

Preparing for the trip of a lifetime

The Anglican

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Planting churches? You bet, says pro

WITH average Sunday attendance declining, should the Anglican Church be talking about planting new churches?

The Rev. Canon Victoria Heard, an Episcopal priest and professional church-planter in the Diocese of Dallas, says the answer is an emphatic yes.

"If you want to expand the ministry of Christ, you have to go where new communities are or where new groups of people are," she says.

Canon Heard and George Lings, a leader in the church-planting movement in England, will be the main speakers at Vital Church Planting, a conference at St. Paul's, Bloor Street on Feb. 27 to March 1. The event is being hosted by the Diocese of Toronto and Wycliffe College.

Canon Heard, who has spent most of her ministry in the Diocese of Virginia, says new churches can not only serve new communities, they can boost the attendance at older, more established churches. "We found in Virginia that when you put in a new church, existing churches grow," she says.

Planting churches also energizes clergy, laity and the diocese as a whole, she says. "When you go back and see buildings where there once was a tangled field, and people tell you how their lives have been changed because of that church, it's a great feeling."

She says it's a myth that dioceses need a lot of money to plant new churches. "When I started in Virginia, we had \$60,000 to start a new church - not enough to even pay for a priest. But we moved forward anyway. That church now has 900 on a Sunday morning."

She says a diocese can raise the money for new churches if it has a clear and compelling vision. "There's somebody in the diocese who has the \$5 million but has never been asked for it for that vision," she says.

While money is important, it's

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Tom and Frances Collier install one of the Holy Trinity, Ajax, signs on their lawn with the Rev. Canon Bruce McCallum, right. PHOTO BY MICHAEL HUDSON

Lawn signs advertise Ajax's 'invisible' church

'We had to be creative to get attention,' says priest

BY STUART MANN

MEMBERS of Holy Trinity, Ajax, have come up with an innovative way to advertise their church: they're putting up signs on their front lawns.

The congregation worships each Sunday at Bolton C. Falby Public School in Ajax. However, they're not allowed to put a permanent sign on school property or on any nearby public land.

"We've had to look at creative ways of being visible because we're basically invisible," explains the Rev. Canon Bruce McCallum, priest-in-charge. "Even at the school, we have to come in the back door. On a Sunday, people don't know where we are."

While brainstorming about how to be more visible, the congregation came up with the idea of lawn signs. If politicians can use

them during elections, and contractors can use them when they are working on a house, why not parishioners to advertise their church?

"Necessity is the mother of invention," says Canon McCallum. "We had to come up with ways of getting around bylaws and being creative to get people's attention."

So far, about 40 parishioners have put up the signs on their front lawns. Bishop Colin Johnson, who lives in Ajax, has put up a sign. Even people in other congregations have erected the signs on their lawns by way of encouragement.

The signs, which are 18 inches high and 24 inches wide, have blue lettering on a white background. They include the name and location of the church, plus a phone number and website address. They cost about \$10 each to make.

They appear to be working. "We're starting to see some new people," says Canon McCallum. The congregation numbers about 95 on a Sunday.

In addition to attracting newcomers, the signs have energized the congregation. "We have a high percentage of people who are out there and prepared to do something, which is a bit of a stretch for Anglicans, who are normally a little less out there with their faith," he says. "The parish has responded well and people on the whole have been prepared to take these signs and put them on their lawns. Hopefully, this will open up conversations with their neighbours that might not normally happen. A lot of times, it's the spinoff from these things that's really exciting; it gets people talking."

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Bishop back on the road

BISHOP Colin Johnson is heading back on the road. In another series of parish hall meetings, the bishop wants to talk to Anglicans about how the diocese can continue to build communities of hope and compassion, and how to build healthy, sustainable parishes.

Bishop Johnson wants to meet as many people as possible and hear their ideas and plans for parish ministry prior to synod, which will be held May 3-5. Last year, he held 19 parish hall meetings, attended by 1,600 people.

The meetings this year are intended to be a dialogue rather than presentations by the bishop. Each meeting will last about two hours.

Parishioners are encouraged to attend one of the following meetings:

- Jan. 10, 7-9 p.m., St. Paul's, 227 Bloor St. E., Toronto.
- Jan. 14, 2:30-4:30 p.m., St. John the Baptist, Dixie, 719 Dundas St. E., Mississauga.
- Feb. 7, 7-9 p.m., Grace Church, 19 Parkway Ave., Markham.
- Feb. 11, 2:30-4:30 p.m., St. Luke, 566 Armour Rd., Peterborough.
- March 25, 2-4 p.m., St. James, 58 Peter St., N., Orillia.

Services on the web

CAROLS, hymns, readings and more from Advent and Christmas are available on the diocese's website, www.toronto.anglican.ca.

The Lessons and Carols service from Christ Church, Scarborough, features the lighting of the first candle of Advent.

The First Evensong of Christmas and the Blessing of the Creche from St. James' Cathedral, Toronto, includes singing by the Cathedral Choir of Men and Boys.

New canon pastor appointed

Implements sexual misconduct policy

BY HENRIETA PAUKOV

THE Rev. Canon Judith Walton has been appointed canon pastor of the diocese effective this month, with a responsibility for implementing the diocese's Sexual Misconduct Policy.

She ensures that complaints of sexual misconduct are investigated and that individuals are looked after when a complaint is made. She also acts as a resource for clergy and laypeople who have questions about the policy, or who suspect sexual misconduct and need advice.



Canon Judith Walton

Canon Walton recently retired from her incumbency at All Saints, Collingwood. She was ordained in 1991 and was a registered nurse for 25 years before entering ordained ministry. "I come with a sense of people's brokenness, I think, both physical and mental, and hopefully that will continue to serve me well in this role," she says.

She has worked as an investigator on the diocesan resource

team, which helps administer the Sexual Misconduct Policy, and she is a facilitator with the diocese's Fresh Start program. In the community, she has worked with Jericho, a support group for people living with AIDS, and was the chairperson for the board of the Georgian Triangle Hospice.

Canon Walton experienced the fallout of sexual misconduct in one of the parishes where she worked and knows the damage it can do. "I realized the long-term effects if it's not handled correctly," she says. "It just devastates people when they have put their hopes and trust in a particular person. And I think when the trust is broken, in any role with anybody in authority, such as a priest or a teacher, the ripple effect of that is so great, and it takes a congregation, in my experience, so long to get over that."

She succeeds the Rev. Canon John Wilton, incumbent of St. George, Willowdale, who has been canon pastor for the past three years. Canon Wilton says he feels

satisfaction about having worked with a policy that takes sexual misconduct seriously.

"It wasn't always that way in the church," he says. "This policy has been around for about 15 years. Before that, the church and most of the rest of society just kind of tried to pretend these things didn't happen. I think we have a policy we can be proud of. Others have certainly used it as a template for their own policies. I have a lot of satisfaction that we have dealt with the issues as they have come forward, that we have taken them seriously. We've listened to people carefully, and we've done our best to provide justice and to make the church a safer place. I feel happy to have contributed to that."

Starting on Jan. 1, 2007, any clergy person, lay employee, volunteer or member of a parish who believes he or she has been a victim of sexual misconduct or anyone who has questions about the Sexual Misconduct Policy, can reach Canon Walton at her confidential telephone no., (705) 446-1946.

BRIEFLY

Taizé hosts youth event

"Leaving Discouragement Behind, Finding New Hope." Using this theme, the Taizé community in France is organizing a gathering of young adults that will take place in Montreal April 27-29. Participants 17 to 35 years old will come from various regions in Canada and the United States. They will be hosted by families and churches in Montreal.

The Montreal meeting is being held in collaboration with the Anglican Diocese of Montreal, the Catholic Diocese of Montreal, and the Montreal-Ottawa Conference of the United Church. This will be a new step in the "Pilgrimage of Trust on Earth." Brother Roger, founder of the Taizé community, launched this "pilgrimage" as a way of stimulating young people to be bearers of peace, trust and reconciliation in the places where they live.

Brother Alois, Brother Roger's successor, will be present at the Montreal meeting and will address the participants each evening. During the meeting, there will be periods of prayer with Taizé songs alternated with moments of reflection and small group discussion.

A provisional program of the weekend is available on the Montreal meeting website: www.taizemontreal2007.ca/. For information about going to the Montreal meeting from the Diocese of Toronto, contact: madeleine.bonnard@sympatico.ca.

Magnetic conferences drawing near

The popular Magnetic Church conferences are fast approaching. They are led by Andrew Weeks, who teaches a non-confrontational, practical approach to evangelism which helps churches attract and retain new members. Two conferences held in the diocese last spring were sold out.

If you missed him the first time, you can hear Mr. Weeks again. The dates for the next conferences are Jan. 26-27 at St. John's, York Mills; Feb. 23-24 at St. Bride's, Clarkson; and April 27-28 at St. John the Evangelist, Peterborough.

Those who attended the conferences in 2006 are encouraged to go again in 2007. Although the conferences will be the same, participants always learn something new, he says.

Churches are encouraged to send teams rather than a few individuals. "The only negative comments we heard were from folks who wished that their entire parish council, and evangelism, property, communications and worship teams had attended," he says.

More information on the conferences is available on the diocese's website, www.toronto.anglican.ca or by calling David Fisher at (416) 363-6021, ext. 225.

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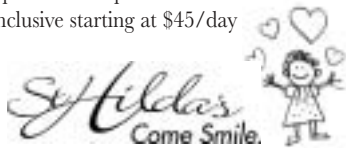
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New project nurtures parish outreach

BY MURRAY MACADAM

THE new year ushers in a new approach to outreach and advocacy efforts among Anglicans in west Toronto. A new initiative by the Social Justice and Advocacy Board will see Maggie Helwig working to encourage outreach efforts in the area, and looking for ways parishes might collaborate to address common issues.

"I'm really excited about this project, and look forward to engaging with the different churches in the area," says Ms. Helwig. "Social justice and solidarity with

the oppressed is such a central part of our vocation as Christians, and is something that I've found personally so important and spiritually nourishing. I really hope I can find ways to share that sense with others, and to learn from what these parishes are already doing as well. I especially hope we can explore what it means to be a Christian in an urban, and global, setting where we see so much affluence existing alongside sometimes extreme poverty and deprivation."

She will work part-time with parish outreach committees, cler-

gy, Bishop Philip Poole and others in the deaneries of Toronto West and Etobicoke. A member of St. Thomas, Huron Street, she has helped breathe new life into outreach efforts at her parish, and has been involved in many broader social justice issues. An accomplished poet and novelist, she is well known in Canadian literary circles.

This pilot initiative is being funded mainly out of the diocese's social justice budget, as well as an Area Ministry Development Grant.

The Rev. Allan Budzin, incumbent of St. Philip, Etobicoke, and

regional dean of Etobicoke deanery, says, "A parish outreach coordinator is good news for those of us in Etobicoke who are looking for effective ways to serve the needs of our community and connect with others committed to social justice. This ministry will especially help parishes that need support and direction in energizing their own outreach committees. I look forward to working with our new coordinator to move forward in practical outreach ministries that bring hope and compassion to people in Etobicoke."



Maggie Helwig

Group wins changes for inmates

More chaplains at jail

BY STUART MANN

WHEN the Central North Correctional Centre in Penetanguishene returned to public control in November, the inmates and their supporters could thank a coalition of faith-based groups and individuals, many of them Anglican, who made it happen.

"The quiet, dogged determination of a lot of people of faith prevailed," said the Rev. Canon Douglas Graydon, coordinator of Chaplaincy for the Diocese of Toronto and former president of the Ontario Multifaith Council. "In concert with a lot of organizations – faith-based and secular – they kept up the pressure and wouldn't let the government forget an election promise."

For more than a year, the coalition had been working hard behind the scenes to improve chaplaincy care at the province's only privately-run jail. The running of the prison was turned over to a private company specializing in prison operations by the former Progressive Conservative government in an effort to save money.

The coalition claimed that the ratio of chaplains to inmates at the jail was inadequate. At one point, there were less than two full-time chaplains for up to 1,200 inmates. By comparison, an identical jail in Lindsay, which is run by the province, has four chaplains.

"The argument was that by reducing the level of service, they were denying prisoners access to spiritual and religious care," said Canon Graydon.

The coalition, which included the diocese's Working Group on Justice and Corrections, the Ontario Multifaith Council and Provincial

Synod, began to have discussions with the jail and the government to improve the situation.

The group was motivated by a desire to help the prisoners while they were in jail so they could lead productive lives once they were released. "It's not just getting chaplains in there because we see it as missionary work of the church," says Canon Graydon. "It's about getting chaplains in there to assist prisoners in rebuilding their lives so that when they leave prison, to the best of everybody's ability they don't end up back in prison."

In the provincial election of 2003, Liberal leader Dalton McGuinty promised to return the jail to public hands. After the election, the coalition urged the new Liberal government to keep its promise.

