new furnaces and improving the windows in the guild hall. There will be upgrades to the lower-level kitchen. There are also plans to add an elevator and to continue refurbishing the pipe organ.

The church, built in 1834, is the oldest in Peterborough and hasn't had any major renovations in 50 years. Mr. Adams said much of the construction is scheduled to

begin later this year.

Jean Murray Cole is a parishioner and a historian who champions the preservation of local heritage buildings. She said that while there are several heritage buildings in the city's downtown, this one rates among the most important.

"I won't say it's the most important building in Peterborough – but pretty close," she said.

The campaign wasn't just about raising money, Mr. Adams insisted – it was about bringing people closer together in the congregation. He noted that there was a series of meetings last spring and summer where parishioners were invited to have a say about the proposed construction projects. Then, in the fall, a group of 31 volunteers were sent to visit their fellow parishioners to tell them

about the campaign.

Archdeacon Gordon Finney, incumbent, said every effort was made to ensure the entire congregation – about 300 people – received visitors.

About 130 people were at the special service on Jan. 6. One of them was Lois Rutter, a parishioner who uses a wheelchair. She said she's looking forward to getting around the church more easily, with an elevator. "That will be a big help," she said.

Susan Spicer, a parishioner, volunteers with the Saturday community brunch program. She said between 50 and 100 needy people eat a free brunch on Saturday mornings at the church. "And yet the kitchen's just outdated," she said.

Renovations to the lower-level kitchen will mean the addition of

a dishwasher, she said, so volunteers won't have to hand-wash dishes for all those guests.

Don Anderson, who plays organ at the church, is also a master organ builder. He said the campaign is also meant to provide money to keep the organ in good shape. Late last year, he built a new console for the organ. There had been controls on the old console that didn't work properly.

Goodith Heeney, campaign co-chair, told the congregation that it took 1,750 volunteer hours to surpass the fundraising goal. She thanked the congregation for supporting their church, and encouraged people to keep doing so: "Let's keep this spirit of renewal living."

TO PLACE AN AD CALL CAROL 905.833.6200 EXT. 25

ANNIVERSARIES

THE CHURCH OF ST JOHN THE DIVINE, SCARBOROUGH is celebrating its 50th Anniversary this year. We would like to invite former members to send in photos and other memorabilia to help with the celebration. Please mail to 885 Scarborough Golf Club Rd., Toronto ON M1G 1J6 or e-mail to stjd@stjd.ca. A dinner & dance is planned for Saturday, April 26, 2008, and the Anniversary services later for the weekend of September 27-28, 2008. Please check website www.stjd.ca or call (416) 439-6933 for more information.

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IN MOTION

Appointments

- The Rev. Hugh Kernohan, Interim Priest-in-Charge, Parish of Georgina, Nov. 19, 2007
- The Rev. Harold McKee, Deacon Associate, St. Peter, Cobourg, Dec. 4, 2007
- The Rev. Douglas Jacques, Honorary Assistant, St. Matthew the Apostle, Oriole, Dec. 5, 2007
- The Rev. Phelan Scanlon, Incumbent, Parish of Perrytown, Jan. 1, 2008
- The Rev. Wendell Grahlman, Interim Priest-in-Charge, St. Mark, Midland, Jan. 1, 2008
- The Rev. Naomi Miller, Priest-in-Charge, St. George, Apsley, and St. Stephen, Chandos, Jan. 1, 2008
- The Rev. Canon Bruce McCallum, Pastoral Care Ministry Provider for the disestablished parish of Holy Trinity, Ajax, Jan. 1, 2008
- The Rev. Canon Byron Yates, Priest-in-Charge, St. George, Hastings, and St. James, Roseneath, Jan. 1, 2008
- The Ven. David Peasgood, Pastoral Care Provider for retired clergy, spouses and widows in the northern part of Trent-Durham, Jan. 1, 2008

- The Rev. John Lockyer, Priest-in-Charge, Parish of Mono, Feb. 16, 2008.

Ordinations

- The Rev. Shelley McVea will be ordained at Trinity East (Little Trinity), Toronto, on Feb. 10 at 6:30 p.m.
- The Rev. Sister Constance Joanna Gefvert, will be ordained at St. John's Convent, Toronto, on Feb. 17, at 4 p.m.

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):

- Holy Family, Heart Lake (Brampton)
- Parish of Lakefield
- St. James the Apostle, Brampton
- St. Mark, Midland
- Parish of Coldwater-Medonte

Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- St. Paul, Lindsay (Trent-Durham)
- St. George, Pickering (Ajax) (Trent-Durham)
- Parish of Orillia South

(York-Simcoe) Third Phase - Parish Selection Committee Interviewing

(via Area Bishop):

- St. Timothy, North Toronto (York-Scarborough)
- Holy Trinity, Trinity Square (York-Scarborough)
- St. Andrew, Scarborough (York-Scarborough)

Death

- The Rev. Stephen Oliver died on Dec. 20, 2007. He was ordained in 1957 and served in the parishes of St. Anne, Toronto; St. Cuthbert, Leaside; St. David, Hardington; and St. Margaret, North Toronto in the Diocese of Toronto. He also served as regional dean of Eglinton deanery. The funeral service took place on Dec. 28, 2007, at St. Margaret, North Toronto.

