

Happy volunteers,  
happy parish

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for growth



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# The Anglican

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A SECTION OF THE ANGLICAN JOURNAL

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NOVEMBER, 2007

## Dinner first stop on 'farewell tour'

BY STUART MANN

IT was fitting that the reception at the Bishop's Company Dinner in Peterborough should take place at the Canadian Canoe Museum.

Sitting contentedly among the hundreds of handmade watercraft was Bishop Michael Bedford-Jones, who has a love of boats and the water. Bishop Bedford-Jones, who is the area bishop of Trent-Durham, is retiring in February and the focus of the evening was on him.

Nearly 300 people turned out for the event on Oct. 11. Following the reception, a bagpiper led the guests across the street to the Evinrude Centre, where they enjoyed a delicious dinner.

The evening, which included a silent auction and musical entertainment, raised \$15,000 for the Bishops' Discretionary Fund. The fund is used to aid clergy and their families. It was the first time the dinner was held in Trent-Durham and there was an overwhelming desire to do it again in 2009.

"Welcome to the first stop on my farewell tour," joked Bishop Bedford-Jones in a relaxed and entertaining after-dinner speech. He is retiring after nearly 40 years of ordained ministry, 14 of those as a bishop.

Before becoming a bishop, he

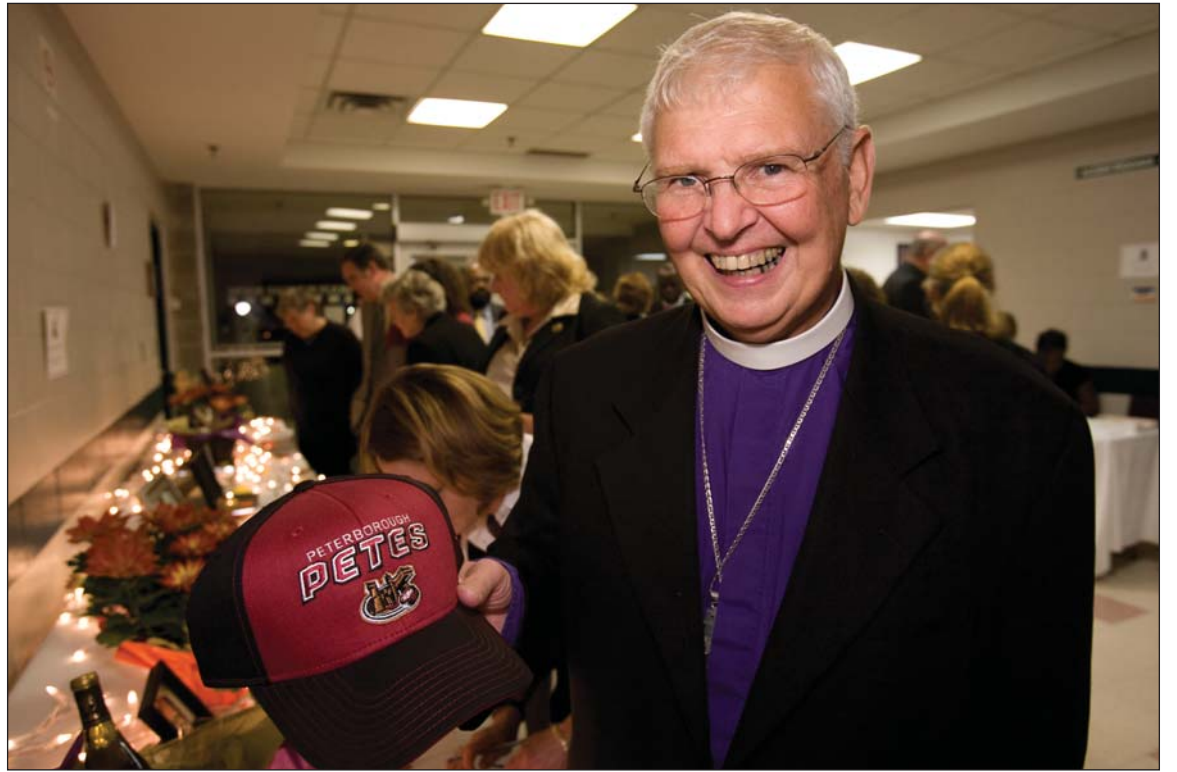
was the dean of the Diocese of Ontario and rector of St. George's Cathedral in Kingston. Previously, he was the executive assistant to the Bishop of Toronto, and a parish priest.

He says he hasn't had much time to think about retirement. "It feels unreal because the church is very busy these days and I have parishes to care for and people to appoint. On the other hand, I'm very excited because I'm going to be able to do some things I've been putting off, and now I can get at them."

Those things include taking piano lessons, reading biographies and indulging his love of cooking. He and his wife, Bonnie, will be spending more time at their cottage in Gananoque, which has been the family home for generations.

In an interview, Bishop Bedford-Jones, 65, said he is retiring because he is running out of energy to do the job. "The stresses and decisions you have to make in ministry, particularly episcopal ministry, require the sharpest of minds and the toughest of skins, and I find I'm not there anymore. Archbishop Crawley of the Diocese of Kootenay used to say that you shouldn't do it for more than 10 years, and I've come to realize there is some wisdom in that."

Bishop Bedford-Jones was the



Bishop Michael Bedford-Jones holds local hockey team's cap at the Bishop's Company Dinner in Peterborough. PHOTO BY MICHAEL HUDSON

area bishop of York-Scarborough for 12 years and has served in Trent-Durham for the last two. He said his favourite part of the job is visiting parishes. "That's when I'm happiest – going to a parish on a Sunday and celebrat-

ing the eucharist with the people of God and hearing about their vision and their lives. Over the years, you get to know not just the clergy but the laity. So many have become friends and have been very kind to me."

He said bishops need to be freed up from administrative tasks to concentrate more on prayer, study and preaching. "My word of wisdom to the church is to let bishops be bishops and not suck

Continued on Page 4

## Video looks at suffragan's role



Video includes interviews with clergy and laity. GRAPHIC BY BRIAN DENCH

**BISHOP'S DIARY:** Bishop Colin Johnson reflects on the roles and responsibilities of a bishop in an article posted on the diocese's website.

IN preparation for the episcopal election on Nov. 17, the diocese has created a video called The Role of a Suffragan Bishop. The video is available for viewing on the diocese's website, www.toronto.anglican.ca.

Information on the nominees for election will also be posted on the website, including a short video clip in which they answer questions. There will also be an audio slideshow that describes the steps taken to elect a bishop.

The online resources were created to give Anglicans, and synod members in particular, a better understanding of the nominees and the election process.

The election will be held in the afternoon of synod, which will convene at St. Paul's, Bloor Street in Toronto. For immediate results of the election, visit the diocese's website.

## New archdeacon loves rural ministry

BY HENRIETA PAUKOV

THE Ven. Judith Walton began serving as archdeacon of York-Simcoe on Sept. 1. She will be assisting the area bishop, the Rt. Rev. George Elliott.

"Bishop Elliott decided that it would be helpful for him to have somebody who would be able to take on special projects and devote time to certain tasks that he felt were necessary in the area," says Archdeacon Walton. "We agreed that this was going to be a learning process for both of us, because he's never had an archdeacon before and I've never been an archdeacon before. It's going to be a growing experience. It's a great privilege for me to be able to assist him in any way I can."

Archdeacon Walton is also the canon pastor for the diocese, with a responsibility for implementing the Sexual Misconduct Policy. One of her first tasks as archdeacon is working with the Huronia deanery to look at new ways of doing ministry there. "They have a lot of multipoint congregations, and we are just trying to find a good, efficient way to do inspiring ministry up there," she says.

Rural ministry is close to her heart. "My first parish was Batteau, Duntroon and Singhampton, so I have a real sense of love and feeling for the rural church, and an understanding of what that ministry entails," she says. "I really believe in the unique call for people to serve in rural ministry."

# Church launches new look

A few rain showers didn't dampen the spirits of people at Christ Church, Deer Park in Toronto on Sept. 9 when the parish launched its new look. Hanging outside the church are two brightly coloured banners facing Yonge Street. The banners say "There'sLifeHere.org," a direct connection to the church's website.

"There's life here - three words that describe our community of faith in 2007," said the Rev. Canon Judy Rois in her homily. "We live in a very different world now. There's plenty of faith out there and lots of spiritual conversations, but many of them are taking place at Starbucks and in Internet chat-rooms."

The church's new look began to take shape a year after Canon Rois was appointed incumbent. She and John van Nostrand, an archi-

tect, began talking about church-going in the 21st century. More discussions took place among a group of creative thinkers from the parish who brainstormed about the future. This resulted in two strategic planning days where Don Posterski, formerly of World Vision Canada, and the Rev. Canon Harold Percy, incumbent of Trinity, Streetsville, were the guest speakers.

After the planning days, parishioners realized they couldn't meet every need in the community, but they were keen to address some. They created the acronym, GROWS, which stands for growth, reaching out, worship and sustainability. These are the four areas they will focus on in the year ahead.

On Sunday, church-goers have their choice of traditional, con-



The Rev. Greg Carpenter, left, the Rev. Matthew Cadwell, the Rev. Canon Judy Rois, designer Henry Zaluski, Sister Constance Joanna Gefvert, SSJD, and Lily Zaluski hold one of the church's new t-shirts.