In the meantime, the Ontario Multifaith Council conducted an assessment of the chaplaincy services at the jail and found them to be inadequate, a finding with which the government, the jail and the coalition agreed. The parties met and decided that the number of chaplains should be increased. The coalition also began to advocate for ending the privatization of the jail, a move that was supported by the diocese's synod in November 2005.

"After we took the motion to synod to ask the province to take back the running of the private jail in Penetang, we lobbied very hard with the province for it to happen," said Deacon Bruce Williams of the diocese's Working Group on Justice and Corrections.

In April of 2006, the Liberal government announced the return of the prison back to public control by the end of November. The switch



SOLEMN VIGIL

Stephen Sword writes in the Book of Remembrance that records the names of those who have died of AIDS. Behind him is the AIDS ribbon at St. James' Cathedral. A vigil was held at the cathedral on Dec. 1, World AIDS Day. PHOTO BY MICHAEL HUDSON

officially took place on Nov. 11.

"We are very gratified that the province agreed with our position and we hope that, as a result, the inmates at Penetang will now have access to adequate chaplaincy services," said Mr. Williams.

As the transition period begins, Canon Graydon and others are trying to make sure that the chaplaincy department at the jail will grow. There are already two full-time positions and there may soon be a third. It remains to be seen whether there will be a fourth.

He says the change presents an opportunity for Anglicans to reach out to the inmates and staff. "It creates a wonderful opportunity to get in there and work with the prison in enhancing and promoting spiritual and religious care, bringing in more volunteers and building more robust programs."

"It's turned out to be a remarkably good story, and the credit goes to people like Deacon Bruce Williams and the Working Group on Justice and Corrections, Bishop George Elliott for his support and encouragement, the Rev. Jim Wilcox, who works as a part-time chaplain at the jail, and Archdeacon Harry Huskins of Provincial Synod. They are just a few of the people who played an important role in making this happen."

Signs

Continued from Page 1

In addition to the signs, the church has created business-sized cards for all parishioners, welcoming others to their church. "We can hand these out when we're talking to somebody or when we're in a restaurant and leaving a tip,"

says Canon McCallum, adding humorously: "We have to leave a large tip so it will work."

The signs and the cards are part of a wider strategy to advertise the church to the wider community. The congregation has put up posters in five nearby apartment buildings and plans to place ads in newspapers, in addition to a massive flyer distribution.

Council sets synod fee

AT its meeting on Nov. 16, Diocesan Council approved a motion by members of the Agenda Committee to set the fee for Synod 2007 at \$150 per member. One reason for the amount is that Synod 2007 will be a residential synod held May 3-5 at Durham College in Oshawa.

"The idea behind a residential synod is that by living in community, we create an environment that furthers synod's theme of Building Communities of Compassion and Hope through Vibrant Parish Ministries," said Evelyn Butler, chair of the Agenda Committee. "The most economical location, a community college campus, has been chosen, and the cost of two nights' accommodations and four

meals will result in a synod fee of \$150 per person."

Ms. Butler also noted that synod members who live outside the Greater Toronto Area already pay for accommodations and food every time they attend synod. "For them, every synod is a residential synod, and the costs of hotels and meals are much higher than the cost of attending this residential synod," she said.

The Agenda Committee is planning an energizing and inspiring synod, which will showcase the musical talents of parishes and will involve young people from the Youth Synod happening concurrently at Durham College.

Our parishes in the year 2057



The New Year is marked by risky predictions about the future. Well, here's my shot at what our parishes in the Diocese of Toronto will look like in the year of our Lord, 2057.

We will be confident in our message and competent to proclaim it.

In urban centres, there will be fewer parishes but they will be healthier and vibrant. (The City of Toronto now has about 110 Anglican parishes.)

Some of these will be small "niche market" churches, or clustered with one or more other small congregations, although not necessarily their neighbours; some of these will be missions of a larger partner. There will be a number of large, multi-staffed parishes, open 24/7, providing several different worship styles and multiple programs, modelling excellence.

Cottage- or cell-groups will be meeting midweek to provide spiritual support, Bible study and prayer, pastoral care, hands-on local outreach projects and fellowship. Most of these will be lay-led. These will provide both the intimacy and the bonding people want to balance the large-group experience.

As intensification of the city continues, an existing large parish may also open a small storefront office in a new high-rise development to provide a local quiet space for spiritual conversation, counselling, or programs, linking back to the parish church. A parish missionary might live in the development.

We will continue to receive ethnic and language-based worshipping communities, some very large, others quite small. Some might become full parishes; others will be temporary congregations linked to another parish.

Buildings will continue to be important. Large, vibrant parishes will still build to accommodate dedicated worship and ministry as they do now. Others will need to be more flexible in their use. Some of the large, old city churches will be used primarily for other social purposes, with a small space set aside for weekly worship. Some will redevelop

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

their properties, integrating meeting and worship space in a condominium complex. We will continue to plant new churches.

We will reconnect with para-church organizations to use their focused mission strategies to engage in local outreach, both to address social justice issues and to evangelize. Many clergy will continue to be full-time and paid, particularly in the large or multiple-congregational parishes. Professional lay pastors, both full-time and part-time, paid and volunteer, will be part of these teams. Increasingly, there will be part-time and non-stipendiary clergy in some smaller parishes. These will be both older clergy who are on pension or younger clergy who hold secular employment.

We will have overcome our reluctance to speak to young adults and teens about faith, and we will find ways of doing multi-generational ministry. We will discover that they, too, have a hunger for the life of the Spirit and that our Anglican expression of the Christian faith has a great deal to offer.

Whatever technology succeeds the Internet will allow for continuous opportunity for worship and learning. People will connect instantly to respond to needs worldwide. They will be able to share opinions, discover resources they need and find common ground from anywhere in the world. They will come together in different configurations to accomplish a task and then disband. But they will also need to find a place of real, face-to-face community. The church will be one place for them to do that. The sacraments are not only visible means of God's grace but tactile ones, too.

Many small town parishes will look exactly like they do today, although some will adapt as the urban church does. They will be deeply connected to their neighbourhoods, often providing the initiative and leadership for the well-being of their community. Some rural churches may close, but others will

maintain their current configuration, depending on the mobility of their people. Rural churches will continue to endure when their people, with creative resourcefulness, want them to.

Given the demographics of an aging and longer-lived population in general (and not just in the church), care for the elderly, especially housing, social and health issues, will be a significant ministry opportunity. But this older, retired and vigorously healthy population will be actively teaching and learning, providing as well as receiving pastoral care, offering their minds and hands to outreach as well as their cheques.

None of this is far-fetched. Everything I've suggested above is already happening in some parts of the diocese.

There is great anxiety about the future of the Anglican Church. Will it fall apart? Will we continue to exist? I hear it at coffee hour on my visitations to parishes. I see it in the reluctance of some to commit to long-term goals financially. I sense it in disheartened morale of a few clergy and some congregations.

I do not share that anxiety – and it is not because I am in denial! I know as well as anyone the challenges that we face as a community of faith. But it is precisely the fact that we are a community of faith that tempers my anxious moments.

When you look around the diocese, as I have the privilege to do week in and week out, you see wonderful things happening. The Spirit is alive and active.

So I predict with confidence, that in 2057, in parishes of the Anglican Diocese of Toronto, the gospel will continue to be preached and the sacraments faithfully administered. We will still be committed to building communities of hope and compassion, and seeking to be agents of Christ's reconciling presence to a broken world.

"Building Communities of Hope and Compassion through Vibrant and Healthy Parishes" has been chosen as the theme of this year's diocesan synod. Let's see how we can best do this for God's sake.

Search diligently



The Feast of the Epiphany and New Year's Day fall closely together. That may be a coincidence, but both days have the capacity to set in motion a new agenda for our lives. While we might be somewhat cynical

about the lasting power of New Year's resolutions, the turn of the year does offer a chance to reflect on all the goodness of God as we have experienced it over the past 12 months. From this we can ask ourselves how the invitation to participate in God's agenda will affect our lives individually, as well as our congregations, in 2007.

Epiphany, too, is about God's agenda. The feast reminds us that God's agenda has a public face. The events we commemorate, such as the coming of those mysterious, wise strangers from the east, together with the Lord's baptism, make it clear that who Jesus was and is cannot be kept in the confines of a private faith.

There is something of a paradox here. The late and much beloved Father Henri Nouwen has reminded us in one of his writings that God doesn't seek or need publicity. Jesus himself was reluctant to let people talk about his healing miracles. Fr. Nouwen says that Jesus, who came to reveal God to us, avoids

BISHOP'S OPINION

BY BISHOP MICHAEL BEDFORD-JONES

popularity in any form. This is a mystery which is difficult to grasp in an age that attaches so much value to publicity. Nevertheless, God reveals himself in secrecy. Like us, the Son of God first manifested himself in the quiet beginning of a life, where all life begins, in a cradle.

The corresponding danger is that we privatize faith so much that we lose the capacity to talk meaningfully about it in the public discourse of our workplaces, our places of entertainment, our schools and even our families. Epiphany events make public the gifts we have been given in the silent night of Christmas.

If God's coming into our midst is really good news, not only should we share it, but we should want to share it. To do so, we will also need to have confidence in our message of good news. For many of us, that will take some work. As one of the priests in Trent-Durham recently reminded me, "Kingdom work is hard."

Epiphany is above all else a season of mission and evangelism. It calls us to see the public face of God's agenda and have confidence in it. We might take a hint from King

Herod, of all people. Despite his bad motives, Herod's advice to the magi was good advice. "Go and search diligently for the young child." My Oxford Dictionary defines diligence as "unremitting application to work." The magi's search for the child was one of unremitting application until they had found the one they were looking for. Diligence takes time and effort, as does faith. St. Luke tells us that the Virgin Mary herself "treasured the words of the shepherds and pondered them in her heart." Pondering, like diligence, also takes time and effort.

We live in a time which places great value on splash, publicity and instant response. But faith comes through the unremitting application of pondering on God's goodness as we find it in Jesus, in Jesus' proclamation of the kingdom of God and in our individual and corporate willingness to be the Body of Christ. The star which led the magi can in our time be the Holy Spirit who leads people when they really want to find God's agenda.

Our gift to the Christ child this Epiphany and this New Year of grace 2007 could be a resolution to be diligent, to ponder, to take the time it needs to see the face of God's agenda of the kingdom both in private and in public. It would not only be a gift to God: it would be a gift to the world.



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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. George Elliott

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Breaking free from the past

If you Google “New Year’s Resolutions,” you come up with 179 million hits, a lot more than if you Google my name, which shows what a big industry this resolution business has become. To be honest, I had given up on New Year’s resolutions until I was asked to write this article. I have tried so many times to stop eating so much chocolate, to be more intentional about exercise and to count to 10 before I get annoyed when my children “accidentally on purpose” spill their juice at breakfast. And so I had no plans at all to try and make any resolutions this year, simply unable to face myself in the mirror on about Jan. 16 when the resolutions were a fading memory.

But then I began to think about that number of Google hits and began to wonder whether this indicated that the concept of New Year’s resolutions actually touched on something really deep in the human heart. I have always been a big fan of the apostle Paul, since he just seemed to get on with life despite countless setbacks and disappointments. In Philippians 4:13-14, he writes, “I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal.” With an attitude like that it should come as no surprise that he helped change the course of hu-

GUEST COLUMN

BY THE REV. JENNY ANDISON

man history. New Year’s resolutions give us an opportunity to break free from the past, in the knowledge of being loved by a God who no longer remembers our transgressions and offers us new hope.

As I thought about this idea more, I realized that New Year’s resolutions touch such a nerve for us because even if we don’t use the language of repentance, we all at different times and spaces in our lives recognize the need for change. Confession is a good thing. Owning up to failures is the painful but necessary first step in admitting that there is a possibility for a better future. The joy of confession is the realization that God has something better on offer for us in life. So often we settle for second best in life, not even aware of what treasures God is holding out for us. But confession, in the guise of a New Year’s resolution, opens us up to the possibility of transformation.

New Year’s resolutions also give us a chance to evaluate our life. I used to love watching the Antiques Roadshow and seeing people’s

faces when they discovered that great Uncle Albert’s floral pickle platter was actually an 18th century Venetian serving dish worth a fortune. It is so easy to miscalculate the true value of things and subsequently get our priorities confused. As the old year passes away and the new year approaches, we can gain a greater sense of clarity about what is of true value in our lives, and what things in fact isolate us from others and draw us away from the love of God. This may require asking ourselves some pretty tough questions about areas of our lives that we have so far successfully resisted offering up to God’s transforming presence, whether it be our VISA bills or our retirement plans.

I think I really need to make a New Year’s resolution this year, probably more than one. Fortunately, as I try and make these commitments, the words of the prayer at the end of the eucharist echo in my mind:

“Glory to God, whose power working in us can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the church and in Christ Jesus forever and ever. Amen.”

The Rev. Jenny Andison is an associate priest at St. Paul’s, Bloor Street.

LAY READER IN TRAINING

BY NANCY DEVINE

New territory

Tonight I attended my first lay reader training session. I have no idea what I am doing. But I suppose that if you listen to that still small voice inside yourself, you sometimes end up in places you’d never imagine – like a Bible study in a church you’ve only just started attending, with people you’ve never met before.

