

New PWRDF rep starts in diocese

Trying new things leads to growth



Faith vital for Mayor McCallion

The Anglican

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Prayers lift up outreach, advocacy

BY MURRAY MACADAM

ACROSS the diocese, Anglicans help thousands of people get through tough times. A new prayer cycle has been developed by the Social Justice and Advocacy Board to lift up parish-based outreach ministries before God and share the good news of how Anglicans are putting their faith into action.

"By highlighting partnerships between churches and local communities, we hope to inspire more Anglicans to become involved in outreach and advocacy efforts, and to imagine new ways in which they can collaborate with churches of other denominations and community groups and agencies," says the Rev. Andrea Budgey, assistant curate at St. Simon the Apostle, Toronto. Ms. Budgey helped research and write the prayer cycle brochure, along with other members of the diocese's Child Poverty Subcommittee.

The prayer cycle mentions a wide range of outreach initiatives in dozens of churches, including both local and international efforts. Information was gathered at the diocese's Outreach Conference

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ALL TOGETHER, NOW

Karla Mitchell, the Sunday school coordinator at St. Paul the Apostle, Rexdale, brings the cast together during the finale of the church's Christmas Pageant on Dec. 9. Churches across the diocese held pageants and special events during Advent and Christmas. PHOTO BY MICHAEL HUDSON

Network's move 'not acceptable'

Bishop responds to province's foray into Canada

Bishop Colin Johnson wrote this letter to clergy in the Diocese of Toronto in response to a meeting of the Essentials Network in Burlington, Ont. in November. At that meeting, the Province of the Southern Cone, located in South America, decided to extend its jurisdiction into Canada through the Essentials Network Conference. For more information on the outcome of that meeting, see the Anglican Journal.

Dear Friends,
As you know from the media, the Essentials Network met in November in Burlington to prepare for a formal separation from the Anglican Church of Canada. Please note that this is the "Network" branch of Essentials, and it is clear to me that it is not the intention or desire of

the majority of those who are involved in the mainstream of the Essentials movement itself.

I am saddened but not surprised by this development. I do understand that some people may choose to leave their denominational tradition because they feel led to a different path. I, myself, left the denomination of my birth and early development to become an Anglican – and I have never regretted that decision. What I cannot countenance is a primate and province of the Anglican Communion in another part of the world claiming missionary jurisdiction here, not as another denomination but in competition as the "real" Anglican Church. A few clergy who have relinquished voluntarily their orders in the Anglican Church of Canada, or will soon

do so, are actively engaged in this. This is not acceptable.

It is our standard practice, and it is clearly set out in canon law, that no cleric who voluntarily relinquishes the exercise of ministry, for whatever reason, can function in any capacity until restored by the diocesan bishop to whom he or she relinquished. No bishop, priest or deacon who is not canonically resident in this diocese is permitted to function within the diocese without both the invitation of the parish incumbent and either my licence or informal permission.

I want to affirm as strongly as I can that we have a valid and honoured place in our church for conservatives and liberals, and that will continue. We have worked together in this diocese to proclaim the gospel of Jesus

Christ, to build communities of hope and compassion, and to create space where faithful people of very diverse theological and cultural perspectives can all contribute to enriching our ministry and deepening both our understanding of and our engagement in God's mission here today. We have done so, even in the midst of differences and ambiguity and discomfort, because we know we have been called together by Jesus Christ. We have been initiated into his life through baptism that unites us with him and with each other in a holy fellowship that is more than of our making – so much more!

I encourage you to read two statements, both of which I fully endorse. (The statement to the

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Bishop-elect Linda Nicholls will be ordained a bishop at St. James' Cathedral, King and Church streets, Toronto, on Feb. 2 at 10:30 a.m. All are welcome to attend.

New ACW president elected

BY HENRIETA PAUKOV

MARION Saunders, a member of the parish of Newcastle, has been elected president of the Anglican Church Women of Canada. She will be in the role for two years. Ms. Saunders is also the president of the Anglican Church Women in the Diocese of Toronto.

Anglican Church Women of Canada, which recently celebrated the 40th anniversary of its incorporation, is a fellowship of women in the Anglican Church of Canada. Its purpose is to give women the opportunity to unite in worship, study and service.

As president of the national group, Ms. Saunders will have a coordinating role, keeping ACW groups in dioceses across the country in touch with one another and working with the diocese that will host the next annual meeting. She says: "It's a ministry of presence, for people asking 'Who can I call



Marion Saunders

and ask about this?' or 'How can we do this together?'"

"My sincere prayer is that the whole church – women as well as the body of the church – can understand that ACW is not a fundraising organization," she adds. "The fundraising is often the catalyst that brings the women together to work together and to witness together in what they are doing. But the ACW's purpose is far greater. It's about worship and learning and service.

"Any survey that's ever been taken among women about the ACW mentions the fellowship that they share, the bonding, the encouragement, the support that they bring to one another. That's what it means to the women who are there."

Lobby efforts stepped up

Anglicans meet MPPs to discuss housing

BY MURRAY MACADAM

"**DEATH** on the streets is not acceptable."

That's the message Toronto-Danforth MPP Peter Tabuns urged a delegation of Anglicans and other Christians to adopt during a meeting on Nov. 26 to discuss housing and poverty issues. As homeless people continue to die on Toronto's streets, he asked people of faith to push for immediate action by holding worship services in public locations where people have died.

The meeting was one of several being held across the diocese with MPPs as Anglicans step up their efforts to alleviate poverty and provide more affordable housing.

Mr. Tabuns affirmed the value of the meetings, saying, "You need a concerted campaign leading up to the levers of power. This is the time to build."

That sentiment was echoed by Trinity-Spadina MPP Rosario Marchese, who also met with an

Anglican-led group. He urged parishioners to visit their MPP more often, saying, "Once a year is not enough."

The lobby effort with politicians builds on the fact that poverty issues have come to the fore in Ontario, with pledges of action by the government, including an affordable housing strategy. Anglicans are urging the province to help the poor through specific steps in coming months, and a longer-term anti-poverty program. Advocacy goals include:

- A coordinated plan to reduce poverty in Ontario by 25 per cent over the next five years, with specific targets and timelines.
- Immediate steps to benefit the poor in the 2008 provincial budget, including a dental program for low-income people, higher social assistance rates, and a \$10 per hour minimum wage.
- An affordable and supportive housing program as part of

the poverty reduction plan, with substantial funding in the 2008 budget.

- Funding for urgently needed repairs to public housing.
- Funding to build housing for people with special needs, such as the frail elderly.

The meetings also provide an opportunity to raise issues of local concern. Joy Connelly, a Baptist working to counter "Not In My Backyard" discrimination against low-income housing projects, asked Mr. Tabuns whether such discrimination constitutes a human rights violation. Sue Ann Elite of St. Barnabas, Chester, asked what could be done to help seniors who risk losing their homes because of property tax increases. United Church minister Jennifer Ball said her church's Out of the Cold program reached capacity only weeks into the winter season. She asked what will happen if the church can't accommodate all the homeless and hungry people coming for help.

Other areas of the diocese are also encountering major need among the poor. "Winter brings additional problems for the poor in rural areas, and lack of transportation is a big one," says Helen Perry of St. James, Orillia, who is organizing a meeting with her MPP, Garfield Dunlop. "We need housing close to transportation and jobs. A young woman who has applied to Couchiching Jubilee House (for affordable housing and services) is living in a non-winterized dwelling three miles out of town. There's no way she can go anywhere to shop or get to the services she needs. It's pretty grim."

Meetings with MPPs are still taking place, so if you'd like to take part in one, please contact Murray MacAdam, Social Justice and Advocacy consultant, at 1-800-668-8932, ext. 240 or (416) 363-6021 ext. 240 or email mmacadam@toronto.anglican.ca.

New prayers

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in October and through an email survey. The prayer cycle brochure has been posted on the diocese's website, and copies were mailed to all parishes and congregations in early December.

"We invite everyone to use this new resource as they plan intercessions for the coming year," says Ms. Budgey. The prayer cycle started with Advent, 2007, and continues until November, 2008. It is available on the diocese's website, www.toronto.anglican.ca and clicking on "social justice."