PHOTO BY MICHAEL HUDSON

temporary or jazz worship and music. Canon Rois talks about creating "multiple entry points" and encourages the removal of fences and barriers that keep people from the church. She welcomes

passers-by to come in and look around. "If someone asks for a wedding or a baptism, I thank them for choosing Christ Church and offer them a coffee," she says. "It doesn't matter if they're affil-

ated with our church or not - they're welcome here. That's what our new logo is all about."

Henry Zaluski is the creative designer who came up with the new logo. He also designed covers for the information brochures now displayed throughout the church. Brian Dench designed the website.

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

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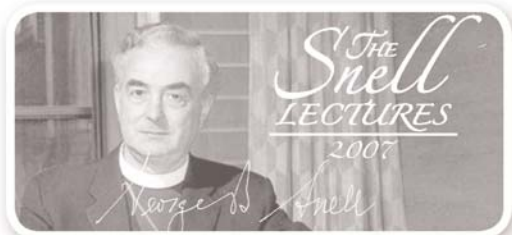
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## LETTERS

### Called by Christ

Reading Bishop Johnson's pastoral letter in the September issue, I was impressed with the fullness of his account of General Synod. I was also encouraged by the bold type at the top of the center column on Page 4. Certainly this applies to us all in one way or another.

However, I was not happy with some of his wording. I quote: "This will put the theological and pastoral discussion of same-sex unions in relation to marriage, the place it now holds in our civil society. This passed without debate."

We are, are we not, the church of Jesus Christ? So why are trying to come in line with civil law when in fact we do not have to? Are we not called by Christ himself to call the world to come to Christ and the will of God, not the other way around? Let us as Christians become as Christ to the world, which is so much in need of him - as is, by the way, our church.

Captain Walter Marshall  
Mississauga

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# Conference energizes volunteers

## Good fit is key, says expert

BY STUART MANN

**VOLUNTEERING** at her church has not only deepened Angela Reid's faith, it has enriched her life.

Ms. Reid sings in the choir at St. James, Sharon, and is a member of the church's advisory board. She also helps out at the yard sale.

"I do it to feel part of it," she says. "It makes me feel like I'm giving something to my community and my church."

As a single mother, she values the church's warm and supportive environment. "I enjoy the time I spend with my son at the church, and he has special friends there. I've got very good friends who can help me whenever I need them, and I help them when I can."

Ms. Reid was a participant at Energizing Volunteers, a conference held at All Saints, King City, on Sept. 28-29. The purpose of the event was to help clergy and laity create exciting opportunities for volunteers in their parishes. A similar workshop will be held at St. Peter's, Cobourg, on Nov. 2-3. For details, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

Marilyn MacKenzie, one of the conference leaders, says Ms. Reid's experiences are one of the reasons that churches should nurture their volunteers. "It's important for the church to do that because it engages the heart, head, hand and spirit of individuals in the parish. It will get people excited and committed and invested in what's going on."

Ms. MacKenzie, an expert in volunteer administration, says there are three key ways to energize volunteers. The first is to make sure that there is a good fit be-



Conference leaders Marilyn MacKenzie and Suzanne Lawson, standing, look on as the Rev. Heather McCance, right, makes a point at the Energizing Volunteers conference. PHOTO BY MICHAEL HUDSON

tween the skills that the person brings and the tasks that are assigned. She knows first-hand what it is like to be asked to do something that she has neither the passion nor aptitude for.

"One of the reasons why I got interested in this subject was because in my church they always wanted me to be in the kitchen washing dishes," she says. "I don't want to wash dishes even at home, let alone in church. I'm a trainer and a consultant. I'm interested in ideas and how they affect people, so putting me in the kitchen was a very poor fit. I'd always come home saying, 'I'm never going again,' instead of feeling that I was doing something that I love and meeting all sorts of people."

She says the second key thing is to make sure that volunteers are supported. Too often churches make the mistake of asking some-

one to take on a task, then leaving them alone, without assistance or encouragement, until the job is done. Or conversely, they micro-manage the person and the work.

"You need to help people choose a couple of priorities that they want to work on," she says. "You also want to encourage them not to take on too much, because too often we leave volunteers with the sense that they didn't do enough, and they come away with a negative feeling instead of thinking, 'Wow, I achieved two great things and I feel really good about that.'"

She says people need clear guidelines and expectations about the task they're being asked to do. "They want to know, 'What do you want me to do? What does success look like?' Often we don't really make it clear what they have to do to be successful."

She says it's important to have

someone in the background supporting the volunteers. Ideally, it should be a layperson who has held senior positions in the church and would now like to mentor, support and coach new people. They can pass on their wisdom to a new group of leaders. "People are thrilled to be asked to do this and it's a nice acknowledgment of their work," she says.

The third key component of energizing volunteers is to listen to their opinions and attitudes. "We need to listen and take seriously their fears and criticisms, not in a defensive way, but to explore how we can do things differently."

A trend that is changing the way people volunteer – and how organizations work with volunteers – is the ever-shrinking amount of free time in a person's life. For parents with children who are involved in sports and other activities, it is often a struggle just to get to church, let alone volunteer there.

Ms. MacKenzie says one of the solutions is to break down volunteer jobs into manageable chunks. Someone might not take on the role of a churchwarden, but they will do some of the tasks that a churchwarden does. She also suggests that churches should think seriously about stopping or changing the way they do some things. "Do we have to meet? Can we do it by email? Can we do it by phone

## Trends for church leaders

- Volunteers want short-term jobs.
- People are wise consumers of their volunteer time. They pick and choose.
- Youth volunteering is increasing.
- Seniors are in demand, not over the hill.
- Volunteers seek personal impact.
- Volunteers have high expectations of recruitment and support.
- Two-career families mean time for volunteering is minimal.
- Families are different. For example, they may be single-parent, three-generational, same-sex, or unmarried couples.
- People are ambivalent about hierarchy.
- People demand better communication.

in a conference call?"

One of the things she is seeing is that fewer people are volunteering for long-term tasks such as sitting on a committee or board. Rather, they prefer to apply their skills to short-term jobs on an as-needed basis. She recommends that churches form work groups to tackle particular projects. The group should include people with the right skill set, and the job should be of a three- or six-month duration.

"The more we ask how we can break our work into three-month segments, and how we can support people so that they don't feel they are doing it all alone, the better we'll be," she says.

A church that has energized volunteers will be a busy place that is engaged in a diverse range of activities, she says. "You will have people doing non-traditional kinds of activities as their contribution to the church – things that maybe we haven't even thought about. The surrounding community will see the church as a real asset. The church will be looking at not just what they are doing inside the walls but also outside. It will take its place as a service agency that represents Anglicans in that community."

For more information and to register for the conference in Cobourg on Nov. 2-3, visit the Energizing Volunteers webpage.



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# Niptipping: an anatomy of racism



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## The Anglican Church

### In the Anglican Communion:

A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

### Archbishop of Canterbury:

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

### In Canada:

A community of 641,845 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

### Primate:

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

### In the Diocese of Toronto:

A community of 285 congregations in 217 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, Korean and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

### The Bishop of Toronto:

The Rt. Rev. Colin Johnson

### York-Credit Valley:

The Rt. Rev. Philip Poole

### Trent-Durham:

The Rt. Rev. Michael Bedford-Jones

### York-Scarborough:

The Rt. Rev. Patrick Yu

### York-Simcoe:

The Rt. Rev. George Elliott

### The Diocese of Toronto:

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## BISHOP'S OPINION

BY BISHOP PATRICK YU

how different the target appears is what is important.

Paradoxically, this obsession with difference is accompanied by a process of generalization and depersonalization. The racist calls the victim a name – a generic and insulting label rather than a real name. This derogation enables the racist to think about the target as no more than an object, instead of a person. A real name invokes our uniqueness. Think about your friends by name and you invoke their particular manners and voices, their human accomplishments and relationships. A label seeks to obliterate all of those facets and makes a person a blank, exchangeable entity onto which one can project any stereotype. All Asians are Japanese, and all Japanese are . . . , etc. The same goes for black people, native people, the list goes on.

The reaction of the police is very revealing. Systemic racism today no longer takes the form of overt segregation or apartheid: it takes the form of denial. One of the frustrating things about being a visible minority is the uncertainty about whether and how much any setback is related to prejudice and race. Of course, no one comes out and tells you that they really prefer “one of our own kind.” I don’t even think that most people are conscious of how the external factors which comprise race affect their decision; it is more a subconscious discomfort with the way you hold your fork or how you roll your “Rs.”

I fully appreciate the difficulty of determining whether, and how much, any action or crime is racially motivated. Recent Canadian history, however, turns up this unsettling pattern: crimes involving minority victims tend to be ignored or are shoddily investigated – the Air India disaster being the most notorious example of this – until white folks are affected. Will this fishing business now draw serious attention, after this tragedy with Shayne? Toronto got serious in dealing with gun violence after the tragic shooting last winter. Time only will tell, but I am more impressed by a serious effort to rule out the factor of racism than a quick denial that it is involved.

What does this incident have to do with Anglicans? I think this incident stands in sharp opposition to everything we believe

but, regrettably, not with everything we do.

“We believe in one God, the Father, the Almighty, maker of heaven and earth.” We begin our confession of faith in congregations all over this diocese on Sundays. God made people in all colours, races and cultures, and God calls them into one human family. In Christ there is no Jew and Greek. It does not mean that there are no racial distinctions. But these are positive distinctions which do not in any way detract from our basic, shared humanity. Therefore, we extend a basic standard of behaviour which is due to each and every human being.