Meeting new people is not a problem; I’m a reporter, so I do it all the time. But Bible study? Hmm.

Okay, so I’m not conventionally holy. My particular gifts involve being an extrovert, a cradle Anglican, and a lover of the written word. I am equipped to be a contributor to *The Anglican*, the *United Church’s Mandate* and the *Presbyterian Record*. But a lay reader? Apparently so, because when the Rev. Nicola Skinner called and asked if I’d give it a go, I said I would without even thinking about it.

Nicola is a friend, so maybe I was willing to stretch the bounds of comfort because she asked. Then again, she once asked me to have my feet washed at a Maundy Thursday service and I turned her down flat.

My service to the church has long been driven by the necessity of time and place. In 1973, my parish church was fresh out of boys to serve at the altar. When the call came for volunteers, I signed on. My hair was really short, so maybe Father John Dobson was hopeful that I could pass for a boy. In any case, I entered into training and became a faithful charter member of the Servers’ Guild.

In our next parish, I wasn’t allowed to serve at the altar. Instead, the leadership allowed me to vacuum the carpet around the altar, but not to work at it. I elected to bide my time in the choir, within kneeling distance of it.

When it was time to pick a career, I had two marketable skills: I could write, and I could sing a lot of church music. It was either journalism or the priesthood. I picked journalism because it involved less school, fewer rules, and, truth be told, I was still smarting about having to vacuum the carpet.

So here I am 30 years later, with homework about the book of Deuteronomy (among others), wondering where all of this will lead. This year will be an adventure I hope to share with you as I journey forth into unknown and wonderful territory – without a vacuum cleaner in sight.

*Nancy Devine attends All Saints, King City, and will share her experiences as a lay reader in training in *The Anglican*.*

Detour on the road to success

Having enjoyed both *The Incredibles* and *Finding Nemo*, I thought that the new Pixar film *Cars* would be a pretty good investment of both the rental fee and the 116 minutes it would take me to watch it. With excellent animation, a good sound track and a well-written script, it is a movie worth seeing.

Cars opens as Lightning McQueen is preparing for an important race. The little red sports car is a rookie on the racing circuit and has caught the attention of fans, rivals and numerous sponsors. He has a goal in mind and like anyone who wants to succeed, he pours all of his energy and resources into seeking the prize: the Piston Cup. McQueen has a good race – so good, in fact, that he ties for first with two others. A re-match is scheduled.

On the way to the tie-breaking race, however, McQueen becomes lost and finds himself in a little town called Radiator Springs. There, he meets up with a Porsche named Sally, a rusty old tow-truck named Mater and the mayor named Doc Hudson. McQueen gets himself into a bit of trouble and is unable to leave the quaint little town. His arrogance grows, but out in the middle of the wilder-

THROUGH A CHRISTIAN LENS

BY THE REV. MICHAEL CALDERWOOD

Cars

Voices of Owen Wilson, Paul Newman and Bonnie Hunt

ness he discovers something else and this is where the movie is quite remarkable. In the end, he arrives at the re-match and re-enters the world he had left. But he does so with a different set of priorities, a renewed perspective, a different set of eyes and ears.

There is the familiar story of getting lost in the desert. As the film progresses, I found myself wondering if McQueen had wandered off the path or had he in fact found the path that was missing. Radiator Springs had had all the potential of becoming a wonderful stop for tourists. But as the Interstate bypassed the town, all hope of giving the world the hospitality that Sally and Mater had to offer was gone. The path to progress ignores humility and quietness. McQueen finds these things. He left a highway of success, self-im-

provement and illusion and entered a town built on the elegance of simplicity.

McQueen returns to his racing career. He re-engages with the world outside Radiator Springs in a new and living way. He is not a sinister character who undergoes a 180-degree conversion experience. He is an ordinary character who re-examines his life away from the distractions and trappings which made him deaf to the call. He experiences life under a new set of priorities, seeking first God’s kingdom, knowing what freedom really means. He may have spent the first few days in a prison in Radiator Springs, but it is far less confining than the prison created by his own obsession with success.

Many in the mystical tradition tell us that there are often two standards by which we live our lives. As corny as it might sound, McQueen learns that the most important things in life are not things. Or to put it biblically, *Cars*, in a light-hearted way, can help us see when we have been seduced into spending money for that which is not bread and working for things that do not satisfy.

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

Letters

Eulogy for a bookstore

It was in April of 1969 that I entered the employ of the Anglican Book Centre, Toronto. The struggling retail outlet of the Anglican Church’s General Synod had been about ready to close its doors. The Rev. Michael Lloyd, a priest and accountant, had been called to rescue the sinking ship, and it

was upon his invitation that I had arrived to join his team. Our object was to restore a floundering retail-publishing operation into a viable, profit-making enterprise.

My initial task was to produce a new catalogue of our supplies and services for the church, as well as for the general public. In addition to basic supplies, we offered clergy vesture, church brass and silver, greeting cards, religious jewelry, curriculum, bibles, prayer books, music, recordings, and, of course, publications on matters of the Christian faith from a wide variety of publish-

ers and authors, appealing not only to Anglicans but to a whole spectrum of Christian readership.

It took about three years. The operation was once again back in the black side of the ledger, and our doors opened to a growing number of customers, including visitors from across Canada, the US, England, Africa and Asia. We had become a crossroads of the Anglican Communion, and even enjoyed the praise of the then Archbishop of Canterbury, Robert Runcie.

Fr. Lloyd traveled extensively in England and Europe in search

of the finest ecclesiastical wares to offer the church, while I covered much of Canada, not only as a buyer but also to represent the book centre, offering our goods and services to the wider Christian community.

He sent me to England to see the historic Anglican centres, and to visit the premier English silversmiths of the time: Blunt and Wray, of London, and A. Edward Jones, of Birmingham. He also sent me to Belgium, where I toured the facilities of the Slabbinck Company, suppliers of the

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This prayer not just for mystics

INTERVIEW

The Anglican talks to Sister Constance Joanna Gefvert about prayer. Sister Constance Joanna is a member of the Sisterhood of St. John the Divine and teaches a course on prayer at Wycliffe College.

TA: Many faith traditions use meditation in addition to or instead of prayer. Does meditation have a place in the Christian spiritual life, and what form would it take?

CJ: Meditation is one form of prayer. It's a form of contemplative prayer – a way of placing yourself in the presence of God. Your desire is simply to be with God, to rest in God's presence, either without any words or perhaps with a simple prayer word or phrase to help you focus.

One of the simplest forms of doing that is called Christian meditation or centering prayer. Quite often people start their centering prayer with a word or two of scripture, which becomes their prayer word or "mantra" – a word or short phrase which they repeat. It might be a word that Jesus has used, like "Abba, Father." It might be a phrase from other places in scripture, like "Maranatha – Come, Lord Jesus" or the traditional Jesus prayer as it is practiced in the East: "Jesus Christ, son of God, have mercy on me." Some people just use Love or God or Jesus, or a phrase from the psalms, like "Be still and know that I am God."

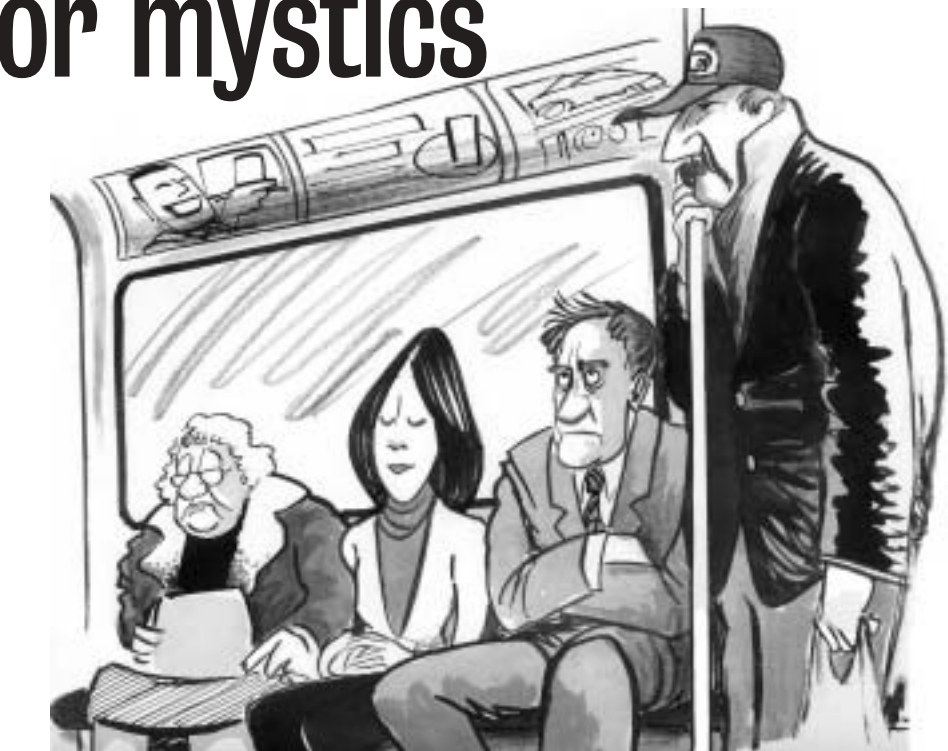
There are different teachers of centering prayer who have different views on the mantra. One of the most famous was John Main, a Roman Catholic Benedictine, and another Benedictine, Laurence Freeman, who has carried on John Main's tradition since his death. They insist on the importance of saying the mantra all the time while you're doing the centering

prayer, because it helps to keep you focused on God and helps your prayer to move to a deeper level. Other teachers of centering prayer, like William Menninger, Thomas Keating and Basil Pennington, recommend that you start with the mantra and then let it go. It's just a way to get you centered or focused.

For me, when I do centering prayer, I usually start with a short phrase from whatever scripture I'm praying with that morning. I usually repeat it a few times to get myself centered, and then I'll just "be there," trying to rest in the stillness of God. If I find my mind wandering, I'll repeat the mantra or prayer word again to bring me back to the centre.

Centering prayer is a very long-standing Christian prayer that in the late Middle Ages nearly disappeared out of the practice of ordinary Christians and became associated with monastic prayer, or the prayer of mystics like Julian of Norwich, Teresa of Avila, or John of the Cross. There was a belief that you had to be a professional mystic in order to pray like that, and ordinary Christians just stuck with liturgical prayer or the psalms or intercessory prayer. I think one of the great things about John Main, William Menninger and others is that they've recovered the prayer of silence – that kind of just-being-with-God prayer – for everybody. You don't need to be a mystic or a professional pray-er. Contemplative prayer may lead to some wonderful experience of God, or it may be just be a very ordinary peaceful sitting with God. Sometimes it may not be so peaceful because all your worries can come up to the surface, allowing God to heal them.

Centering prayer is a complex subject. People have done a lot of writing and thinking about it, and have somewhat different theological and psychological approaches to it. But the practice of it is really very simple. The object is to grow in



intimacy with God, and all you really need to do is sit still and say, "Jesus, son of God, have mercy on me" or "Come, Lord Jesus" or "God, I love you," and then just let even those words go, in the faith and trust that God is there with you. It can feel like you're doing absolutely nothing, even wasting time, but I can guarantee that if you do that for a while, you find that the whole quality of your day starts to change. You go into your busyness with a sense of centeredness and focus that you don't have when you don't pray that way.

TA: Do you need to be on your knees to pray that way?

CJ: Oh, no! I can't even physically stay on my knees for long anymore. Just do it somewhere where you can sit upright and be relaxed. You can do it on the subway. Close your eyes and the person next to you will think you're taking a nap.

TA: Can you recommend any books on this subject?

CJ: Some of the best books on centering

prayer have been written by contemporary Cistercian monks, who are trying to recapture forms of contemplative prayer for Christians living in a world that challenges them to root their lives in prayer so that their active ministry may bear rich fruit. Here are a few possibilities: Basil Pennington, *Centering Prayer: Renewing an Ancient Christian Prayer Form*; Thomas Keating, *Open Mind, Open Heart: the Contemplative Dimension of the Gospel*; William Menninger, *Loving Search for God*. Cynthia Bourgeault, an Episcopal priest and hermit, is also a superb teacher of centering prayer. I would recommend especially her book *Centering Prayer and Inner Awakening*.

There are many excellent books by Benedictines John Main, Laurence Freeman and others connected with the World Community for Christian Meditation. A couple of possibilities I would recommend: John Main, *Word into Silence*; Laurence Freeman, *A Pearl of Great Price*.

In March: Praying for Healing.

Letters

Continued from Page 5

vestments to the Vatican. That was in the era of the book centre's zenith.

Shortly after I retired, for reasons I never understood, Fr. Lloyd was "encouraged" to step down. Almost at once, the enterprise we had built up began a downward spiral that was not to recover. Today her doors are once more ready to close. The Anglican Book Centre will serve the church only by mail order and eBay. In my opinion, this tragedy was born of incompetent management. If only merchants had been involved in making the decision!

