

World AIDS Day turning 20

Crowd turns out for outreach event



Boy learns about peace

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

NOVEMBER, 2008

'Lady of freedom' leaves church

Protest turns into celebration

BY STUART MANN

THE first thing Felicia (Ola) Abimbola Akinwalere did with her new-found freedom was pick up her daughter from school.

After two years of living at Trinity Church, Port Credit, to avoid being deported, Ms. Akinwalere went to the school bus stop to wait for her daughter.

"When you miss doing something for so long, you're full of emotion," she says, recalling the moment her daughter, Alice, stepped off the bus. "I was happy and she was happy."

Afterwards, Ms. Akinwalere completed another longed-for ritual. She went to the grocery store. "I didn't have to buy anything," she recalls. "I just wanted to go."

Ms. Akinwalere was holding back tears at a celebration in her honour at Trinity on Sept. 28. The church had planned a demonstration to draw attention to her plight, but a sudden reprieve from Immigration Canada turned it into a celebration.

"Our lady of sanctuary is now our lady of freedom," said the Rev. Steven Mackison, incumbent of the parish.

About 60 people, including members of the "Ola Support Group," Bishop Philip Poole and local MP Paul Szabo, filled the church base-



Felicia (Ola) Abimbola Akinwalere and the Rev. Steven Mackison hug outside Trinity Church, Port Credit, where she has lived for the past two years. PHOTO BY MICHAEL HUDSON

ment for an afternoon of hugs, speeches and refreshments. The crowd was in a lively, feisty mood after months of advocating and fundraising on Ms. Akinwalere's behalf.

"We're going to fight for her citizenship, but for now we're over the first hurdle and we're immensely satisfied," said Mr. Mackison as people cheered.

After she sang an impromptu song in which she thanked God, Ms. Akinwalere told those in the

room that they had saved her life. "When I was down, you lifted me up. If not for you, I would be dead or in Nigeria. Because of you, I'm out today."

Ms. Akinwalere came to Canada as a visitor in 1990 after her husband disappeared during civil strife in Nigeria. She lives in Port Credit with her late husband's brother and they have a child, Alice.

Ms. Akinwalere applied for permanent resident status twice, but

both times was rejected after Immigration Canada felt she would not be in imminent harm if she returned to Nigeria. Facing deportation, she turned to Trinity for help. After a special vestry meeting, the church offered her sanctuary. She has lived in a room at the church for the past two years.

Her situation changed dramatically on Sept. 22 when police, acting on a complaint from a local resident, entered the church and

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It's not the 9:15 anymore

New service brings results

BY STUART MANN

IN addition to renovating its building, St. Paul, Bloor Street, has overhauled its 9:15 a.m. service – with amazing results.

The service has been given a new name, time and location. In less than two years, the average Sunday attendance has doubled to 160 and the children's ministry that accompanies it has grown from three children to 25.

"It's the highlight of my week," says the Rev. Jenny Andison.

Ms. Andison and the Rev. Tim Haughton, both associate priests at the church, were put in charge of transforming the service, which is now called The Bridge. "Barry gave Tim and me leadership over the service and asked us to make it zing," she recalls, referring to the Rev. Canon Barry Parker, incumbent.

St. Paul's had started the 9:15 a.m. service in 1994 for people who weren't attracted to traditional Anglican worship. The service had met that need, but in recent years it had ceased to grow.

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Priest finds place in the sun

New Bishop of Bermuda served in diocese

BY CAROLYN PURDEN

A priest who served in the Diocese of Toronto for some 20 years has been elected Bishop of Bermuda.

The Rev. Canon Dr. Patrick White was born in Bermuda but came to Canada in 1953, when he was 10 years old. He is a graduate of Wycliffe College and between 1979 and 1997 served as incumbent at St. John the Baptist, Oak Ridges; St. Paul the Apostle, Eto-

bicoke; and All Saints, Whitby.

In 1997, he and his wife Elizabeth moved back to Bermuda.

Citing childhood memories, he says, "I had a great love for the place." An amateur photographer, he marvels at the island's visual impact. "It's incredibly beautiful. The multi-hued waters are almost mesmerizing."

After three years in Bermuda, the Whites moved back to Toronto, in part because their two mar-

ried daughters and a grandchild were still in Canada, and also his mother.

For the next three years, Bishop-elect White served as associate priest at St. John, York Mills, a position he found both stimulating and enriching. Then a Bermudian colleague told him that he was leaving and his parish was looking for an incumbent.

After much prayer and thought,

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Canon Patrick White stands in the churchyard of St. Paul's in Paget, Bermuda. PHOTO BY GLENN TUCKER OF THE ROYAL GAZETTE

The Bridge spans diverse community

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The first thing that Ms. Andison and Mr. Haughton did was to look at the original intent of the service and explore how it could be adapted to 2008. "The original purpose of the service was to be intimate, accessible and outreaching," explains Ms. Andison. "We asked ourselves, 'How do we do that now and what are the roadblocks?'"

The first thing they had to tackle was the location of the service. It was held in the main sanctuary, which seats 2,000. The size of the congregation was about 75. That created a problem of optics. A newcomer would see a small clutch of people worshipping in a vast and mostly empty church – not

something that would induce people to join.

"Unless you're filling roughly 40 per cent of the space, it's very difficult to grow," says Ms. Andison.

They moved out of the sanctuary and into the parish hall, which seats close to 200. Although they lost a few people in the transition, it gave the congregation a boost of energy. "If you put 70 people into 200 seats, you instantly have critical mass," she says.

They moved the time of the service to 9:30 a.m. to accommodate those who were taking the TTC, which opens at 9 a.m. on Sundays.

In an effort to attract a diverse demographic, including more young families, the church's chil-

dren's minister, Janet Earle, started a new program. It started off with Ms. Andison's three kids. She asked a couple of young families from the 11 a.m. service to join, which boosted the numbers. "When new families visited, they saw there was an active children's program," she says. Today there are 25 kids, 20 volunteers and more than 10 babies in the nursery. The children's ministry is held in a nearby room, allowing parents to relax, worship and meet each other.

The service is a short, tight eucharist. It is 45 minutes long and

includes a 15-minute sermon that attempts to meet the needs of those who are spiritually searching as well as mature disciples. There are six songs, half classical and half contemporary. Ms. Andison and Mr. Haughton do not wear vestments. They alternate the preaching and celebrating each week.

For the first six months, as The Bridge began to grow, brunch was offered so that regulars and newcomers could get to know each other after the service. "Having them stay afterwards gave Tim and me the chance to connect

with new people. We wanted it to become a community and not just a service," says Ms. Andison.

This proved to be a key way of growing the community and assisting those who were looking for a spiritual home. Some have signed up for Christianity 101, St. Paul's program on Sunday mornings that introduces people to the Christian faith. Others have told friends about the service. Word of mouth is spreading, bringing in newcomers.

Ms. Andison says The Bridge community is not a training ground for the 11 a.m. service. It is a worshipping community in its own right, a church within a church. That's why the new name is important. "What do people who live in downtown Toronto want? They want to belong to a community. We are trying to offer the opportunity to join a community that connects people to God and to each other."

She offers some advice for churches that want to try something similar: "Try and figure out who your demographic is, who the service is for and what their spiritual needs are. I don't want people to think what we did was special – we made some simple changes that could be done in lots of places."

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Woman free -for now

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took her to a nearby police station. Mr. Mackison was away from the church at the time and said he felt "sick to my stomach" when he heard the news.

He went to the police station and was allowed to stay with her throughout the day. He called the advocate and lawyer who have been working on the case, who contacted Immigration Canada. Immigration Canada agreed to stay the deportation order until her case is decided, allowing her to go free.

The church is hoping she will be able to stay in Canada on compassionate and humanitarian grounds. She has been a member of the parish for 14 years, is a Sunday School teacher and helps to run the nursery.

Bob Gadsby, chair of the Ola Support Group, says Ms. Akinwalere will have to report to Immigration Canada every two weeks until her case is decided. He didn't know when that would be. In the meantime, he is enjoying the moment. "I was hopeful this day would come, but I didn't think it was going to happen this way," he said at the celebration.

He said donations are still needed to pay for Ms. Akinwalere's legal efforts to remain in Canada. Donations should be sent to Trinity Anglican Church – "Ola Fund," 26 Stavebank Rd. N., Mississauga, ON, L5G 2T5. For more information, contact the church at (905) 278-1992 or email trinitychurch@on.aibn.com.

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Anglicans pray, walk for goals

Special event held in Ottawa

BY STUART MANN

THE Rev. Canon John Hill and his parishioners couldn't go to the Walk of Witness in Ottawa on Sept. 25, so they did the next best thing: they prayed for it.

"We couldn't go, but we could pray," said Canon Hill after the morning prayer service at St. Augustine of Canterbury, Toronto, on the day of the walk.

Although the turnout for the service was small, the act of praying for the walk's Millennium Development Goals (MDGs) was im-

portant, he said. "The political will of any nation depends on the will of the people," he said.

His thoughts were echoed by Bishop Philip Poole, who attended the walk in Ottawa. "My favourite quote is from Helen Keller, who said: 'I can't do everything, but I must do something.' As our Primate reminded us in Ottawa, the poor can't wait any longer. Unless individuals are ready to stand up, the government won't act. The goals are all achievable if there is a will to do it."

About 70 people took part in the



Cindy Ross, the Rev. Canon John Hill, Jennifer Schick, Edel Newell and Barbara Ritchie hold up symbols representing the Millennium Development Goals at a special service at St. Augustine of Canterbury, Toronto, on Sept. 25.

PHOTO BY MICHAEL HUDSON

walk, which was billed as a day of prayer, fasting and witness for the Millennium Development Goals. It began with a service at Christ Church Cathedral and ended at the United Nations association office, where Anglican and Lutheran leaders said ending poverty at home and abroad must be a priority for Canada's newly formed government.

Bishop Poole said Canadians need to put pressure on their politicians to make sure that Canada honours its financial pledge to achieve the goals. "Clearly if progress is going to be made, the governments that have already signed up to the MDGs need to step up to the plate," he said.

In the meantime, he added, individuals can accomplish a lot. "We should never underestimate the power of the individual to make a difference," he said. "As the British Prime Minister reminded us in London, it was men and women of faith who joined others of good faith to abolish slavery, to end apartheid in South Africa and to achieve civil rights in the United States. Canada at its best has a history of compassionate concern for others. I think we're losing that and we need to recapture that."

The Rev. Christopher Greaves and Barry McCabe drove from their church of St. John, Bowmanville. "I felt a sense of urgency, and that the diocese need-



Bishop Philip Poole is joined in Ottawa by the Rev. Christopher Greaves (right) and Barry McCabe of St. John, Bowmanville.

ed to be represented," said Mr. Greaves, incumbent.

He said his church is already tackling the MDGs through its mission work abroad. Recently a group from St. John's went to Guatemala to build houses and visit schools and hospitals. He said the relationships forged between his parishioners and those in Guatemala will have long-lasting and beneficial effects.

"By having a global outlook and doing something about it, we're addressing the goals," he said. "Our parish is beginning to understand our global mission

partnerships. We're living out the commandment of loving your neighbour."

The Rev. Doug Woods and his wife Joan made the trip from Port Hope. He said the walk turned heads in Ottawa. "Tourists ran up and took pictures of us, and we drew attention to the MDGs," he said. "We walked to the United Nations association headquarters and spoke of our shame over how our government has failed the people of the developing world – and us. We called attention to the need to keep our promise."

MDGs at a glance

The history

In 2000, world leaders came together at United Nations Headquarters in New York to adopt the United Nations Millennium Declaration, committing their nations to a new global partnership to reduce extreme poverty and setting out a series of targets – with a deadline of 2015 – that have become known as the Millennium Development Goals.

The goals

The goals are: eradicate extreme hunger and poverty; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; and develop a global partnership for development.