God knows each one of us by name. A name in Hebrew is not just a label. It evokes the essence of a person, describes what that person is, and expresses a hope for what that person shall be. “Lord, you have searched me and known me . . . for you yourself created my inmost parts.” (Psalm 139) This intimate knowledge is vividly brought home in our baptism, when we are called by name. To have a name is to invite and, in turn, be invited into a relationship with every other person in an exciting discovery which goes into eternity.

Jesus, the gospels tell us, crossed racial boundaries. A Jewish rabbi, he talked to the Samaritan woman, healed the Roman centurion’s servant, heard the persistent plea of a Canaanite mother. He is the image of God. St. John the seer gives us a vision of worship in heaven, where all races and tribes will join in the song of the Lamb. But we are not there yet. There is still plenty of racism in spite of our much touted tolerance and our multicultural ideal. Racism is all the worse for being visible to our consciousness. Maybe we are in denial because the truth is too ugly for us. Never fear: faith in God’s forgiveness and God’s continued presence can enable each Christian and each church, to face the problem head on. Instead of denial and rationalization, we can take steps, one at a time, on the road to repentance. As long as the confession is still said publicly and privately, we need not be threatened by being exposed as sinners. God knows us as we are. God accepts us as such and helps us to change.

A shared humanity, a personal name, the grace to face the truth and to act. These are God’s gifts against racism. I pray that we will partake deeply of them as I pray for healing and justice for Shayne, and all other victims of racism.

Of the many depressing stories in the newspapers, this one caught my attention. Shayne Berswyck, 23, was thrown into the lake during a fishing trip on the shores of Lake Simcoe. The Honda Civic he rode in was forced off the road by a pursuing truck in the middle of the night. He survived the attack, but his brain was deprived of oxygen. He was still in a coma as of Sept. 26, the date of the newspaper article. I pray for his recovery.

The chase followed an altercation. Apparently local youth objected to the Asian company Shayne was keeping. They do not like Asians – mainly Chinese folks – fishing off bridges on their turf. Chinese websites have been issuing warnings to anglers, citing incidents of smashed car windows, verbal abuse, physical dunking, and damaged gear. On Sept. 29, around a bridge near Kingston, three Chinese anglers were chased off by locals wielding an axe, a baseball bat and an attack dog.

Local youth have a term for this sport, according to *The Toronto Star*. They call it “Niptipping.” A “nip” is a derogatory reference to a Japanese person. In the lingo of that subculture, apparently all Asian-looking persons are Japanese, and are also the legitimate target of pranks fashioned after tipping over cows in the field, which graduates into worse acts of violence.

The police investigation was very telling. The incident, they concluded, was not racially motivated. Asian folks disagreed. A rally was held in Kingston to demand more resources to investigate this and similar crimes; there have been too many cases in the past six months. The people who drove the Honda off the road were caught and charged. A Chinese newspaper reported that police often shrug off cases involving Chinese anglers. I hope local police forces can co-operate to put these crimes into a bigger picture and pursue those cases seriously.

This incident offers real insight into the state of racism today. Racism hasn’t changed much in its basic form. Racism is caused by differences, but only differences on the outside. A person is targeted because she or he looks, speaks, or dresses differently. It is these distinctive external marks that isolate a person, in the racist’s mind, from their own kin and kind. If a racist takes time to investigate, she or he may find that the hater and the hated both listen to the same music, drive the same car, even drink the same beer. But these commonalities are not important. Only

## Bishop to retire

Continued from Page 1

up all their time and energy in managerial jobs. There is an administrative function that goes with the office, no doubt, but too often we’re called to micro-manage.

“I think the parishes and congregations remain the primary locus of mission and ministry. A parish is where people are baptized, raised up, married, buried, and where they learn the faith. A bishop ought to be nourishing that and connecting the parishes to the wider church. I’ve not had much time to do that.”

He also urged congregations to free up their priests from the heavy administrative load. “I wish congregations would demand of their clergy that they spend more time in prayer, study and preaching preparation. That’s what they do

best. But it’s got to come from the congregation.”

Although he is retiring, he says he will stay active in some areas of church life. One of those is Christian education and formation, a passion he has had for many years.

Diocesan Bishop Colin Johnson said he has no plans to let Bishop Bedford-Jones slip away without a job or two.

He described Bishop Bedford-Jones as a “friend, mentor, teacher and fellow bishop. He is a man of prayer and teaches about prayer.”

George Lewis, chair of the executive committee of the Bishop’s Company, said holding the dinner in Trent-Durham is “an idea whose time had come” and looked forward to a return engagement in 2009.

## St. George’s On-The-Hill

4600 Dundas Street West, Toronto  
(between Royal York and Islington)

### December 2, 2007

On Sunday, December 2 the choir of St. George’s On-The-Hill, directed by Karen Rymal, will sing Louis Vierne’s “Solemn Mass” at the 10:30 am liturgy.  
Organ works by Jean Langlais.

### December 12, 2007

St. George’s On-The-Hill’s annual service of Lessons and Carols will take place Wednesday, December 12 at 7:30 pm.  
A reception and carol singing with the choir follows.

**For more information, please contact  
Melanie by phone at 416-239-2341 ext. 2  
or by email at mel@stgeorgesonthehill.com**

“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

## Parishioners attract others to rural church

BY THE REV. PETER MILLS

AT first glance, St. John’s, Ida, appears to be just like any other rural church. It is on a county road beside a cemetery, a farmer’s field and a handful of houses. Based on its location, it would appear that St. John’s is in the wrong place at the wrong time.

However, St. John’s has experienced growth in recent years. I hasten to add that I am merely reporting this phenomenon and take no credit for it since I only arrived in August to serve as the incumbent of the Parish of Ida

and Omeme.

I would suggest that energetic visionary leadership through the years, committed and gifted laity, and God’s grace have combined to bring about this growth at St. John’s, Ida.

To get another perspective on the growth of the church, I decided to ask some of those who have joined in the past few years why they came and stayed. Some of those who have come stumbled upon St. John’s, but more often it was a case of meeting a member of St. John’s and deciding to check us out. When they visited, they re-

ceived a warm welcome. In addition there were social events (T-ball, corn roasts, potluck suppers, etc.) which provided opportunities for the newcomers to get to meet other parishioners and feel included.

One couple told their three children that they had to go to church, but they could choose which church they would be part of. The kids chose St. John’s. I asked their mother why they chose St. John’s, and this is what she said: “The welcome the kids received was warm but not overbearing. They were given time and space just to

find their place and get acquainted with others before they had to join anything. Another attraction was that there is a Sunday school class for high school students, so they could be with their peers.”

One woman said the church has a family atmosphere. In her words, “if you need something, someone will help you out. If your van is broken down, there is someone who will lend you their vehicle.” Another new parishioner said that St. John’s is a “community of believers who demonstrate the delicate arts of love, friendship, patience, acceptance, and generos-

ity that Christ taught us through his life.”

In addition to the practical expressions of loving kindness is a deep awareness of the grace of God in Christ. The testimonies of those who have had a profound experience of the grace of God are honoured and taken seriously. This combination of lively faith and practical love calls to mind St. Paul’s words in Galatians: “The only thing that counts is faith expressing itself through love.” (5:6).

## Church keeps door open

BY HENRIETA PAUKOV

THE area where St. Barnabas, Chester, stands used to be farmland, a source of fruit and vegetables for the residents of Toronto. The farms are long gone, but the people of St. Barnabas still think of their church as the Church in the Marketplace. It’s a mindset that has helped spur growth in a parish that used to struggle with dwindling numbers.

“When I first arrived four years ago, the 9 a.m. Sunday service was a community of three,” says the incumbent, the Rev. Deborah Koscec. “Now we have anywhere from 17 to 20, which includes families and dogs. We are very open to the marketplace,” she adds with a laugh.

Being open to the marketplace has meant, more than anything, just being open. Besides regular services and outreach with street-people, St. Barnabas opens its doors on Thursdays from 11 a.m. to 1 p.m. to give passersby and people on their lunch hour a quiet place to visit. “We are right on the Danforth, and to walk by the church and see the doors closed and locked really gives the wrong message,” says Ms. Koscec. “People come to the door, and they just want to come into the church



The Rev. Deborah Koscec greets people and a dog before the noon-hour service at St. Barnabas, Toronto.

PHOTO BY MICHAEL HUDSON

to pray, for a variety of different reasons. I think keeping the doors open is part and parcel of just being in and available.”

The doors are also wide open during the many community events that take place in the neighbourhood, such as the Taste of the Danforth. “My dog Petula had her own ministry,” says parishioner Sue Ann Elite. “We had a sign saying ‘Paws for Reflection’ outside the church. My husband Darryl and I sat outside with Petula, and people just stopped to talk to her. Then they’d read the sign, and they’d go in and look around.”

For the folks at St. Barnabas, the open doors are just the external evidence of work they first did inside – on themselves. “What has happened over the past few years is that a sense of trust has developed among the parishioners,” says people’s warden Lynette Inniss. “We became more together. I think our faith developed, and

it’s still developing — faith is an ongoing thing. We, the core group of people who have been in the church for years, are feeling more comfortable. We trust each other; we are willing to take risks.”

She gives credit to Ms. Koscec’s ability to support her parishioners in using their gifts to benefit the parish. “She was able to see everyone’s potential and was able to challenge us in a careful way,” says Ms. Inniss. “She would ask: ‘What do you think you can help with?’ And I think everyone felt that they were doing something for God and for the church. She was able to see the gift in the parishioner.”