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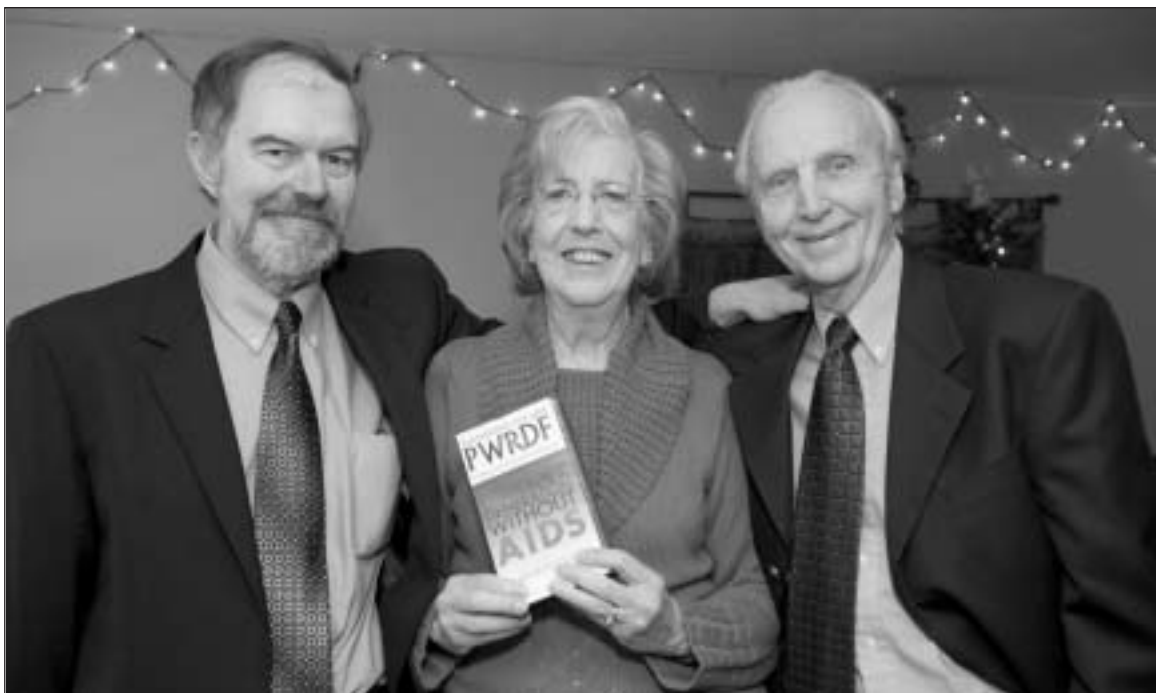
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Kyn Barker, left, Ruth Johnson and Tom McQuiston arranged to show a video of Stephen Lewis speaking about AIDS in Africa at St. Matthew the Apostle, Oriole. At right, the Rev. Canon Brad Lennon and the congregation watch the video. PHOTOS BY MICHAEL HUDSON

Video part of AIDS Day service

IN a special Advent service which included a video of Stephen Lewis speaking about AIDS, parishioners of St. Matthew the Apostle, Oriole, kept people affected by AIDS front and centre as they gathered for worship on Dec. 2, the day after World AIDS Day.

"It's time we knew about the larger issues," explained parishioner Ruth Johnson. She planned the service with parishioners Kyn Barker and Tom McQuiston, with encouragement from their incumbent, the Rev. Canon Brad Lennon. The service included Advent antiphons, prayers of the people, scripture readings and the children's lighting of the first candle in the Advent wreath.

"We need to reach out to peo-



ple with AIDS, and to be penitent before God. No more turning away!" said Ms. Johnson.

Plans for the service were supported by the Rev. Canon Douglas Graydon from the diocese's AIDS Subcommittee and by Murray MacAdam, the diocese's consultant for Social Justice and Advocacy. They supplied a variety of printed material on HIV/AIDS, including a bulletin insert with a reflection by Bishop Colin Johnson.

The program at St. Matthew's was one example of how Anglicans in the diocese can observe World AIDS Day, joining millions of other Christians around the world, said Canon Graydon.

"HIV/AIDS has been relegated into the shadows of our global fam-

ily," he said. "If we are to stop the spread of this disease and bring healing to the millions of people who are ill, orphaned or grieving loved ones, we need to bring HIV/AIDS out of the shadows and into the communities and churches of our society.

"Such is the purpose of World AIDS Day. For at least one day of the year, we pause, reflect and pray. We remember. We will stop AIDS. And we can reach out to people with HIV/AIDS, many of whom struggle with discrimination, isolation and poverty."

In Ontario 26,000 people have been diagnosed HIV-positive, and more than 7,000 of them have died. Worldwide, 33 million people are living with AIDS.

Take action throughout the year

FAITH communities can support and facilitate change by highlighting HIV/AIDS throughout the year. Here are some suggestions:

- Hold an educational event at your parish through which more people can learn about HIV/AIDS.
- World AIDS Day, Dec. 1, could be your focus for an educational event. The World AIDS Campaign, sponsor of World AIDS Day, is also inviting people of faith to mark the first Sunday of Advent as a time to reflect, pray and learn about the issues in the HIV/AIDS pandemic.
- Encourage your parish to support local, national and inter-

national HIV/AIDS programs as part of its outreach program.

- What would be your parish's "theology of mission or outreach" for welcoming people with HIV/AIDS into your church? How can you change the "culture" of your parish so that it could become known as a safe and supportive place to enter?
- Explore how your church might provide office or meeting space for local AIDS programs or organizations.
- Incorporate the concerns of HIV/AIDS into the prayer, intercession and worship life of your parish.

- If Anglicans choose to, they can mobilize the necessary resources and political will to address the structural issues that contribute to the spread of AIDS.

• *No More Turning Away: Responding To AIDS* is a document which sets out a strategy for the diocese on how Anglicans can work together to address the challenges faced by people who are HIV-positive or who have AIDS. The document is available on the diocese's website, www.toronto.anglican.ca.

Donations go to disasters: PWRDF rep

Rumours of funds going into bank untrue, says priest

BY STUART MANN

EVERY dollar donated to the Primate's World Relief and Development Fund for disaster relief goes directly to that disaster.

That's the message the PWRDF's new representative in the diocese wants Anglicans to hear loud and clear.

The Rev. Cathy Miller, who is the incumbent of St. Luke's, Creemore, says she has heard rumours that money donated to the PWRDF for disaster relief does not necessarily go to the disaster area. Instead, it may end up in the agency's bank account.

She says those rumours are untrue. "I want to broadcast loudly that when you make a donation to a disaster, whatever it is, 100 per cent of it goes there," she says. "If there's an earthquake in Pakistan and you send your money for victims through the PWRDF, they make sure your money gets there."

She says that while the PWRDF might not be at every disaster, it works with other qualified agencies that provide relief. "They work with agencies all the time, so they really know who's good and who does what they say they're going to," she says.

Ms. Miller started as the representative this summer. Her term lasts for two years. She wants to raise the profile of the PWRDF in the diocese, and is willing to speak at churches if invited.

She says what makes the PWRDF different from a lot of other agencies is that it listens to what people need and then helps them achieve it, rather than telling them what they need.

"It's not just a matter of writing cheques and disbursing funds to this or that good project. What the PWRDF does that is different is that it goes in there, establishes partnerships, and supports people to accomplish what they want to do.

"That's exciting because it changes the lives of not just the people over there but here. It demands a conversion or a change of heart on our part. It's not a matter of us knowing what's best for everybody and imposing our values on them. It's much more respectful of other people's culture and intelligence."

She says that kind of conversion can lead people here to question their own actions and buying habits and how they contribute to poverty and oppression in other parts of the world.

Canadians can make a differ-

ence by starting in their own backyards, she says. "Talk to your politicians. Buy locally produced goods, where you know the conditions under which they were produced."

She encourages people to get involved in the PWRDF. "Our motto is 'pray, act, give,' so it's a matter of getting people onside with the projects that we're doing, praying and acting in your own constituency, and giving what you can to support the work."

For more information on the PWRDF, contact the Rev. Cathy Miller at (705) 466-2206, or ctmmiller@sympatico.ca.

FaithWorks supports PWRDF

PETER Misiaszek, the diocese's director of Stewardship Development, says people who want to help victims during disasters should send donations directly to the Primate's World Relief and Development Fund office. It's the fastest way to get the money working in a disaster relief effort. On the internet, go to www.pwrdf.org/give/ for details on how to make a donation online or by cheque; or call the staff of PWRDF at (416) 924-9192 (1-866-308-7973) to donate by phone.

Donations to support the ongoing work of the PWRDF can be made through FaithWorks as part of the diocese's annual fundraising appeal for FaithWorks. The PWRDF is a partner agency of FaithWorks and receives money through FaithWorks every year.

To donate to the PWRDF through FaithWorks, you can donate online at www.toronto.anglican.ca; or you can send a cheque payable to FaithWorks to the Anglican Diocese of Toronto, 135 Adelaide St., E., Toronto, ON M5C 1L8, attention: FaithWorks. Please write PWRDF on the front of the cheque or enclose a note directing the donation to PWRDF.

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Epiphanies in China



One of the joys of being a bishop is meeting people from across the globe and listening to their experiences of God working in their lives.

Sometimes it involves welcoming people to my office.

This year, we have had visits from church leaders from south India, Tanzania, Ghana, South Africa, Australia, Europe and Sudan, among others. For two weeks in October, we hosted two bishops from Uganda and the wife of one of them, reciprocating my visit there in March.

Sometimes it involves travelling to other places.

In November, Bishop Patrick Yu and I, with our wives, had the opportunity to visit Shanghai, Nanjing and Hong Kong. For Ellen and me, it was a first visit to China. Not so for the Yus, who were raised there, although it has been some years since Kathy has returned to her homeland.

What a wonderful visit! We were welcomed with a gracious hospitality that was exemplary in its generosity. Our purpose was to visit the church in China and see what we could learn about urban ministry, work with youth, theological education, models of evangelism, and church planting.