The government

Developed countries, including Canada, have pledged 0.7 per cent of their gross national income to foreign aid. Canada currently gives only 0.28 per cent and ranks number 16 out of 22 donor countries.

The church

General Synod called on the federal government to honour its commitment of 0.7 per cent to foreign aid. It adopted a resolution supporting the MDGs and called on Canadian Anglicans to engage in campaigns that advocate for governments to reach the MDGs by 2015. Bishops, spouses and ecumenical partners meeting at the Lambeth Conference walked through London to uphold the goals.

New Bishop of Bermuda still calls Toronto 'home diocese'

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the Whites decided to return.

"Going back to Toronto wasn't so much a sense of God moving us as more our own thinking," he says. "This move had more of a feel that we were being called back."

The diocese, roughly the size of a Toronto deanery, comprises a cathedral and nine parishes, three of which are multi-point. As with the Diocese of Toronto, overall congregational numbers are in decline and church members are aging.

Bermuda is now under the jurisdiction of Canterbury but has historic links to Canada – from

1839 to 1925, it was part of the diocese of Eastern Newfoundland and Labrador.

One of the matters Canon White wants to address as bishop is the ordination of women. His predecessor, Bishop Ewen Rattery, an Anglo-Catholic, announced his opposition even before his election, because of the rift it might cause with Rome.

However, Canon White says many clergy and laity want the policy to be reconsidered. It must be a decision made by the church, he stresses, but as a first step, he will be inviting women to the is-

land as locums. He also hopes ordained women will apply for parishes, as they have in the past, when there are openings. "That way, people who are wondering what women's ministry would be like can get a feeling for it," he says.

One of the problems the diocese has to deal with, he says, is "a heavy big-P political dimension to our work that shows up, particularly when the church asks expatriate clergy to serve in Bermuda when there are 'qualified' Bermudians available."

He adds, "That issue comes up consistently and has put the An-

glican Church in a very defensive posture for some years. It is one of the things that has caused us to lose confidence in ourselves as a church," Canon White says.

The end result is that the church cannot supply all the clergy it needs for its parishes.

"Women's ordination – and this is not a reason to do it – might go some way to addressing that," he adds.

Another priority for the new bishop is communication. "Our last bishop didn't see communication with the media as a particularly useful or helpful way of car-

rying on his mission," he explains, adding that a relationship with the media will allow the diocese to get its story out to the public more effectively. "We've tended to be primarily reactive and I'd like to see us turn that around and be much more proactive," he says.

Although it looks as if Bermuda has claimed him until he retires, Bishop-elect White still has a great love for Canada and travels back several times a year to visit his family. "Toronto is my home diocese," he says.

Being thankful changes lives



I am enormously grateful for the prayers, cards and words of condolence that so many of you have offered my family and me since the death of my mother. She was a remarkable person and, as mothers are wont to do, deeply influenced my life for good.

Mom, of course, taught me how to walk, talk and take care of myself. But she also taught me how to give thanks.

I had a remarkably happy childhood thanks to Mom and Dad, and in company with so many other family and friends. I am truly thankful for what they have given. I thank you for your support as she enters the new life of grace to which she has been called.

We grieve, but "we do not grieve as those without hope." I am thankful for the richness of her life and the dignity of her death.

I write this on Thanksgiving Day – the one day set aside for giving thanks to remind us that every day should be one in which we count our blessings and then share them.

I am also cognizant that you will be reading this in November.

November is the month of all saints and all souls – the magnificent, heroic witnesses to our faith whom across the ages and in every place we remember by name, and the more local, everyday, run-of-the-mill, ordinary folk who might have done nothing spectacular but somehow made the faith real for us, and made us more than a little better simply because we knew them and were befriended by them.

In numerous retreats, I have proposed that participants write a letter to someone who has been a mentor or benefactor, to tell them how much their relationship meant.

"What if they have died?"

"Write the letter anyway," I suggested.

"You'll know, and I think they will, too."

So who have been your mentors, your benefactors? What about the teacher that

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

imbued you with a passion for the subject she taught? Or the neighbour who inspired you to garden? Think about the coach who pushed you to do more than you thought possible, and even if you didn't star, you gained a new level of confidence and accomplishment.

What about your parents or grandparents, or an aunt or uncle, who loved you even when you were not particularly lovable or lovely? Or a friend who included you? Or a companion who forgave a transgression and allowed you a second, undeserved start? Or the person who introduced you to a new food, a new book, a new idea that broadened your horizons forever?

Think, too, about another kind of benefactor: a person who has caused you harm, whether deliberately or by accident – a person who has challenged you so that you are stronger and more resilient, who has pushed you to grow in your capacity for patience and forgiveness, or who has caused you to re-examine your priorities or mellow your attitude. A person, perhaps, who taught you the valuable lesson of how *not* to live! And you learned it, and others are thankful you did.

"Return thanks," as an uncle calls the grace before meals.

Cultivating an attitude of thankfulness is a profoundly important Christian act. It's often not easy. It might require considerable sacrifice. But it also changes lives – yours and others.

Paul's letter to the Philippians contains that wonderfully rhapsodic passage that Henry Purcell set as his memorable anthem: "Rejoice in the Lord always, and again I say rejoice." Does it surprise us that Paul likely wrote this as he lay in prison awaiting an anticipated martyrdom?

The context of Paul's call to respond with thanksgiving is a situation of conflict in the church. Two faithful, dedicated women are at war. Both have been partners in Paul's proclamation of Christ's mission. Both have gathered up supporting sides. I bet each thinks she is right. There is nothing so vicious in the church as a war between "saints!"

Paul proposes "thanksgiving" as a response and, I think, as a surprising antidote to the conflict. It encourages us to be generous. That quality has the capacity to reduce or at least redefine conflict.

Paul continues (Philippians 4): "Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you."

He is not frightened to stand by his example and to call on his faith in Jesus Christ. And so too, the named and remembered saints of the ages, and those innumerable lesser saints known personally to each of us. By their example, encouragement and prayers, we have come to know who we are and who we are called to be by the Holy Spirit. From them we learn to give thanks to God, to grow in generosity and so to live into a new peace.

Thanks be to God for all his saints – moms included.

Reaching others starts with us



In 1991, Loren Mead published *The Once and Future Church*, his analysis of the current climate for churches. He articulated what many clergy and laity had been sensing uneasily for a long time about the place of

the church in the wider society and the challenges ahead of us in living the gospel in a post-Christendom world. I remember Mr. Mead speaking to a clergy gathering in the '90s in Toronto and my sense that we were facing the beginning of a profound transformation in how we, the church, see ourselves and how we engage in ministry. He pointed us to the mission field on our doorstep, and we are still wrestling with how to meet the challenge.

After finishing my education as a teacher, I felt called by God to serve as a teacher at Woodstock School, an international Christian boarding school in the Himalayan foothills of north India. I left the familiarity of home and family and became part of an international Christian community set in the midst of a predominantly Hindu nation with a large Muslim population as well. All the supports of our nominally Christian nation were no longer around me and I found my attitudes and assumptions challenged at every turn. I listened intently to everyone around me to help me understand my place in this new community. This experience profoundly shaped my life and understanding of Christian witness. Yet,

BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

as difficult as the cultural transition was in going to India, the transition when I came home five years later was much more so.

Coming home, I expected to slip back into a world that I had grown up in and understood, forgetting that I had changed, as had that world. My attitudes and experiences had changed my expectations and values, and I felt very much out of place. Friends politely asked about my experience but clearly could not relate to much of what I said. Again, I listened intently to those around me as I learned how to integrate my experiences with my life at home.

I tell of this experience as a window on the kind of transitions we are faced with as we look at the mission field on our doorstep. For many of us who are cradle Anglicans, it is challenging to even comprehend what it is like for someone with no Christian memory or church experience to walk into our church. For them, it is a totally foreign culture that can be frightening as it draws them into a community of expectations they don't understand. Likewise, it can be a daunting challenge for us to stop waiting for people to come into the church and instead to go into the world to be with people where they are. We are unsure of how to speak about the faith that is in us in a way that can be heard.

Our uncertainty can paralyze us if we let it. Whether we are inviting others into our church community or going into the world, we must risk uncertainty and be willing to be changed, and we must listen intently to those around us.

Some 17 years ago, Mr. Mead spoke about the transformation to a missional understanding of the church. Since then, people have been thinking creatively of how to address that mission and risking new ways of church life. In the United Kingdom, the United Methodist Church and the Church of England have worked together on Fresh Expressions (www.freshexpressions.org.uk), new ways of reaching out that are unconventional and sometimes radical, and arise from listening to the community around them. These churches published *The Mission-Shaped Church*, which gathered together the early experiences of their work. It is easy to read and a good book to study as a starting place for the conversations we need to have in our churches.

The challenges of being a missional church will require transformation for all of us. It will call us into cross-cultural experiences in our own communities as we meet and engage with people with little or none of the Christian cultural background we take for granted. However, if we will be faithful – and risk – we will find, as I did through my experiences in India, a rich growth in our own faith and appreciation for God's faithfulness to us.



The Anglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

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Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 302, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

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The cross and the towers

BY THE REV. W. TAY MOSS

I'm writing this on the anniversary of 9/11, a tragic day in world history that changed many things. I was in classes at seminary that morning in New Haven, Connecticut, some 70 miles from Ground Zero, when it happened. I remember that just before class (Christian History), a teaching assistant went up to the professor and told him something that left him puzzled. As class began, he explained that airplanes had crashed into the World Trade Center, and then he proceeded with his lesson as planned. I remember thinking that he should have taken a few minutes to lead us in prayer or something, but like many people he simply did what he knew how to do (teach, in his case).

After class most of us went to the Common Room. One of the deans had arranged for two TVs to be set up with live feeds from CNN. The footage of the planes crashing and the buildings coming down was played again and again. Confused, we gathered into clumps to discuss possible responses. I ended up sending an e-mail to General Theological Seminary in Manhattan to ask whether they would like us to send a delegation of students and faculty to help (they turned us down). We did what we could. A few of my classmates went to Manhattan to offer spiritual care. Most of us, including myself, stayed in Connecticut and counseled people affected there. We partnered up and stationed ourselves across the city where people would likely gather: the park, commuter train stations, and the Red Cross offices, among others. My partner and I ended up praying with and counseling Red Cross volunteers who were eager, frustrated and scared, all at the same time.

Strangely, the spiritual leader of our community, the Rev. Sandy Stayner, was nearly

killed in Manhattan when the buildings fell. She was with her husband and the Archbishop of Canterbury, Rowan Williams, filming a documentary about spiritual direction at Trinity Church, Wall Street, when the attack occurred. After the first building fell, they had to escape the area through a labyrinth of underground tunnels and passages that honeycomb lower Manhattan. Trinity had a day-care, so as part of the evacuation many adults in the party were given a little one to shepherd, carry, and protect. Shortly before following the fire marshals into the dungeon-like underground, the archbishop gathered the group into a circle of prayer. Sandy recounted later how he prayed that they would see Christ in and be Christ to all those whom they would meet in the next few hours.

I think the instinct of most of us would have been to pray for protection and preservation for everyone involved in the tragedy. Or perhaps for the strength and courage to endure a danger. But this desire by the archbishop to pray for Christ-likeness reveals a deep truth about who we are called to be in our times of trial. We are asked to be like Christ – specifically Christ as he encountered his cross.

This year the Feast of the Holy Cross fell on a Sunday. It's a way to draw conscious attention to the center of our faith: a God who looks like us most when he suffers and dies. Ironically, we look most like God when love inspires us to take up our crosses, too. So the cross becomes the center of the universe – the intersection between this world and the next. It is the fixed pole around which our salvation and God's providence swings.

A 6th-century hymn, *Pange Lingua*, says it well:

Faithful Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood and sweetest iron,

Sweetest weight is hung on thee.

Bend thy boughs, O Tree of Glory,
Thy too rigid sinews bend;
For awhile the ancient rigour
That thy birth bestowed, suspend,
And the King of heavenly beauty
On thy bosom gently tend.

