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# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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NOVEMBER, 2009



Bishop Colin Johnson hands out invitations to commuters outside Union Station before Back to Church Sunday. Photo by Michael Hudson

## Bishops invite transit riders

BY STUART MANN

IT was an extraordinary sight: four bishops of the Diocese of Toronto inviting thousands of commuters back to church as they streamed out of Union Station during the morning rush hour on Sept. 24.

The bishops were getting an early start on Back to Church Sunday, celebrated across the diocese on Sept. 27.

The bishops, dressed in their ecclesiastical vestments and mitres, greeted the commuters on the sidewalk outside Union Station and handed out invitation cards that read: "This Sunday, be our guest. The Anglican Church welcomes you back to church. Visit your place of worship this weekend." The card included the diocese's telephone number and website address for those who wanted to find a church.

The bishops handed out 2,000 cards in just over an hour. While some did not take the cards, many others did, some even going out of their way for one.

There were many memorable moments. At one point, a woman asked Bishop Colin Johnson for a prayer. They prayed together, heads bowed and eyes closed, as hundreds of commuters streamed around them.

Continued on Page 2

## Friends, relatives pack church

'It was quite beyond my expectation,' says incumbent

BY STUART MANN

IN his 25 years as incumbent of St. Hugh and St. Edmund, Malton, the Rev. Canon Jerome Khelawan had never seen anything like it. As the service got underway at his church on Sept. 27 – Back to Church Sunday – people were squeezed into the pews, the aisles and the narthex. They even stood outside under a tree.

About 300 people packed the church and spilled out onto the lawn, nearly 100 of them visitors. Some of the newcomers had come to see the confirmation that was taking place, but the overwhelming majority had been invited by the parishioners.

"It was quite beyond my expectation," said Canon Khelawan. "I didn't expect that. They told me not to worry, that the church would

be packed, but I didn't expect all those people. I want the parish to know how pleased I am."

He said he had been preparing his parishioners for Back to Church Sunday since the beginning of the year. "It was in the bulletin every Sunday and I was keeping it in the forefront of their minds," he said. "At advisory board meetings, vestry – I was talking it up all the time."

He even looked up people who were baptized or confirmed at the church in years past and suggested to his parishioners that they be invited. "I don't know if they will stay, but they were guests and they came," he said.

In addition to the preparation, he said his congregation has a lot of spirit when it comes to talking to those in the wider community. "It's family inviting neighbours

and friends. Some people even brought their Muslim neighbours.

"At our church, we really enjoy coming together," he added. "Anything that has to do with a party is very popular." The parishioners created pens and book markers to give to the visitors. They also served up a hot lunch afterwards.

He said the bishops' presence outside Union Station also drummed up interest. "Quite a number of them saw the bishops on TV as they stood outside Union Station, so they knew something was happening in the Anglican Church. There was a little bit of a sensation over it."

He said he'd like to see his church do it again next week, but it will take the same amount of commitment. He had some advice for other parishes: "If you put the right things in place and you talk

to people about it, they will come on board. But you have to be convinced yourself that it is a good thing. If I didn't push, it wouldn't have happened."

Many churches across the diocese also took part in Back to Church Sunday. Bishop Colin Johnson said the day was a significant moment in the life of the diocese. "I think it is about gaining new confidence in inviting people to share our faith and sharing things that are important to us. For a period of time, we've been nervous about doing that."

He said this year's Back to Church Sunday was just a start. "One of the things that is important is that this is a way of practising inviting people. This is not just for today; it's for the long term. How are we going to continue

Continued on Page 2

## Walkabout on YouTube

A video of the bishops inviting commuters back to church outside Union Station is posted on YouTube. To watch the video or download it for parish viewing, visit the diocese's website, www.toronto.anglican.ca. The video was shot and edited by the Rev. W. Tay Moss.

# Bishops at Union Station

Continued from Page 1

Many Anglicans came to Union Station to see the bishops or stopped by on their way to work. "It makes me feel so proud to see them out here today," said Paul Mitchell of St. Peter, Carlton Street, Toronto. "I feel uplifted. We need to do more of this."

Debbie Googh of St. Crispin, Toronto, echoed his thoughts: "When I came out of Union Station and saw them, it was wonderful," she said. "It gave me a really good feeling."