There were many surprises: my ideas of monotonous Communist uniformity were challenged by the ultra-futuristic architecture of Shanghai; the economic vitality of the increasingly Westernized cities; a chillingly growing gap between the extremely rich and desperately poor, yet flower baskets for kilometres on end along the elevated expressways. Shanghai was "New York on steroids," as one friend put it.

We visited vibrant and growing churches in a new post-denominational period where the old distinctions are honoured without becoming obstacles for shared ministry. We were impressed that in two newly founded churches that we visited, the Communist government gave the land for \$1.

While we were there, the 50 millionth copy of the Bible in Chinese since 1985 was rolling off the press, which is jointly run by the Amity Foundation and United Bible Society. A brand new printing plant will open in the next few months, doubling the capacity.

We visited the national seminary in Nanjing where young candidates for ministry were being formed. While the emphasis has been on a quite fundamentalist style of preaching, that is now being moderated by a

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

renewed emphasis on more critical biblical study, and on liturgy and sacraments. A brand new seminary, partially funded by the government, has just been constructed, tripling the size of the old one.

What a privilege it was to meet the major leaders of the national China Christian Council and the Amity Foundation, the social service agency of the church. I brought greetings from our diocese to the 1,200 parishioners gathered for the eucharist at the Community Church in Shanghai, in a Mandarin language service that was simultaneously translated into English.

We met with the archbishop, the two other diocesan bishops, and many church leaders in Hong Kong. What a treat it was to stay at the YMCA hotel (it is not only delightfully appointed, but has by far the best view in the city!) where Ellen's father worked as a young man for a number of years in the late 1940s and got to know the legendary R.O. Hall, bishop of Hong Kong from 1932 to 1964.

I preached at the convocation of Ming Wah Theological Seminary in Hong Kong and presided at the main eucharist at St. John's Cathedral, where Bishop Patrick preached. Hong Kong is decidedly not post-denominational. It stakes out a moderating voice in the midst of the tensions in the Anglican Communion. It is an urban church with a significant rural and suburban component. It is living creatively with changes in the social and political fabric of its multicultural context. There is much that the Diocese of Toronto has in common with the Province of Hong Kong, and not just shared parishioners, of which there are a significant number! We have much to learn and to contribute.

A major purpose in these visits has been to build personal bridges to maintain contacts in a time of deep disunity and misunderstanding within the life of the Anglican Communion. "Conversion" and "conversation" have the same root. In conversation we lean into each other to listen to the other's thoughts and priorities and concerns. And in the listening, we glimpse the deeper conversation with God that is occurring both within the individual and in the interaction between. In that listening process we are each changed.

We have certainly learned in our conversations that our own stereotypes (and theirs) have had to be revised, some priorities re-

dered, and rich, new friendships have been planted. We have never been left the same after these encounters.

The church has entered the season of Epiphany – revelation – Jesus' sharing with us his mission, his revealing to us the nature of God and God's purposes for us within creation. Epiphany can be as quiet and unobtrusive as a growing awareness of the new dawn. Or it can be as sudden and unexpected an "aha!" moment as a flashbulb firing off in a dark cave; you have an instantaneous glimpse of the cave's shape and dimensions and of your place in it, even if you immediately fall back into the darker gloom of a path before you, only meagrely illumined by your wavering flashlight beam. Once glimpsed, you know you're part of something much grander!

Our trips have been moments of revelation for us – epiphanies. We have seen glimpses of a vibrant church worldwide. We have learned much that is new. But we have also learned to our surprise that many of the issues, challenges and opportunities facing us are exactly the same as those facing Christians in Asia and Africa. How do we interpret the gospel of Jesus Christ in the particular culture and place we find ourselves set? How do people deepen faithfulness? How do we build communities of hope and compassion? How do we translate a spiritual faith in a God of love, justice and mercy into concrete, practical terms? How do we reach out in compassion to others and build civil communities that care for the weak, the vulnerable and the poor, and share the resources for the good of all? How do we recruit, train and sustain leaders? How do we govern ourselves most effectively to promote the ministry and mission of the church?

We can only learn from each other if we continue to "lean in" and engage in the conversation.

We have had a snapshot view from a passing train of a place as physically vast as Canada, with 50 times the population, an ancient and enormously rich history and incredible diversity. There can be no notion that a two-week visit to three cities can give much real content to what China is like. After all, who would believe the credibility of a foreign visitor claiming to report definitively on Canada who spent a few days in Kitchener and Oshawa, and spoke no English?

Yet we have seen flashbulb glimpses of something vast and wonderful, and you and I are part of it, even if its dimensions are still beyond our comprehension.

Pray for unity of Christians

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church from the Council of General Synod, Nov. 17, and the Pastoral Statement from the Primate and Metropolitans of the Anglican Church of Canada, Nov. 29, both available on the national church's website, www.anglican.ca.) Please make them available to people in your parish. You are not required to read one or both at the Sunday services unless it would be helpful in your context to do so.

I participated in the preparation of the statement from the Council of General Synod (CoGS), which was developed by consensus and adopted unanimously by resolution by CoGS members from every diocese. The statement by the Primate and provin-

cial Metropolitans, whom you will recognize as representing the whole gamut of convictions on same-sex blessings, speaks with a united voice on this matter.

Finally, I list below 10 cogent points from another bishop's letter to his clergy that I think bear repeating as we respond to the Network's actions:

- Pray for the unity of Christians, for a spirit of charity towards those with whom we may disagree, and for God's forgiveness of our mutual failure to honour the prayer of Christ in St. John's gospel "that they may be one."
- Give particular support to those conservative and traditional Christians who remain with their church and grieve

the departure of friends.

- Teach our members about the genius of Anglicanism and its balance of scripture, reason and tradition within the boundaries of common prayer.
- Emphasize in our preaching and leadership the centrality of mission and its priority over ecclesiastical politics.
- Challenge the false stereotypes that foster polarization - e.g. the "heartless conservative" or the "unbiblical liberal."
- Give thanks that our church, for all its messiness, is honestly and openly facing issues some other bodies cannot.
- Support forward in ministry and evangelism at the local level.
- Deepen our study and immersion in scripture. Place our-

selves under the authority of the Christ it reveals. Avoid both an empty relativism and a harsh literalism.

- Take the long view, i.e., remember the consistent triumph of the gospel over the historic fragmentation of the church, and the persistence of faith through the failures of human discipleship.

While you may not agree with decisions in the Diocese of New Westminster, Bishop Michael Ingham's points which I have quoted above are wise advice to each of us and frame all this in a gospel context.

Let us continue to worship, proclaim and embody the Good News of Jesus Christ in our diocese!



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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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Praying for those known only to God

BY MAGGIE HELWIG

A new addition has been made to our diocese's prayer cycle. The volunteers on our diocese's Child Poverty Subcommittee are asking us to pray each week for the outreach and advocacy efforts of our churches and other groups. These efforts range from foodbanks and Out of the Cold programs to fair trade initiatives and creating affordable housing. This is an important new initiative: it should help us all to be aware of what's happening and what might be possible to do.

I sometimes think that we spend a lot of time, in our prayer cycles, praying for ourselves in one form or another. There's nothing wrong with that; we need to support each other in community, and certainly we all need the prayers of those around us. But there are dangers in this as well. If we look at the prayer cycle in too narrow a perspective, it could become not only self-concerned but self-congratulatory.

We need to see these prayers in another way – as our partial, inadequate, best-we-can-do attempt to pray for people who are so very lonely, so very marginalized, that we cannot pray for them by name.

Because someone died in a house fire on Mutual Street and I don't know who this person was, or even if it was a man or a woman; because it was someone who had no one to recognize them, and nowhere to sleep on a cold night but a condemned building in downtown Toronto. When we pray for Holy Trinity, Toronto, and their memorial for the homeless, this is who we pray for.

Because I cannot pray for the man on my street corner by name, because he doesn't want to tell me his name for fear of the terrorists who inhabit his head. When we pray for Out of the Cold, this is who we pray for.

Because we do not know the names of



the men and women and children who will die today of AIDS. Because they live far away, or are not part of our community, or cannot even now speak freely to others about what is killing them. When we pray for the HIV/AIDS Subcommittee of the Social Justice and Advocacy Board, this is who we pray for.

Because I cannot pray for refugees living in the city's gray economy, people who cannot tell me who they are for fear of arrest and deportation. When we pray for the refugee support work of Christ Church, Scarborough, or Holy Trinity, Guildwood, this is who we pray for.

Because I cannot pray for all the people in this wealthy city who don't have enough to eat or a secure place to live, because there are too many, because naming them would never end. When we pray for meal programs, for foodbanks, for the

ministries of Flemingdon Park and All Saints Church-Community Centre, this is who we begin, at least, to pray for.

Because we are not wise enough or strong enough or loving enough to know all these names; because none of us can ever be; because this is what we can do with what resources we have.

We lift up the names we know, because only this way can we lift up those whose names and needs, terrors and loves, are known to God alone.

Maggie Helwig is the Parish Outreach Facilitator for the deaneries of Etobicoke and Toronto West. To obtain the brochure containing prayers for outreach and advocacy efforts, visit the Social Justice and Advocacy page on the diocese's website, www.toronto.anglican.ca/sjab.