On the topic of internal transformation, Ms. Koscec emphasizes that prayer is important to the people of St. Barnabas. “We are a praying community,” she says. “We pray out of the collect for St. Barnabas. It’s really important to have a centre.”

The result of all this work is

that St. Barnabas is drawing people in. “People come from great distances, because they used to live in the neighbourhood,” she says. “But the exciting thing is that we are now drawing people from the neighbourhood.” Once the people arrive, the parish looks for new and creative ways to minister to them. “We used to have a church school,” says Ms. Koscec. “Now we’ve changed that to a Sunday youth theatre, in which the kids are actually involved in plays each Sunday. The plays are based on the scriptures. It engages the kids, it’s fun, and hopefully they’ll learn something.”

And St. Barnabas has learned a few lessons on the path to being more welcoming. One lesson is to forget about limiting assumptions. When the University of Toronto Bookstore held readings in the church, close to 600 people showed up for some of them. “It’s very curious for me, because we are a

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- Information about Natural Church Development, one of the fastest-growing programs for church growth.

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

church with no parking, and yet 600 people arrived to hear a reading,” says Ms. Koscec. “So, yes, it would be lovely to have parking available, but based on our experience with the readings, I’m beginning to wonder if we just have to do a much more creative job of being the Church in the Marketplace, being gospel.”

# Church empowers leaders

## Natural Church Development brings results

BY THE REV. RUTH KNAPP

WE began in July, 2004, with a remnant of the congregation of St. Mark's, Midland. I recognized that there was only one way to go and that was up. These folks had hit rock bottom. They had been partially healed and nourished by two wonderful interim priests. Now they were ready to start the climb – not back to what they had been, but on to something new.

I avoided the desire to make changes immediately. Instead, I spent the first year learning about the parish: who the movers and shakers were, what the hidden agendas were, what the spiritual health of the people was, and what was most important to them about their church. Gently and cautiously, I introduced a few new liturgical concepts. Surprisingly, the only strong reaction was to some of the wonderful new hymns in *Common Praise*. They didn't even mind when I removed the front pews so we could have some space for weddings, funerals and activities.

As spiritual leader, I focused on two goals: empowering leaders, and creating a congregation that not only welcomed newcomers but actually liked and enjoyed being with one another.

When it came to empowering

others, trust was crucial. I was prepared to walk alongside of them, but not to take over the task. A team from our church attended the Magnetic Church conference. We also went to presentations by the Rev. Bill Tully and the Rev. Alice Mann at St. James, Orillia. By now, many of the ideas were being owned by others in our congregation. As a result of these ideas, we produced a complete service bulletin (no prayer book to hold), purchased new signage for the front of the church, and installed a wheelchair-accessible bathroom in the narthex. Funds were donated for the purchase of a projector and screen so we could show DVDs and PowerPoints. We are now out on the sidewalk to welcome and sometimes even escort those arriving for a service.

St. Mark's involvement in the Natural Church Development program showed us that we were very weak in the area of small groups. That became our focus in 2006. Not only did the men's group double in size, but new groups formed. These included a movie club, a weekly study group of the Sunday lectionary, a women's fellowship group, and several loss and grief groups. We also took part in Via Media, an eight-week study

of our faith. By focusing on small groups, we actually improved in other areas as well. Our new focus is on passionate spirituality, and to date we have had two brainstorming sessions (right in the middle of the liturgy) to examine and determine how we will build up this characteristic.

Of course, there are some who scoff or complain about the changes, but they are few and far between. Gradually, St. Mark's grew so that average weekly attendance in 2006 was 120, up from 50 in 2004. Interestingly, less than 50 per cent of the congregation is Anglican in origin. Many of the newcomers have attended assorted denominations and religions in the past, or not attended at all. A few folks have come for a while and then moved on, but many more have stayed.

What brings them and what keeps them? Preaching has to be interesting, instructive, entertaining and fill a spiritual void. We all need to laugh (yes, it really matters). But that's not all. People must feel cared for and part of something. Relationships are important.

*The Rev. Ruth Knapp is the incumbent of St. Mark's, Midland.*

# Small things add up for Ivy congregation

## Location isn't everything

BY THE REV. KATHLEEN GREIDANUS

CHRIST Church-St. Jude's, Ivy, is as rural a church as you could possibly imagine. The red brick structure was built in 1863 on the 9th Line of Essa Township, southwest of Barrie. Today the church stands between two agricultural feed mills and is surrounded by corn fields. Though the village of Ivy can boast neither a post office nor a store, over the past few years this congregation has enjoyed an increase in average Sunday attendance from 54 to 65, despite a significant number of deaths.

The ages of the new people range right across the board, from children to seniors. Christ Church-St. Jude's growth in the past few years would seem to go against the logic that location, location, location is important in church growth. Why then is this particular church growing?

One of the reasons is that we try to maximize our inherent natural attributes. In other words, we are not striving to create something that goes against the reality of this place. We want all people to know that they are welcome, so we offer country hospitality.

We maximized our country flavour by changing the Christmas bazaar to a country fall fair. We celebrate St. Francis' Day with the blessing of animals – pets and farm animals. (One parishioner regularly rides his horse to Sunday service and ties it in the church yard.)

Many of the newcomers do not come from an Anglican background. Therefore, inclusivity in the worship service, with as many people as possible bringing their gifts to participate, is key. As a celebrant, I do not do anything in the service that a lay person can do. The liturgy really does become "the work of the people."

The informal and relaxed atmosphere during the service makes the worship event more user-friendly and non-threatening. Laughter, enthusiasm and questions are encouraged during the services. Perhaps the primary reason for growth is the lay leadership in the church. People have a sense of commitment and ownership in this place, whether it be fixing the eavestrough, leading services, teaching in the church school, or planning or attending a church supper. They have a

Continued on Page 7

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Tai Chi master Ambrose Fung leads class at St. Christopher's Chinese Anglican Centre. The centre is in a different location from the church. PHOTO BY MICHAEL HUDSON

# Sharing faith is a joy for congregation

## Church goes where people are

BY HENRIETA PAUKOV

**ONE** of the best evangelists at St. Christopher's on-the-Heights, Toronto, does not know how to read. She simply shares her faith with friends and family when they ask her why she has changed so much and why she is always so happy now.

"What makes her a great evangelist is her kindness and her love and her way of sharing her life with others," says the Rev. Canon Matthias Der, the incumbent. "She came to our community and was baptized. She is not an educated person so she is not able to do preaching or give lectures or lead Bible study groups. But in her own quiet way, she's able to influence people. They see the changes in her, and that's always a good conversation starter."

Canon Der believes that everyone should learn to be an evangelist and that everyone has a particular gift in sharing the gospel. "Definitely, personal and relational evangelism seems to work best," he says. "We try to empower as many parishioners as possible to see themselves as ambassadors and to put intentional effort into sharing the gospel. We have always believed that it is very much our mission to reach out, especially to those who are unchurched."

The field is a fertile one. Canon Der says that about 95 per cent of the Chinese population in Toronto does not belong to a church. "There's a lot of work for us to do," he says. "In the Greater Toronto Area, there are about 140 Chinese churches, and I can easily name 10 that have 700 or 800 people on a Sunday on a regular basis. A few have more than 1,000."

One way St. Christopher's reaches out is by being where the people are. For the past 12 years, it has been carrying out ministry in two locations: at the church itself on Delhi Avenue and at St. Christopher's Centre at Leslie and Finch, an area with a growing Chinese population. Every Sunday there are three services: one in Chinese at St. Christopher's Centre and two – in English and in Chinese – at St. Christopher's Church.

And to be even closer to where the people are, St. Christopher's will move to Richmond Hill in February. "In the past five years, in Richmond Hill alone, there's been a 23 per cent population growth and one third of that is the Chinese," says Canon Der.

In the meantime, the parish is busy just where it is. At St. Christo-

pher's Centre they have held classes and workshops on everything from English as a second language to tai-chi to winter driving. "We always try to see the need of the community, and then we do programs for them," says parishioner Dora Li.

Though the classes do not have a religious component, Canon Der drops in every other week and gives a short talk. "I may not always quote the scripture, but the homily always has a Christian message in it," he says. "So that's one way that we share the gospel with them."

Ms. Li says that people respond. "A lot of times when Canon Der is on holiday and he's not in for two or three weeks, people will ask, 'Where's Canon Der, why doesn't he come and do the homily?'" she says. "They like to listen to it because it's so life-inspiring." But this sort of interest is just the beginning. Canon Der says that the process of bringing people to faith is a long-term one. "In general, from the experience we have, it takes about two to three years from the time they begin to be interested or come into contact with our programs," he says.

"There are so many stages of evangelism. In the first stage, we get to know people and let them get to know us. In the second stage, people start to see, through our kindness and through how we live, that somehow Christians are a different group of people. Hopefully out of that they get interested in the Christian faith. And then we begin to actually invite them to programs that have a stronger religious component, either Bible study groups or faith inquiry groups or discussion groups. Through that they begin to be nurtured and their faith grows."

St. Christopher's is always exploring new ways to reach out. "Some of the approaches we used 10 years ago may not work as well now," says Canon Der. Last year, the parish ran a series of workshops on evangelism. This year, they are using a program called Evangelism Explosion, which trains people in teams of two. "When opportunity comes, they can go and visit people," he says. "And in a very concise way, they will share what the gospel is about. Then they may invite them to come to faith or they may not, depending on the situation. We are just beginning to train some people, and we are also just learning whether this is the best approach that we can use."