Angela Emerson, a member of St. Matthias, Bellwoods, in Toronto, volunteered to help hand out cards with the bishops. "In giving out cards, we had several people come to us and say this is such a good idea that the church is being visible. One man even said to us, 'I'm not at all religious, but I think what you're doing is the right thing.'"

The Rev. Michelle Childs, incumbent of St. John, Weston, also helped the bishops hand out invitations and invited commuters back to church. "It was a great experience," she said. "People had a lot of positive things to say. One man told me he was shocked that Anglicans were actually standing on the street, inviting others to come to church, and he said, 'There must be a God.'"

"It made me feel that we should definitely be doing this a lot more," she added. "It makes me excited about church. It gets me psyched up about my own faith and wanting to share it with other people."

Bishop Patrick Yu agreed. "I think we should get out more. The faith belongs in the public square and the marketplace, so let's get out of the churches and do that."

Bishop Colin Johnson, who handed out hundreds of invitations at the corner of Bay and Front streets, said: "The reception has



Bishop Linda Nicholls talks to a reporter outside Union Station.

PHOTO BY MICHAEL HUDSON

been terrific. People have been very interested in what we were doing and very affirming of it. One of the things I have realized is that

people are quite open to the idea of being invited back to church or to their own faith tradition.

"I think that indicates that there is a spiritual hunger and that we've been way too reticent in sharing something that's truly important to us," he said. "I think one of the things that's really interesting is that people are really looking for a sense of hope and direction and purpose, and the church can offer that."

Catherine Riddell of St. Mary Magdalene, Toronto, said, "This is really positive to see our bishops out here, greeting people personally. I was visiting a friend and I just couldn't miss the opportunity of seeing the bishops out here doing this," she said. "It's wonderful."

# Friends respond

Continued from Page 1

to invite people to share our faith? Today is a start, not the end."

He thanked all those who invited a friend to church. "I think they should be congratulated," he said. "I know that a number of people, including myself, discovered that people for the most part responded positively to the invitation. Even those who decided they weren't going to come were not offended by being asked. I think that was one of the real learnings. We've been afraid of offending people by asking or telling them anything about our faith, and we've discovered that people are actually interested or at least think it's okay to talk about it."

Bishop Philip Poole, who headed up Back to Church Sunday in the diocese, said regional deans will be contacting parish priests to find out how many new people came to their churches. They will be asked again three months later to find out how many of the newcomers have stayed. Parish priests will also be asked if local media picked up the story.

"I'm delighted with the buzz this created," said Bishop Poole. "I'm thrilled with the large percentage of people who took the risk to invite their friends, even though some of them said no, and I'm very grateful for the enormously positive feedback from clergy and parishioners. I'm looking forward to doing it again next year."

The next Back to Church Sunday will be held on Sept. 26, 2010.

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## 30 come to church

BY THE REV. RUTH KNAPP

**BACK** to Church Sunday was an amazing day for Christ Church, Campbellford. Beginning in June, a team of four endeavoured to find a way to make it easy and comfortable for folks to either return to church or to come for the first time. Almost every Sunday afterwards, the congregation was encouraged to take one or more of the invitations and offer them to others.

Many parishioners found that the invitations were really appreciated by those who received them. Even if the guest could not manage to come, the offer was usually well received.

About 30 guests joined us on Back to Church Sunday. Each one received a loot bag containing local chocolate and a fridge magnet of

the church with service times, phone numbers and our website address. They also received a prayerful bookmark and candle. All children received their own gift bag for kids to mark the occasion.

Now, I suspect you are wondering how many returned the next Sunday. I am told that statistics say that if 2 per cent return, one has hit pay-dirt. Nine persons graced us with their presence (30 per cent), with the additional promise of four others to return in a few weeks. These four asked for envelopes as well, always a good sign. A young couple has requested a future baptism of their wee one.

The challenge now is to keep the welcoming momentum going. We thank the diocese for initiating this day. It was definitely more than we could ask or imagine.

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# 'I feel I'm at home here'

## Community at heart of invitation

BY HENRIETA PAUKOV

**THE** Rev. Jeffrey Kennedy knows the power of an invitation. On Back to Church Sunday, Sept. 27, he told his congregation at St. Matthias, Bellwoods, in Toronto, that a simple invitation to church — extended to him by a family friend when he was 10 years old and struggling with a difficult home life — was the reason he became a churchgoer and, eventually, an Anglican priest. “When I came to church, I had a sense of coming home and belonging,” he said.