EDITOR'S CORNER

BY STUART MANN

Bank on it

He turned to me, looked at my shirt and said, "You've got to be kidding?" "No, I'm not," I said. I'd never met him before in my life.

He was looking at my old, tattered Diocese of Toronto t-shirt, the one that was handed out years ago at synod to promote our new logo.

"I'm an Anglican, too," he spluttered. "Or just became one. Actually, I was born one, then joined my wife's church, and now I'm back at an Anglican church again."

"That's good," I said. It seemed like the only sensible thing to say. We were standing in a lineup at the bank.

"I'm really happy there," he continued. "I don't know why I was away for so long. I'm so happy to be back."

These aren't the kind of conversations I usually have in bank lineups, but he seemed to be sincere. "What church do you go to?" I asked.

He told me. I knew the one. A small neighbourhood church that had fallen on hard times and now was growing. "Why do you like it?" I asked, intrigued.

He said a lot of things, but basically it boiled down to two reasons: first, he was welcomed warmly, and second, his gifts as a volunteer were nurtured and celebrated.

In our series, Growing Churches, these two qualities come up again and again. Churches which are growing in numbers put a lot of emphasis on the ministry of welcome and "empowering the laity" in all its different ways. This man was living proof of how effective those two things can be.

There was one last spin-off effect. As our conversation ended, he invited me to his church. I was taken aback – I'd never been asked that before. I declined – I already attended a church – but I thought, "Wow, that's fantastic." This guy was so happy, he simply wanted to share his joy with others. With an attitude like that, growth is going to happen.

What to do with the gleanings?

I'm not much of a New Year's resolution kind of guy. I figure Lent is bad enough, so why should I put myself through another gruelling exercise of asceticism? But the more I talk to people, the more I think there's something relentless in the human heart: that once we turn over a page in the calendar, we want to turn over a new leaf in our lives – a new year, a clean slate, a time to begin again. Some want to stop smoking. Some want to be better parents. Others want to be better at practicing the Golden Rule. "That's in the Bible, right?" they ask. I tell them it is.

There are, of course, other rules in the Bible, and I've been wondering what this year would look like if we put into practice some of those commandments, particularly those from the Old Testament.

Now before you start digging through the snow looking for stones to smite your neighbour, throwing out your clothes made of two different kinds of material, or getting rid of that shrimp ring, there are some rules in the books of Leviticus and Deuteronomy that are quite intriguing. I know that Christians sometimes do not know what to do with all those rules; there are, after all, 613 of them. It is hard enough to follow just the Ten Commandments. I feel pretty good if, by the end of the week, I get eight out of the 10 right.

CASUAL OBSERVATIONS

BY THE REV. MICHAEL CALDERWOOD

But therein lies the problem – rules that are reduced to moral checklists, designed to make sure I pass my spiritual exam. I wonder if there is not something more to them. I am a gardener and I plant my beans, carrots and broccoli every spring. I realize I'm not supposed to sow two different kinds of seed in my field (Leviticus 19:19) and I have been known to pick peaches before the tree in my backyard is five years old (Leviticus 19:25). But by late summer, I do leave some of the vegetables on the vines. I see the raspberry canes and it somehow makes me feel good that I have complied with Leviticus 19:10: "You shall not strip your vineyards bare ... you shall leave them for the poor and the alien." There has never been a line-up of the homeless looking for my parsnips, but that doesn't seem to matter. It is a reminder about living a life of generosity, giving away the leftovers. In the face of the greed of a consumer society, leaving a few carrots in the ground reminds me that all is gift, and I have enough.

I was surprised to find the book of Leviticus speaking to me a couple of weeks ago.

I reached into my pocket and pulled out dimes, quarters and loonies. I have done that a thousand times, but on that day, I looked at this spare change differently. Suddenly, this was more than a handful of coins: I held in my hand the leftover bits from a financial transaction – leftovers, something to give away, gleanings.

I looked at the loonies and quarters, and yes, I could have given them to the poor, but to be honest, I was looking to do something more creative and personal with them. Leviticus says the gleanings should be available to the alien, the stranger, the one passing through. It became clear what I needed to do. It would be radical. It would be generous. I put the spare change aside and decided that the next time I go through the "drive-thru" at Tim Hortons, I'll pay for the guy behind me. And as you might expect, such radical acts of kindness and generosity can be habit-forming. It is more than a New Year's resolution. It is more like responding to grace hidden in a law. And who knows: maybe next year I will know what to do with the bird's nest sitting in our smoke bush (Deuteronomy 22:6)

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

Church looks inward to reach out

Congregation serious about inclusion

BY NANCY DEVINE

Christ Church, Bolton, in the North Peel deanery, is a growing congregation, and growth requires as much introspection as outreach, say the parish leaders.

"Growth requires a certain amount of introspection," says Fred May, director of worship. "You can't assume growth is going to happen if you haven't planned and prepared for it. Growth is always a budget issue and it involves all the groups in the church. You have to look inwards carefully before you look outwards."

The Rev. Canon Gregory Symmes has been Christ Church's incumbent for the past 12 years. He says his church takes its mission statement — to be an inclusive Christian community — seriously.

The church not only vibrates with the energy of Sunday morning worship, it is a vital part of the community throughout the week. Groups like the Girl Guides and the Bolton Horticultural Society use the church's meeting space, and it's a collection point for any number of special appeals for food or clothing.

In addition, an active ACW, men's breakfast group, choir, youth group and adult study groups are part of the parish's thriving social schedule.

The church was built in 1874. In 1984, the chancel end of the old church was removed and replaced by a larger chancel. The original altar, pulpit, chairs and font were incorporated into the

new space.

Christ Church features an amplification system for the hard-of-hearing, ramps and an elevator for the physically disabled, and large print bulletins for the visually impaired. "If you say you are welcoming and inclusive, that is a piece of the puzzle that can't be ignored," says Canon Symmes. "There is also a sense of acceptance here, and people feel that in the welcome."

Bolton, located northwest of Toronto, is surrounded by the rolling hills of Caledon. The town of 26,000 is largely English speaking, and the Anglican Church is in the town's top three religious denominations, according to the Peel Social Planning Council's 2001 statistics.

Like many areas of the GTA, Bolton's population has increased by almost half since Canon Symmes arrived in 1996. Most of the newcomers to the town are between 25 and 44. Parents and their children — infants to 14-year-olds — are the town's top two demographic groups.

Those facts are not lost on many of the parish's leaders, who are looking for ways to reach further into the community and provide opportunities for these people to reconnect — or even discover — the Anglican Church in town.

"It is not easy for young families to include the church as part of their weekly routine," says Ruth May, the parish secretary and leader of prayers. "Both parents are working. Sunday is a day to relax as much as they can before they begin another week



The congregation of Christ Church, Bolton, gathers around the altar during the eucharist.

PHOTOS BY MICHAEL HUDSON

of work."

Susan Fulcher, who leads Christian education and parish life programming in the congregation, agrees. She says churches everywhere are facing the challenge of how to stay meaningful in the lives of young people once they "graduate" from Sunday school.

There are no easy or quick fixes to the problem. At Christ Church, people are willing to meet and brainstorm around the issue, try new things, and learn from the process, says Canon Symmes.

"We feed people spiritually and emotionally," says Susan Koschmider, a deputy warden, adding that newcomers get a chance to find out about the church and themselves before they are handed a job to do. "You get a chance to heal when you need to heal, and then you are drawn to service when you need to serve. We also have these wonderful educational opportunities

that allow us to broaden our understanding of things. It's helped change my way of thinking."

A Lenten study program on Islam last year filled the church hall with not only members of the church, but also interested members of the wider community.

Fred May explains that worship and involvement are linked intentionally at the church, and he seeks to include as many people as possible in the worship service.

In doing so, the service is a comfortable one, following the liturgy in the Book of Alternative Services. Music is largely from the contemporary hymn book *Gather*.

At the eucharist, communicants gather around the altar in the sanctuary. While they wait to receive the bread and wine, they join in the singing of the communion hymns. No one leaves this gathering until the last person has received communion. It is a powerful experience that un-

derscores the sacred and connected nature of the shared meal.

For Ms. Fulcher, this is the connection to her parish family, the start of her week, and a celebration. "I am a single person — this is truly part of my extended family," she says.

The parish wants to continue growing, but not only for the sake of numbers. While everyone at Christ Church has arrived with a different story, a different set of circumstances and life experiences, and are at various points in their faith journeys, they are united in the circle that forms around the altar, says Gary McGrath, deputy warden and a member of synod.

"There are deep friendships formed around church activities that spill out into the community," he says. "If you ever need help or support, it is there, when you least expect it. People rise to any occasion without a second thought."

Communication keeps everyone connected

BY NANCY DEVINE

After attending Andrew Weeks' Magnetic Church conferences, the leadership at Christ Church, Bolton, got busy making signs for the exterior and interior of their church, says Canon Symmes.

"We are working on a program of continuous improvement," he says. "We started with the exterior signage, and we've worked hard to make the property look good."