He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy Body pierced
Blood and water forth proceed:
Earth and stars and sky and ocean
By that flood from stain are freed.

(Latin by V. Fortunatus, Tr. Percy Dearmer and J.M. Neale.)

I am always suspicious about pastors who cannot preach about death or the cross. If religion (all religion) is in part a response to the existential crisis of death, then any preacher who cannot preach into and through death is in trouble, or as St. Paul puts it, "If for this life only we have hoped in Christ, we are of all people most to be pitied" (1 Corinthians 15:19). Our hope connects us to our grief.

There were many crosses that day in New York. Steel girders and twisted pieces of debris sprang up in cross shapes all around the site of the collapse, making it easy to see shadows of Christ in that place. The harder challenge is to see the cross in the more subtle and complicated times of trial: a man confused by his wife's sudden mental illness; a child coping with divorce; a family fearing deportation. The cross is our mission statement for pastoral care – God's most perfect expression of solidarity and love. Do we have the courage to bear it?

The Rev. W. Tay Moss is the incumbent of Church of the Messiah, Toronto.

EDITOR'S CORNER

BY STUART MANN

It's a start

We were far out on the lake, heeled over at a nice angle. The sun was shining down. We were sitting around the steering wheel, talking, enjoying a cold drink and just staring off into the distance. Four friends out for a sail.

One of the crew members was new to the group, and the conversation eventually swung around to what we did for a living. This is always a bit of an awkward moment for me. When I tell people I work for the church, they often clam up, stare at me incredulously or seem a little embarrassed.

"I work for the Anglican Church in Toronto," I said.

There was the usual silence. One of my oldest friends, hoping to fill the void, said, "Yeah, but you don't actually believe in all that stuff."

I hesitated, then said, "Yeah, actually I do."

The silence stretched into a chasm. It seemed to fill the cockpit, throwing a pall over everything. I regretted being so frank.

Then a funny thing happened. The newcomer started to open up about himself. It turned out he was going through some major changes. The others offered their support and encouragement. In a few minutes we were having an in-depth conversation about some pretty big issues. The pall was gone, blown away with the breeze.

This little incident reminded me of something I had heard at the Vital Church Planting Conference, held at St. Paul, Bloor Street, last March. At the conference, some experts encouraged us to take the Gospel to people, rather than wait for them to come to us. More importantly, they said, we needed to do it on their own terms – in their language, in their space.

Well, that lets me off the hook, I thought as I had left the conference. There's no way I'm ever going to have the courage to share the Gospel with my friends, let alone strangers. How does one even begin to do such a thing, anyway? Unthinkable.

Then came the conversation out on the lake. We didn't talk about scripture or anything like that. There was no mention of Jesus or God. But something undeniably Gospel-like had infused that conversation. The new guy had ended up feeling much more hopeful about some things in his life.

Was that a case of sharing the gospel? I don't know. But it was a start. It made the guy's day. Sometimes that's good enough.

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A week in the life of a curate

The Anglican asked the Rev. Simon Bell to describe his life as an assistant curate. Mr. Bell was ordained to the transitional diaconate on May 4. He works at Church of the Ascension, Port Perry.

Sunday, 5:30 a.m.

I am struggling to wake up for the commute from Toronto to be on time for the 8 a.m. liturgy. That will be followed by the second morning service, lunch with a parish family, pastoral visits, an evening service and the commute home at 8:30 p.m.

Monday, 10:30 a.m.

I am still thinking about my sermon yesterday. Somebody had made a "little comment" and I am trying to find the connection and an appropriate response. Should I be doing this while preparing for next Sunday's sermon?

It's now 5 p.m. and I am at the local hospital, visiting an elderly parishioner who was rushed in today. She is sitting on her bed eating dinner – as right as rain! Her husband looks confused, keeps offering me his chair and tells me about his life before he came to Canada. I listen, pray with them and then leave before I overstay my welcome.

Tuesday, 6:30 p.m.

I have already had a full day and now I am standing in the parish hall, surrounded by 15 very excited Grade 7 and 8 students. One is apologizing for breaking a light fixture last

week, another is telling me about the start of hockey season, a third is attempting to ask me if we can play volleyball, and I am watching two as they try to do damage to each other. We were going to start Quest this evening, but I am not sure where I will find the energy. Once it all starts, I can see the response – yes, this is a safe place for us to ask questions about the Christian faith.

Wednesday, 4 p.m.

I am meeting a young couple about baptism. They are struggling to balance their family life with shift work, daily commutes and involvement here. While I am keen to raise the faith bar, I am aware that I might add to the burden.

It's 8 p.m. and I am crammed into a room with Grade 9 to 12 students, talking about the Christian faith. Some of them are so excited about their walk with Jesus that they are uncontrollable; one is constantly two steps ahead of me with a theological response.

Thursday, 10 a.m.

I am leading Morning Prayer in our local nursing home. We stumble through the introductory responses and the singing of "The Lord's My Shepherd." I constantly have to stop to help the folks find the correct page, but when I get to the Lord's Prayer I am drowned under a barrage of responses. I stay for coffee and am moved by their stories.

It's 6:30 p.m. and I am preparing a young couple for their wedding. We laugh as we

share stories of horror weddings and I am relieved that they want to keep it simple. By 8:30 p.m. I am driving through the shadows on the country roads, wondering what to do with my day off tomorrow. I could go to the gym, work in the garden, deal with the mountain of personal mail in the entrance hall, spend time with the family and watch a little television.

Saturday, 11 a.m.

I am mentally duelling with a homeless person. He is offended that I am from Toronto, the place "where ministers do not care about the poor." Despite my repeated requests about how I can help him, he storms off with his belongings on his back and threatens to tell the "real minister" and the bishop how unhelpful I am.

It's now 5:50 p.m. and I am locking up the church after a wedding. I'm wondering whether it would be okay for me to wear my clerical collar at the local Baptist church function tonight. I'm already dressed in black. Would a little white make a difference? In the back of my mind is the realization that I will need to leave early if I am to get up at 5:30 a.m. to be awake when I preach at the 8 a.m. service. It has been a very full and varied week, and I am glad that this is my vocation. It has taken me 25 years to get here, and I do not regret one moment of it – I needed all the preparation I could get!

Twenty years on, we're making inroads

BY THE REV. CANON
DOUGLAS GRAYDON

Dec. 1 marks the 20th anniversary of World AIDS Day – 20 years of advocacy for a global response to a global pandemic.

For too many years organized religion looked the other way when it came to the spiritual and religious needs of those infected and affected by HIV/AIDS. This reality, however, is slowly changing. Increasingly, faith communities around the world are involved in ministries related to HIV/AIDS. Almost 40 per cent of all health care is now delivered by religious organizations. The World Council of Churches supports advocacy through the Ecumenical Advocacy Alliance. International networks of faith are being heard by HIV/AIDS organizations around the globe.

What is happening in our diocese?

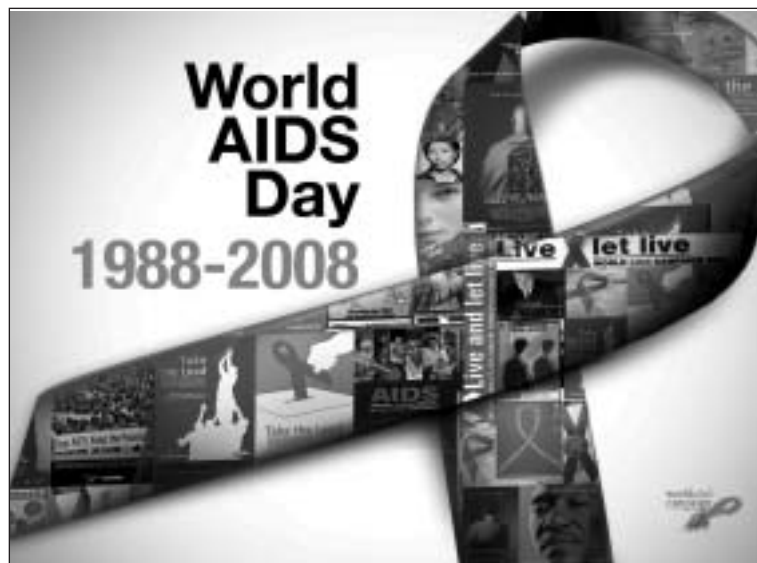
The Diocesan HIV/AIDS Working Group recently undertook a survey to learn what is happening in our churches. Dan Josselyn, a member of the group, began contacting all parishes by email or telephone about a year

ago. While the results are not scientific (he got detailed responses from about 50 parishes), some conclusions can be drawn and valuable lessons learned.

First, we learned that a survey of this type can yield positive results. Receiving an email, phone call, or both can spur a parish to action. More than one church replied that the survey prompted a spirited discussion and follow-up steps.

Second, most of the churches surveyed are doing or have recently done something about HIV/AIDS. For most churches, it was something simple such as holding a fundraiser or making use of study materials or highlighting from the pulpit that the church has made this issue a high priority. Only a handful of churches (fewer than 10) replied that they have no plans to do anything. The days when most churches turned a blind eye to the problem appear to be fading.

Third, we learned that there is still a problem of communication between the churches and those living with HIV/AIDS. Most people who are HIV-positive are not aware of the churches' efforts and still fear that they will not



be welcome in church. The churches, for their part, are not letting people with HIV know that they are welcome. How do we convey this message?

The survey came up with some helpful suggestions. A great idea came from St. Thomas, Brooklin: they wrote a letter to the Durham AIDS Association, announcing the times and dates for healing services, and to let it know that

all are welcome. People with HIV/AIDS may not come, but they'll know they are welcome.

With the approach of World AIDS Day on Dec. 1, the diocese's working group encourages all parishes to get involved with local HIV/AIDS activities. If there is no local event planned, consider the following:

- place a welcoming message or sign outside your church;

- take out an ad in a local newspaper or magazine in support of World AIDS Day;
- invite people who work with the HIV/AIDS community to speak at your parish;
- plan an HIV/AIDS healing service for Dec. 1;
- plan to join St. James Cathedral as it marks World AIDS Day with a vigil;
- support the work of local AIDS service organizations. If there are none in your community, support the HIV/AIDS-related work of the Primate's World Relief and Development Fund;
- finally, continue the good work you are already doing; it does make a difference.

The Rev. Canon Douglas Graydon is the diocese's coordinator of Chaplaincy and a member of the Diocesan HIV/AIDS Working Group. For more information on World AIDS Day and initiatives, contact Canon Graydon at (416) 363-6021 or 1-800-668-8932, ext. 236, or visit the following websites: World AIDS Campaign (www.worldaidscampaign.org) or The Primate's World Relief and Development Fund (www.purdf.org).

Sins, debts and trespasses

CASUAL OBSERVATIONS

BY THE REV. MICHAEL CALDERWOOD

We are now in the season of autumn. The days are getting shorter, there has been more than one frost, and my garden is entering that sacred time of rest. As I look out at the bare earth and the things that have been uprooted, I cannot help but fall into a period of self-examination. It

happens every year at this time.

There is one thing that often comes to my mind: a worship service not too long ago, when the priest invited us to say the Lord's Prayer. I have heard and extended this invitation many times. But this time, he went one step further: he invited us to pray in whatever language we

felt most comfortable.

I paused for a moment to listen to the people of God praying in those ancient words. Most spoke in English, but I heard one or two other languages whispering toward heaven. I used American Sign Language (ASL). As we prayed together, we came across the phrase that speaks of sins, debts and trespasses. In ASL, the sign for sins is either "broken plan" or something similar. It is opposite to the sign for "Alleluia." For the deaf, sin sends us in an

opposite direction of praise.