# Surfing: a model for growth

**M**y oldest daughter and I went surfing off the west coast of Vancouver Island last summer.

Neither of us had done it before and it was a lot of fun. Our instructor, a 20-something Australian fellow, told me that to be a good surfer, I must be "one with the wave." I just smiled, nodded and said, "Oh, okay." I got on my board and paddled out to sea.

Scenes from Peter Benchley novels filled my head. I found myself looking for fins instead of waves. But I kept paddling. I arrived at the right spot and waited. I watched. I wondered what I was doing out there. I glanced back to shore. Was this going to work? Maybe I should have practiced more. This was going to be fun, right?

Despite the salt water splashing all over my glasses, I watched. And then I saw it, about 100 meters away. The swell in the water was heading my way. I lay down on the board and began paddling. I had to paddle fast enough to match the speed of the wave, to be "one with the wave." The wave arrived and my speed was good. I got up on the board. Forty-four years old. I was surfing.

In his book, *The Purpose Driven Church*, Rick Warren says there might be a connection between church growth and surfing. In the same way that you cannot walk on water if you do not get out of the boat, you cannot learn

## CASUAL OBSERVATIONS

BY THE REV. MICHAEL CALDERWOOD

how to surf without getting into the sea. My daughter and I learned some things while listening to the instructor on the beach, but it wasn't enough. Church growth means moving from where we are to an environment where growth is possible with absolutely no guarantee that anything we try is going to work.

As I slowly stood up on the surfboard on my wobbly knees, I wasn't sure it was going to work. But that didn't seem to matter – it was happening anyway, the wave made sure of that. And that is when it occurred to me: I could not make the wave happen. I had to wait. I had to watch. In the same way, no one can make church growth happen. God does that. We do need to be ready – not anxiously ready, but quietly ready – looking through glasses that are not always clear, but hearing with the heart, assuming a posture of graced anticipation. Surfing is about balance, knowing which waves will carry us and which ones to let go of. In the church, this is what we call discernment. Growth depends on things such as quiet attentiveness, holy listening, and a heart that knows how to trust.

Learning to surf requires more "letting go" than I first thought.

And I wonder if church growth – allowing new things to happen within our congregations – also has to do with letting go of some of our assumptions about what we have done before. That is difficult to do. A small example from our own parish is that we are trying to move away from talking about a "budget" to talking about "anticipated costs of ministry." Budgets can be constraining, but a document with anticipated costs of ministry allows for growth, flexibility, and responding to the call. The numbers are the same, but how we see them and talk about them is different. There are other things we need to let go of, too. Maybe we need to let go of some of the old ways of measuring growth. Maybe we need to change how we define leadership and allow our pastors to be shepherds instead of livestock managers, spiritual guides instead of CEOs. We need to let go of the need to succeed, and simply say "yes" to what God is calling us to do.

Church growth happens when we carve out some space where we encounter the living God, just smile, nod and say, "Oh, okay." We might not always know where we are going, but like Moses and Abraham, we follow anyway, trusting just a little bit more.

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

# Relaxed atmosphere feels good

Continued from Page 6

sense that they are a part of the church of God in Ivy.

In our quest for bigger numbers in our churches, I wonder if we have lost that which many outside of the church crave today – a

place to be known and welcomed; a place to be part of something significant and relevant in life; and, most importantly, a place to experience God. Christ Church-St. Jude's has experienced some growth but we cannot rest on our

laurels – there are still some empty seats on Sunday morning.

*The Rev. Kathleen Greidanus is the incumbent of Christ Church-St. Jude's, Ivy.*

# Prayer unites mission team in trying times

I clutched my seat as the plane took off. I didn't know what to expect of this trip. I had never been on a mission trip. For months, my team and I had talked about what to expect and what we were going to be doing in Guatemala. At the end of each meeting, they would add: "Be prepared for anything." I would soon learn how true that was.

Our plane landed in Miami, our transfer point, about two hours later than it was supposed to. We had been circling above the airport until a storm had stopped and we were able to land. The team was in a panic. Then the flight attendant announced that the flight to Guatemala had already taken off. We looked at each other through the rows of seats with disappointment. But

## GUEST COLUMN

BY TALYA HAYWARD-ASKIN

we were not about to give up. We were determined to make this trip happen. We walked into the airport and talked to a man named Augusto who worked there. He told us that the plane might have already left, but if we ran down to our gate we might be able to make it.

We ran across the airport to our gate. We were a mess when we got there, sweaty and tired. We were even more distressed when we heard that they weren't going to allow us on our plane because of the storm. We would not get to Guatemala for another

two days, and we were stuck in the airport with no hotel or food.

Minutes after we heard this awful news, Augusto came to our gate. He took one look at us and shook his head. "What is on your shirts is what you should be doing now," he said, Bible opened in his hand. Everyone froze. Our t-shirts said, "Pray continually and in all things give thanks. 1 Thessalonians 5:17-18." Of course. How could we have forgotten? It was our verse! It was our theme! And it was not until Augusto had pointed it out to us that we knew what we had to do. Pray. Pray continually and in all things give thanks.

So that is what we did. Not just there in the airport, but throughout the whole trip. We prayed as a team, and it worked. It didn't

change the fact that we were stuck in Miami for two days or that we didn't have any hotel or food. Praying just made all of us calm. It let all of us know that God was with us through everything, and that He was the one controlling the mission trip. We did end up getting a hotel and food vouchers, and we made it safely to Guatemala after spending two days in Miami, bonding as a team.

In the end, we still completed everything we had intended. Some may say it was a coincidence that Augusto was there for us, and that he invited us to his church while we were in Miami. But I think it was a miracle. It was a sign from God, preparing us for what we were about to experience, and drawing us closer to Him and closer to each other

as a team.

The trip itself was a miracle to me, something I have never experienced in my life. All the children and families I met there are reasons why I want to go back. But God is the main reason why I would go back. The best part about the mission trip was knowing that God was always there, through the good and bad times. As we held hands and prayed in that airport, I could feel His presence, and I knew that this trip was going to be all right. We just had to remember to pray continually and in all things give thanks.

*Talya Hayward-Askin is a member of St. Paul on-the-Hill, Pickering.*

## Our excellent choral adventure

### Tour includes cathedrals

BY GINNY ARNOTT-WOOD AND BARBARA HAYCRAFT

When our music director, Don Willis, announced in the summer of 2005 that we would travel as a choir to England this past summer, few of us could have imagined what lay in store for us. Twenty months of intensive fundraising, planning, concerts, services and rehearsals culminated in our arrival at London's Heathrow airport on Aug. 12. It was the beginning of our pilgrimage to three of England's most impressive places of worship: Lincoln Cathedral in the Midlands; St. George's Chapel at Windsor Castle; and Southwark Cathedral in London.

Thirty-six choristers, plus Mr. Willis and a group of family and friends, headed northeast to Lincoln. After four hours of travel by bus, someone caught the first glimpse of the cathedral's majestic towers, visible from 20 miles away. It was just the first of many moments that would take our breath away in the course of this 12-day adventure.

To describe our first, close-up look at Lincoln Cathedral as "breath-taking" would be a wild understatement. The late afternoon sun cast a lovely glow over the three Romanesque arches of the great West Front, which is all that remains of the first cathedral of 1092. Upon entering

the vast nave, the eye is immediately drawn upward by the pointed Gothic arches and the light streaming through the glorious stained glass windows. Our attention was arrested by the glorious organ, which sits above the elaborately carved choir screen in the centre of the cathedral. The stone screen dates from the 1330s, and is the divider between the people's area and that of the clergy. The cathedral continues through to the lovely sanctuary, containing the altar and the spectacular stained glass of the Great East Window.

Such was the magnificence by which we were surrounded for the next eight days, and it is here that we participated in daily choral worship. In spite of its size (Lincoln Cathedral is one of the largest in Europe), the chancel space is remarkably intimate: echoes from our singing would fly overhead and reverberate throughout the entire cathedral, yet the sound within the choir stalls seemed reassuringly close and wonderfully resonant.

Our daily rehearsals were spent in the Song School. Climbing the 25 steep, spiraling steps to the school created another source of awe for us: the steps were worn down by centuries of choristers' feet before us.

Of course, we didn't work all the time: some of our non-musical activities included a tour of Lincoln Castle (which houses one of



St. Peter, Erindale's choir stands on the steps of St. George's Chapel at Windsor Castle.

only four remaining original Magna Carta documents); an excursion to the city of York; exploring the charming shops; and occasionally sampling the local brew.

It was with much sadness that we ended our last evensong service at the cathedral on Aug. 19. After performing at six evensong services, a Sunday eucharist, Sunday matins, two evenings of recording, a wedding, and countless hours of rehearsal, we were connected to this place. The clergy had been welcoming and helpful, and we felt that, in spite of our short stay, our experience here was more than musically enriching – we were now spiritually connected to the thousands of choristers and worshippers who had come before us for nearly 1,000 years.

On Aug. 20, we traveled to Windsor Castle, where we had

the honour of performing evensong at Her Majesty's Free Chapel of St. George's. Though the Queen was not in residence, it was a thrill to process into the nave, where kings and queens have been married and buried and have worshipped for centuries. Our pre-service rehearsal took place in "the dungeon," a dimly lit, circular stone cellar which still had prisoners' graffiti carved into the walls.

Our final performance took place on Aug. 22. We performed evensong at Southwark Cathedral in London, near the Tower Bridge. Nicknamed the "parish cathedral" because of its small stature compared to the local behemoths of St. Paul's and Westminster Abbey, Southwark is still very impressive. Parts of the existing building date back to 1106. Many of the seats in the choir

stalls have commemorative plaques of former worshippers, including William Shakespeare.