I owe the Anglican Book Centre, and especially Fr. Lloyd, a debt of gratitude for 20 years of creative achievement that I could never have imagined. I am thankful that I was in the right place at the right time.

Robert Sargent
Toronto

Editor's Corner will return next month.

Another year, another change

GUEST COLUMN

BY THE REV. HOLLIS HISCOCK

After 43 years of ordained ministry, I retire at the end of January. Once again, change – my constant companion – will alter my life. And as always, my faith in God will assist me in coping with and managing change.

It illustrates what the New Testament writer expressed so well: "All things work together for good for those who love the Lord."

I was five years old when my world exploded and changed dramatically. That morning I bounded downstairs and was terrified to see my father crying. He told me that my mother had died during the night. As we hugged each other and wept, he whispered that God would care for us. He was right.

While cleaning out old files recently, I found notes from my last year at university. Apparently, I had witnessed open hostilities and prejudice among church leaders. I could hardly fathom this kind of behaviour happening in the church, and wondered if ordination was indeed the correct career path for me. I thought perhaps that the church should be permitted to destroy itself and those responsible. Then I reconsidered, reasoning that since the church is partly a human institution, we must expect certain wrongs to happen, but we do not have to be party to them.

One year later, following my ordination, I would tell people in my home parish that de-

spite the changes facing the world and the church, a strong faith in God would turn unworthiness into acceptance, fears into hopes and sadness into joy. Since then, God's standard has been my guide, even though it would have been more advantageous for me to follow what humans had to offer.

I spent five years as an administrator at Memorial University in Newfoundland. We were responsible for organizing courses in hundreds of communities around the province. I believe that God was preparing me for my future work. Since then I have served as rector of two of the largest Anglican parishes in Canada, namely St. Thomas' in St. John's, Newfoundland, and St. John's, York Mills in Toronto.

One Sunday morning in 1990, in the midst of deciding if I should become rector of St. John's, York Mills, the choir at St. Thomas' sang the anthem, "Here I am, Lord." The words spoke directly to me, and I realized then that God wanted me to accept the selection committee's proposal.

Some 16 years later, I delivered a letter to St. John's, York Mills, and the bishop indicating my intention to retire on Jan. 31, 2007. I wrote

that my wife Helen and I were facing three major life changes. Firstly, it meant retiring from the full-time profession which had consumed countless hours over 43 years. Secondly, it required moving from the rectory – our home for more than 16 years – and establishing a new residence elsewhere. Thirdly, it entailed leaving our spiritual home and Christian community where people had sustained us through celebrations, trials and tragedies.

Since then, we have found a wonderful house in Burlington and a marvellous, welcoming Anglican community. My work prospects are not as clear-cut. To quote from a song by Maybelle Carter, I know "I will be somewhere working for my Lord" in the church.

On the eve of my retirement, the 19th century poet, Minnie Louise Haskins, truly reflects my attitude towards change, faith and retirement:

"I said to the man who stood at the Gate of the Year,

'Give me a light that I may tread safely into the unknown.'

He replied, 'Go into the darkness, and put your hand into the Hand of God.

'That shall be to you better than light, and safer than a known way...'"

The Rev. Hollis Hiscock is the incumbent of St. John's, York Mills.

Do we value every human life?

BY BISHOP COLIN JOHNSON
AND JOHN BREWIN

Imagine an entire busload of people dying in a horrible crash, because of faulty brakes. Cries of outrage, coupled with demands for improved safety inspections, would immediately dominate our newscasts, newspapers, government legislatures and water-cooler conversations.

Now try to imagine, if you can, 12 busloads of people perishing. Imagine the uproar that would provoke, especially if the victims were innocent schoolchildren.

We would all be appalled at such a terrible loss of human life. We all hold up the value of every human life and deplore needless deaths ... or do we?

It's not clear that we do. Nestled behind the Eaton Centre, in front of Holy Trinity Anglican Church, is a stark, shocking memorial.

It lists the names of those who have perished on the streets of Toronto for lack of housing. Many are only known as "Jane Doe" or "John Doe."

Each month, new names are added to this list at a simple ceremony of remembrance. The 500th name was added to this death toll on Nov. 14.

Five hundred lives — each as precious as yours or mine — snuffed out because of the lack of something as basic and simple as a roof over one's head.

As our wealthy society tolerates the growing death toll of homeless people, it's hard not to believe that some of us are deemed more valuable than others.

Political developments, and non-developments, bear sad testimony to this.

Witness, as recently reported, our provincial government putting \$392 million for badly needed affordable housing projects into a contingency fund, instead of into new housing construction, because of a funding dispute with the federal government.



Nancy Baker, homeless and in a wheelchair, prepares to lay a wreath at the Toronto Homeless Memorial outside Holy Trinity, Trinity Square. PHOTO BY MICHAEL HUDSON

Witness the federal government refusing to renew an excellent program which funds housing programs in Toronto and across Canada called the Supporting Community Partnerships Initiative, even as it struggles with how to dispose of billions of dollars of surplus revenues.

Witness the thousands of people in our

city and region who endure terribly degrading conditions, again because of a lack of funding to repair their rundown apartments.

The Anglican Church in the Diocese of Toronto, like other advocates for affordable housing, wants the provincial government to release the unspent funds it has for hous-

ing and to devote significant resources to housing in its next budget. If more faith communities and community partners take up this call as well, it can create powerful support leading to the policy changes so badly needed.

Yet by no means do we believe that this is only an issue for government to address. All of us need to be part of the solution.

What is God inviting us to do to meet the needs of those who spend half or more of their income on rent? About seniors inadequately housed? For parents forced to make the terrible choice between paying the rent or feeding their kids?

One of the biggest roadblocks to more affordable housing is the "Not In My Backyard" (NIMBY) attitude of hostility by local residents toward new housing developments for low-income people.

While our society recoils from blatant discrimination against people of colour, Jews, Muslims and others who have suffered from prejudice, it apparently is still acceptable to discriminate against poor people. We are actively urging Anglicans to resist this mindset.

We are also involved in providing both permanent housing and emergency shelter for thousands of people through non-profit housing providers like LOFT Community Services and Ecuhome, and through our shelters and Out of the Cold programs. And we know our church needs to do more.

Meanwhile, the next time you're at the Eaton Centre, walk through the west exit and pause a moment outside Holy Trinity's simple homeless memorial. Pause, and think. What does it mean to you?

Bishop Colin Johnson is the Bishop of Toronto, and John Brewin is a member of the diocese's Social Justice and Advocacy Board and a board member of the Toronto Community Housing Corporation. This article first appeared in The Toronto Star.

Forum links poverty, health

How we share affects well-being, says doctor

BY MURRAY MACADAM

POVERTY is bad for your health. The evidence was made clear at a forum at Queen's Park on the connections between health and poverty. The forum on Nov. 21 drew more than 100 Christians and other people of faith. Bishop Colin Johnson and Bishop Philip Poole attended, with 13 other Anglicans from as far as Uxbridge, Barrie and Oshawa. The event was sponsored by the Interfaith Social Assistance Reform Coalition (ISARC), a major social justice partner of the diocese.

A powerful opening reflection by Salvation Army leader Christine MacMillan stressed the need to truly listen to the poor. "God wants us to beat the drum in advocacy, but to turn it over in humility," she said.

Several speakers, including two of Ontario's Medical Officers of Health, underscored the links between poverty and poor health. The starkest example, by Dr. Pen-

ny Sutcliffe, noted that men in the top 10 per cent of income earners can expect on average to live to age 78, while those in the bottom 10 per cent die five years earlier. "How we share wealth in our society has a big impact on health," she said.

Social factors affecting health include inadequate food, unemployment, poor housing, lack of education, environmental health hazards, and poverty.

Simply spending more money on health care will not necessarily improve the situation. What's needed is a range of measures such as early child development programs, clean water, low unemployment with higher minimum wages, and universal health care.

Comments by participants, many of whom do health-related work with the poor, reflected frustration at what they encounter. Mandy Hillyard, from St. Giles in Barrie, mentioned problems she encounters working with people with mental health challenges. "We

don't need another study (about the poor) done."

Several MPPs attended the forum, including Toronto MPP Cheri DiNovo, a United Church minister who has sponsored a bill to raise Ontario's minimum wage to \$10 per hour from the current \$7.75. She urged participants to write to government ministers in support of this measure and to end the clawback of the National Child Benefit Supplement, which denies families on social assistance \$122 per child every month. "We have to move people of faith," she said.

The forum "was a good learning experience, especially with the Medical Officers of Health, enabling us to realize the challenges we all face," said Bishop Poole. "We need to be desperately concerned about those on the margins of society."

After the forum, Ted Glover from St. George's, Oshawa, was among an ISARC delegation that met with eight Liberal MPPs to continue discussions on the need for



Dr. Penny Sutcliffe, a medical officer of health in Sudbury, explains how wealth is linked to health.

PHOTOS BY MICHAEL HUDSON

adequate incomes for all, and specific policy measures. The government was praised for steps it has taken to help the poor, such as minimum wage hikes since 2003, but told that more action is

needed. The MPPs replied by telling the faith group representatives that "a credible chorus of voices" is needed so that government knows there's public support for change.

A journey of transformation

One of the largest mission teams ever assembled in the diocese prepares for a trip of a lifetime

BY HENRIETA PAUKOV

A bunch of Christians is learning Swahili in the basement of St. Paul's on-the-Hill in Pickering. "A, E, I, O, U," chants the group, attempting to pronounce the vowels correctly. Some giggle in embarrassment. Their instructor Joe Maye, a native of Kenya, smiles. "All right, I heard someone say that the English way," he says. "Let's try again."

Learning a few words in a foreign language is not the only way this group of 90 will be stepping out of their comfort zone in the next few months. In July, they will board a plane together, fly to Nairobi in Kenya, and will spend the next two weeks volunteering – some in a rural area in the Diocese of Bungoma in western Kenya, others in a Nairobi slum.

There's Helen, a high school teacher. Brian, a retired farmer. Hayley, a teenager who attends a private Catholic school and loves cheerleading. Andrea, a nurse who works with sick children. Tony, a young man who just returned from a mission trip to the Ukraine. Janet, who is not a Christian, but is passionate about her work with AIDS patients. They seem to have little in common, except for the fact that they have decided to contribute their vacation time, considerable amounts of money, and their dif-

MISSION TRIP TO KENYA

In July, the Rev. Canon Kim Beard will lead a group of 90 people on a mission trip to Kenya. Join staff writer Henrieta Paukov in future issues of The Anglican as she follows the group on their journey of transformation through service and learning.

ferent talents and energies to participate in this mission. What motivates them to do this?

"There are a number of reasons people go on a mission project," says the Rev. Canon Kim Beard, incumbent of St. Paul's on-the-Hill and the leader of this mission. "I think the foremost one is a desire to have their life have meaning. A number of people are looking to make a difference in the world around them, and often I think people feel there is not much space to do that, whether it's due to the challenges of a fast-paced life, responsibilities — a whole range of things. So a chance to go to a developing nation and to contribute something, as well as to learn from the people you work with, and do it with a safety net, as part of a team, as opposed to just by yourself — I think a lot of people find that appealing."

Canon Beard knows the topic

of missions inside out. He has been going on and leading mission trips since he was a young man, beginning with a two-year stint as a teacher in rural Nigeria. "It's an opportunity to go and taste what it is to live in another culture and to learn from another culture, but to do it in a way that's safe and in manageable portions, rather than selling your house and going for two years and not knowing what you are going to get yourself into."

Team members also speak of feeling called by God to give back in this way. "I just want to see God's glory," says Emma Bradbury when asked what she hopes to accomplish in Kenya. "Whatever I'm going to be asked to do, I know it's going to be way beyond my own capabilities — I'm just really excited to see how He uses me."

The group will be divided into several teams. A vision team led by an eye doctor will hold clinics to diagnose the vision of people in rural villages in the Diocese of Bungoma and give out prescription eye glasses. A dental team comprised of dentists and dental hygienists will provide free basic dental care. Two teams of volunteers will be providing nursing care around the clock at Hope House, an orphanage for abandoned babies in Nairobi. Others will be serving at the Sheep Care Centre, a school for children who



have lost parents to AIDS, located in the midst of the Kayole slum in Nairobi. Some volunteers will bring their plumbing skills to provide safe drinking water in the slum. Finally, nurses and an HIV/AIDS specialist pastor will work with Kenyan social workers and church workers in the Nairobi area, visiting those who are ill and in need of care.

Despite the work the team will be doing, Canon Beard emphasizes the importance of viewing missions as a learning experience. "You go to Kayole slum in Nairobi and you work in a school and you are serving, but you are also there to learn how it is that people get by on a dollar a day. How is it people can be so joyful in the midst of such poverty and misery, things that would depress us beyond compare? You are the only bread-winner for a family of eight. You live in a shack. Your employment is day-to-day. All around you is misery and sickness. And yet, you can be a person of faith and be joyful and give thanks for what you have. And I think that's a really interesting take on life that Westerners with such abundance find absolutely fascinating, and, I think, find quite mysterious, actually."