Greeting is a ministry at Christ Church. Specifically trained greeters take centre stage to greet everyone on Sunday mornings, paying particular

attention to new people.

Communication is a key focus within the church community. "We try and keep each other informed about what is going on as much as possible through the weekly bulletin. We also have a newsletter, a telephone tree and a website. There is a fair amount of work that goes into the whole communications piece," he says.

As a congregation, Christ Church keeps its vision — to "extend its mission into the future by responding to the needs of our growing and diverse community" — posted at the door of the sanctuary, and close to its heart.

At the last vestry, Christ Church also declared itself an affirming

congregation, supportive of same-sex partnerships. This is in keeping with the belief that God is calling the parish to be a welcoming and inclusive Christian community, says Canon Symmes.

"We talked it over and we decided that we needed to declare ourselves supportive of all forms of inclusivity, and that it was useful for us as a parish to do something about it," he adds. "We don't all agree about all things, but we are supportive of one another. We care about each other. We have fun here, and we laugh together — and because of that, I have to say, it all works pretty well."



Built in 1874, Christ Church was expanded in 1984 to create a larger chancel.

“I want to challenge you to grow your own parish by two per cent a year. That is modest, and it’s achievable, sustainable and measurable. For congregations of 50 worshipping people, that’s one new person. Could you do that? Could you invite somebody to ‘come and see?’”

— Bishop Colin Johnson in his charge to synod in May, 2007

Church keeps trying new things

Parishioners ask friends to service

BY HENRIETA PAUKOV

St. John’s, Craighurst, used to be famous for its huge annual yard sale. The event took up weeks of volunteer time and generated funds for the parish budget. “When my wife and I first arrived two years ago, it didn’t matter where we went in the diocese, when we said Craighurst, people would say: ‘Oh, yeah, that’s the place that has the yard sale!’” says the incumbent, the Rev. Tobie Osmond.

These days, the congregation is building a different sort of reputation. The yard sale has been replaced by a summer fair and parishioners are focusing their energies on reaching out and welcoming newcomers.

With this change has come steady growth in the parish. “I can tell you that when my wife and I first came to the church, five or six years ago, we were number 21 and 22 in the congregation that day,” says parishioner John Lawson. “Last weekend, which was Remembrance Day, we had 89 at the church, and the weekend before, we had 81. Our normal church attendance is about 50 to 60.”

The changes were kick-started by a visioning weekend in 2004. “It was attended by about 80 per cent of the parishioners of St. John’s,” says Mr. Lawson. “We had a chance to talk about where we wanted the church to go. By the end of the weekend, we had a list of eight priorities. I think the important thing was that there was a sense of decision-making and ownership on the part of the congregation. The decisions were not made by the board or the minister. Everybody had an equal chance of participating and from there the growth really started.”

One source of growth is the Bring a Friend to Church Sunday, which is held twice a year. “It’s about encouraging Anglicans in the area to come and worship with us, as well as actively seeking people who worship nowhere,” says Mr. Osmond. “We say: ‘If you are seeking, if you want to experience some type of Christ-



The Rev. Tobie Osmond helps children during the children’s hymn. At right, St. John’s, Craighurst.

PHOTOS BY MICHAEL HUDSON

ian worship, then come and look at what we are doing.”

On those Sundays, worship is modified to help visitors feel at ease. “The congregation is more aware, so they are looking for people who are not regular attenders and trying to make them feel more welcome,” says Mr. Osmond. “From the front, I try to give more direction and more time to find places in the liturgy. The sermons are more Christianity 101 than deep theology. Hopefully, I don’t filter the Gospel out, but at the same time, I’m not preaching really heavy stuff from the pulpit. I try to make it lighter and more jovial all the way through the service so people feel more welcome. But I’m quite insistent we have communion. It’s the central part of our worship, and therefore it’s something that people should see.”

Another Bring a Friend to Church Sunday is planned for the spring, and the congregation is already talking about ways to improve it. “Until now, we have used the Communion Service in the Book of Alternative Services, but have flipped back and forth through the books for the psalm



and the prayers of the people, which complicates the service,” says Mr. Osmond. “We are going to be printing a full order of service in the bulletin next time.”

This winter, the parish will try another new initiative: a Saturday evening service for the skiers at Horseshoe Valley Resort, starting on the second weekend in January. “It will be just a short service, to give the skiers an opportunity for worship,” says Mr. Osmond. “It is a part of our welcome, part of our service to the community. We let people know that we are here and that we are friendly and want to see them.”

The work of growing at St. John’s has been made easier by

the fact that there is a helpful synergy between the incumbent and the laypeople. Mr. Osmond credits the laypeople for much of the work. “They are incredibly friendly and focus on being welcoming to people and guiding them through the service, rather than just giving them a bulletin at the back and allowing them to sit down somewhere and try to work it out for themselves.”

He adds: “They are doing the work; I’m doing very little other than trying to make it very welcoming from the front.” For their part, the parishioners feel inspired by Mr. Osmond’s enthusiasm. “He’s a great minister,” says Mr. Lawson. “He’s a young,

energetic guy with a great sense of humour, and a good preacher.”

St. John’s has a lot planned for the future. They are exploring the Natural Church Development process, and in 2008, they will complete a building project to improve the building’s accessibility and provide larger gathering spaces.

Mr. Lawson points out that no outreach effort is 100 per cent successful. “You have to keep trying different things and hope that maybe they will be 30 per cent or 50 per cent successful,” he says. “You can’t say: ‘Well, that didn’t work 100 per cent, so we are not going to do that again.’ You have to keep trying and if you pick up – in our church, a very small church – one or two or three people now and again, that’s fine.”

Want to learn more?

Want to learn more about growing your church? One of the best places to start is the diocese’s website, where the Ministry Resources department has created a page that includes:

- Tips on getting involved in the ministry of welcome and adult faith development.
- Programs and resources, including the best books on the subject and links to churches that are leaders in this field.
- Information about Natural Church Development, one of the fastest-growing programs for church growth.

Go to www.toronto.anglican.ca and click on “Congregational Growth.” Here you will find a wealth of information on how to grow your parish.

You can also watch the Bishop’s Charge to synod by clicking on “Video of Bishop’s Charge.”

How are you growing?

Is your church growing? If so, tell us how. Keep your submission to 500 words and email it to editor@toronto.anglican.ca.

NCD helps churches assess their health

Process bearing fruit at 'incredible levels'

BY STUART MANN

Ian Campbell tells the true story of a priest in New Zealand who was so worn out and discouraged by church life that he planned to quit the ministry. On the Sunday after church, he opened his newspaper and began to scan the job ads.

Some weeks earlier he had been invited to a training event for Natural Church Development (NCD), a process that helps churches assess their health and grow. He went and, at the end of the event, was a changed man.

"I now know that I don't need to be over-run, that I can focus on what I'm doing," he said. He went back to his church and started the NCD process. Two years later, his church's health – and his own – had improved substantially.

"He was as happy as all get-out," recalls Mr. Campbell, the director of NCD Canada, who visited the diocese in November

to speak with the bishops, the Congregational Development team, clergy and parishioners.

He says NCD, which is one of the fastest-growing and longest-lasting initiatives in the worldwide Christian church, has the ability to transform churches and lives. "I've seen churches that were in decline get turned around. I've seen churches that have plateaued increase in numbers. I've seen men and women in ministry who were just going through the motions but are now focused, engaged and doing the right things to grow their churches."

What's more, he says, international statistics are showing that clergy and lay leaders who stick with the NCD process over three years are seeing their churches grow in health but their workloads decreasing. "The simple explanation for this is that they are focused on doing the right thing at the right time in the right way," he explains. "When

you engage with NCD, it is incredibly freeing and empowering. It gets you focused on the most important things. Whereas you might have been wondering about the fruitfulness of your efforts, NCD tells you exactly where you're making progress."

About 35 churches in the diocese are using NCD and the goal is to have 50 engaged in it by the end of 2008, says Dave Robinson, the diocese's lead consultant in Congregational Development.

In the episcopal area of York-Simcoe, churches have completed about 20 surveys, with far-reaching results. "It's starting to impact the culture of the whole area and help our strategic planning because we get an accurate picture of where our strengths and weaknesses are," he says. "It's bearing fruit at incredible levels."

In almost every case in the diocese, Anglicans are scoring lowest in the area of passionate spirituality. This is the same with Anglicans across Canada

What is NCD?

Natural Church Development (NCD) was developed in Germany by Christian Schwarz, of the Institute for Church Development, who began by researching churches for common characteristics of health. After examining 1,000 churches in 32 countries, he found that healthy churches tend to share eight quality characteristics: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship services, holistic small groups, need-oriented evangelism, and loving relationships. Mr. Schwarz also found that these healthy churches tended to be growing churches.

The process is simple. Working with an NCD coach, 30 members of a parish complete a survey, which is tabulated by special software provided by NCD. The results show areas of weakness and strength. The congregation is encouraged to work on its weakest area first. The assessment is repeated annually, with the congregation continuing to work on its new weakest area. NCD claims that congregations that have completed three or more annual surveys consistently report a significant increase in the quality of their church life and ministry, an increase in their growth rate, more conversion growth, and less workload.

and those in several other denominations, says Mr. Campbell.