We performed our last anthem, Parry's *My Soul, There Is A Country*, and made our final recessional walk through the medieval glory of this lovely church. It was a bittersweet finale: our excellent choral adventure was nearing its end. Over 12 days we had performed some of the greatest choral music ever written, in some of the finest architectural tributes to the glory of God ever built. We had been musically and spiritually enriched. We had bonded as friends. We had grown as musicians. We had gelled as a choral group. We had become a cathedral choir.

*Ginny Arnett-Wood and Barbara Haycraft are choristers at St. Peter's, Erindale.*



**Parish holds final service**

Holy Trinity, Ajax, held its final service on Sept. 23, after more than 50 years of ministry. Past and present parishioners, clergy and friends gathered at Bolton C. Falby Public School, where the parish has been holding regular Sunday services for the past year. The final service was one of thanksgiving, in recognition of the worship and service of the congregation and the many people who have taken part in its life and outreach. Bishop Colin Johnson joined the congregation as celebrant and preacher.

The church office will remain open until Nov. 30 as the Rev. Canon Bruce McCallum and wardens work on the wind-up operations. The office is at 700 Finley Ave., Unit 4, in Ajax. Call (905) 683-3863 or email info@holyltrinityajax.com.

**Aurora honours volunteers**

Dorothy Gummersall and Judy Craik, both parishioners at Trinity, Aurora, were recognized by the Town of Aurora in its Volunteer Service Awards this summer. Ms. Gummersall has volunteered for the Town of Aurora and for Info Aurora for seven years, while Ms. Craik has contributed her time to Trinity, Aurora, as well as community organizations like the Welcome Table.

**Teddy bears go skydiving**

St. Hilary's, Cooksville, welcomed the kids back in September with a "Teddy Bear Skydiving BBQ." Children were invited to bring their teddies to church, and after the service, the stuffed pals went skydiving or bungee jumping from the top of the 25-foot scissor lift, landing safely into a blanket below. Members of the local fire department were on hand to display their trucks and promote fire prevention. Parents could register kids in the Sunday school programs.

"It was a fun and creative way to say 'Welcome back' and launch into the fall programs while having fun together and giving the children some creative engagement at church," said the incumbent, the Rev. Paul Walker.

**Parishioners celebrate wedding anniversary**

Bob and Elsie Crippin of All Saints, Penetanguishene, celebrated their 70th wedding an-



Bob and Elsie Crippin celebrate their 70th wedding anniversary at the Royal Canadian Legion in June.



Rachel Williams and her mother Jeanette Williams enjoy the Teddy Bear Skydiving BBQ at St. Hilary's, Cooksville.

niversary in June, with an open house at the Royal Canadian Legion. Mr. Crippin, 98, has been an active member of the congregation for 94 years, since emigrating from England when he was a child. As a teenager, he helped dig out the basement under the church hall so a furnace could replace the wood stove. Mrs. Crippin, originally from Midland, has been involved with parish life since their marriage in 1937.

**Choir raises funds while on tour**

The choir of St. George's, Osawa, under the direction of Stephen Powell, raised \$2,500 at a benefit concert at All Saints, Wrington, in Somerset, England. The concert took place during a tour this summer of England.

**Parish celebrates 175th**

More than 220 people attended the service and festivities as St. George's, Fairvalley, celebrated

its 175th anniversary on Sep. 9. Mayor Harry Hughes welcomed politicians and senior representatives of the RCMP and OPP. Members of the OPP choir lent their voices to the celebration. Bishop Colin Johnson led the church service with Rev. Carol Hardie, incumbent, and Sue Curtis, deacon.

St. George's was founded in 1832 by Elmer Steele, who was the father of Sir Sam Steele, the distinguished soldier and former member of the North-West Mounted Police. The church has had a long-standing relationship with both the RCMP and the OPP ever since.



**UNSTUFFY**

Art Hewer, puppeteer and churchwarden at St. John's, Bowmanville, shows off Benjamin the shepherd and his dog friend Samuel. The puppets entertained the kids at the church's Vacation Bible Camp in August.



Bishop Johnson talks with the children at the anniversary celebration at St. George's, Fairvalley. Photo by David Kennedy.

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Cynthia Dale - 2006



Richard Margison - 2006

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E-mail: st.luke@ca.inter.net

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**LOOKING AHEAD**

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

**Services**

**NOV. 1** — All Saints Evensong at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 6 p.m. Followed by light supper and a presentation entitled "Saints of East and West." The Rev. David Belden of the Orthodox Church takes a fresh look at what Christians have in common. Contributions appreciated. For more details, call (416) 769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**NOV. 4, 18** — The 10th season of Jazz Vespers continues at Christ Church, Deer Park, 1570 Yonge St., Toronto. Vespers start at 4:30 p.m. This year, we are celebrating the music of various jazz artists. For further information, visit [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**NOV. 18** — Jazz Vespers featuring the Roberto Occhipinti Quartet at St. Philip, Etobicoke, 25 St. Phillip's Rd., at 4 p.m. For more information, call (416) 247-5181.

**DEC. 9** — The annual Advent Carol Service for St. Martin in-the-Fields will be held at 8 p.m. Music by noted composers such as Britten, Rachmaninoff, Vann, Gardner and Redford will be presented by the choir under the direction of Jack Hattey, assisted by Elisa Mangina. Collection will be taken and donated to a charity in the parish. St. Martin's is located at 151 Glenlake Ave., one block north of Bloor St. and one block east of Keele St. All are welcome. Call (416) 767-7491.

**Social/Fundraising**

**NOV. 10** — St. Joseph of Nazareth, Bramalea, presents "Night Lights", a magical evening of dinner and dance, at St. John Fisher, 300 Balmoral Dr., Brampton. Admission is \$60. Live band and DJ. Dinner from 7 p.m. to 8:30 p.m., dancing from 8:30 p.m. to 1 a.m. Door prizes. For tickets, call (905) 792-9065.

**Conferences/Lectures**

**NOV. 15** — St. Peter, Cobourg, in partnership with Wycliffe College, presents a course entitled 'Restorative Practices.' Learn about a relatively new way of looking at criminal justice that focuses on repairing the harm done to people and relationships. Join the Rev. Bruce Schenk, who has served as the chaplain at Brookside Youth Centre since 1988 and is currently Restorative Justice Advisor with the Kawartha School Board. The course is held once a week for five consecutive weeks. For more information, call (905) 372-3442 or visit [www.stpeterscobourg.org](http://www.stpeterscobourg.org).

**Sales**

**NOV. 3** — Greening of Christmas Bazaar at St. Barnabas, Chester, 361 Danforth Ave., from 11 a.m. to 3 p.m. This environmentally conscious event will be held in the

Upper Hall (entrance off Hampton Avenue). Come and enjoy the sale of jams, jellies and baked goods, innovative craft offerings, gently used items, and the lunch room filled with homemade sandwiches and fair trade coffee, tea and drinks. For more information, contact Mary Roycroft Ranni at (416) 463-1344.

**NOV. 3** — St. Andrew's Japanese Congregation will be holding its annual bazaar at St. David's, 49 Donlands Ave. (across from the Donlands subway), Toronto, from 1 to 3:30 p.m. Japanese and Canadian food, baked goods, door-prizes and yard sale. Free admission. Call (416) 465-4940.

**NOV. 3** — The Church of the Transfiguration, 111 Manor Rd. E., Toronto, will hold its annual Fall Fair from 10 a.m. to 2 p.m. Country store, craft tables, baked goods, quilt raffle. Luncheon is from 11:30 a.m. to 1 p.m. and costs \$6. Call (416) 489-7798.

**NOV. 3** — The Church of Our Saviour, 1 Laurentide Dr., Don Mills, will hold its Christmas Bazaar from 10 a.m. to 1 p.m. Baking, jams and preserves, soups, knitted items and crafts, raffles and refreshments. For more information, call (416) 447-9121 or (416) 449-3878.

**NOV. 3** — Holly bazaar and luncheon at St. James the Apostle, 3 Cathedral Rd., Brampton, from 9 a.m. to 2 p.m. Stamps, Christmas gifts, calendars, a children's room, and silent auction. Call (905) 451-7711.

**NOV. 10** — Holy Trinity, Guildwood, will hold a bazaar from 11 a.m. to 2 p.m. White elephant, baking, crafts, raffles, tea room and more. Something for everyone! The parish is located at 85 Livingston Rd., Scarborough. Call (416) 261-9503.

**NOV. 10** — St. John's Rehab Hospital Auxiliary's annual November Noel Bazaar, from 10 a.m. to 2 p.m. The event takes place at 285 Cummer Ave., North York. Free parking. Crafts, raffle, silent auction, bake and jam table, jewellery, plants, books, personalized cookies. Proceeds go to the Hospital's "Rebuilding Lives" new building capital campaign.

**NOV. 10** — Grace Church, 19 Parkway Ave., Markham, will hold its annual Gingerbread Bazaar & Luncheon from 9 a.m. to 2 p.m. Antiques & collectibles, crafts, baking, knitting, preserves, sewing, surprise packages and more. Morning coffee and lunch will be served.

**NOV. 10** — Big Bazaar at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Willowdale. 10 a.m. to 2 p.m. Crafts, silent auction, vintage, books, baking, jewels, live music, buffet luncheon and lots more quality gift items. Call (416) 494-7020.