He also hopes that the volunteers will experience the vibrancy of the Kenyan church. "They will be moved by the singing, by the worship, by the whole experience.

And I want them to be exposed to the joy of being an Anglican Christian and to be changed by that."

Canon Beard also emphasizes the importance of viewing the mission as a partnership between the visiting group and their hosts. The relationship with the Diocese of Bungoma has been established for several years now. Canon Beard first knew Bungoma's bishop, the Rt. Rev. Dr. Eliud Wabukala, when they both were students at Wycliffe College, and he led a team of volunteers to the Diocese of Bungoma in 1999.

"Generally you look for what could be a really good project that our people can participate in and learn from and that has been identified as a valuable contribution by the local people," he says. "The idea is to partner with the local community to assist them on something they are already doing. So if they are building a church, we might contribute the painting or some of the roofing, but they are the people who build the church, because it's always their church."

The volunteers have been preparing for the trip since September, with a course they attend twice a month. They have been raising funds and gathering materials for the different projects they will be working on. They have learned a few words in Swahili and have heard about Kenya's history, geography and



"I DIDN'T KNOW WHERE I WAS GOING BECAUSE I DIDN'T CARE MUCH WHAT HAPPENED TO ME."

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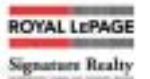
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Some of the 90 people going to Kenya take a break from their training at St. Paul's on-the-Hill, Pickering. Below, Joe Maye, originally from Kenya, gives language lessons. PHOTOS BY MICHAEL HUDSON



culture. They have also been cautioned against going to Kenya with assumptions about the people they will be interacting with and what they can accomplish during their stay there. Mr. Maye explains to them that many of the problems Kenya is experiencing now are the result of social and economic structures that were imposed by colonialism and remain in place, causing problems rather than solving them.

"If you go to Kenya with ideas in your head about what is going to make a difference in those lives, I can guarantee it's going to fail," he tells the volunteers. "The thing that is going to make a big difference is going with your ears, your eyes, and of course your hearts, as Christians, open."

For more information about the Kenya mission, visit www.kenya2007.com. In March: Meet the mission's young people, as they step out in faith.

A true ecumenical effort

The Kenya mission is bringing together 90 people from a variety of Christian denominations, including the United Church, Presbyterian, Roman Catholic, Pentecostal, Baptist, and independent churches, as well as a few people with no church connection.

The Anglican team members hail from Trinity Church, Barrie; St. Paul on-the-Hill in Pickering; St. Martin, Bay Ridges, in Pickering; St. Paul, L'Amoreaux in Scarborough; Christ Church, Brampton; Holy Family, Heart Lake, in Brampton; and St. Luke, East York. St. Ninian, Scarborough, also provides assistance to the team.



People go about their daily lives in Bungoma district in the Western Province of Kenya.

PHOTO BY ROBB SYKES

The changing face of missions

Interest in short-term trips growing

Christians have been going on mission trips for centuries. But missions have changed significantly since the early days when Christians set out to evangelize and teach in unknown lands, preparing to spend years away from home.

In the last two decades, the trend has been toward short-term mission trips. Alice Schuda, co-director of the Canadian Churches' Forum for Global Ministries, which provides programs for people involved in cross-cultural global mission and ministry, says that around 2001, her organization noticed a shift in the way missions were done. "Suddenly, or what seemed to be suddenly, hundreds of laypeople were doing these short mission trips," she says. The forum has responded to this trend with programs that address the needs of short-term mission trip leaders.

"People are interested in finding ways to make connections and being helpful, if they can," explains Jill Cruse, coordinator of the Volunteers in Mission program of the Anglican Church of Canada, which places volunteers for longer-term assignments of one or two years. She says that although the national church focuses on longer-term missions, because they offer the opportunity for deeper involvement between the volunteer and the host country, the reality is that parishes are doing short-term trips.

Both emphasize that it's important for participants to view a short-term mission trip as an opportunity to learn and grow in faith, rather than expecting to solve the problems of the people they will meet in the two or three weeks they are in the host country.

"Go with humility and an emphasis on learning about partners, to reach out, to meet people," says Ms. Cruse. "Not to stay separate and away from the locals, but to actually meet the people who live there, and not focus on going in and doing a piece of work and getting out. And

then the other really critical part is that people follow up and become what's been called a global Christian when they come back, that it be more than a personal experience, that it become an experience that's shared with the local community."

She says that one way to do that is to be available "to speak about the experience and about the things you've learned about

people in other parts of the world and the conditions, and the things that are helpful and the things that are not helpful."

"The product of the mission experience is really in our transformed faith," says Ms. Schuda. "We are transformed by that experience, and therefore we come back and live transformed lives in our congregations."



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Youth ministry much more than youth group

BEYOND YOUTH GROUP

BY SIMON CHAMBERS

As a teenager, church meant a lot to me. I was fortunate enough to belong to two parishes which had strong youth ministries. They nurtured me and guided me into the recognition of a call from God for me to become a youth minister myself.

During that time, I was active in many facets of parish life: as a church school teacher, communion minister, member of the advisory board, and more. My parents had to drag me out to the car to go home after church, rather than the other way around! And yes, I was also an active member of the youth group.

Often when we think of youth ministry,

we immediately think of a youth group. In some ways, it is easy to point to a youth group because it is a tangible program populated almost entirely by young people. Youth groups are seen as a way for the church to meet the needs of its youth. Often they are seen as a source of volunteers to help out with any number of tasks around the parish, such as setting up and tearing down tables and chairs, washing dishes, raking leaves, and so on. My own memories of youth group are extremely positive – games, discussions, friends, dances, retreats, service projects, and more. I even met my wife at youth group.

But youth groups are just the tip of the iceberg when it comes to youth ministry. To think of youth ministry as “the youth group” is like thinking of the parish’s ministry as Sunday worship. The ministry of a church involves far too many facets to

try to list, but is unequivocally more than 8, 9:15, and 11a.m. services each week!

I define youth ministry as “anywhere that young people and the church intersect.” Youth ministry is happening every time a young person shakes the preacher’s hand on the way to coffee hour, every time a teen is asked to read in church, every time a confirmand meets for coffee with their mentor. When teens decide to raise money to help refugees sponsored by their parish, when the intercessions include a prayer for those entering exams, when an adult asks a server what they thought of the sermon that morning, youth ministry occurs.

Youth ministry is also much more than youth being segregated by age into groups with their peers. It is true that adolescents are in the midst of a unique life-stage, with its own challenges and needs, but that does-

n’t mean that teens will flourish and grow in their relationship with God only when they are surrounded by other teens. Young people need to build relationships with adults, and adults with young people. All God’s children are called to minister to the world and to each other, regardless of age.

This new column in *The Anglican* will explore the vast and exciting world of youth ministry. Different people will be asked to talk about their experience and process in youth ministry. Youth, youth ministers, clergy, and lay leaders may all take a turn to share their stories and thoughts. Youth groups will probably be mentioned, but they will remain simply the tip of the iceberg as we look at youth ministry Beyond Youth Group.

Simon Chambers is the diocese’s youth ministry consultant.

Prayer Day delegates need host parishes

WOULD your parish like to make its contribution to the World Day of Prayer movement? Then consider hosting for a Sunday one of some 200 delegates from every part of the world who will be arriving in the Toronto area for the quadrennial meeting of the World Day of Prayer International Committee (WDPIC). This 11th ecumenical gathering will be held May 30 to June 5 at Seneca College.

The WDPIC meets every four years to share experiences of World Day of Prayer, hold regional meetings, select themes and countries that will prepare the annual worship service, elect an executive, arrange for staff services, and consider ways in which the movement may grow.

Under the auspices of the Women’s Inter-Church Council of

Canada, the Local Arrangements Committee is working hard to prepare a warm welcome to the delegates. Funds are being sought to cover transportation and accommodation costs for six delegates. Volunteers are also needed to provide transportation from and to the airport, to assist during the meeting at Seneca College, to act as hosts during a bus trip to Niagara Falls on June 6, and to help in other ways. Churches of all denominations are invited to host delegates on June 3.

If you or your parish would like to contribute, contact June Dyer or Anne McKinnon, co-chairs of the Local Arrangements Committee, at Women’s Inter-Church Council of Canada, (416) 929-5184 or wicc@wicc.org.

Conference explores restorative justice

Seeks new approaches to crime, punishment

BY MURRAY MACADAM

“CRIME is more than the breaking of a law. It’s the breaking of human relationships. How can we put things right?”

That challenge was put forcefully by Pierre Allard at a conference on restorative justice held Nov. 17-19 in Toronto. It drew more than 200 people, including Anglicans involved in the issue, and was sponsored in part by the Diocese of Toronto and its Working Group on Justice and Corrections.

Mr. Allard, former head of chaplaincy for Correctional Services Canada, received a standing ovation for his impassioned keynote address affirming a new approach to crime.

Canada’s current criminal justice system, which costs Canadians \$10 billion a year, focuses heavily on laws and courtroom proceedings. Restorative justice sees crime as a community affair, one in which offenders must be held accountable, but in different ways such as face-to-face meetings with victims and others affected by crime. The role of community volunteers is also important. “I have never seen one ex-offender make it on the other side (of prison walls) unless he had

friends, unless he had hope,” said Mr. Allard, who worked in Canadian jails for more than 30 years until his recent retirement.

Conference participants learned of community services and programs that strive to make this healing-based approach to crime work, acknowledging that it is difficult for both offenders and victims. Mr. Allard spoke of how his faith in restorative justice was challenged after his brother’s brutal murder.

Conference participants affirmed that the effort is worth it. “I see the night-and-day difference that can happen when you have a face-to-face dialogue (between a crime victim and the offender),” said Michele Sauvé of Conflict Mediation Services in Toronto’s Jane-Finch area.

Theological issues were discussed, with participants encouraged to read such books as *Beyond Retribution: A New Testament Vision for Justice, Crime and Punishment*, by Chris Marshall, an Anglican from New Zealand.

Anglicans found the conference inspiring and helpful. The Rev. Harold Shepherd, interim priest at Holy Trinity, Guildwood, hopes



Pierre Allard

to hold a Lenten series at his parish on restorative justice. “This event has really got me rethinking the whole area,” he said.

Added Deacon Bruce Williams, a member of the Working Group on Justice and Corrections, “The criminal justice system is in a state of crisis. This is an opportunity to look at new approaches.”

To learn more, read *A Justice That Heals and Restores*, a brief resource on restorative justice produced by the diocesan Working Group on Restorative Justice and the Church Council on Justice and Corrections, with the Ecojustice Committee of the Anglican Church of Canada. Copies can be requested from the Rev. Canon Doug Graydon, at dgraydon@toronto.anglican.ca.

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Correction

IN last month’s issue of *The Anglican*, a story reported that Pat Rinehart has a job. In fact, she lives on a disability pension. *The Anglican* regrets the error.

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

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Church welcomes one and all

People from many lands find home

BY STUART MANN

A newcomer to St. Paul the Apostle, Rexdale, will be surprised by a few things. One of them is the exchange of the Peace.

As the Rev. Brian Youngward, OHC, encourages everyone in his congregation to exchange the Peace, the pews begin to empty. Within a few seconds, almost everyone is walking around, shaking hands and talking. The event can last 10 minutes or more.

"It's going to take some extra time, but that's okay," says Anita Gittens, president of the parish's Anglican Church Women and deputy people's warden. "We're here in the house of the Lord and we need to do that for each other."

If there is any one moment that captures the spirit of St. Paul's, it is the Peace. Nobody is left out. People are encouraged to seek out those they've never talked to before. People from all walks of life, some wearing their Sunday best and others wearing jeans and sweaters, mingle easily with each other. There is a lot of laughter and conversation.

"One of the reasons why it works is because we allow people to be themselves," explains Ms. Gittens. "It's not about the clothes you wear or where you come from or the colour of your skin; it's about being here. You're welcome here no matter what."

It's that sort of attitude that has helped St. Paul's welcome people from all over the world. As the ethnic landscape of north Etobicoke has changed, so has St. Paul's. The church is home to people from Barbados, Jamaica, Nigeria, Ghana, Sri Lanka, Canada and many other countries.

"If we had a parish gospel story that was our creed, it would be the healing of blind Bartimaeus," says Fr. Youngward, who prefers to be called Brian, which most in the congregation call him. "When Jesus goes over to Bartimaeus, he says, 'What can I do for you?' That's our primary question we ask each other here. What can I do for you?"

"People come first," he adds. "That's the thrust of my homilies. Nobody comes through our doors to be judged."

Instead of being judged, they are given a warm welcome by Ms. Gittens or one of the other greeters. "If we see someone new, we'll welcome them and help them get involved in the service," she says. "If we know they're coming back, we'll be here again to greet them. That way, they'll have a familiar face to look for who can ease them into the congregation."