In all the various translations of the Lord's Prayer, it is the word "trespass" that stops me in my tracks. We do not use the word trespass very often. We see it most often on large yellow signs. It is a warning not to go any further, to keep away, to stay on the side of the fence where we are safe and free from harm. But we have all been a little too reckless, climbing the chain-link fence, landing in foreign territory, sometimes getting injured. On more than one occasion I have gone too far and got lost. I was afraid. I should not have been there. I wanted to go home. I looked back: I should have trusted the sign.

We suffer from those who trespass against us. When our kids were younger, we went camping and someone crept into our campsite and stole our oldest daughter's bicycle. A couple of years ago, someone came onto our driveway and stole our car. Earlier this year, someone broke into our church and stole some cash and computer equipment. Trespassing is someone recklessly invading the space of another. The person tramples on ground where they are not supposed to go. Usually someone gets injured, and fear sets in.

The evidence of our trespasses sometimes appears in more subtle forms – the words we say, the assumptions we thrive on, the resentment we nurture, the

rumours we spread. I think of my own actions and the times when I trampled a bit too hard. My words rushed in too quickly. I ignored the warning signs.

I am not sure why these things arise in my heart at this time of the year, but they do. Gardening and prayer often go hand in hand: removing the stones, pulling up weeds, getting a bit messy, asking for forgiveness from those I have trespassed against. Those inner stirrings draw us together each Sunday. We gather first and foremost to pray, uttering those ancient words together. The Peace is exchanged. Debts are cancelled, sins washed away. We begin again. No longer lost, but found.

My deaf friends have a good point: if sin sends us in an opposite direction of praise, maybe the reverse is true. Maybe praise can be the undoing of sin.

It is autumn, a time to harvest what has been sown, to listen more carefully to the sacred call of reconciliation. I step carefully through my garden, thinking of those places where we can walk with a little more humility with one another, attentive to those signs of the new creation emerging from the old, holding one another with more gratitude, tenderness and grace.

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



If you'd asked what my plans were for the future before I came to Ingles House, I wouldn't have been able to tell you. But since living here I have been able to make plans and go after all my dreams with determination, knowing that I can achieve whatever I set my mind to. This program is wonderful. I strongly recommend it to any woman who wants to straighten out her life. LOFT Community Services gives you the opportunity to work on yourself and find that beautiful person living inside.



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A tall order

Church tries to reach high-rise residents

BY STUART MANN

Up to 30,000 people are expected to move into or near the parish of St. Matthew the Apostle, Oriole, in North York in the next 10 years.

While some of them will live in detached homes, the vast majority will live in high-rise apartment buildings or condominiums.

That presents a challenge for the Rev. Brad Lennon and his congregation: how to connect with people who are, literally, difficult to reach.

"What it means for us is that we can't go door to door because we can't get into the buildings," says Mr. Lennon. "It's not like it was 20 or 30 years ago when low density residential housing was developing and we could do a letter drop. How we do church in these new communities will have to be done in a different way than we've done in the past."

Mr. Lennon and his parishioners are not alone. Toronto is in the midst of a massive high-rise building boom. Towers are sprouting up in many parishes, creating a rich new mission field. But sharing the gospel with these people will not be easy and will require new forms of ministry.

To that end, Diocesan Council recently approved a \$50,000 grant to St. Matthew the Apostle. The money, to be spent over two years, is being used to pay for a curate for the church, freeing up Mr. Lennon to concentrate on connecting with those who live in nearby apartments and those expected to move into the area. The curate spends half of his time at St. Matthew's and the other half at Church of the Incarnation, another church in the area that is on the verge of a high-rise population boom.

Mr. Lennon admits that there's no simple answer to reaching those who live in condos or apartments. It's not a field where there is a lot of research and practical, how-to experience. Some work has been done in the United States, but efforts in Canada have been sporadic. "We have to just go out and try to do some things," he says.

One of the first hurdles to overcome is

the misunderstanding and even mistrust that often exists between churches and high-rise communities, says Mr. Lennon, a former high-rise resident himself. "I think high-rise housing tends to be kind of intimidating for us," he says. "People in high rises are looking for security. A prime concern is people wandering into their buildings and doing annoying things like passing out tracts and knocking on doors, that sort of thing."

Anglicans who live in low density, detached housing also have to get over their historic mistrust of high-density housing, he says. "For us, high-density living has meant associations with crime or the deterioration of the neighbourhood or property values. We find them intimidating places to get into. So we're dealing with two conflicting things: our own suspicions as church people about the buildings, and the residents' suspicions of us, that if we do get inside we're going to do annoying things. So what we're going to have to do

is develop some approaches that may be different from what we've been accustomed to in the past."

In response to this challenge, about 10 members of St. Matthew's have come together to explore ways to reach out to residents of Parkway Forest, a nearby apartment complex that is home to more than 10,000 people, many of them newcomers to Canada. Parkway Forest is expected to add another 2,400 housing units in the coming years, increasing the population by another 10,000.

The group has started out by finding out what the residents of Parkway Forest need. They want to come alongside them and journey with them. "It's not about St. Matthew's going to Parkway Forest, it's about St. Matthew's being with Parkway Forest," says Kyn Barker, a group member.

Adds Val Seales, another group member: "It's just people helping people. We didn't want to go in and have people pointing fingers. We just wanted to help."



As a first step, the group set up a hot chocolate stand outside the local grocery store last December. Several people stopped by for a cup and to chat about local concerns. "It was a really positive experience," says Ms. Seales. "We got a lot of information and learned that people loved this area."

Of those who stopped by, a few were called up and invited to a meeting to discuss residents' issues. Posters were put up in Parkway Forest, inviting people to attend. Nineteen people showed up for the first meeting. Since then, there have been four meetings. The June meeting attracted 40 people.

"We want to form a group to be a voice for the neighbourhood," says Joyce Taite, a long-time resident of Parkway Forest and a member of St. Matthew's. "It's part of being a good Christian to do that – to help people."

Some of the issues that have come to the surface include personal safety; an influx of people into the neighbourhood that will increase the population density; disruption caused by new housing construction; the effects of the planned light rapid transit system; and employment that matches the educational levels of new Canadians.

In addition to starting the residents' meetings, the group from St. Matthew is looking at connecting with residents in other ways. An outdoor social event at Parkway Forest was planned for the fall, and church members staffed a booth at a community fair held at the local high school.

Ms. Taite says she would eventually like to see a worshipping community at Parkway Forest, but admits that is still a long way off. In the meantime, three new families from Parkway Forest have joined the church.

Ms. Seales says the outreach activity has had an energizing effect on church members. "We Anglicans are not the type of people to go and spread the word, and we did that with no problem. It's a learning process for us and it's good for our faith."

Mr. Barker agrees: "It has had good results for people already at St. Matthew's," he says. "We're learning how to connect with the community."

He says the future of St. Matthew's, which has experienced a decline in attendance, depends on thinking and acting creatively. "We could go along until the last person turns out the lights or we can think of new ways of being church. It's enlivening."

Mr. Lennon would eventually like to see a mission planted at Parkway Forest, but admits it will be a tough slog. "I want to warn that we have to be prepared for failure with some of these things," he says. "The steps have been encouraging so far, but we know that a lot of things won't work out and we need to be prepared for that."

Despite the daunting task, he says reaching out to high-rise residents is exactly what his church should be doing. "The mission field is not something overseas – it's right here at our doorstep. People have been arriving from all sorts of places, some where there is no Christian background at all. They have spiritual issues and they want to learn about our faith, so I'd like to talk to them about that."

He says churches have much to offer high-rise residents. "While high-rise residents want their privacy, I think they understand that they're missing something in terms of knowing their neighbours and having that good community identity that you get in some of our low-density neighbourhoods. I think what the church can say, when we get the opportunity, to not only residents but also property managers and owners, is, 'Look, we as a church bring some assets in terms of understanding what community is about.' We have a good deal of experience of how to build community with each other. I think that's the sort of selling point we want to have as we try to approach these places."

York-Simcoe serves up special night

Bishop's Company Dinner moves north for first time

BY NANCY DEVINE

YORK-SIMCOE hosted its first Bishop's Company Dinner in Barrie on Oct. 6. About 220 people were treated to an evening of fun, fellowship and the pastoral musings of Dan Needles, an Anglican and author of the Wingfield Farm plays.

The evening raised nearly \$30,000 to support the work of the Bishop's Company, which was founded in 1960 to raise funds to assist clergy and their families in times of need. It provides a pool of discretionary funds to help with emergencies, as well as scholarships for those pursuing religious studies. A silent auction of numerous donations from area parishes raised \$4,700.

Bishop Colin Johnson welcomed guests to the dinner, which was the second event hosted outside of downtown Toronto. In 2007, the dinner was held in Peterborough. "I am grateful that so many parishes could attend this evening," he said. "Moving these events around the diocese gives us a chance to celebrate our fellowship in one another and our common faith."

Bishop George Elliott of York-Simcoe said it is important to be able to gather and have some fun "as brothers and sisters in Christ supporting the work of the Bishop's Company – and it is good to be part of the diocese that is alive and well north of Highway 7."

He said the event was a great success. "We had folks from all



Clockwise from top left: Bishop Colin Johnson and Bishop George Elliott greet guests at the Bishop's Company Dinner; playwright Dan Needles entertains the crowd. PHOTOS BY MICHAEL HUDSON



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across the area, including representatives from the three Faithworks ministries in York-Simcoe: Samaritan House, Couchiching Jubilee House, and the David Busby Centre. Our guest speaker, Dan Needles, had a very amusing and poignant message for us Anglicans. He wonderfully captures the character and characters of rural Ontario. I was also delighted with the silent auction. We had more than 40 items, all but two or three donated by congregations in York-Simcoe. I was also pleased that my counterpart in the Archdiocese of Toronto, Bishop Peter Hundt, was able to be present. It was a fun and enjoyable evening." He said he hopes another Bishop's Company Din-

ner will be held in York-Simcoe.

Peter Misiaszek, the diocese's director of Stewardship Development, said the dinner is an opportunity to bring the message of the work of the Bishop's Company to other areas of the diocese. "The needs of the clergy are not limited to Toronto," he said. "These dinners give us a chance to thank those who are our counselors and spiritual leaders." Many retired clergy from the York-Simcoe Area were also on hand to celebrate the evening's festivities.

Mr. Needles, who bills himself as an Anglican sheep farmer from Dufferin County, was the winner of the 2003 Stephen Leacock Medal for his book, *With Axe and Flask, The History of Persephone Town-*

ship from Pre-Cambrian Times to the Present. He is best known for his series of plays featuring the trials and tribulations of retired stockbroker Walt Wingfield, who struggles to make sense of life on a farm in rural Ontario.

He led the audience on a merry tour of his own pilgrim's progress, from "learning not to kill himself" on his uncle's farm to "finding himself" on a sheep farm in western Australia. He finally discovered his literary voice when he and his wife moved from a Toronto apartment to their farm near Collingwood.

The next Bishop's Company Dinner will be held in the spring of 2009 at the Toronto Marriott Eaton Centre Hotel.

We want your amazing photographs

IF your congregation is singing Amazing Grace on Nov. 23, take some photographs and send them to The Anglican at editor@toronto.anglican.ca or 135

Adelaide St. E., Toronto, Ont., M5C 1L8. Please make sure they are up close and in focus. We'll print them in an upcoming issue of The Anglican.

Income gap widening, economist says

Government action needed

BY NANCY DEVINE

WORKING toward social and economic justice is a difficult task in today's economy, says Armine Yalnizyan, the keynote speaker at the diocese's Outreach Networking Conference, held Oct. 4 in Richmond Hill.

She said there is a vast and growing divide between the rich and poor in Ontario. It is the kind of divide the world has seen before, when the Roaring Twenties preceded the Great Depression of the 1930s.

"In our generation, there is more and more demand to get more stuff," she said. "The rich among us have unimaginable wealth – and, just like in the 1920s, the poor are very poor and facing an uncertain future."

Ms. Yalnizyan is a Christian economist and senior member of the Canadian Centre for Policy Alternatives, an independent, non-partisan research institute concerned with issues of social and economic justice. The organization offers analysis and policy ideas to the media, the general public, social justice and labour organizations, academia and government.