**NOV. 10** — St. Philip's, Etobicoke, will hold a Christmas Fair from 9 a.m. to 1 p.m. in the parish hall, 60 Dixon Rd. Fun, food, prizes. Call (416) 247-5181.

**NOV. 10** — Christ Church, Brampton, 4 Elizabeth St. N. (just west of Highway 10 and Queen St.) will have its Christmas Tree Bazaar from 10 a.m. to 3 p.m. Come out to see our collectables, book table, crafts, delicious home baking and candies, and enjoy our famous luncheon at Santa's Cafe. For more information, phone (905) 451-6649.

**Improved calendar publicizes events**

**CHURCHES** have a new way of publicizing their events, services and programs to thousands of people.

The diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), has a new and improved Calendar section that allows readers to not only show their events, but to post the information themselves.

"The new Calendar is very attractive and easy to use," says Henrieta Paukov, the diocese's communications coordinator. "We've already seen an increase in the number of people using it."

In addition to listing an event, the Calendar provides directions

on how to get there and a Google map of the location.

The front page of the Calendar displays events for the next 30 days. Users can also search for events by categories such as worship, music, fundraising, social and more. They can also search for events that will be held in upcoming months.

The Calendar will be especially helpful to people who have missed the deadline for Looking Ahead in *The Anglican* but still need to publicize their event, says Ms. Paukov. "It's updated every weekday, so it's very timely," she says.

**NOV. 10** — Christmas Fair at St. Cuthbert's, 1399 Bayview Ave., Toronto (south of Davisville), from 11 a.m. to 2 p.m. Christmas crafts and gift baskets; knitting; sewing and quilt raffle; home baking, plum puddings, candy, preserves and cheese; jewellery, treasures, kitchen items, paperbacks and church calendars. Luncheon served from 11:30 a.m. If you have any questions, call (416) 485-0329.

**NOV. 10** — Christmas Bazaar at Christ Church, Scarborough, 155 Markham Rd., from 9:30 a.m. to 1:30 p.m. For more information, call (416) 261-4169.

**NOV. 10** — Ye Olde Fashioned Christmas Bazaar at St. Nicholas, Birchcliff, 1512 Kingston Rd. (east of Warden), from 12 noon until 3 p.m. Wonderful crafts and Christmas decorations, baked goods, candies and preserves, books, attic treasures, tea room, and much more. Call (416) 691-0449.

**NOV. 17** — St. Paul's on-the-Hill in Pickering will hold its Christmas Bazaar from 9 a.m. to 2 p.m. at 882 Kingston Rd. in Pickering. There will be baked goods, crafts, silent auction, jewellery and lots of Christmas and other goodies. Spaces for vendors at \$40 per table. Contact Rhona at (905) 839-8924 or Pam at (905) 433-9336.

**NOV. 17** — 14th Annual Christmas Kitchen at St. Timothy's, North Toronto, from 10 a.m. to 1:30 p.m. Homemade Christmas fruit cakes, plum puddings, apple pies, tourtières, jams/jellies and much more. Shop at the silent auction (over 100 items), have your picture taken with Santa, and enjoy our delicious ham on a bun lunch. Back by popular demand will be our "Kids Only" Shopping Room. The church is located at 100 Old Orchard Gr., North Toronto. For more information, go to [www.sttimothy.ca](http://www.sttimothy.ca) or call (416) 488-0079.

**NOV. 17** — St. Timothy, Agincourt, will hold a Christmas Fair from 10 a.m. to 2 p.m. Unique crafts/snow-people, pine shop, preserves, treasure, pet, glass/brass, bags/boxes/baskets, jewelry and festive baking tables. Featuring a set lunch for \$10 per person. Call (416) 293-5711.

**NOV. 17** — Holy Trinity, Thornhill, 140 Brooke St., will hold its Festival of Christmas from 10 a.m. to 2 p.m. Unique hand-crafted gifts, knitted items, baked goods, raffle

and much more. Join us for a delicious luncheon or take a break in the Refreshment Room. For more information, call (905) 889-5931.

**NOV. 17** — St. Margaret, North Toronto, 53 Burnaby Blvd., presents its Christmas Bazaar and Tea Room from noon until 2:30 p.m. Special gift boutique, linens, home baking, gently used women's clothing and attic treasures. For further information, call (416) 783-7680.

**NOV. 17** — Trinity, Aurora, 79 Victoria St., will hold a Winter Wonderland Bazaar from 9:30 a.m. to 3 p.m. Luncheon from 11 a.m. until 2 p.m., silent auction, bake table, jewellery, crafts and handsewn items. Call (905) 727-6101.

**NOV. 24** — Holly Berry Bazaar at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. to 2 p.m. Santa Claus, home baking, lunch room, gifts and prizes. For more information, call (416) 287-3223.

**NOV. 24** — Nutcracker Fair at St. Martin in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. to 2 p.m. Silent auction, Clara's Cafe, baking, preserves, crafts and more. Free admission. For more information, call (416) 767-7491.

**NOV. 24** — Holly Bazaar at the Church of the Resurrection, 1100 Woodbine Ave., Toronto, from 10 a.m. to 2 p.m. Bake table, tea room, Victorian room (linens, lace & silver), books, crafts and much more. For information, call the church at (416) 425-8383.

**NOV. 24** — Holy Family, Heart Lake, in Brampton, holds its Annual Christmas Bazaar from 9 a.m. to 2 p.m. Crafts, bake table, tea room, white elephant stall and a silent auction. The church is located on the west side of Kennedy Road north of Bovaird, south of Sandalwood. Call (905) 846-2347.

**NOV. 24** — Craft show and sale from 9:30 a.m. to 2 p.m. at St. John the Baptist, Norway, 470 Woodbine Ave. (at Kingston Rd.). Local artisans from the Beach area will have crafts and gifts in this annual sale. Call (416) 694-2918.

**DEC. 1** — Annual "Red Hat" Christmas Bazaar at St. Joseph of Nazareth, 290 Balmoral Dr., Brampton, from 9 a.m. to 2 p.m. Tea parlour, baking, deli table (jams, pickles, etc.), treasure trove, toys, crafts, handmade knitted and sewn items, prize draw, fun and fellowship for everyone. Call (905) 793-8020.

**Art Events**

**SEP. 30 — NOV. 11** — St. Philip the Apostle, 201 Caribou Rd., Toronto, presents "Solace," an exhibition of artists' books that convey the beauty found in nature and the sorrow of its potential loss. The exhibit is part of The Caribou Project, celebrating art, spirituality and social justice. Call Robin Pacific at (416) 994-9980.

**NOV. 21** — Mark Tiller presents the one-man drama "St. Paul's First Letter to the Christians at Corinth," at 7:30 p.m. at Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto. Tickets are \$10; proceeds go to The Churches on the Hill Food Bank. For more information, call the church office at (416) 488-7884.

**DEC. 7-9, 14-16, 21-23** — The Christmas Story at Holy Trinity, Trinity Square in Toronto. A Toronto tradition since 1938. Professional musicians and a volunteer cast present this charming hour-long nativity pageant. Friday and Saturday evenings, 7:30 p.m. Saturday and Sunday matinees, 4:30 p.m. Suggested donation: \$15 adults, \$5 children. To reserve, call (416) 598-8979. The Church is wheelchair accessible. American Sign Language interpretation at selected performances. For more information, visit [www.holytrinitytoronto.org](http://www.holytrinitytoronto.org) or email [christmasstory@holyltrinitytoronto.org](mailto:christmasstory@holyltrinitytoronto.org).

**Music**

**NOV. 1, 8, 15, 22, 29** — Christ Church, Deer Park, presents Noonday Chamber Music, a series of concerts on Thursdays. Admission is free; a collection will be taken. All concerts begin at 12:30 p.m. and run for approximately 40 minutes. Bag lunches are welcome. Call (416) 920-5211 or visit [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**NOV. 3** — The Toronto Welsh Male Voice Choir performs at 7:30 p.m. at St. John the Baptist, Norway, 470 Woodbine Ave. (at Kingston Rd.). Proceeds from this concert will benefit the work of the East End Refugee Committee, an ecumenical group of churches in the east end of Toronto that sponsor refugee families. Tickets are \$20. Call (416) 691-4560.

**NOV. 11** — Fauré's Requiem and music for Remembrance: The Schola Ecclesiam Choir in a fundraiser for the new pipe organ, with Clem Carelse, director, and John Stephenson, organist. The concert takes place at 3 p.m. at the Church of the Advent, 40 Pritchard Ave. (near Jane & St. Clair), Toronto. Tickets are \$20. Call (416) 763-2713.

**NOV. 25** — "Sundays at 4:00" at St. John's Convent, North York. Hear the Cantabile Choir directed by Cheryl Chung. Evensong follows at 5 p.m. Free will offering. Talking Supper \$10 (reservations required). St. John's Convent is located at 233 Cummer Ave. in Toronto. Call (416) 226-2201, ext 305 or visit [www.ssjd.ca](http://www.ssjd.ca).

**DEC. 1** — The Parish of St. Matthias (Bellwoods), 45 Bellwoods Ave., Toronto, invites everyone to an unforgettable 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.

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## IN MOTION

### Appointments

- The Rev. David Julien, Assistant Curate, Christ Church Memorial, Oshawa, Sept. 1.
- The Rev. Matthew Cadwell, Associate Priest, Christ Church, Deer Park, Sept. 1.
- The Rev. Janet Sidey, Interim Priest-in-Charge, St. Saviour, Sept. 1.
- The Rev. Dr. Ephraim Radner, Honorary Assistant, St. Paul's, Bloor St., Sept. 6.
- The Rev. Ruth Adams, Interim Priest in Charge, St. John the

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Baptist, Lakefield, Oct. 9.