At the other end of the scale, Anglicans are showing great enthusiasm and strength in the area of social justice, advocacy and outreach. This is a very good indicator of existing or potential growth, he says.

"Anglicans generally, and this diocese in particular, understand that touching people at their point of need and arguing the case for social action and justice is a component of needs-oriented evangelism, and that stimulates healthy,

growing churches," he says.

Mr. Robinson says the survey results are showing an upbeat mood in the diocese. "There is a lot of enthusiasm. Our parishes are characterized by a lot of joy, laughter, praise and encouragement. There are some things we need to work on, but there are other great strengths that God has given us."

For more information about NCD, visit their website at www.ncdcanada.ca or call Dave Robinson at (416) 363-6021, ext. 224.

Church planting event on way

THE popular Vital Church Planting conference is back for another year.

The conference will be held Feb. 26-28 at St. Paul's, Bloor Street, Toronto. Last year's event, the first of its kind in the diocese, attracted 60 people from across North America.

The speakers this year will be George Lings, a pioneer in the field of church planting in England, and the Rev. Connie denBok, a United Church minister in Etobicoke who has planted three churches.

There will be workshops led by young people from outside the

Anglican Church who will bring a fresh perspective and new ideas. There will also be lots of time for informal discussions and networking.

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

Growing in different ways

How does youth ministry contribute to church growth? Whenever a young person joins our church through baptism, or a newcomer attends Sunday worship on a regular basis, we tend to feel quite proud of ourselves because he or she has come into the church through our youth program. Here is proof that the parish is growing directly through youth ministry!

Yet this kind of experience tends to be the exception rather

BEYOND YOUTH GROUP

BY SIMON CHAMBERS

than the rule in youth ministry. Many young people enter the youth ministry programs in our churches, but few join in regular Sunday worship. We believe that strong youth ministry is necessary for church growth, yet it seems that concrete growth doesn't often occur because of a youth group.

However, if you look closely enough, you'll see that growth does occur in different ways. For example, if a parish has a strong youth ministry, then families who are shopping for a church for themselves and their children are more likely to join. There are two main reasons for this: they want their children to be able to participate in the program, and the focus on youth ministry often denotes a church that is "family-friendly." This can lead to concrete growth in numbers.

Also, we need to re-examine the definition of youth ministry. Youth ministry occurs every time a young person and the church intersect. Every time a young person attends a service, visits the parish website, receives a birthday card from the parish, chats with the priest when she visits the family, attends a youth group meeting or goes to choir practice, youth ministry is hap-

pening. If our churches are working to integrate young people more fully into the life of the parish – that is, inviting them to be involved in all aspects of parish life, and making sure that their programs are designed for youth – then young people will get involved and growth will happen.

Finally, youth ministry incorporates a strong element of faith formation. Our whole lives are a journey with Christ, and teens are at a particular stage of that journey. Many of our key leaders in parishes, the diocese and the national church were encouraged in their teens to make a commitment to their church and their faith. That commitment can bear fruit immediately through involvement today, and also in the future as young people pursue the vocations that youth ministry helps them to identify. For some, this vocation will be to ordained ministry, but for many more it will be to volunteer in the life of their parish. They will have a stronger relationship with Christ throughout their lives. Again, church growth occurs through the ministry of young people in their teens and beyond.

So, by all means, celebrate those young people who join your congregations as a result of youth ministry, but look beyond that to the enormous growth that youth ministry brings.

Simon Chambers is the diocese's youth ministry consultant.



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

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Girls from Peterborough County show off the "Bunny Bags" they created for children living in poverty. From left to right: Stephanie Hall, Sydney Topfer, Sammy Burton, and Jessica Topfer.



ORGAN TRANSPLANT

The Schola Ecclesiam choir, with Clement Carelse directing and John Stephenson playing the organ, performs at the Church of the Advent in Toronto. The concert raised funds to install and refurbish the church's new organ, which formerly belonged to St. Clement's, Riverdale before its closure. PHOTO BY MICHAEL HUDSON

Closed church gives new life

The former church of St. Clement's, Riverdale, in Toronto continues to give new life to other churches. Recently, the church's organ was moved to its new home at Church of the Advent in the city's west end.

When the Advent's congregation heard that St. Clement's organ was available, it seemed like an answer to their prayers. Their own organ was becoming increasingly unreliable and costly to repair.

In the spring, volunteers from the Advent spent two days transporting the organ from St. Clement's back to their church. Then, under the direction of organ builder Clement Carelse, they worked over the summer and fall to install it.

The organ has been modified so that it combines the best of both the St. Clement's and Advent's instruments to produce a beautiful sound. An inaugural recital was held at the Advent on Dec. 2.

Artefacts and furnishings from St. Clement's, which closed last year, have found new homes in several churches across the diocese. St. Thomas, Brooklin, received the church's lectern, altar and reredos, and St. Joseph of Nazareth, Bramalea acquired the font.

Paintings inspired by spiritual experience

Painter Helen Lucas, a member of St. Alban's, Nobleton, will show her "Dove" series of paintings in three upcoming shows: Dec. 4 to Jan. 4 at Queen's Park's John B. Aird Gallery; Apr. 15 to 30 at the Art of the Matter gallery in Aurora; and May 8 to June 1 at St. James' Cathedral in Toronto.

The paintings of doves, combined with floral forms, were inspired by a personal spiritual experience during a morning service at St. Alban's, Nobleton, in 2005. "During that first communion, given by Father Suren, I experienced something within me that was profound and deep," says Ms. Lucas. "It felt like a shock of recognition of a part of me long dormant.

"Six months later, having read how the dove came down when Christ was being baptized by John the Baptist, images of doves

began to fill my thoughts. Soon, I felt compelled to paint the Holy Spirit like a dove in gratitude for the way that my own spirituality had grown."

A print from a painting in the series will be sold, with proceeds going to St. Alban's. For more information, call (905) 859-4425.

Children donate gift bags to shelter

A group of girls from Peterborough County – Stephanie Hall, 11, Sydney Topfer, 5, Sammy Burton, 11, and Jessica Topfer, 11 – found a unique way to help rural children who are living in poverty. They went door to door to raise money so they could create colourful cloth bags filled with toys, art materials, books, toiletries, stuffed bunnies and personal letters. They called them "Bunny Bags." The Rural Outreach Centre, a FaithWorks ministry in Buckhorn, was the first shelter to receive the bags.

"There are many reasons, like alcohol and abuse (that cause poverty)," said Jessica Topfer in a speech to her Grade 6 class last year. "It's really upsetting, and it made me realize I'm lucky to have what I have." Jessica wants to keep the project going and has written to stores like Canadian Tire.

For more information or to donate to the Hug-a-Bunny Foundation, call Deacon Cathy Stone, executive director of the Rural Outreach Centre, at (705) 657-2232 or roc@nexicom.net.

Roméo Dallaire to speak at St. Thomas'

Retired general Roméo Dallaire will be the inaugural speaker at the first Gene Stewart Lecture at St. Thomas, Huron Street, on Feb. 26. The new lecture series will honour the late Gene Stewart, a parishioner.

Until his death in October 2006, Mr. Stewart was an active volunteer at St. Thomas', on the Education Committee, the Property Committee, and as warden. He believed that the church has an important leadership role to play in the wider community, and he was an inspiration to many.

Mr. Dallaire was chosen to be the inaugural speaker for the lec-



Sibylle Niemoeller von Sell signs a booklet at the Holocaust education evening held at Grace Church on-the-Hill.

ture series "because he is a true Canadian hero, a man of leadership and integrity who is an inspiration to us all," explains the Rev. Mark Andrews, the incumbent. "It seemed so thoroughly appropriate to remember Gene by having a lecture series on topics that were close to his heart," he adds.

The Gene Stewart Lecture Series will put on one lecture each year, in late February, focusing on one or more aspects of the theme "Repairing the World." Tickets are \$25 and can be purchased at St. Thomas'. For more information, call (416) 979-2323 or visit www.stthomas.on.ca.

Holocaust educator shares experiences

Grace Church on-the-Hill in Toronto hosted an evening with Holocaust educator Sibylle Niemoeller von Sell on Nov. 8. Mrs. Niemoeller and her family actively opposed the Nazi regime in Germany from the beginning of its surge to power. She told the audience about the "Night of the Long Knives" and "Kristallnacht," and her own



Helen Lucas poses with her paintings.



Retired General Roméo Dallaire, left, will speak at St. Thomas, Huron Street. He will be the first speaker in a lecture series named after the late Gene Stewart, a parishioner, right.



arrest and interrogation by the Gestapo after the failed attempt on Hitler's life in 1944 by a group that included her cousin.

She also spoke of her liberation by the 82nd Airborne, her life in the United States, and her marriage to Pastor Martin Niemoeller. She concluded her story by re-

minding the audience that "Hitler's shadow still darkens our skies; we are all standing on the shoulders of the past and must keep the flame of memory burning."

The event was presented by the Churches on-the-Hill and the Christian Jewish Dialogue of Toronto for Holocaust Education Week.