In Ontario, she said, the top 10 per cent of income earners with children have 75 times the income of the bottom 10 per cent. This imbalance has huge implications for the future, and it demands action from all levels of government to create a more level playing field, she said.

"This economic inequality is more unequal than at any other time in our history. The average annual income for a CEO is \$8.5

million. The average income for those in the top 10 per cent is about \$145,000. However, families at the bottom earn about \$16,000. If you factor in inflation, they aren't making much more today than they would have in the late 1970s, when we were in a recession."

The last recession was more than 17 years ago, she said, which should have been enough time for the income gap to narrow. However, the cost of living has continued to rise, outpacing any modest gains for middle and low-income earners in Ontario.

The time has come, she said, to expect governments to work toward caring for the needs of all citizens, not just those at the top. It calls for a change of thinking not seen since Canada was struggling to recover from the Second World War.

"There was very little money in the coffers at the time," she said. "But the government of the day wisely decided to invest in people and their concerns and needs. They made sure that returning veterans were given vocational training or finished their schooling; they built housing, hospitals, schools, and libraries."

At a time when the federal government has a surplus, there should be similar investments made in people, she said. These investments would constitute a hand up, not a handout.

She told the conference that biblical imperatives to seek justice must accompany charity and compassion.

Those working for economic justice can often feel they take two steps backward for every one



Youth from St. John, York Mills, use mime to show the abuse of power and its effect on the poor.

PHOTOS BY MICHAEL HUDSON



Armine Yalnizyan

forward, she said. "The truth of scripture is that we have hope, and we must work toward justice. We need to see the face of the one bleeding in the ditch, and, like the Samaritan, do something. We need to work together to make sure we don't see entire communities bleeding in the ditch."

The Outreach Networking Conference was organized by the dio-



Participants learn how to strengthen their parish outreach.

cese's Social Justice and Advocacy Committee. It was the seventh year of the event and attracted about 165 people from around the diocese.

The conference was one of the best yet, says Murray MacAdam, the diocese's consultant for Social Justice and Advocacy. "The feedback we received was overwhelmingly positive. Not only did we

have the biggest outreach conference ever, but it was an amazingly diverse group, with at least one quarter of participants attending for the first time, and a lively youth contingent. People left the conference feeling inspired, challenged, and in many cases, met people or learned of new action ideas that can help them in their parishes."

Priest learned lessons the hard way

BY NANCY DEVINE

WHEN the Rev. Nicola Skinner was a child, her family often lived in dire circumstances. A child of teenaged parents, she learned early that there is nothing inherently spiritual about being poor.

"It was pretty awful, really," she said. "We had to rely on God's grace because we had nothing else. Very often, we would find a box on our doorstep with milk and bread, or some money, and it was always an answer to prayer."

Ms. Skinner is the incumbent of All Saints, King City. Her workshop on spirituality and social justice was one of 12 offered at the Outreach Networking Conference.

In her native England, she worked as a chaplain at an immigration detention centre. She tried to support and uphold those who



The Rev. Nicola Skinner leads workshop on spirituality and social justice.

had thought they were coming to England to start a better life but had found only misery. Justice was often the first casualty of incarceration. In its absence, prayer

could provide solace.

When she came to Canada, she found that even in the apparent affluence of the suburbs, there was poverty. She worked with

residents to start a community meal in Aurora, offering free food and fellowship.

She said having a healthy spiritual life is essential when doing social justice work. "It ought to go together like fish and water."

She said Sunday worship can inspire and inform a congregation's social justice work. Social justice can and should be an integral part of worship, prayers, music and weekly announcements, she added.

"If we live throughout the week what we preach on Sundays, we will not only get a lot of work done within our communities, but we can inspire other people to at least ask questions about what we are doing and why we do it," she said.

Those who work in social justice have to guard against personal burnout and understand that

the work is ongoing – it has been since Biblical times. "The struggle is to maintain a balance," she said. "When you are working in social justice, you can be so focused on the world's woes that you end up being woeful to others. It is helpful, I think, to remember you can't do everything. God asks us to do things – to seek justice, to love mercy – and we are told this over and over again in both the Old and New Testaments. Social justice is an expression of what we believe."

"We can try our best and do what we can, and when we mess up we can ask for forgiveness. In our baptism, we promise to seek and serve Christ in all people – but we don't promise we can do that all on our own. We promise to do it with God's help."

St. John's finally a parish

AFTER 35 years, St. John, Chinese has finally become a parish. It will celebrate the occasion at an anniversary service at the church on Nov. 23, with Bishop Colin Johnson presiding. All are invited to attend.

St. John's was formed in 1973 and was the first Chinese language congregation in the diocese. In 1982, it moved to the church of St. Matthew, First Avenue, Toronto, and for 25 years shared the premises there. A long-standing goal of the congregation had been to

worship in its own building and become a parish.

In 2007, the congregation moved closer to that goal when it purchased a church at 171 Delhi Ave., Toronto, just north of Highway 401. This building became available when the congregation of St. Christopher on-the-Heights moved into its new church home, the site of the former parish of St. Gabriel in Richmond Hill.

In early 2008, St. John's moved to 171 Delhi Ave. and shortly after-

wards asked Bishop Johnson and Diocesan Council to grant it full parish status under Canon 13.

"The congregation has operated as a parish in all but name for many years now," said Bishop Patrick Yu, area bishop of York-Scarborough, at a Diocesan Council meeting on Sept. 18. "Its new location is within established parish boundaries where there is no other incumbent congregation." Bishop Johnson and Council approved the designation.



Women sing at St. John's.

PHOTO BY MICHAEL HUDSON

'Difficult journey' ends in calm

Church closes, but new ministry on way

THE Rev. Annette Gillies said she felt "surrounded by love" during the deconsecration service at her church, St. Stephen, Maple, on Sept. 21.

"I came home feeling very peaceful," she said afterwards. "The Holy Spirit was very present during the whole event."

About 130 people attended the church's final service, including former rectors and clergy and laity from surrounding parishes. "I was glad there were so many people there from the extended church family," she said. "It felt very spirit-filled."

St. Stephen's vestry voted on May 25 to disestablish the parish, saying the church was no longer viable with the decline of its membership over the past 20 years. The building was also in need of repairs and inadequate for growth. The church is located at 10103 Keele St. in the village of Maple,



Bishop George Elliott and the Rev. Annette Gillies give thanks and praise at St. Stephen's baptismal font. The service included prayers at the font, altar, lectern and pulpit.

PHOTO BY MICHAEL HUDSON

which is located in the City of Vaughan.

Ms. Gillies said vestry had made the right decision to close the church. "We had walked a difficult journey, but the service felt

very calm. There was no anger. On the whole, there was an enormous sense of relief. Peace just flowed through the church. There was a definite sense of God's presence calling us out and moving us

into the unknown."

She said church members were encouraged to join other nearby churches, and many planned to do so.

The deconsecration service included prayers at the font, the altar, the lectern and the pulpit, and the stripping of the altar. "They were powerful symbols of how we had baptized people and proclaimed the Word," said Ms. Gillies. After the eucharist, the church's register and keys were given to Bishop George Elliott, area bishop of York-Simcoe.

Bishop Elliott said the closure of St. Stephen's does not mean the end of ministry in Maple and the surrounding area. "Vaughan is one of the fastest-growing communities," he said. "It is fertile ground. Plans are underway to look at how new ministries will unfold."

Diocesan Council commended St. Stephen's for its decision. At its meeting in September, Council unanimously approved a motion that "the parish of St. Stephen be officially thanked for the courage they showed in making their decision and for the faithful service and Anglican witness they have provided to the community of Maple."

Retreat explores silence, stillness

BY HENRIETA PAUKOV

ARE you drawn to simplicity, silence and stillness? Do you enjoy meditation and other forms of contemplative prayer? Are you looking for others who are discovering the contemplative path? You will want to attend a unique retreat at St. Paul's, Bloor Street, in Toronto, on Dec. 4 and 5, with the Rev. Philip Roderick, an educator and percussionist from England.

The event, called Contemplative Fire, is being organized by the Rev. Anne Crosthwait, associate priest at St. Paul's, who says she is a contemplative by nature. "I have found a great deal of spiritual nourishment and growth as I've deepened my contemplative walk in the last few years," she says. "I find huge satisfaction in offering this to other people and watching them become alive spiritually and watching their relationship with God deepen."

"I wanted to pursue more opportunities to make this available for other people, and I was also searching for a rule of life for myself, a community of other contemplatives to which I could belong." When she heard about Contemplative Fire, a "fresh expression" of church that was founded in England by Mr. Roderick in 2004, she knew she had found what she'd been seeking.

The retreat, which begins Thursday evening and runs all day Friday, will feature scripture, stillness, storytelling and sacraments. Says Ms. Crosthwait: "I'd like to use this event as both a nourishing experience for all who attend—it will be an Advent retreat—but also as a tool in discerning whether the spirit of God is calling contemplatives to draw together here in the city."

For more information, contact Anne Crosthwait at acrosthwait@stpaulsbloor.org or (416) 961-8116, ext. 225.

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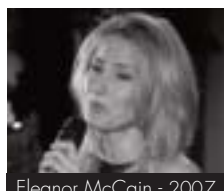
Guido Bassa - 2007



Arlene Duncan - 2007



Mark DuBois - 2007



Eleanor McCain - 2007

Film festival a four-star event

Movies, faith cross paths at college

BY STUART MANN

ALISON Thompson's journey to fulfillment began amidst the horror of the terrorist attacks on the World Trade Centre in New York City on Sept. 11, 2001. Ms. Thompson was a rescue worker and lost three friends during the ordeal.

"I'm emotional today because of my friends who died, but a lot of good came out of that day," she told a hushed crowd at Wycliffe College on Sept. 11, seven years to the day after the tragedy. "Hope does win out in the end."

Rather than give in to grief, Ms. Thompson decided to help others wherever she could. Shortly after the tsunami struck south-east Asia in 2004, she and her partner withdrew \$400 from the bank and flew to Sri Lanka. They didn't know what they were doing or where they would go – only that they wanted to help.

They hooked up with two other volunteers at the Colombo airport, rented a van and drove straight into the disaster zone, eventually arriving at Peraliya, a coastal village that had been wiped out by a 40-foot wave. The tidal surge had overturned a train, leaving 2,500 dead.

Without any government assistance, the four immediately got to work, setting up a first aid station and running a refugee camp for more than 3,000 homeless, sick and hungry people. They did everything from burying bodies to teaching school children.

Their two-week journey turned into a year-long odyssey of despair and hope that changed their lives. "Instead of giving up, we pushed through to that other level," said Ms. Thompson.

The "Nightingale of Peraliya," as she ended up being called by the villagers, made a film about her experiences. *The Third Wave* was one of three documentaries shown at the Windrider Forum, held at Wycliffe College, Sept. 9-11.

The forum, which bills itself as "a conversation at the intersection of film and faith," has been held during the Sundance Film Festival in Utah for the past four years. This was the first time it was in Toronto.

Imbi Medri-Kinnon, a Wycliffe student who helped bring the forum here, said it was a much-needed bridge between the college and the Toronto International Film Festival (TIFF), which was running at the same time just blocks away.

"TIFF is one of the biggest film festivals in the world and to not be engaging with it is a little weird," she says. "I just wanted to have Christians talking about what's going on in popular culture."

The theme of the forum was "forgiveness and reconciliation"



Alison Thompson speaks to the audience at Wycliffe College about making her film, *The Third Wave*, as her partner and the film's producer, Oscar Gubernati, looks on. At right, the audience gives the film a standing ovation.

PHOTOS BY MICHAEL HUDSON

and each film dealt with that. *To Die in Jerusalem* was about two teenage girls who died in a suicide bomb attack – the victim and the bomber – and how their mothers confronted each other afterwards. *The Big Question* told stories of people who have been horribly wronged and have had to grapple with whether or not to forgive. After each screening, the directors and producers took questions from the audience, which numbered about 200 per night.