It's not hard to feel at ease at St. Paul's. A newcomer is greet-



The Rev. Brian Youngward blesses a youngster at the end of a service. At right, members come up to the altar to give their offering, a tradition in many parts of the Anglican Communion, especially in Nigeria and Ghana.

PHOTOS BY MICHAEL HUDSON

ed by those in the pews in front of him and behind him. Ms. Gittens and her fellow greeters make sure that the visitor has *The Book of Alternative Services* and a bulletin to take part in the service.

The feeling of inclusion is woven right into the liturgy. The congregation loves to sing, so almost everything is sung, including the Lord's Prayer and the Apostles' Creed from *Common Praise*. People of all ages read the lessons and the gospel, which are printed in the bulletin in simple, everyday language. A teenage girl is one of the sidespersons. At the time of communion, a couple comes out of the pews to be chalice bearers; Fr. Youngward asked them to help him during the Peace, and they happily obliged. During the offertory hymn, many people come up to the altar rail to give their offering, a tradition in many parts of the Anglican Communion, especially in Nigeria and Ghana.

Fr. Youngward is intentional about creating a service that is as inclusive as possible. "Whenever I'm designing something, the question I always hear myself ask is, 'If we do this, are we leaving anyone out?' Even when I decorate for Christmas, I go down on my hands and knees and look around so I can see what it's like from a child's viewpoint. It's got to be inclusive. If it isn't, what's the point?"

Even the worship space has been altered to make the church more inclusive and friendly. The back four rows of pews have been turned around and moved to face each other, creating a large open gathering area, with space for coffee hour, the Peace and other social activities.

After the service, everyone gathers in the space to enjoy re-



freshments and more conversation. The festive atmosphere is a natural extension of the service. Children from the Sunday school dart through the crowd as the adults catch up on the news in each other's lives.

The church has a large hall in the basement which would be ideal for coffee hour, but it made the decision to create the open space so that those who have trouble moving around don't have to navigate the stairs to the basement. The open space also greatly enhances the feeling of togetherness.

"It's a good Sunday when no one wants to go home," says David Luscombe, the parish administrator and a member of the church since its beginning in 1956. "Sometimes we're here for more than an hour."

As someone who has attended the church for 50 years, Mr. Luscombe could be forgiven for resisting the changes. But he doesn't; if anything, he embraces them. "To me it's a natural unfolding of the way the church is growing," he says. "I think the church has to be relevant to the community and to those people who are moving in, and that's what we try to do here. We try to be current."

He says that the church's ability to welcome and integrate newcomers to Canada has resulted in its survival. "We're still here and still offering ministry in this area. Those churches that can't adapt are going to fade away or become niche churches. But those who do change are going to develop a much better knowl-

edge of others."

He says the changes in the church have also changed him. "There is so much more to each of us than where we come from or what we look like. I don't think about our differences any more. I just see worshippers and friends on Sunday. We're just people - loving and caring."

Mark Rebello, the organist, echoes those comments. "We all have preconceived ideas about each other," he says. "But when you immerse yourself in another person's culture or in their lives, those ideas disappear pretty fast. We're all equal before God."

Mr. Rebello has first-hand knowledge of what it's like to be accepted by the congregation. A devout Roman Catholic, he came to the church while a student at York University to play for two weeks and ended up staying for eight years. He is an integral member of the worship team. A Toronto police officer, his picture has been proudly posted on the church's bulletin board by parish members.

Karla Mitchell, the Sunday school superintendent, is another person who has found a home at St. Paul's. "It's a fabulous place to work," she says. "We just incorporate everyone's cultures and feelings. I try really hard to understand that there might be kids here who don't speak English or are just learning it for the first time, so we don't do a lot of written stuff, mostly active things. In terms of culture, I just try to make sure that everyone feels like they are welcome and included."

Tips from St. Paul's

St. Paul's does some small but effective things to foster inclusivity in the church:

- The home page of their website, www.stpaultheapostle.com, has a large picture of the entire congregation, plus smaller photos of individuals. The emphasis is on the people, not the building.
- The Sunday bulletin is simple to follow and easy to read. On the back page is a tally of the weekly plate offerings, showing parishioners exactly how much they are giving each week and the church's weekly budget. There is also the church's yearly budget to date, how much has been received to date, and what the difference is. Following those numbers is a word of thanks from Fr. Youngward for "your care and commitment to this responsibility we share together."
- At the end of every service, people can go up to the altar to be blessed. After a service in November, three women were blessed, one of them for healing and the other two for a safe journey. Sharing this moment with the whole congregation created a powerful feeling of unity and support.
- At the end of every service, Fr. Youngward blesses the entire congregation, saying, "Be with you, those you love and those you dislike, this day, and always." Says Mr. Luscombe: "It reminds us that we're all one people and we should love our enemies as well as our friends."
- People are encouraged to wear whatever they are comfortable in. "One of the good reasons for doing this is that it speaks to those who do not have a fancy suit," says Ms. Gittens. "We don't want someone to come to the door and we're all dressed in our fancy hats and suits and they feel they don't belong here and leave. Come as you are. That's made a huge difference."
- In addition to its ministries and social events, the church has two Celebration of Cultures dinners every year, regularly attracting about 130 members.

Want to learn more?

Welcome" is an ongoing series in *The Anglican* about how our churches welcome people. If you want to learn more about welcoming people to your church, visit the diocese's website, where the Ministry Resources department has created a page that includes:

- Tips on getting involved in the ministry of welcome.
 - Action plans to help you and your church move forward.
- Go to www.toronto.anglican.ca and click on "Congregational Growth."

Parish takes bold next step

Two-year link with Tanzania brings joy

BY THE REV. CANON PHILIP BRISTOW

When the Rev. Bethuel Mlula came to St. Philip's on-the-Hill, Unionville, in 2004, we had little idea how dramatically this quiet Tanzanian priest would alter our involvement in mission. Mr. Mlula is studying at Wycliffe College, Toronto, as part of a partnership between the churches of Tanzania and Canada.

Over the years, money raised by our annual walk-a-thon has been used to sponsor refugees from Guatemala, Iran, Bosnia, Laos and El Salvador. It has also been used to replace a roof on a church in Jamaica and to fund a parish mission to Honduras. After Mr. Mlula's visit to St. Philip's, our commitment has shifted from short-term projects to a long-term relationship.

His story has personalized the challenges confronting Africa. His two older brothers have both died, leaving him and his wife to care for six children, in addition to their own two girls. When we learned that one of the brothers and his wife both died of AIDS, leaving four children, we decided to devote the money from last year's walk-a-thon to the battle against HIV and AIDS in Africa. A record number of sponsors and walkers raised \$16,500, which was divided between the Primate's World Relief and Development Fund, Emmanuel International's "Why Wait" program, and the Stephen Lewis Foundation.

The mood in the parish was electrifying. The thought of so many lives being saved motivated us to take a bold next step. In March of this year, we approached Mr. Mlula's bishop, Mdimi Mhogolo, of the Diocese



Anne Meinschenk stands in a polluted well at Mwegamile, Tanzania. St. Philip's on-the-Hill, Unionville, hopes to raise enough money to replace the well with a new one, shown above. PHOTOS BY CANON PHILIP BRISTOW

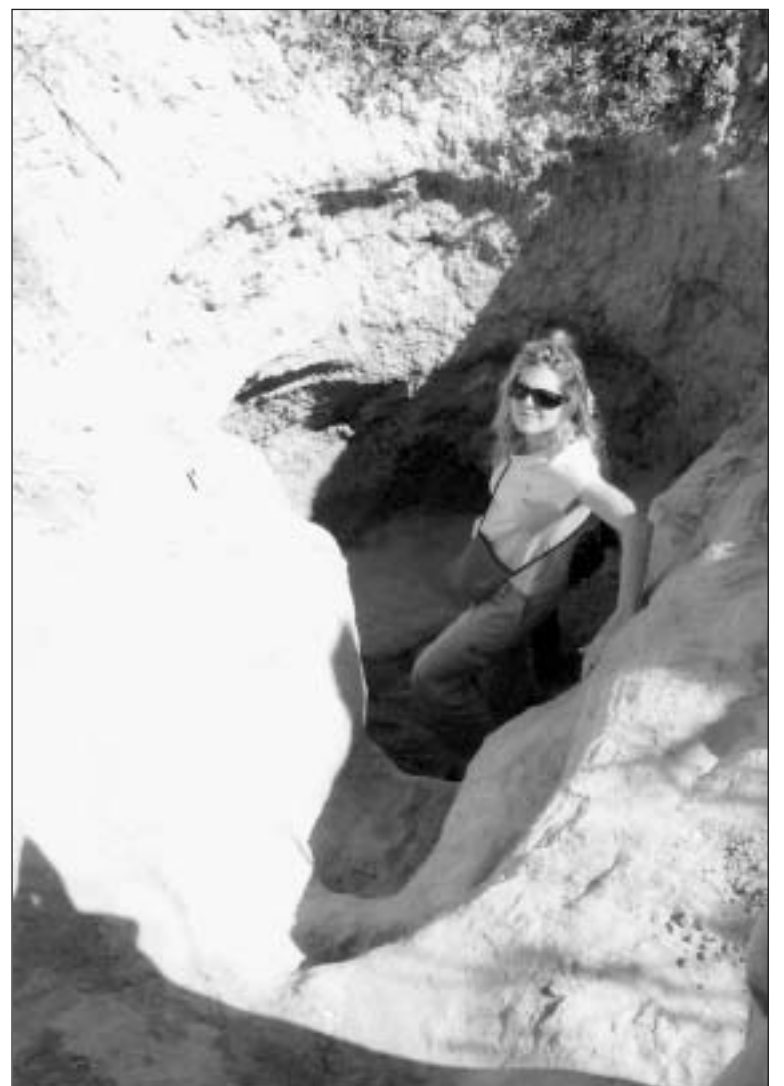
of Central Tanganyika, about entering a two-year partnership with one of the parishes in his diocese. His enthusiastic reply soon had us paired with the five-point parish of Lugala, 17 km west of Dodoma, the capital of Tanzania.

Throughout the spring, interest grew as we worked with one of the Tanzanian diocese's development officers to define goals. We agreed that the projects would be determined solely at the local level. Soon an ambitious plan emerged. As finances permitted, St. Philip's would help Lugala complete the main church by putting in the floor, adding window frames, benches and a simple altar. We would provide 200 mosquito nets because malaria kills many more people than HIV and AIDS, especially young children. We would provide 22,000 pounds of maize to widows and orphans left impoverished by AIDS and four years of drought. Although school fees have been abolished, children

still need a uniform to be able to actually attend. We agreed to supply 60 children with uniforms and exercise books. In 2007, we would sponsor a well to replace an open and polluted one that can only be used to wash clothes and make bricks. The only question left was whether the walk-a-thon could duplicate the incredible response of 2005. We soon found out. The prospect of making a real difference inspired not only the parish, but also the wider community, and in May we raised more than \$20,000.

On Aug. 23, Bob Meinschenk, the chair of St. Philip's Outreach Committee, his daughter Anne, and myself went to Tanzania for a two-week working visit. We were guests of the bishop in Dodoma, and we spent a lot of time in Lugala distributing double the amount of maize and more than triple the number of mosquito nets we had initially agreed upon. In addition, we provided funding for the building of a new church in the town and for a better home for the priest.

We found ourselves in a growing solidarity of purpose with the local priest and his people. On Monday, we were taken to visit Angelina, a young woman dying of AIDS. She was lying on a simple cot in a dark room of her family's small mud brick home. We gathered around as I held her hand, soothed her forehead and prayed with her. We left with heavy hearts and much to reflect on. Our hope was renewed the next morning as we met at the local school for an assembly where 60 children from the village would be given uniforms and exercise books. Among the children being given a chance at an education was Angelina's eight-year-old son. Angelina died three weeks after our return, but at least her son



has a chance to break the cycle of poverty that holds so many families back.

We would not be telling the whole story if we only tugged at heart-strings with images of poverty and disease. Despair is not one of the three words that come to mind when we consider the first stage of our partnership. Instead, joy and hope spring to mind.

On the Sunday morning, the Rev. Jethro Msigala, the parish priest in Lugala, began his service with "Bwana asifiwe!" – Praise the Lord! He repeated this until the 300 people in the congregation burst into song and praise. It was one of the most spirited services we had ever attended, filled with witness talks and songs written for the occasion. As a visiting priest, I had the honour of baptizing five people, among whom was a young woman who became a Christian during the week – not because she received maize but because evangelism is at the heart of the local church's ministry.

A development we could not have anticipated was how the partnership has touched the community around us in Unionville. A local elementary school here has begun a partnership with the school in Lugala to add more classrooms. The Montessori school that uses part of our building at St. Philip's is exploring ways it can join the partnership. There is a growing list of people who want to be part of next year's projects.

Corporate sponsors have seized

on our partnership as a way to give life-saving and life-changing aid directly where it is needed. The result is that almost \$33,000 has now been raised, enabling us to pay for the distribution of even more maize and almost 1,000 mosquito nets. We can also build a new home for the Rev. Jethro Msigala, and the well planned for next year will be dug this fall.