### Ordinations - Vocational Deacons

- Mr. Victor Gauci, Prince of Peace, Wasaga Beach, Oct. 14
- Ms. Lorna May, St. Luke, Creemore, Oct. 21
- Ms. Barbara Russell, St. John the Evangelist, Port Hope, Nov. 30, at 7:30 p.m.

### Vacant Incumbencies

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

### First Phase - Parish Selection Committee in Formation

- (not yet receiving names):
- Parish of Orillia South
  - Parish of Lakefield
  - St. George, Pickering (Ajax)

### Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- St. Paul, Lindsay

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

### Third Phase - Parish Selection Committee Interviewing

(via Area Bishop):

- N/A

### Death

- Sr. Margaret Ann Macfarlane, SSJD, died at St. John's Convent on Sept. 22. Sr. Margaret Ann was headmistress of the Qu'Appelle Diocesan Girls School from 1955 to 1968. She also served as the convent's Novitiate Director and as pastoral visitor at St. John's Rehab Hospital. A requiem Eucharist was held Sept. 29 at the convent.

## PRAYER CYCLE

### FOR DECEMBER

1. Chaplaincy services of the diocese
2. North House, Durham Region (FaithWorks)
3. Wycliffe College
4. Bethany Hills School
5. Bishop Strachan School
6. St. Clement's School
7. Havergal College
8. Holy Trinity School
9. St. Stephen's Community Ministries (FaithWorks)
10. Kingsway College School
11. Lakefield College School
12. Royal St. George's College
13. Trinity College School
14. Work of the ACW

15. Mental Health & Justice Housing & Support Services
16. Samaritan House (FaithWorks)
17. Stewardship Development Board
18. Ministry Resources Board
19. Treasury Board
20. Planning and Development Board
21. Bishop's Committee for Spiritual Renewal
22. Bishop's Committee on Healing
23. Anglican United Refugee Alliance (formerly WGRR) (FaithWorks)
24. Bishop's Committee on Prayer
26. Postulancy Committee
27. Social Justice and Advocacy Board
28. Diocese's Ecumenical Officers
29. Doctrine and Worship Committee
30. The Rt. Rev. Colin R. Johnson, Bishop of Toronto
31. Church of the Incarnation

# Inspired in British Columbia

## ACW

BY MARION SAUNDERS

Amid the majestic mountain scenery of Terrace, BC, 30 leaders of the Anglican Church Women met at the 14th annual conference of Diocesan ACW Presidents/Coordinators. Anita Gittens and I, who represented the Diocese of Toronto, enjoyed the delicious home cooked meals prepared by the busy ladies of St. Matthew's, Terrace. The focus of the conference was on the future work of the ACW throughout the Anglican Church of Canada.

The guest speaker, Fiona Brownlee of the Council of the North, gave a detailed and articulate presentation on the situation of the northern dioceses. The ACWs in the Diocese of New Westminster, after consulting with their northern sisters, still continue to send bales to the Yukon. The bales are used by needy families. In support of the northern dioceses, the offertory at the conference's closing eucharist was given to the Council.

It was a full weekend. The guests were greeted by Bishop "Bill" Anderson, who spoke of how the work of women in the church touches everyone. He challenged those in attendance to be inclusive of all the talents and gifts that women can bring. The Rev. Lorna Janze, our national ACW chaplain, joined Bishop Bill in the opening evensong.

On the Friday, members of each ecclesiastical province met to exchange dates of events, news and concerns over the past year. It is interesting to note that ACWs in many large dioceses hold two- or three-day annual meetings, which allow for greater participation, meditation and reflection, as well as craft-making and other activities.

At the conference, we adopted as our national hymn, "The Love of Jesus Calls Us," and approved a new logo designed by Heather

Carr. Elections were the final item of business. As per the constitution, I moved from vice-president to national president. However, due to constitutional restrictions, the three candidates nominated for vice-president were ineligible and there had been no nominations for secretary. After much discussion, it was agreed that for the coming year the national officers would be: Marion Saunders, president; Ann Kilby, treasurer; Heather Carr, past president. They will be assisted by representatives from the ecclesiastical provinces. (Ontario's representative is Verlie Thomas of the Diocese of Algoma). A task force has been formed to review and make recommendations for change to the constitution. Prayer partners were selected. The Diocese of Toronto's partner is the Diocese of Athabasca, while the Diocese of Moosonee will pray for us.

Terri Parrill, vice-president of the ACW in the Diocese of Eastern Newfoundland and Labrador, gave an insightful presentation on "ACW: An Aging Population?" She noted that women give their time, talent, treasure and tears. For Anglican Church Women, faith is part of all aspects of daily living. She noted that ACW is often the door through which women come back to the church. "God uses us as His instrument to touch someone," she said.

During the conference, we visited the Kitselas native cultural centre, which is still underdevelopment. The ladies learned about the history of this First Nation. The evening liturgy included the installation of officers. After participating in worship with the congregation of St. Matthew's on Sunday morning, the ladies joined in a pot luck lunch. It was with reluctance that they departed for the airport and home, renewed, inspired and energized.

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

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# Community encourages woman's dream

## Priest broke new ground in Caribbean

The Rev. Sonia Hinds-Walters was one of the first two women to be ordained in the Church of the Province of the West Indies. But when she talks about the path that took her there, her mind is less on her own individual achievement than on the closely knit, deeply religious community whose encouragement helped her realize her call to the priesthood.

It all started in her childhood parish, All Souls, in Barbados. "I grew up in a parish where youth ministry was very active," she recalls. "Not only were we active, but we were empowered by the priest to be church. We weren't just an appendage; we were very much part of what was happening. He encouraged us to plan our own activities and programs, and not only those limited to the church building. We planned camps, we went overseas, and all sorts of things."

Ms. Hinds-Walters was a server, taught Sunday school and sat on the church council. "I had a very close relationship with the priest and his wife," she says. "In the early stages, I wanted to be a priest like him." The older women at her church were also powerful role models. "I was always impressed with the way the mothers in my parish guided us young people," she says.

"They helped us to feel comfortable as young people in the church. I think often older people don't quite understand why young people ask questions, why they have to object, and all the other things young people do. The older women encouraged us. They'd say: 'Oh, you can do

### OUR LIVES

BY HENRIETA PAUKOV

*Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to the Rev. Sonia Hinds-Walters, incumbent of Christ Church, Scarborough.*

it,' or 'Come and do this.' They really reached out and helped us to feel part of the church."

The church is an important part of Caribbean people's life. "I think what struck me when I came to Canada is that Caribbean people seem to like coming to church a bit more than Canadian-born Anglicans," says Ms. Hinds-Walters, who is the incumbent of Christ Church, Scarborough. "In the Caribbean, the church seems to play a more vital role in people's development. We come from a society that has been colonized, with a history of slavery and resistance and survival. I think religion and God helped us through that experience and helped us survive. For us, God and church are as important as money and wealth and status."

Ms. Hinds-Walters attended all-girls' primary and secondary



The Rev. Sonia Hinds-Walters

schools, where she saw women in leadership roles. "I think seeing women doing things, being leaders, probably had much more influence on me than I imagined at that time," she says. Her call to the priesthood came without much fanfare. "Somehow in my early 20s, I thought that I was called to be a priest," she says. "It wasn't a dream or a revelation; it just happened."

She entered Codrington College in Barbados, the first woman to enter the college for the purpose of being ordained. "I was willing to pay my own tuition but learned that a Canadian religious organization had offered me a scholarship for the first year,"

she says. "In the remaining four years, I paid my own tuition — something that's very important to note. All the other students were paid for by their diocese and they were all men."

In fact, she remained the only woman at the college until almost the end of her Bachelor of Arts degree. In her final year, another woman entered who initially just wanted to do a BA in theology because she wanted to be more involved in the church. "I think I was able to form a relationship with her that moved her to think about being ordained as a deacon," says Ms. Hinds-Walters. "She was later ordained as deacon and priest."

She says it was not easy to fit in and be accepted by her classmates. "I was in my 20s then and obviously quite naive," she says. "I didn't realize that I would cause such an interesting turn of events. There was opposition from many of the students, and some caution from the tutors. There were one or two students who encouraged me while I was there, but they were in the minority. Most of them weren't sure how to take this woman. It was difficult for them to deal with me in class, especially since I had to open my big mouth to say that I was called to be a priest just like them. What I will always remember is the support of the non-ac-

ademic staff, most of whom were female."

As she concluded her studies at Codrington, she received encouragement from a priest who had taught her in Sunday school, the Rev. Peter Fenty (now Archdeacon Peter Fenty, executive assistant to the bishop of Toronto). "After speaking with the bishop of Barbados, he involved me as a theological student [in his church] while I was in my last year," she says. "After I graduated, he considered me a theological graduate, so I was involved in council meetings, which we call parish boards here in Canada, and as a eucharistic minister. He allowed me to preach, to teach confirmation class, to be a youth leader. He was instrumental in helping me to be ready for ordination, even before the province had voted to ordain women."

By the time the Diocese of Barbados was ready to ordain her, she had earned her master's degree in sacred theology at The General Theological Seminary in New York. She and another young woman were ordained deacons on the feast of St. James the Apostle in 1994 and priests in 1996.

"I didn't become a priest at that time because I was brave, or strong or courageous. No, I think I did it because I believed that I was called by God to be a priest."

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