John Priddy, creator of the forum, said the event was a hit with both the filmmakers and audiences. "What's so interesting is how the audience falls in love with the filmmakers," he said. "These filmmakers don't come from any particular faith position, but the subject matter (of their films) is very personal to us all. The questions from the audience are 'Who are you?' and 'What drew you to the story?' It was great to hear



these sorts of questions without being prompted."

George Sumner, principal of Wycliffe College, said the forum was an opportunity for evangelism during TIFF. "As a church we're always looking for ways to find a portal into the wider community, and Windrider helped us to do that," he said. "Movies are the popular art form of our time. People ask questions through movies, so it says to us that there is a conversation to be had, and there's also an opening to a larger community that would be in-

terested in asking those kinds of questions."

He said the college plans to hold the forum again next September.

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Books cheer northern parish

When the people of All Saints, Kingsway, heard that a parish in the Diocese of the Arctic was in great need of children's books, they reached out in a unique way. Instead of the annual book drive to benefit their own library, they held a "Library Sunday North" to purchase books for St. Matthew's in Fort McPherson.

"St. Matthew's holds a special place in the hearts of the All Saints' congregation, because Susan Oliver, their priest-in-charge, was previously the youth leader at All Saints," says Cathie Figueira, a member of the parish's outreach team.

All Saints' librarian, Evelyn Clarke, and the outreach team leader, Ruth Schembri, selected a variety of children's books from a local bookstore and the Anglican Book Centre. On June 1, after Sunday services, parishioners could choose books they wanted to purchase for St. Matthew's. All of the books were purchased and they travelled to Fort McPherson in four large cartons.

Kids learn about miracles

St. Athanasius, Orillia, held another successful Vacation Bible School for a week in August, with the theme of "How'd He Do That?" Seventeen kids between the ages of 5 and 10 spent the week exploring the miracles of Jesus and their significance to the Christian faith. Fun activities included making bread and eating it with fish sticks as the craft for the Feeding of the Five Thousand, creating mustard seed collages and plasticine relief sculptures of Jesus walking on the water, and tie-dyeing pillowcases for everyone to sign as a remembrance of the week. A special guest, magician Gary Austin, made an appearance on Thursday afternoon.

The Vacation Bible School was free for participants, but more than \$800 was raised in donations. Parishioner Melissa Launchbury, who put together the curriculum, reports that at the close of the week, kids were saying: "I wish we could come back next week," and asking about next year's theme.

Hurricane Ike causes damage

The tail end of Hurricane Ike damaged a house belonging to St. Andrew, Alliston, on Sept. 14. A tree fell onto the roof and gable, causing \$6,200 worth of damage.

"We were lucky that no one was hurt and the damage was minimal," says the Rev. Kim McArthur, incumbent.

The house is located beside the church and is occupied by tenants. The roof had been reshingled just six weeks earlier.

The church had been asking the town for some time to take down the tree, which was one of several located beside the road, says Ms. McArthur. She says the church's insurance will cover the cost of the damage but she expects the town to pay for it. The remaining trees along the road are being cut down by the town, she adds.



Liberal MP Bob Rae speaks to people after an all candidates debate at St. Simon the Apostle, Toronto on Sept. 29, one of several held at churches in the diocese prior to the federal election. PHOTO BY MICHAEL HUDSON



WARM WELCOME

The Rev. Beth Benson cuts the cake at the celebration following her induction as the incumbent of St. Cuthbert, Leaside, on Sept. 21. Parishioners presented Ms. Benson with a red chasuble as a welcome gift. Says parishioner Peter Buck: "Beth has been our priest-in-charge over the past year, and we have now welcomed her as our incumbent. And what a swell party it was!" PHOTO COURTESY OF PETER BUCK



Kids draw at St. Athanasius, Orillia's, Vacation Bible School.



Starlene Snowshoe from St. Matthew's, Fort McPherson, smiles as she examines the children's books donated by All Saints, Kingsway.

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LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the December issue is November 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

NOV. 2 – Evensong for All Saints and All Souls at St. Olave, Swansea, 360 Windermere Ave., at 4 p.m. Followed by pumpkin pie and feature talk with Joe Gray, national director of Chosen People Ministries. Contributions appreciated. For more details, call (416) 769-5686 or visit www.stolaves.ca.

NOV. 5, 12, 19, 26 – Choral Evensong is offered every Wednesday during term at 5:15 p.m. in Trinity College Chapel at the University of Toronto. Each week the Trinity Chapel Choir, conducted by John Tuttle, organist and choirmaster, and accompanied by Christopher Ku, the Bevan Organ Scholar, sings the great music of the Anglican Cathedral Tradition. For more information, call John Tuttle at (416) 979-2323, ext. 2 or email j.tuttle@utoronto.ca.

NOV. 23 – Jazz Vespers featuring the Kate Schutt Trio at 4 p.m. at St. Philip, Etobicoke, 25 St. Phillips Rd.

NOV. 30 – Advent Lessons and Carols at 4 p.m. at St. Simon-the-Apostle, 525 Bloor St. E., Toronto. Call (416) 923-8714 or visit www.stsimons.ca.

Lectures/Social

NOV. 2 – Mariatu Kamara, a survivor of Sierra Leone's civil war, will speak at Christ Church, Deer Park, at the 9:15 a.m. service. For more information, call (416) 920-5211 or visit www.thereslifehere.org.

NOV. 7 – The St. Thomas Poetry Series launches George Whipple's new book *Swim Class and Other Poems*, at St. Thomas, Huron Street, Toronto, at 8 p.m. For more information, call (416) 979-2323.

NOV. 8 – St. George, Pickering Village, will hold a wine & cheese and auction of talents, beginning at 7 p.m., to raise funds for the new fence. You could win a wine tasting tour, a gift certificate or a special meal. Tickets are \$10. For more information, contact (905) 683-7981.



LAY ANOINTERS

Some of the 51 participants of the diocese's Lay Anointers Training Weekend gather for a picture. The gathering was held Sept. 12-14 in Pickering and focused on the many aspects of lay anointing and the ministry of healing. Bishop Patrick Yu spoke about prayer and Sister Brenda Jenner, SSJD, led the worship service. There are more than 200 licensed lay anointers in the diocese. The event was sponsored by the Bishop's Committee on Healing.

PHOTO BY ED VANDENBERG

NOV. 12 – St. James Cathedral presents "The Godless Delusion: The Church and the New Atheism," with guest speaker, the Rev. Dr. Ephraim Radner, from Wycliffe College. Eucharist at 6 p.m., dinner (\$15) at 6:45 p.m., talk at 7:30 p.m. To register, call (416) 364-7865.

NOV. 19 & 26 – St. James Cathedral presents "The Gospel of Mark," with cathedral clergy exploring the themes of the gospel, which will be read in the coming liturgical year. Eucharist at 6 p.m., dinner (\$15) at 6:45 p.m., talk at 7:30 p.m. To register, call (416) 364-7865.

NOV. 22 – Propitiation meeting at 7:30 p.m. at 34 Little Norway Cres., Unit 117 (Bathurst and Queen's Quay area). Evening Prayer (BCP) and a member's travelogue, with slides, on a recent trip to San Francisco. Light refreshments. For more information, call (416) 977-4359. Propitiation is a fellowship for gay and lesbian Anglicans and their friends who prefer the Book of Common Prayer 1962.

Sales

NOV. 1 – St. Mark and Calvary, 21 Blackthorn Ave., Toronto, is holding a Giant Clothing Sale from 9:30 a.m. to 12:30 p.m., offering a great selection of clothing for the entire family. For information, call (416) 656-1144.

NOV. 1 – St. Andrew, Japanese, will hold its annual bazaar at St. David, Donlands, 49 Donlands Ave. (across from the Donlands subway) from 1 to 3:30 p.m. Affordable, home-made Japanese and Canadian food to eat in or take out; baked goods; interesting door-prizes and extensive yard sale. Free admis-

sion. For information, call (416) 461-8399.

NOV. 8 – Christmas bazaar, 10 a.m. to 1 p.m., Church of Our Saviour, 1 Laurentide Dr., Don Mills. Call (416) 447-9121 or (416) 449-3878.

NOV. 8 – 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 and Blue Jays tickets raffles. Delicious luncheon from 11:30 a.m. to 1 p.m. Call (416) 489-7798.

NOV. 8 – Christmas Bazaar at St. Nicholas, Birch Cliff, 1512 Kingston Rd., from 12 until 3 p.m. Wonderful crafts and Christmas decorations, lavender and lace, baked goods, candies and preserves, books, attic treasures and much more. Tea room. Call (416) 691-0449.

NOV. 8 – Christmas Fair at St. Cuthbert's, 1399 Bayview Ave., Toronto, 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, paper backs and church calendars. Famous luncheon served from 11:30 a.m. For more information, call (416) 485-0329.

NOV. 8 – Big bazaar at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., North York, from 10 a.m. to 2 p.m. Quality items, books, bake table, luncheon, vintage treasures, and silent auction. Call (416) 495-7212.

NOV. 8 – St. Barnabas, Chester, 361 Danforth Ave., will hold its Annual Christmas Bazaar from 11 a.m. to 3 p.m. Artisanal jams, jellies and baked goods; innovative crafts; fair trade drinks and home-made sandwiches and gently used items. Free admission. For more information, call (416) 463-1344.

NOV. 8 – Grace Church, Markham, 19 Parkway Ave., will hold its annual Gingerbread Bazaar & Luncheon from 9 a.m. to 2 p.m. Antiques & collectibles, crafts, baking, knitting, preserves, sewing, surprise packages. Morning coffee and lunch served. Call (905) 294-3184.

NOV. 8 – Christmas Tree Bazaar at Christ Church, Brampton, 4 Elizabeth St. N., from 10 a.m. to 2 p.m. This spectacular event offers a bake and deli table, international foods, books, needle-crafts, an elegant item table, Santa's Café and much more. The church is wheelchair accessible. For more information, call (905) 451-6649.

NOV. 15 – Annual Craft Sale and

Tea Room at St. Matthias, Etobicoke, 1428 Royal York Rd. (1 block N. of Eglinton), from 10 a.m. to 2 p.m. Artisans from across the city will be selling their artwork, knitwear, candles, soaps, lotions, and baking. Call (416) 244-9211.

NOV. 15 – St. John's Rehab Hospital Auxiliary will hold its annual "November Noel Bazaar," from 10 a.m. to 2 p.m., at 285 Cummer Ave., North York. Free parking. Finer things, bake table, Christmas pantry preserves, knitting and seasonal crafts, plants and floral arrangements, raffle table, 50/50 raffle, bags with hostess gifts for the holiday season, books, jewellery.

NOV. 15 – Holly Bazaar at the Church of the Resurrection, 1100 Woodbine Ave., Toronto, from 10 a.m. until 2 p.m. Tea room, home baking, Victorian room (linens, lace & fine china), jewellery, books, white elephant table (used treasures). For more information, call (416) 425-8383.

NOV. 15 – Christmas Market at St. Olave, Swansea, 360 Windermere Ave., from 10 a.m. until 1:30 p.m. Luncheon, silent auction, raffles, home baking, gift items, Christmas crafts, treasures, toys, books, white elephant sale, bottle table, and much more. For more information, call (416) 769-5686.

NOV. 15 – Sugar Plum Fair at St. James, Sutton West, 31 River St., from 10 a.m. to 2 p.m. Christmas gift ideas, new and used jewellery, crafts, books, baked goods, candy table, lunch. For more information, call (905) 722-3726.

NOV. 15 – "Starlight" Christmas Bazaar at Trinity, Aurora, 79 Victoria St., from 9:30 a.m. to 2:30 p.m. Luncheon from 11 a.m. to 1 p.m. Bake table, knits and hand-sewn items, crafts, children's toy box, collectibles, cookbooks and music. For more information, call (905) 727-6101.