LOOKING AHEAD

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

Services

JAN. 6 — Festive Evensong for Epiphany at St. Olave, Swansea, 360 Windermere Ave., at 4 p.m., followed by refreshments. At 5 p.m., the Rev. Canon Philip Hobson presents slides from his recent travels and discusses the role of Syria in bringing peace to the Middle East. Contributions appreciated. For more details, call (416) 769-5686 or visit www.stolaves.ca.

JAN. 27 — Jazz Vespers at St. John's Convent, North York, Sundays at 4 p.m. Tim Elliott and other musicians. Free will offering. Talking supper \$10 (reservations required). St. John's Convent, 233 Cumber Ave., Toronto. Call (416) 226-2201, ext. 305, or visit www.ssjd.ca.

JAN. 27 — Polka Vespers featuring Walter Ostanek — the Polka King — at 4 p.m. at St. Philip, Etobicoke, 25 St. Phillips Rd. Pay what you can. For information, call (416) 247-5181.

FEB. 17 — Jazz Vespers featuring Kate Schutt at 4 p.m. at St. Philip, Etobicoke, 25 St. Phillips Rd. Pay what you can. For information, call (416) 247-5181.

Meetings/Lectures

JAN. 26 — Propitiation Meeting. Evensong and Devotions at 7.30 p.m., followed by light refreshments and a discussion on "Leather Spirituality." Propitiation is a fellowship of gay and lesbian people and their friends who are Anglican and prefer our heritage, worship, and spirituality as found in the Book of Common Prayer. For meeting place, call (416) 977-4359 or email propitiation@hotmail.com.

FEB. 9 — Affirming Catholicism Canada series: "To be in communion..." at St. Thomas', 383 Huron St., Toronto. Mass at 10 a.m.; cof-

fee and conversation from 10:30 a.m. to 12 noon. Speaker: The Rev. Canon Alyson Barnett-Cowan, former member of the Windsor Report Committee. RSVP to the Rev. Robert Ross at (416) 268-9174 or robert.ross@tdsb.on.ca.

Drama

JAN. 26 — St. Matthew, Islington, 3962 Bloor St. W., Toronto, will hold a dramatic presentation of St. Paul's First Letter to the Christians in Corinth, by the Rev. Canon Mark Tiller. The event starts at 7 p.m. Proceeds go to the youth group and youth outreach. For tickets and information, call the church office at (416) 231-4014, or call (905) 814-6890.

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

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

Music

JAN. 10, 17, 24, 31 — Thursday Organ Recitals at 12:10 p.m. at St. Paul, Bloor Street. Recitalists are: Jan. 10, Andrew Ager; Jan. 17, Clement Carelse; Jan. 24, Eric Robertson; Jan. 31, Andrew Adair. For more information, visit www.stpaulsbloor.org.

JAN. 19 — St. Peter's, Cobourg, hosts the Bronze Foundation Handbell Ringers in concert. This exciting and advanced-level auditioned ensemble has performed with the Toronto Symphony Orchestra and is currently conduct-



ed by J.C. Coolen. Time TBA. For more information, call (905) 372-3442 or visit www.stpeterscobourg.org.

FEB. 7, 14, 21, 28 — Thursday Organ Recitals at 12:10 p.m. at St. Paul, Bloor Street. Recitalists are:

Feb. 7, Barry Peters; Feb. 14, Sharon Beckstead; Feb. 21, M. Raphaël Tambyeff; Feb. 28, Angus Sinclair. For more information, visit www.stpaulsbloor.org.

FEB. 24 — "Messiah" will be presented by Arcady at Holy Trinity,

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

TURNED ON

Crowd dances the night away at the third anniversary of the founding of Radio Voces Latinas, a Spanish-speaking radio station started by the Rev. Hernan Astudillo, left. The station is housed in the former rectory of San Lorenzo Anglican Church in Toronto. Programming at the station includes a regular Sunday message by Mr. Astudillo. PHOTOS BY MICHAEL HUDSON

Board gets back to basics

The Diocesan ACW's board recently held its annual retreat, based on the theme: "Back to Basics." This was true both physically and spiritually, as we met at Camp Ademac, the Girl Guide camp located just outside of Blackstock, in the episcopal area of Trent-Durham.

The rolling hills and open farmlands were picturesque and the accommodations were comfortable. Thanks to Enid Corbett, our self-appointed chef, the meals were tasty and nourishing. Bunk beds and sleeping bags were the order for the night.

We focused on getting back to the basics of our board's mandate. The 12 women in attendance discussed their leadership roles, as well as their individual responsibilities as representatives of their deaneries and areas. Of particu-

ACW

BY MARION SAUNDERS

lar concern was how we can reach women in parishes which do not have a formal ACW group. Once again, it was noted that all congregations have Anglican church women, whether they meet as a group or not. The first evening ended with snacks and continued discussion.

Morning came early, and the group assembled for its regular monthly meeting, which began with a devotion service comprised of some of Ann Weems' writings. Plans were made for the annual Christmas Cheer, an event that is shared with staff at the Diocesan Centre. The main topic of discussion at the meeting was

the upcoming annual general meeting, which is scheduled for May 3 at St. Bride's, Clarkson. We also learned of the various outreach activities in and around the diocese. Still to be determined are the four projects to be supported through the Social Action funding. These projects will focus on the theme of Literacy. The board welcomes suggestions of worthy projects in this area.

The October Chancel Guild Day was well attended, with excellent presentations. Many comments have been received about the beautiful work being undertaken by the Monday Needleworkers. Two new members for that group were recruited at the Chancel Day. This year's meeting will be held on Oct. 25 at Christ Church, Stouffville.

Nominations are being received for chairs of committees and the position of executive vice president. Please read our newsletter for more details.

At our retreat, the ACW chaplain, the Rev. Anne Moore, led a reflection and discussion on basic Christian terms and understandings, defining them and sharing how they are part of our lives. It was the highlight of our time together.

Although this article is being written as we celebrate the Christian New Year, it will be read during the calendar New Year. The Diocesan ACW members wish each of you a faith-filled, peace-filled and joy-filled year.

Marion Saunders is the president of the Diocesan Anglican Church Women.

OBITUARY

Ministered to Japanese Canadians

THE Rev. Paul Ken Imai, who ministered to Japanese Canadian Anglicans in southern Ontario and Montreal after the Second World War, died on Nov. 27 at the age of 96 in Toronto. He was an honorary canon of St. James' Cathedral.

Born in Manchuria, he attended St. Paul's University in Tokyo and studied at the General Theological Seminary in New York from 1938 to 1940. He was ordained to the priesthood at Christ Church Cathedral in the city of Sendai, Japan.

After the war he was called by the Missionary Society of the Church of Anglicans in Canada

Continued on Page 12

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IN MOTION

Appointments
 • The Rev. Canon Betty Jordan, Interim Priest in Charge, St. Paul, Lorne Park, Sept. 1
 • The Rev. Janet Stephens, Associate Priest, Grace Church, Markham, Nov. 1
 • The Rev. Stanley Isherwood, Honorary Assistant, St. John, Port Hope, Nov. 6
 • The Rev. Barbara Hammond, Priest in Charge, St. Paul, Coulson's Hill, Nov. 15
 • The Rev. Patricia Dutfeld, Interim Priest in Charge, Christ Church, Mimico, and St. James, Humber Bay, Dec. 1

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

First Phase - Parish Selection Committee in Formation
 (not yet receiving names):
 • Parish of Lakefield

EVENTS

Tafelmusik presents...
 Biber *Mystery Sonatas*
 Thurs - Sat Jan 24 - 26 at 8pm
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Second Phase - Parish Selection Committee Receiving Names (via Area Bishop):
 • Parish of Orillia South
 • St. Paul, Lindsay (Trent-Durham)
 • St. George, Pickering (Ajax) (Trent-Durham)

Third Phase - Parish Selection Committee Interviewing (via Area Bishop):
 • Holy Trinity, Trinity Square (York-Scarborough)
 • St. Timothy, North Toronto (York-Scarborough)
 • St. Andrew, Scarborough (York-Scarborough)

Conclusions
 • The Rev. Carol Langley has announced her retirement. Her last Sunday at Holy Family, Heart Lake (Brampton) will be Jan. 28, 2008.
 • The Rev. Canon Bryon Nash has announced his retirement. His last Sunday at St. James the Apostle, Brampton, will be June 29, 2008.
 • The Rev. Robert Payton has announced his retirement. His last Sunday at St. John the Baptist, Dixie, will be Aug. 17, 2008.

Death
 • The Rev. Keith Kiddell died Nov. 15, 2007. He was ordained in 1946 in the Diocese of Niagara and served at St. John's, Weston; St. Hilda's, Fairbank; Church of the Atonement, Toronto; St. Matthias, Etobicoke; and Christ Church, Mimico. Mr. Kiddell also served as chaplain of Trinity College School and Honorary Assistant at St. Bride, Clarkson. He celebrated sixty years of priesthood in March of 2007. The funeral service took place Nov. 21 at St. Bride, Clarkson.

Branding focuses efforts

Church takes marketing to next level

BY NANCY DEVINE

IT'S the kind of corporate talk that makes church traditionalists shudder, but marketing expert Patti Plant took her own parish's tradition and vision into the brave new world of product branding for churches.