Looking ahead, we are glad this is a multi-year commitment. A criticism of some short-term missions is that they work against long-term partnerships. Our relationship has us asking questions for the longer term. We will never be able to supply enough maize. Is there a way to improve crop yields? Can we provide scholarships to enable promising young people to go on to higher education so they can return with expertise and leadership skills? A few Canadian dollars make a huge difference in Tanzania. What about small grants and loans to generate cottage industries? We are blessed with wealth, access to higher education and resources in Canada. As a priest, I am now praying for ways to use my education and experience to help fill in some of the gaps in the rapidly growing church in Africa. Our parish vision, "To Grow in Faith and Share Our Hope in Christ," has never been more focused because we have stepped way beyond ourselves.

The Rev. Canon Philip Bristow is the incumbent of St. Philip's on-the-Hill, Unionville.



Bob Meinschenk shows children their pictures on a digital camera. For some, it was the first time they had seen an image of themselves.

PHOTO BY CANON PHILIP BRISTOW



HOMECOMING

Bishop Victoria Matthews — shown with the Rev. Susan Steers, the Rev. Canon Bill Kibblewhite, and the Rev. Ken Keen — cuts the "Welcome Home" cake at St. Andrew, Scarborough's 50th Anniversary Homecoming Sunday celebration on Oct. 29. Bishop Matthews visited the parish almost 25 years after she served her very first Eucharist there.

Parish celebrates 135th anniversary

St. Luke, East York, held a special service of praise and thanksgiving on Nov. 5, as part of its 135th anniversary celebrations. Steel pan musicians Vince Fraser and his student, 14-year-old Julie Balman, as well as soloist Ankelly Armstrong and the parish's liturgical choir and contemporary chorus, provided an upbeat celebration. The anniversary year concluded on Dec. 3, with a visit from Primate Andrew Hutchison, former rector of St. Luke's.

Poetry series turns 10

The St. Thomas Poetry Series had two reasons to consider Nov. 18 a special occasion: the launch of its 23rd book and the celebration of its 10th anniversary. The series is dedicated to publishing Christian poetry, both individual volumes and anthologies.

At the launch event at St. Thomas', Huron Street, Philip Gardner read from his fifth book of poetry, *Gifts with No Recipient: Selected Poems 1991-2004*, and then signed books in the parish hall at the reception that followed.

Professor Emeritus from Memorial University of Newfoundland, Mr. Gardner was introduced by a former student, University of Toronto professor Richard Greene, who had launched his own book at St. Thomas' two years ago.

In May, the series will publish *Poetry as Liturgy: An Anthology by Canadian Poets*. This book is edited by St. Thomas' parishioner Margo Swiss and will include poets from several denominations, including Fr. Pier Giorgio di Cicco, poet laureate of Toronto, and Alice Major, poet laureate of Edmonton. For information, write dkent@centennialcollege.ca, or visit www.sthomas.on.ca.

Silent films for the whole family

St. John, York Mills, has found a unique way to raise money for FaithWorks — silent films. Its "Best of the Silent Film Era Comedy Series" aims to give audiences an idea of the way these films were originally presented, with live musical accompaniment provided by silent film accompanist Bill O'Meara, on the church's newly refurbished organ.

Films will be screened at St. John's at 7 p.m. on the last Saturday in January, February and March. The series kicks off with Harold Lloyd's "Speedy" on Jan. 27. In his last film before the talkies took over, Mr. Lloyd stars as a happy-go-lucky soda jerk who falls for the daughter of the last horse-drawn streetcar driver in the city. When railroad developers try to put the old man out of business, he enters the fray to save the day. The movie is shot on location in New York in the 1920s,



ON PARADE

Dan Graves, a student intern from Trinity College, waves beside the float from the parish of Sharon and Holland Landing in the Santa Claus parade in Sharon on Nov. 26. The float was part of the parish's communication and marketing campaign which also included a direct mail postcard with a Christmas greeting and information about Christmas services at St. James.

with special cameo appearances by Babe Ruth.

The films in February and March will showcase Buster Keaton and Charlie Chaplin. For future movie titles and information, visit www.stjohnsyorkmills.com or call (416) 225-6611. Admission donations support FaithWorks initiatives.

Podcast shares music, word

St. Thomas, Huron Street, has embraced new technology — podcasting — to share its parish life with others. "Because so much of the experience at St. Thomas' is about the music and sounds and the people, I thought that the podcast would help capture this experience in a way that the website couldn't," says John Meadows, St. Thomas' webmaster and the man behind the new podcast series, "Smoky Times."

Recent podcasts have featured an interview with Carolo Kysela, the chair of the Adult Education Committee, portions of the reception in honour of the Rev. Robert

Ross on the occasion of the 25th anniversary of his ordination to the priesthood, and a rehearsal with Sine Nomine, a medieval music ensemble preparing for a pre-Christmas concert at St. Thomas'.

Mr. Meadows says that the podcast is a way to provide parishioners with additional information about what's going on, keep in touch with former parishioners, many of whom are university students who disperse after graduation, and "another way to evangelize and let people learn about St. Thomas' before they take the next step and actually come to church."

Next, Smoky Times is planning a "kitchen interview" with St. Thomas' Out of the Cold team, as well as the Out of the Cold guests. Says Kevin Toyne, deputy rector's warden: "It gives a voice to people who quite often are voiceless, but because it's an audio-only medium, they have the option of anonymity, should they wish it."

Hear the podcast at www.stthomas.on.ca.

Parish celebrates '100 amazing years'

St. Margaret, New Toronto, concluded its 100th anniversary year with a weekend of celebrations in November. The festivities started on Friday, Nov. 17, as the parish hosted a dinner for more than 100 of its friends in the community, especially those who attend its monthly community dinners and the weekly Out of the Cold Program. Celebrations continued the next day with a banquet dinner and dance attended by three former rectors and more than 160 former and current members representing four generations. On Sunday, Bishop Colin Johnson presided in a service that included an adult baptism and 13 confirmations.

Said the incumbent, the Rev. Renate Koke: "As we looked back over 100 amazing years in the life and ministry of St. Margaret's, we also look ahead with faith and commitment to ministry in the Lakeshore — ministry that will continue to reach out to our community, our youth, new Canadians, and new families moving in to our neighbourhood."



Parishioner Barbara Obrai gets a book signed by author Philip Gardner, at the Nov. 18 launch of Mr. Gardner's new book of poetry at St. Thomas, Huron Street. PHOTO BY LINDA RUSSELL



SIGN OF THE TIMES

Parishioners dedicate a new church sign for St. Margaret, North Toronto, on Oct. 15.

Share your news

DO you have parish news you'd like to share with readers? Email your stories and photos to Henrieta Paukov at hpaukov@toronto.anglican.ca or mail them to The Anglican, 135 Adelaide St. E., Toronto, Ont., M5C 1L8.

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the March 2007 issue is Feb. 1

Services

JAN. 5 – Evesong for Epiphany Eve at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m. The service will be followed by light supper and an illustrated feature talk “The Holy Lands in Turmoil,” with the Rev. David Burrows. Contributions appreciated. Call (416) 769-5686.

JAN. 7 & 21 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, 4:30 p.m. Includes prayer, reading, reflection and a hymn, with a variety of music performed by some of Canada’s finest jazz musicians. Jan. 7 – The Perry White Quartet; Jan. 21 – Colleen Allen Quartet. Refreshments will follow. Call (416) 920-5211.

JAN. 14 – Primate Andrew Hutchison is the guest preacher and celebrant at the 11 a.m. service at St. Michael and All Angels, 611 St. Clair Ave. W., Toronto, as the parish continues the celebration of its 100th anniversary. Call (416) 653-3593.

JAN. 28 – Polka Vespers featuring Grammy award winner Walter Ostanek, “The Polka King,” at 4 p.m. at St. Philip’s, 25 St. Phillips Rd., Etobicoke. For info, call (416) 247-5181.

FEB. 18 – “Anniversary Sunday” at St. Luke (Dixie South), 1513 Dixie Rd., Mississauga. Bishop Michael Bedford-Jones, area bishop of Trent-Durham, will be the guest speaker at the 10:30 a.m. service. Call (905) 278-1811 or email stlukes@eol.ca. Watch for more events at www.stlukemississauga.org

Movies and Drama

JAN. 27 – St. John, York Mills, will show the silent film “Speedy,” starring Harold Lloyd in his last film before the talkies took over. Admission by donation, with proceeds to FaithWorks. 7 p.m. Visit www.stjohnsyorkmills.com or call (416) 225-6611.

MAR. 24 & 25 – Beauty and the Beast performed by the St. John’s Youth Players at 2 p.m. For the

whole family! Tickets \$15 for adults and \$12 for children at Ticketmaster, (416) 872-1111 or www.ticketmaster.ca, or in person at the Toronto Centre for the Arts box office, 5040 Yonge St., Toronto.

MAR. 24 – The Real Inspector Hound performed by St. John’s Seasoned Players at 7:30 p.m. A Tom Stoppard “whodunit” set in an old English Country manor. Tickets \$15 at Ticketmaster, (416) 872-1111 or www.ticketmaster.ca, or in person at the Toronto Centre for the Arts box office, 5040 Yonge St., Toronto.

Music

JAN. 13 – The Church of the Ascension, Don Mills, 33 Overland Dr., presents “Jazz in January” with the Brian Barlow Trio, at 3 p.m. Tickets are \$20 for adults, \$15 for students and seniors. Email ascensiontix@gmail.com or call (416) 757-9400.

JAN. 21 – St. Clement, Eglinton, presents Empire Trio featuring Sarah Findlay Boyer (violin), Ron Harry (cello), and Renata Zowawska (piano). The Empire Trio’s repertoire includes music by Buxtehude, Mozart, Schubert and Shostakovich. The concert begins at 3 p.m. at St. Clement, Eglinton, 59 Briar Hill Ave., Toronto. Tickets are \$20 for adults and \$15 for students/seniors. Call (416) 483-6664.

JAN. 27 – St. Matthias, Bellwoods, 45 Bellwoods Ave., Toronto, invites everyone to an evening of song with The Marion Singers, an a cappella 16-voice ensemble, directed by Tony Browning. The concert takes place at 7:30 p.m. Complimentary wine and cheese reception to follow. Tickets are \$20. Order tickets by leaving a voice message at the parish office at (416) 603-6720.

FEB. 10 – The Church of the Ascension, Don Mills, 33 Overland Dr., presents “In Tune with Heaven - Organ Music of the Anglican Tradition,” with organist Aaron Tan and commentator Chris Dawes. Tickets are \$15 for adults, \$10 for students and seniors. Email ascensiontix@gmail.com or call (416) 757-9400.

**EVENING OF REMEMBRANCE**

About 700 people attended An Evening of Music for Remembrance on Nov. 10 at St. Paul’s, Bloor Street, Toronto. The event featured the Mississauga Children’s Chorus, the Tallis Choir of Toronto, the Salvation Army’s North York Temple Band and St. Paul’s choir under the direction of Eric Robertson. Sir John Neville, right, read poems and stories, including In Flander’s Fields.

PHOTOS BY MICHAEL HUDSON

**Celebrating our 40th anniversary**

The year 2007 marks the 40th anniversary of the coming together of four separate groups supporting women’s ministry in the Anglican Church of Canada, under the broad umbrella of the new Anglican Church Women. In the Diocese of Toronto, this process was formalized with the incorporation of The Toronto Diocesan Anglican Church Women on Nov. 27, 1967. The organization pledged to recognize and continue the valued work and witness of each founding member: the Chancel (Altar) Guilds; Women’s Auxiliary (WA), with its mission focus, particularly in its ongoing support of the clergy and families in the far North; The Federated Church Year, a prayer and visitation ministry; and the Mothers’ Union, with its emphasis on family life. Other articles have noted how funding and program commitments of the current diocesan ACW reflect each

ACW

BY MARION SAUNDERS

of these ministries, such as the annual donation for missionary work, cycles of prayer, support of former WA missionaries, the corporate eucharist for Chancel Guild members, and the strong relationship with Mothers’ Union groups.

The diocesan ACW’s board is currently planning celebrations, especially centred in the annual General Meeting. The theme for the year will be: “She is worth far more than rubies.” (Prov. 31:10) All Anglican church women are invited to participate by sending in your reminiscences, events, happenings and encounters that have had special meaning for you, and your “gem” stories, thoughts and poems—the list could be endless. As well, each Anglican woman is invited

to prophesy: to look ahead into the next 40 years and share your vision for women’s ministry. What can Anglican Church Women look like? What would you like it to be? How do you see that happening?

Whether you are a member of a structured group (ACW, Marys, Marthas, Joannas, Chancel Guild, etc.) or an individual woman who chooses to nurture her faith and exercise her ministry within the Anglican tradition and liturgy, your contributions are most welcome. We look forward to your creative suggestions, musings and visions. Feel free to mail a response to: ACW, 135 Adelaide St. E., Toronto ON, M5C 1L8 or email acw@toronto.anglican.ca. Please join in the ruby anniversary celebrations and thanksgiving for these past 40 years of shared committed ministry and prayerful witness of countless faithful women.