NOV. 22 – St. Michael & All Angels, 611 St. Clair Ave. W., at Wychwood will hold its Annual Bazaar from 11 a.m. to 3 p.m. Great selection of crafts, jewellery, toys, children's activity area, Caribbean lunch, tea room, baked goods, preserves, gifts and household items. For more information, call (416) 653-3593.

NOV. 22 – St. Timothy, North Toronto, invites everyone to the 14th Annual Christmas Kitchen, from 10 a.m. to 1:30 p.m., 100 Old Orchard Gr., North Toronto. Home-made Christmas fruit cakes, plum puddings, apple pies, tourtières, jams/jellies and much more. Shop

at the silent auction (more than 100 items), have your picture taken with Santa, enjoy the ham-on-a-bun lunch, and check out the "Kids Only" shopping room. For more information, visit www.sttimothy.ca or call (416) 488-0079.

NOV. 22 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge St. & Centre St.) will hold its Festival of Christmas, 10:30 a.m. – 2 p.m. Come and get a head-start on your holiday shopping. A selection of hand-made gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call (905) 889-5931.

NOV. 22 – St. Timothy, Agincourt, holds its Christmas Event from 10 a.m. to 2 p.m. Free admission. Unique crafts, snowpeople, preserves, treasure, pet, glass/brass, baskets/bags/boxes, custom jewellery and festive baking tables. Featuring a set lunch for \$10 per person. For more information, call the church at (416) 293-5711.

NOV. 22 – Christmas Fair at Christ Church, Deer Park, from 10:30 a.m. to 1:30 p.m. Gift ideas, crafts, sewing, knitting, jewellery, treasures, books, linens, baked goods, bottle game. Light lunch and raffle for hand-made quilt and other prizes. For more information, call (416) 920-5211.

NOV. 22 – 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. 22 – St. Andrew, Scarborough, 2333 Victoria Park Ave. (S.E. corner of Victoria Park and 401) is holding a Christmas Treasure Bazaar from 10 a.m. to 2 p.m. Wonderful crafts, collectibles, home baking, gourmet gifts, jams, jellies and preserves, international food, plants, jewellery, tea room, and silent auction. For more information, call (416) 447-1481.

NOV. 22 – St. Dunstan of Canterbury, 56 Lawson Rd., in Scarborough, will hold their annual Holly Berry Bazaar beginning at 9 a.m. Craft and bake tables, lunch room, vendors, raffles and more! Information at (416) 283-1844.

NOV. 22 – St. Paul on-the-Hill is having its "Spirit of Christmas" Bazaar from 9 a.m. to 2 p.m. Baking and preserves, crafts, silent action, tea room and so much more. Vendors welcomed. Phone Rhona at (905) 839-8924 or Barb (905) 683-0847.

Continued on Page 14

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

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LOOKING AHEAD

Continued from Page 13

NOV. 22 – Christmas Fair from 9 a.m. to 1 p.m. at the parish hall of St. Philip, Etobicoke, at 60 Dixon Road, Etobicoke. Call (416) 247-5181.

NOV. 24 – Holy Family, Heart Lake, Brampton, holds its Annual Christmas Bazaar from 9 a.m. to 2 p.m. Crafts, bake table, lunch room, white elephant stall and a silent auction. Call (905) 846-2347.

NOV. 26 – Mistletoe Market at Royal St. George's College, 120 Howland Ave., Toronto. More than 35 vendors come together in the chapel of Royal St. George's College. The market is open from 10 a.m. to 5 p.m. Admission free, parking in side streets around the school. Unique items to begin your festive seasonal shopping.

NOV. 29 – Craft Show and Sale at St. John the Baptist, Norway, 470 Woodbine Ave. (at Kingston Rd.), 9:30 a.m. to 2 p.m. Local artisans will have crafts and gifts for the home and for the holidays. Lunch and home baking. Call (416) 694-2918.

NOV. 29 – St. Matthew, First Avenue, 135 First Ave., Toronto, is holding a Christmas Bazaar from 10 a.m. to 2 p.m. Baked goods, craft tables, kids' corner, white elephant, tea room and much more. Call (416) 463-9720 or visit www.stmatthews-riverdale.com.

NOV. 29 – Christmas Bazaar at St. Mary Magdalene, 477 Manning Ave., Toronto, from 11 a.m. to 4

p.m., in aid of the Second Century Renovation Fund. Boutique items, fine china, silent auction, bake sale, preserves, crafts, framed needle point pictures, religious art, rood crosses, abstract art, St. Mary Magdalene statues, lunch and tea. Christmas Caroling by the Choir of St. Mary Magdalene's under the direction of Stephanie Martin. For more information, call (416) 531-7955 or (416) 423-0898.

NOV. 29 – St. Paul, Midhurst, 5 Noraline Ave., presents a Christmas Celebration of Crafts & Goodies from 10 a.m. to 3 p.m. No admission fee for the event. For \$6, enjoy hot soup and a selection of pastries from The Country Kitchen. The Bake Table will feature shortbread, tourtieres, and minced meat tarts. Local craftspeople and artists will sell their creations. More info at (705) 721-9722.

NOV. 29 – Holly Bazaar at St. Margaret, New Toronto, 156 Sixth St., Etobicoke, from 11 a.m. to 2 p.m. Crafts, knitted goods, nearly new items, books, gifts, jewellery, bake table, deli, preserves. Delicious luncheon served by the Men in Maggie's Kitchen. For more information call (416) 259-2659 or visit www.stmargaretsnewtoronto.ca.

NOV. 29 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, holds its Advent Fair from 10 a.m. to 1 p.m. Delicious baked goods and a variety of seasonal items and gifts. Call (416) 923-8714 or visit www.stsimons.ca.

Music/Drama

OCT. 30, NOV. 6 – Noonday chamber music at Christ Church, Deer Park. Admission is free, with a collection received to defray costs. All concerts begin at 12:30 p.m. and run for approximately 40 minutes. Bag lunches are welcome. For more information, call (416) 920-5211 or visit www.christchurchdeerpark.org.

NOV. 1 – St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, presents an evening of Japanese Taiko drumming, performed by Toronto's Isshin Daiko. The event takes place at 8 p.m. A pre-show dinner takes place at 6:30 p.m. (advance reservation is necessary). Tickets for the show only are \$12 for adults, \$8 for students (16 and under); tickets for dinner and show are \$25 for adults, \$20 for students (16 and under). Call Les Porter at (416) 283-1844.

NOV. 6, 13, 20, 27 – Thursday Noon Hour Organ Recitals at 12:10 p.m. at St. Paul, Bloor Street, 227 Bloor St. E. For more information, visit www.stpaulsbloor.org.

NOV. 8 – Massed Choir Concert at St. John the Baptist, Norway, 470 Woodbine Ave. (at Kingston Rd.). The Church Choirs of Beach United, Calvary Baptist, Fallingbrook Presbyterian, Kingston Rd. United, Neighbourhood Unitarian Universalist, St. Aidan's Anglican, and St. John's Norway, will

perform with a rich variety of religious and secular music. The concert starts at 7:30 p.m. Tickets \$20/Children \$10. For more information, call (416) 691-4560.

NOV. 13, 14, 15 – The Canterbury Players announce the upcoming performances of "Hello Muddah, Hello Fadduh," the Allan Sherman musical, conceived and written by Douglas Bernstein and Rob Krausz. Tickets are \$15 per person. All seats are reserved. An option to purchase a dinner-theatre package on Nov. 14 or 15 is available for \$30 total, which includes a full-course meal, dessert and show. All performances take place at the Church of St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Curtain is at 8 p.m. Building is wheelchair accessible. Telephone orders accepted with VISA at (416) 283-1844.

NOV. 15 – A benefit concert organized by members of the Grandmothers to Grandmothers Campaign in support of the Stephen Lewis Foundation, featuring The Nathaniel Dett Chorale and Soul Influence. The event begins at 7:30 p.m. at Bloor Street United Church, 300 Bloor St. W., Toronto. Advance tickets (before Nov. 5) \$25; at the door \$30. Call (416) 512-0959 or grannieconcert@gmail.com. Presented by the Old Orchard Blossoms of St. Timothy's Anglican Church, North Toronto, and the Togogo Grannies of Bloor Street United Church.

NOV. 16 – The Church of the Transfiguration will share a uniquely Anglican form of worship, Choral Evensong, with their Jewish, Christian and Muslim neighbours. The event begins at 4 p.m. The preacher will be Rabbi Baruch Frydman-Kohl of Beth Tzedec Synagogue. All are welcome. For more information, contact Bryan Beauchamp at (416) 489-7798 or transfig@look.ca.

NOV. 21 – The Church of the Transfiguration, 111 Manor Rd. E., Toronto, will be hosting an organ recital, "A Fun Day at the Organ," performed by John P. Sigerson with works by Bach, Mendelssohn, Elgar, and Hammerstein, at 7:30 p.m. Tickets are \$10 and can be obtained at the door or through the church office. Call (416) 489-7798.

NOV. 30 – Hymn Sing at St. Margaret, New Toronto, 156 Sixth St., Etobicoke, in celebration of the 40th anniversary of organist Rebecca Wang. The singing begins at 4 p.m., followed by a celebratory meal. For more information, call (416) 259-2659 or visit www.stmargaretsnewtoronto.ca.

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

Be the change you want to see

In a previous issue of *The Anglican*, I said that one of my goals was to increase the visibility and voice of the ACW. I was touched and a little surprised by the number of comments, telephone calls and emails that I received in support of this goal. I appreciate each of those communications and value

them as links in our chain of strength.

Speaking of strength, I was privileged to attend the ACW's national conference in September. The theme was "Alive in the Spirit." As women from across Canada shared the challenges and successes of their dioceses, I was further inspired and

ACW

BY ANITA GITTENS

strengthened in my resolve.

November presents an opportunity for us to be more visible and to share our purpose of being a focus for Christian commu-

nity among all Anglican women. November marks the anniversary of our Toronto Diocesan ACW, an organization formed in 1967 to carry on the work of its four founding groups: the Mothers' Union, Chancel Guild, Women's Church Year and Women's Auxiliary.

One body, many parts! The focus of the Mothers' Union was family life and the needs of mothers and young children. The Chancel Guild was responsible for the chancel and sanctuary. The Federated Women's Church Year focused on visiting and freewill offering. The Women's Auxiliary provided financial and material support for mission needs. Our ACW members are still continuing this work.

As I reflect on the four groups, I think of the makeup of our membership. It is varied, but each brings her own gifts. 1 Peter 4:10 tells us that "each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."

How often have we heard someone say, "I wish I could do that," or "I am not talented at

all." Well, imagine how boring life would be if we were all the same and each one of us did the same things well and nothing else. We might have lots to eat but nothing to wear, or everyone would be able to write a best-seller but there would be no music. These are sobering thoughts and, luckily, not God's plan.

Each of us has special gifts. I encourage you to accept your uniqueness and your own gifts. Embrace them and use them. This may mean stepping out of your comfort zone to make your contribution by doing what you do well. Know that each contribution is as valuable as the other, and that we can be of service in many different ways.

During this month, many parishes will host an "ACW Sunday." I encourage you to spread the word, invite a friend, neighbour or relative along – and, as Gandhi so aptly said, "Be the change that you want to see in the world."

Blessings.

Anita Gittens is the president of the diocese's Anglican Church Women.

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EVENTS

NOV 15 – ST. PHILIP'S ON-THE-HILL,
9400 Kennedy Road (north of 16th Avenue), Unionville – A warm welcome awaits you at our annual bazaar from 10:00 a.m. to 2:00 p.m. Home baking; Crafts; Classic Treasures; Silent Auction; "Chez Philippe" for a relaxing lunch. For more information call 905.477.1991.