After an extensive consultative process with parish leaders and the congregation as a whole, St. Peter's, Erindale, took the spirit of their parish mission statement and condensed it into a single line: A Vital Traditional Anglican Ministry. It is on its communication pieces, including its newsletter, website and stewardship reports.

Speaking at the diocese's stewardship conference, Ms. Plant said marketing a parish to the community is not a crass exercise aimed at increasing the number of people in the pews. Rather, it is an extension of the beliefs of those already in the pews, a statement that they have something of value to share with the community.

She said the work of creating the parish's brand was enlightening, because it gave parishioners a chance to talk about where they are in their lives and where they hope to be. In the visioning process, there was "a blinding flash of the obvious" which became the brand.

In all communications from St. Peter's, including newspaper advertising, a photo of the church and the brand wording appears. This helps the church become a recognizable entity in the outside world, said Ms. Plant. It also is a touchstone for those inside the church, as a way to focus the collective conscience.

Ms. Plant said the first thing



Patti Plant, speaking at the diocese's stewardship conference, says marketing a parish to the community is an extension of the beliefs of those already in the pews.
 PHOTO BY MICHAEL HUDSON

churches interested in developing its brand must do is define the parish's key strength, be it outreach or the care of the congregation, and then decide what that strength means to the community and the individuals that make up the congregation.

"What you are really asking yourselves is who are the people

in the parish today and who will they be tomorrow?"

The brand evolves and changes over time, she said, but the spirit in which it was created and supported will continue because it reflects the beliefs of the people who are part of it. "It can actually help people through the rough spots all parishes go through," she said. "They helped create it, and they own it. And they are willing to return to it to remind themselves why they are part of the congregation."

PRAYER CYCLE

- FOR JANUARY**
1. Ascension, Don Mills
 2. Our Saviour, Don Mills
 3. St. Christopher on-the-Heights
 4. St. Cyprian
 5. St. George, Willowdale
 6. York Mills Deanery
 7. St. John, York Mills
 8. St. Matthew the Apostle, Oriole
 9. St. Patrick, North York
 10. St. Theodore of Canterbury
 11. Mission to Seafarers
 12. St. James' Cathedral
 13. The Rt. Rev. Philip Poole, York-Credit Valley
 14. All Saints, Kingsway
 15. Atonement, Alderwood
 16. St. George on-the-Hill
 17. St. James, Humber Bay
 18. St. Margaret, New Toronto
 19. St. Margaret, New Toronto
 20. Etobicoke Deanery
 21. St. Matthew, Islington

22. St. Matthias, Etobicoke
23. St. Philip, Etobicoke
24. St. Wilfrid, Islington
25. Christ the King
26. Campaign Against Child Poverty
27. The Rt. Rev. Patrick Yu, York-Scarborough
28. Christ Church, Scarborough
29. Epiphany, Scarborough
30. Holy Trinity, Guildwood
31. Nativity, Malvern

- FOR FEBRUARY**
1. St. Andrew, Scarborough
 2. St. Bede (Scarborough)
 3. Scarborough Deanery
 4. St. Crispin (Scarborough)
 5. St. Dunstan of Canterbury
 7. St. Giles, Scarborough
 8. St. John the Divine, Scarborough
 9. St. Jude, Wexford
 10. Order of the Holy Cross
 11. St. Margaret in-the-Pines, West Hill

12. St. Margaret Tamil Congregation
13. St. Michael the Archangel
14. St. Nicholas, Birch Cliff
15. St. Ninian, Scarborough
16. St. Paul, L'Amoreaux
17. Sisterhood of St. John the Divine
18. St. Peter, Scarborough
19. St. George, Scarborough
20. St. Timothy, Agincourt
21. Diocesan Youth Ministry Resources
22. Moorelands Community Services
23. Ecuhome (Partners with the Diocese of Toronto)
24. The Area Bishop of Trent-Durham
25. All Saints, Peterborough
26. Christ Church, Bailieboro
27. Christ Church, Norwood
28. Christ Church, Omeme
29. St. Alban, Peterborough

Faith a vital part of mayor's life

Leadership skills honed in AYPAs

BY HENRIETA PAUKOV

When young Hazel Journeaux was deciding whether to stay in Toronto after the Second World War, it was her relationship with her local Anglican parish that settled the question.

"When the war contract was over, the company gave me a choice of going back to Montreal," says the woman who is now known as Mayor Hazel McCallion of Mississauga. "I guess the thing that kept me in Toronto was my association with St. Michael and All Angels and the Anglican Young People's Association (AYPA)."

That decision turned out to be a boon for Toronto. Mayor McCallion's accomplishments and accolades are well known. At 86, she is the longest-serving mayor in Mississauga history, having first been elected in 1978. Under her leadership and pay-as-you-go philosophy, the City of Mississauga has not had to borrow money since 1978 and is currently debt-free. In 2005, she became a Member of the Order of Canada and was the runner up for World Mayor 2005.

What is not so well known is that her faith has always been a

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to Hazel McCallion, mayor of Mississauga.

significant part of her life. Growing up in Port Daniel on the Gaspé Coast, she attended St. James Anglican Church, where her mother was the organist. She went away to Quebec City to complete Grade 11, boarding with the Sisterhood of St. John the Divine. When she began work in Montreal, she joined Christ Church in Westmount.

Later, in Toronto, she boarded with a United Church family. "Mrs. Clark was the organist at Oakwood United Church, and she suggested that I should join St. Michael and All Angels down on St. Clair Avenue, because she knew I was an Anglican," says Mayor McCallion. "I became a member of the church as well as the AYPAs, and I met my husband in the AYPAs."

She has fond memories of her days with the young people's organization. "The AYPAs provided a fellowship for young people of the same faith, locally, provincially and nationally," she says. "We had the West Toronto AYPAs and there was the East Toronto AYPAs, and they met together to plan and enjoy and learn. We had some wonderful times. We learned a lot about our faith and at the same time, we had an excellent fellowship."

For Mayor McCallion, the AYPAs was also a chance to hone her leadership skills. She eventually became the first female president of the national body. In 1947, she was chosen to represent the Anglican Church at the Second World Conference of Christian Youth in Oslo, Norway. "That was another wonderful experience in my life," she says. "I met young people from around the world, except Japan and Germany, because those young people were not allowed to come out



Mayor Hazel McCallion speaks at the 100th anniversary celebrations of St. Michael and All Angels, Toronto. She is a former parishioner of the church. PHOTO BY MICHAEL HUDSON

of their countries. The war was so recent. When I got back, I had to travel across Canada reporting on the conference."

She says that if churches want to attract young people, they should take a business-like approach. "You have to make them want to come back," she says. "You have to provide the necessary incentives, meaning a program that they can accept as something vital in their life."

These days, Mayor McCallion's hectic schedule makes it difficult for her to get to her church, Trinity, Streetsville, on Sundays, but faith is still vital in her life. "I think my faith helps me to deal with issues," she says. "It makes me conscious of people's concerns. There's a lot of lonely people, and you have to give them an opportunity to discuss things with you. You can't always help them, but at least you can listen, and maybe offer some suggestions as to how they can be helped."

Her concern isn't confined to the citizens of Mississauga. Her Hazel's Hope initiative with World Vision has raised about \$600,000 for children orphaned by AIDS in Tanzania. She visited Tanzania as a member of the advisory committee of the World Health Organization's Centre for Health Development.

"I learned a lot about the prob-

lems there," she says. "It's not going to solve the problems in Tanzania but at least you know you've made some contribution, no matter how small it is, toward the challenge that they are facing."

Mayor McCallion believes that people of faith can be a real asset to a community. She is proud that Mississauga is home to so many different religions. "I believe that when people are attached to their religious organization, they are dedicated people," she says. "And I think the community benefits from that."

The woman who is famous for running her city like a business gives a pragmatic answer when asked how Anglican parishes can make themselves relevant in the community. "When people go to church on Sunday, it's not only to pray but to have fellowship with other members," she says. "There must be opportunities for them to enjoy. Our parish, Trinity, Streetsville, has a golf tournament for the members; it has potluck dinners. The activity at the church is so vibrant that it attracts people. They say: 'My, that church is alive.' That's what all churches have to do: They have to be alive; there has to be life. To be a Christian — it doesn't have to be dull."

Ministered to Japanese Canadians

Continued from Page 10

to minister to Japanese Anglicans in the Toronto area, then the second largest such community outside Japan (the first was in Los Angeles). At the same time, he was awarded a scholarship to take a master's degree in theology at Trinity College, Toronto.

He served the St. Andrew's Japanese Congregation, located at St. David's, Donlands Avenue, in Toronto, for 25 years.

In 1967, he and others translated the *Book of Common Prayer* into Japanese. He was made an honorary canon of St. James' Cathedral in 1975.

Canon Imai retired as a parish priest in 1978. He served as a chaplain at a Japanese school in England, then as dean of Shoei Junior College in Winchester, England. Upon his return to Toronto, he taught Japanese Bible classes for 11 years.

With files from *The Globe and Mail*



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