Other

- Two priests from the Diocese of Toronto were honoured at the Founder's Day convocation at St. John's Church, Renison College, University of Waterloo, on Jan. 13. The Rev. Canon Alice Medcof and the Rev. Canon Edmund B. Der were made Honorary Senior Fellows. Bishop Barbara Harris, the first female bishop in the Anglican Communion, was also honoured.

Poverty reduction plan sparks hope at forum

Anti-poverty movement gaining momentum

BY MURRAY MACADAM

SPARKED by the recent announcement of a new provincial anti-poverty committee, a hopeful mood permeated a forum on poverty reduction held at Queen's Park on Nov. 8.

The forum, sponsored by the Interfaith Social Assistance Reform Coalition, drew 100 people from southern Ontario to share ideas and hear from government on steps to reduce poverty. Twenty Anglicans attended from across the Diocese of Toronto, along with Anglicans from Hamilton and Ottawa.

In an opening reflection, Sister Sue Wilson, a Roman Catholic nun, challenged participants to see the world through new eyes and to go from our society's obsession with "me" to "we." She noted that "the prophets point to foundational stories such as the wilderness journey in Exodus – a journey in which the people learn about the "economy of enough" as well as the practices of social inclusion, and see both as concrete implications of their faith relationship with God.

"We need to be clear in our faith communities that a faith-filled approach to economics is one of solidarity. We need to acknowledge in our faith communities that there is such a thing as having too much and that, as a society, we have gone very far down that road."

In a rousing keynote speech, social policy researcher Armine Yalnizyan noted that there is huge political momentum now in the anti-poverty movement. Both Newfoundland and Nova Scotia have plans for reducing poverty, and Ontario is putting the pieces of an anti-poverty program together.

Citing a recent poll that said that 49 per cent of Canadians said they are only one or two pay-



Keynote speaker Armine Yalnizyan says there is a lot of momentum in the anti-poverty movement.

PHOTO BY MICHAEL HUDSON

cheques away from poverty, Ms. Yalnizyan said "there's great wealth being generated (in our economy) but it's not being fairly distributed." Another poll found that over 85 per cent of Canadians want government to address the need for affordable housing, affordable post-secondary education and affordable child care. "Why politicians don't move on these issues, I don't know."

Deborah Matthews, minister of Children and Youth Services and chair of the government's anti-poverty committee, affirmed the need for a comprehensive anti-poverty program, including affordable housing.

However, she also noted the financial constraints under which the government is working, and asked, "Can we do things with just a little bit of money?"

Members of the diocese's Social Justice and Advocacy Board recently wrote a letter of congratulations to Deborah Matthews on her appointment. The letter urged the government to commit itself to the goal of cutting poverty rates by 25 per cent within five years.

PRAYER CYCLE

FOR MARCH

1. St. Barnabas, Peterborough
2. Peterborough Deanery
3. St. George, Hastings
4. St. George, Peterborough
5. St. George the Martyr, Apsley
6. St. James, Emily
7. St. James, Roseneath

8. St. John, Emily
9. Beverly Lodge (LOFT Community Services)
10. St. John, Ida
11. St. John the Baptist, Lakefield
12. St. John the Evangelist, Peterborough
13. St. Luke, Peterborough
14. St. Matthew, Buckhorn/St. Aidan
15. St. Michael, Westwood
16. Etobicoke Girls' Residence (LOFT Community Services)
17. St. Thomas, Millbrook

18. St. Peter on-the-Rock, Stoney Lake
19. St. Stephen, Chandos
24. St. John the Evangelist, Havelock
25. Christ Church, Campbellford
26. St. Mark, Warsaw
27. All Saints, Collingwood
28. Christ Church, Banda
29. Christ Church, Batteau
30. The Rt. Rev. George Elliott, Area Bishop of York-Simcoe
31. Good Shepherd, Stayner

Summer Outreach Chaplain

The Parish of Georgina requires an energetic, resourceful person who is a self starter, likes the outdoors and camping to fulfil a 10 week position (Jun 22 - August 30th.) as Summer Outreach Chaplain based in a busy Provincial Park on Lake Simcoe. This unique summer ministry provides on site trailer accommodation.

Direct application and resume to:

Chaplaincy Committee,
Parish of Georgina, Box 88, Sutton W., ON L0E 1R0
E-mail: parish@parishofgeorgina.org
Phone: 905 722 3726 - leave a message

Cities say no to death penalty

ST. James' Cathedral was literally in the spotlight on Nov. 30 as the church took part in Cities for Life, an annual event in which cities around the world speak out against the death penalty. A crowd gathered at City Hall to listen to a speech by Mayor David Miller, then walked to the cathedral for a program of music and speeches. Similar events took place in 600 cities. This was the first time Toronto had participated, and the cathedral and the Diocese of Toronto were two of the official supporters. In the cities that took part, significant buildings were illuminated. According to Amnesty International, 1,500 people were executed last year, including children. The vast majority of executions, 91 per cent, took place in six countries: China, Iran, Pakistan, Iraq, Sudan and the United States. Canada has abolished the death penalty. The location of Toronto's original gallows is less than a block away from the cathedral.



St. James' Cathedral is lit up by spotlights as people gather outside.

PHOTOS BY MICHAEL HUDSON



An art display inside the cathedral by Henrjeta Mece highlights the execution of children. Below, James Lockyer, director of the Association of the Wrongly Convicted, speaks to the audience.



Indigenous woman and child in Manta, Peru

Photo: Suzanne Rumsey

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