100TH ANNIVERSARY CELEBRATION.
Xmas Cantata will be presented on December 14th, 2008 @ 4:30 pm at The Church of the Epiphany, 700 Kennedy Rd., Scarborough. Donation is \$10.00 Seniors \$8.00.

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12. Work of the Anglican Church Women
13. Agenda Committee (Committees of Synod)
14. Samaritan House (FaithWorks)
15. Constitution and Canons Committee (Committees of Synod)
16. Investment Committee (Committees of Synod)
17. Nominations Committee (Committees of Synod)
18. Pension Committee (Committees of Synod)
19. Bishop's Committee for Spiritual Renewal

20. Bishop's Committee on Healing
21. Anglican United Refugee Alliance (FaithWorks)
22. Bishop's Committee on Prayer
23. Postulancy Committee
24. Ingles House (LOFT Community Services)
26. Diocese's Ecumenical Officers
27. Doctrine and Worship Committee
28. Diocesan Centre Staff
29. Area Bishops' Offices Staff
30. The Rt. Rev. Colin Johnson, Bishop of Toronto
31. Church of the Incarnation

IN MOTION

Appointments

- The Rev. Ray Porth, Interim Priest-in-Charge, Parish of Penetanguishene, Sept. 2.
- The Rev. Dianne Mesh accepted an appointment in Saskatchewan this past summer. Her canonical residency was transferred to the Diocese of Saskatoon on Sept. 15.
- The Rev. Penny Lewis, Interim Priest-in-Charge, Christ Church, Bolton, Oct. 1.
- The Rev. Erin Dewhirst, Priest-in-Charge, St. Peter, Scarborough, Oct. 15.

Vacant Incumbencies

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

First Phase - Parish Selection Committee in Formation

(not yet receiving names):

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

Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- Parish of Lakefield (Trent-Durham)
- St. David, Lawrence Ave. (York-Credit Valley)
- St. John the Baptist (Dixie) (York-Credit Valley)
- Holy Family, Heart Lake (Brampton) (York-Credit Valley)
- St. James the Apostle, Brampton (York-Credit Valley)
- Ascension, Don Mills (York-

Scarborough)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Aidan, Toronto

Deaths

- Mrs. Marnie Johnson, mother of Bishop Colin Johnson, died in hospital on Sept. 24. Her funeral was held on Sept. 29 at Mount Forest United Church in Mount Forest, Ontario. The Johnson family is very grateful for the expressions of condolence and the many prayers offered.

READING THE BIBLE

BY THE REV. CANON DON BEATTY

A man for his time

Continuing our dialogue with scripture, we now look at the epistles. There are 21 of these letters in the New Testament, 13 belonging to Paul. These are the ones which have survived. I am sure many more were written that were lost in antiquity. In addition, some epistles may contain fragments of more than one letter. These letters provide another fascinating look into the early church.

Most epistles were written between 40 and 75 AD. John's letters came somewhat later, around 90 to 100 AD. Thus some of these letters are the earliest New Testament documents we possess.

Let's look briefly at a few of these early Christian writings.

The Epistle to the Hebrews is considered by most authorities not to be written by Paul. The theme is the absolute supremacy of Jesus Christ as the revealer and mediator of God's grace. The prophecies and promises of the Old Testament are fulfilled in this new covenant with Christ.

The brother of Jesus and the leader of the church in Jerusalem after the dispersion (Acts 15:7) wrote the Epistle of James. Paul calls him a pillar of the church (Galatians 2:9). His epistle suggests a very simple early church order consisting of elders and teachers, similar to the Jewish synagogue system.

The main theme of the epistle is to be "doers of the word and not hearers only." Writing as a pastor, James instructs and encourages his dispersed people in the face of their difficulties. He emphasizes that faith produces good deeds. "Faith without works is dead (2:20)."

Of particular note in the epistle is the suggested use of oil for the healing of the sick (James 5:13-16). This passage is often used at healing services.

Now we turn to the 13 letters of Paul. The dating on these letters is from 45 to 68 AD. We assume Paul died about 68 AD in Rome.

Paul was highly educated and a skilled orator who was at home in both the Jewish and Greek worlds. He was ideally suited for his mission to the Gentiles. With his organizational skills, he established churches in many parts of the Roman Empire.

The first epistle we encounter is his greatest theological work, the Epistle to the Romans, written about 57 AD from Corinth during his third missionary journey. The Roman church was predominantly Gentile and Paul had yet to visit that important city. He takes great pains to get his theology in order as he writes to the capital of the empire. He was

trying to establish Rome as a base for his western mission work, especially to Spain.

For Paul, Jesus was the Lord of all life. He was the Saviour for both Jew and Gentile (Galatians 1:16; 1 Corinthians 9:1; Philippians 3:8 and many more). He constantly struggled with Jewish Christians and lived in hope of seeing the church united. Is this not an important message for our church today?

In Paul's writings, baptism replaced the sign of the old covenant, which was circumcision. Baptism was the initiation into the church and into the new covenant relationship with God. We are initiated into Christ's death and resurrection (Romans 6 to 8). Thus with the coming of Christ, the rule of the Torah ended (Galatians 3:22-25; Romans 10:4).

The other driving force in Paul's life was the gift of the Holy Spirit. He relied upon the divine direction of the Spirit before embarking on any adventure. In Romans and in 1 Corinthians, Paul lists the gifts of the Spirit which are available to the church.

Paul was constantly involved in debate and conflict. He continually defended his Christian lifestyle and theological development. Almost daily he faced the destruction of his missionary work to the Gentiles and had to prove repeatedly his theological beliefs. Christ had commissioned him from his conversion to be an apostle to the Gentiles and he maintains this struggle to the end of his life. In many ways, his struggles were helpful to the early church. He was one of the foremost thinkers of his day and helped to shape the next stage of the church's theological progress.

If you want to discover Paul's theology of the church, read Ephesians; his doctrine on church discipline, read 1 Corinthians; the gifts of the Spirit, see 1 Corinthians and Romans; his epistle of joy, Philippians; his Pastoral Epistles, Timothy and Titus. The list of topics is almost endless.

Paul was undoubtedly a man for his time. He persevered when most people would have given up. He established a loose-knit but cohesive group of Gentile churches which became the foundation of later Christianity and eventually allowed for the centre of the church to shift from Jerusalem to Rome. His epistles give us an insight into the mind of this first-century theologian and a critical look at the first-century Christian church.

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

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Young camper learns about peace

Christian,
Jewish,
Muslim
children get
along

Shortly after he arrived at summer camp in Huntsville in August, Kobe Harrigan climbed to the top of a 20-foot pole and jumped off. He was wearing a harness and the other kids were holding onto the end of the rope so he wouldn't hit the ground. "The point was to build trust and say that we are doing something new and life-changing," says the seventh-grader, who is a member of St. David, Lawrence Ave. "We are taking a jump."

The exercise, called the Leap of Life, is a standard part of Outward Bound's camp experience, but for the children in Kobe's group, it had an added significance. They were part of Kids4Peace, a peace initiative of St. George's College in Jerusalem and the Episcopal Diocese of Jerusalem, which brings together Jewish, Christian, and Muslim children from Israel and Palestine with their counterparts in Canada.

The program focuses on children who are 11 years old. "I think they chose us at this age because this is around the age when our beliefs start to get more solid, and we believe a lot of things that probably aren't very good if you want to understand other people," explains Kobe, who turned 12 in October. He says the purpose of the program is to teach kids that "We are not all that different. Every kid has some similarities. We all enjoy playing with our friends, or going to school and learning."

Kobe was recommended for the program by the Rev. Canon James Garland, the interim priest-in-charge at St. David's, where Kobe is a reader and a server-in-training. "As soon as I saw a CBC mini doc about Kids4Peace three years ago, I knew that Kobe was a perfect fit," says Canon Garland. "But when we inquired, he was too young, so we waited. Kobe is bright, intelligent and inquisitive. He thinks for himself, comes to his own conclusions and keeps on reading and finding out more than most adults. He is also very tolerant and respects others."

In Huntsville, Kobe met 12 boys and girls from Israel and Palestine, as well as 11 Canadian children. Much of each day was spent in typical summer camp activities. "For three days and two nights, we went hiking and we canoed across Lake Kernick," he says. "We stayed in tents with our counselors. It was fun but our

OUR LIVES

BY HENRIETA PAUKOV

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

tents got flooded. It rained a lot."

He also learned to swim. "We took him to lessons [at home] but he wasn't interested in learning, but there he picked it up in a week," says his Dad, Edwin Harrigan. "Actually, I picked it up in three days," says Kobe.

Besides the outdoorsy stuff, the kids also learned about each other. "Every day, we would sit in a big room in the lodge and learn about each other's cultures and do different exercises," says Kobe. "One of them was putting on a play based on a religious holiday and the story of that holiday. Another was drawing a symbol that means something in your religion, like a cross or a dove. We also had three services, one for each religion. We learned a lot about each other and about what goes on everywhere else."

He tried challah bread for the first time and learned about its significance to Jews. "They break bread, but instead of having a wafer like in the Christian services, they break the challah bread," he says. "It's a lot bigger. We all got to make one." He says he learned that "we all share similar stories about what happened in ancient times and we all have very similar religions. We worship one God, we all have Abraham and at one point or another, a prophet told someone to write a scripture about what God had said."



Kobe Harrigan

The kids all got along, Kobe reports, and the only arguments were over "unimportant things like whether dinosaurs existed or not. I said that we have fossils to prove that dinosaurs existed, and one boy said that the fossils could be made of plaster and nothing but plaster." And did Kobe win that argument? "It never got finished," he says with a smile.

When the children returned to Toronto, they held a play for their parents called Abraham's Tent. "Abraham is one of the common links between the three religions," explains Kobe. "Somewhere in all of the religious scriptures, there is a part about Abraham, and his sons and daughters. So we did one play for each religion about some important event where Abraham's descendants played a major part. The Jewish kids and the Jewish instructors put on a play about when the Jews came out of Egypt, the Christians did the Christmas story, and the Muslims did a play about when Abraham had to leave Hagar and her son in the desert."

After the play, each Canadian

child took home an Israeli or Palestinian child for a few days so the visitors could experience Canadian culture. Kobe's guest was Bassel, a Christian boy from Jerusalem. "Each day we had a different field trip that we would go on with the rest of the camp," says Kobe. "We went to a baseball game, and we visited Niagara Falls and the CN Tower. We also visited each person's place of worship: a mosque, which was huge and doubled as a high school; a synagogue; and St. Paul's Church. We got a brief overview of what happens during a service and where the important places and people are."

While driving through the north end of Toronto with Kobe's family, Bassel was surprised to see familiar Arabic writing on some of the signs. From Mr. Harrigan, he learned that newcomers from many different cultures come to Toronto to make a life for themselves. But for kids like Bassel, Kids4Peace can be a lot more than just a learning experience. Sometimes it's a brief respite from a grim reality.

"A couple of years ago, one of the children came from an area that had been bombed," says Kobe's Mom, Eleanor Harrigan. "When he came to the camp, he was so emotionally stressed out that he spent two days under a

table. They worked with him and tried to get him to calm down. He had brought with him a piece of the house next door, and he had it in his hand all that time. He had traveled with it. After a while he got talking and he got more involved. The parents were just very relieved that their child had been able to get away from the conflict and have that sense of peace away from all the violence. That's what it can mean to some of the children."

On the last day of the camp, Kids4Peace held a barbecue celebration to send off the kids from the Middle East. "There was a lot of tears because they formed such a bond in such a short time," says Mrs. Harrigan. Reflecting on the Kids4Peace experience, Kobe says: "I enjoyed being with new friends and doing activities that were new, things that I might not get to do during my childhood again."

But he also grappled with more serious matters. Throughout the camp, the kids were asked to reflect on the question: "What does peace smell like, taste like, look like, feel like, sound like?" Some of the responses were later read out to the parents. "I said that peace is bitter," says Kobe, "because you have to sacrifice so much to get peace for even a short time."



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