PRAYER CYCLE**FOR FEBRUARY**

1. Church of the Nativity, Malvern
2. St. Andrew, Scarborough
3. St. Bede
4. Scarborough Deanery
5. St. Crispin
6. St. Dunstan of Canterbury
7. St. Giles, Scarborough
8. St. John the Divine, Scarborough
9. St. Jude, Wexford
10. St. Margaret in-the-Pines, West Hill
11. The Order of the Holy Cross
12. St. Margaret’s Tamil Congregation

13. St. Michael the Archangel
14. St. Nicholas, Birch Cliff
15. St. Ninian
16. St. Paul, L’Amoreaux
17. St. Peter, Scarborough
18. The Sisterhood of St. John the Divine
19. St. George, Scarborough
20. St. Timothy, Agincourt
22. Diocesan Youth Ministry Resources
23. Moorlands Community Services
24. Ecuhome
25. The Rt. Rev. Michael Bedford-Jones, area bishop of Trent-Durham
26. All Saints, Peterborough
27. Christ Church, Bailieboro
28. Christ Church, Norwood

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ORGANIST - St. Peter's Anglican Church, Scarborough, Ontario, requires an organist (Allen Digital Computer, full console organ) for their Sunday morning service, Feast Days, Weddings and Funerals. Choir practice every Thursday evening. Experience with the Anglican Liturgy an asset but not entirely necessary. Please contact Church Secretary, St. Peter's Church, 776 Brimley Road, Scarborough, Ontario, M1J 1C6. 416-267-2741 or email: stpetersscarborough@rogers.ca

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deadlines

March 2007
Deadline Feb. 1/07

April 2007
Deadline Mar. 1/07

May 2007
Deadline Apr. 1/07

IN MOTION

Appointments

- The Rev. Patricia Blythe, Associate Priest, St. John, York Mills, Nov. 1.
- The Rev. Canon David Clark, pastoral care provider for retired clergy, spouses and widows in the southern part of Trent-Durham, Nov. 1.
- The Rev. Chamberlain Jones, Honorary Assistant, St. Paul, Bloor Street, Toronto, Nov. 6.
- The Rev. John Zimmerman and the Rev. Ronald LaMarche, Honorary Assistants, St. George Memorial, Oshawa, Nov. 15.
- The Rev. Captain Stephen Pessah (Algoma), Associate Priest, St. George, Allandale, Barrie, Jan. 5.

Vacant Incumbencies

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

First Phase - Parish Selection Committee in Formation

- (not yet receiving names):
- Parish of Colborne-Grafton
 - Christ Church, Campbellford
 - St. Matthew, Oshawa
 - Messiah, Toronto
 - Holy Trinity, Guildwood
 - St. Andrew, Alliston

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- Trinity, Barrie - Associate Priest (York-Simcoe)
 - All Saints, Peterborough (Trent-Durham)
 - St. Paul, Uxbridge (Trent-Durham)
 - Parish of Ida and Omeme (Trent-Durham)
 - St. John, York Mills (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing

- (via Area Bishop):
- St. Simon-the-Apostle, Toronto
 - St. Timothy, Agincourt
 - St. Leonard, Toronto

Other

- The Rev. Andrew Murray has been deprived of his licence to function as a priest in the Anglican Church of Canada, effective Oct. 23, 2006.

Deaths

- The Rev. Donald Doritty died on Nov. 13. A graduate of Trinity College, Toronto, Mr. Doritty served as curate of Trinity, Buffalo, NY, from 1956 to 1959, and as rector of St. Paul, Harris Hill, NY, from 1959 to 1961. He was the assistant curate at St. Colomba, Toronto, from 1962 to 1963. He was a secondary school teacher from 1964 to 1988, including head of the history department at Jarvis Collegiate in

Toronto from 1971 to 1988. He also served as honorary assistant at St. Clement, Eglinton, from 1967 to 1988 and was vicar of St. James' Cathedral in 1988 to 1992. During his retirement, he served in churches in Port Hope and Cobourg. His funeral was held on Nov. 17 at St. Peter, Cobourg.

- The Ven. Harry Hilchey died on Nov. 17. Ordained for the Diocese of Toronto in 1944, he served at the parishes of Stanhope, Atonement, and St. Elizabeth, Queensway, before transferring his orders to the Diocese of Nova Scotia and subsequently the Diocese of Montreal, where he was principal of the Montreal Diocesan Theological College from 1974 to 1978. He served the national church as deputy-prolocutor, then prolocutor of General Synod, and was general secretary from 1979 to 1987. He served at Wycliffe College as director of Development and Communications from 1987 and was for a time acting principal and latterly archivist. Having returned to the strength of the Diocese of Toronto in 1992, he offered interim ministry to the parishes of St. Chad, Toronto, St. George-on-the-Hill, Islington, St. Bride, Clarkson, St. Matthew, Islington and Christ Church, Mimico, and was most recently honorary assistant at St. Matthew, Islington. His funeral was held on Nov. 24 at St. James' Cathedral.

Keep website up to date

BY BOB MILLAR

THE diocese's Communications department gets a lot of calls from people asking, "How do we get started on a website for our church?" Usually they are asking things like:

- I am in the process of learning as much as I can about website design and upkeep. We are a relatively small parish but we want to be effective in reaching out through the web.
- Can you suggest a competent web design pro who we could use who would be able to do the work but leave us with a budget for a whole lot of other ministry that we wish to do?
- What other resources does the diocese provide in this important area?

Most parishes are starting out just as you are doing - trying to learn as much as possible, then taking the plunge. Get books and read as much as you can, mostly on what makes a website useful and attractive. Here are some basic lessons to keep in mind:

- Keep it up to date.
- Make it easy to use, both for the user and the person who has to maintain it.
- Make it attractive.
- Make it readable. (Carefully consider the size of print and choice of fonts.)
- Ask the leaders in your parish what they want to use the website for. It is important

that you understand their needs before building your website.

As for creating a website without spending an arm and a leg, here are some ideas:

- Find someone in the congregation willing and able to learn the technology and take on the job. It helps if the person is going to stay around for a few years. A common problem for parishes is that a young person will create and maintain the site, then move away to university, leaving no one with the knowledge to maintain it.
- There are lots of small entrepreneurs who will set up a simple website for a small fee. They won't usually maintain it, but if they do, they will charge you a fee for every change.
- Spend a bit more to get a good web designer to set up a site. Ideally, you want a site that has a "content management system" that allows non-techies to maintain it.

Bob Millar of All Saints, Kingsway, is a member of the diocese's Communications Board and has helped a number of parishes with their websites. For more information about creating a website for your church, visit the diocese's website, www.toronto.anglican.ca and click on Parish Communications.

visit
www.toronto.anglican.ca

Writing, like faith, takes practice

For writer Vincent Lam, writing and faith have one thing in common: they both need to be practised in order to grow. "You go to church to learn about your faith and to learn about the community that you are part of and to feel a sense of community, and that's really why you go to writing courses," he says. "You go to writing courses to see how people do it and to know that there are other people trying to do the same thing and to benefit from other people's experiences."

"But you don't really have a faith just by going to church. You still have to go out and practice your faith. There are always those moments when you are making some kind of decision or deciding how to go about something and you are not at church and no one is telling you what to do and you have to live it the way it happens. It's the same with writing — you just have to sit down and write the stuff."

The 32-year-old emergency room physician has followed this

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talked to Vincent Lam, winner of the Scotiabank Giller Prize.

philosophy in his own life — with spectacular results. Dr. Lam was awarded the Scotiabank Giller Prize for excellence in English-language Canadian fiction in November, an honour that comes with an award of \$40,000. His book, *Bloodletting and Miraculous Cures*, is a collection of short stories that follow four young people as they confront the challenges of medical school and the practice of medicine.

The Giller jury, which consisted of the Rt. Hon. Adrienne Clarkson and Canadian authors Alice Munro and Michael Winter, said of Dr. Lam's work: "This series of inter-linked stories is a

profound and meaningful glimpse into a world which seems on the surface to be purely medical, but leads us into the metaphorical. The characters and the situations are unexpectedly bound together and make us, as readers, not just witnesses to, but participants in, the world that has been created for us."

Alongside a packed schedule of readings and media interviews across the country, Dr. Lam is working on his next project, a novel. "It's about a Chinese man who lives in Saigon during the Vietnam War and who sort of has two lives: he is both the headmaster of an English school and he is a compulsive gambler," he says. "That character is drawn from the character of my late grandfather. The book, of course, is very much fictional, but that character, that description, is very apropos of my late grandfather."

Dr. Lam says he became an Anglican "by accident and by circumstance." He was brought up Catholic, and his wife, Dr.



Dr. Vincent Lam

Margarita Lam-Antoniades, was raised in the Anglican and Greek Orthodox traditions. In Toronto, the couple attended several different churches, looking for one with the qualities that they thought an inner-city church should have, such as an active outreach program. They

ended up at St. Stephen in-the-Fields, where their son was baptized and where Dr. Lam-Antoniades runs a children's program every first Sunday of the month. "I became a practising Anglican simply because we found a local church that seemed to respond to the needs of our community," says Dr. Lam. He says his parish has been excited and supportive of his literary success.

A careful reader might see that *Bloodletting and Miraculous Cures* contains the evidence of Dr. Lam's faith in the compassion that's palpable underneath his spare prose — for human frailty, physical, spiritual, and moral. "I can imagine how people certainly read a great deal into the work and sometimes they think of things that I haven't thought of," he says. "But I'm confident that my sense of faith and my sense of some of the mysteries in the human world, and also some of my understanding of human morality and immortality — I'm quite confident those end up in the stories."

Pianist heals through music

BY NANCY DEVINE

The music drifts over the sanctuary at St. James, Orillia: "As long as the heart for cooling streams, when heated from the chase..." Andrew Flavell is rehearsing for the Sunday evening contemporary service. He'll play guitar and piano for the casual worship service that attracts a pretty good crowd for a Sunday night, many of whom will have no idea about the miracle they are witnessing as he plays.

On Jan. 11, 1997, Mr. Flavell was about to celebrate his 20th birthday when the snowmobile he was riding was hit by a pick-up truck. His injuries included a shattered arm, a crushed skull and massive internal damage. As his family gathered at the hospital in Orillia, they were told to prepare for the worst. A blizzard raged outside, preventing the air ambulance from taking off.

Following surgery to stabilize him, Mr. Flavell was loaded into an ambulance for the two-hour drive to St. Michael's Hospital in Toronto. For 76 days — three weeks of them in a coma — Mr. Flavell fought to return to his



Andrew Flavell rehearses at St. James, Orillia. PHOTO BY NANCY DEVINE

busy, active life, which included working around the cottage that had become his family's home, and playing music.

Mr. Flavell endured countless surgeries, eight of them on his hand alone. Not even he is sure how he manages to play so beau-

tifully. In addition to leading the contemporary service music, he also plays for the weekly lunch provided by the soup kitchen at St. James.

"I love the piano," he says. "I lost 19 years' worth of memories, but not the ability to play. I took lessons for 15 years, and the music did not leave me. I just love to make the piano sing."

"I honestly don't know how the music wasn't lost, but I have used it as part of my therapy. When the chance to lead the music for the service came up, I jumped at it, though I really doubted myself. But it is getting better. You don't like to think about yourself being a miracle, but I think it is kind of true."

Planting Churches

Continued from Page 1

not the most necessary ingredient. "God calls us to the great commission without knowing clearly how we're going to find the resources. You have to move forward wherever there's an open door and you do it with chewing gum and baling wire. You don't know quite how you're going to do it, but God opens the door after you start moving."

The Vital Church Planting con-

ference is open to bishops, archdeacons, potential church planters, clergy from potential "sending" or "mother" churches, and any who have a vision for this ministry. The registration fee is \$195. A registration form and online registration is available at the Diocese of Toronto's website, www.toronto.anglican.ca. For more information, call Jennipher Kean at (905) 833-8327.

BRIEFLY

Priest to speak about growth

Two parishes will host the Rev. Alice Mann, author, lecturer and Episcopal pastor, in March. Ms. Mann will speak about "Growing the Community of Faith," at Grace Church, Markham, on March 2, from 7 p.m. to 9:30 p.m. Tickets are \$20 per person and can be purchased by mailing a cheque to Grace Church Tickets, 19 Parkway Ave., Markham, ON, L3P 2E9. For more information, call (905) 294-3184. She will also speak at St. James, Orillia, on "Barriers to Church Growth and Transition Struggles," on March 3 from 9:30 a.m. to 4:30 p.m. Lunch will be provided and participation is limited to 200 people. The cost is \$40 per person; groups are welcome to request special rates. Call the office at (705) 325-2742 or mail to St. James Church, Box 272, 58 Peter St. N., Orillia, ON, L3V 6J6.

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