Many members of his congregation and the friends they had invited to church that Sunday echoed this desire to share or find a community. “For me, St. Matthias is my home and that’s why I always come here,” said parishioner Oliver Lopez, who had invited his friend Diana Tulloch. “I have had many opportunities not to come back because I live in Scarborough, but I always come back because I feel like I’m at home here.”

For her part, Ms. Tulloch, who is a member of another denomination in Scarborough, enjoyed the service and said she’d like to bring her daughter next time. “It was a delight; a bit of change from what I’m used to,” she said. “Years ago I attended an Anglican church, so it brought back a lot of memories. What I loved most about it was the songs and the music.”

Visitor Sylvie Stramwasser also enjoyed the music, but she and her husband Bernard had a more serious reason for accepting the invitation extended by their friend Jason Phin: the recent birth of their son. “We would like to baptize him,” she said. “We are thinking



**Newcomers pose for photo at St. Matthias, Bellwoods. From left: Bernard and Sylvie Stramwasser with their son Sander, Diana Tulloch and Oliver Lopez. Back row: Marlene Anderson and the Rev. Jeffrey Kennedy.**

PHOTO BY MICHAEL HUDSON

about his future and how we want to raise him and what we want to share with him, so I think that’s what brought us here now.” Mr. Stramwasser adds: “I’ve been inside here a couple of times and for me this space is very welcoming.”

“Comfortable and warm and homey” are the words visitor Marlene Anderson used to describe her experience at St. Matthias. Ms. Anderson was invited to church by her friend Anne Wingfield, who herself had been invited to the church by friends some years ago. The two women met when a mutual friend was dying and discovered that they were both interested in

things spiritual. “I was not having a very good time lately, so I didn’t know whether I would get up and get out,” says Ms. Anderson. “I’m glad I did. I needed to come.”

During his homily, Mr. Kennedy asked the congregation what church meant to them. After a short silence, one by one, the worshippers shared why they come to church and what they are inviting others to: “Community. Relaxation. Acceptance. Ramping up for the beginning of the week. Safe place. Love and hope. Inner peace. Home. Being in touch with the divine. Haven. Reflection. Repentance. Being with people who care.”

## Media take notice

**THE** bishops’ event outside Union Station on Sept. 24 was covered by 20 media outlets, including CBC Radio, Citytv and 10 daily newspapers across Canada. The stories and pictures prompted many Anglicans to ask their friends to church.

“It was a unique photo opportunity,” explains Kerry Breeze of Media Strategy, which worked on the event. “We were able to get the news to the assignment and photo desks in good time — not so early that they file it away, but early enough to make arrangements. It’s not very often you see four bishops in full regalia inviting conversations and discussions in such a public place, so the concept definitely piqued the interest of the media.”

She adds: “It was a great initiative: a positive story that is both local and international at the same time. The event also took a very different approach to inspiring parishioners and the community as a whole to think about their spirituality. It was also intentionally inclusive. The bishops were approachable and encouraged people to attend church, wherever they worship.”

She says the assignment inspired her.

## Church welcomes runners

BY GORDON LIGHT

**I**n vite a friend, a neighbour, a former parishioner.

We had been reminded in the church’s announcements week by week. Then, in the days before Back to Church Sunday, we realized that the Waterfront Marathon was scheduled for that Sunday and that Queen Street East would be closed between 8 a.m. and 2 p.m. Not only could one not drive to St. Aidan’s, but public transit would not be running. What to do?

It could have been a source of frustration and disappointment. Instead, parish leaders began an e-mail conversation: 4,000 marathoners would be running by St. Aidan’s — how could the

parish reach out to them? The idea of lawn signs welcoming and encouraging them was born. Nigel Smith, a graphic designer in the parish, took on the ministry of designing and making them.

On Sunday morning, when the runners approached St. Aidan’s, they were greeted with signs displaying different captions: “Is there a patron saint of blisters?” “Repent. Mile 25 is coming soon!” “Hit the wall? Come in and pray.” At the bottom of each were the words “God Bless Marathoners — from St. Aidan’s.” During part of the service, teens from the parish went outside to wave, applaud and cheer on the runners. Many other parishioners joined them during coffee hour.

A number of runners paused

to take photos, and smiles were on the faces of many more. When the priest was taking the signs down at the end of the run, a race marshal came up to her to express thanks. He told her that by the time the marathoners reached St. Aidan’s, it was a hard stage of the run. The signs had been a source of delight and encouragement.

And even with the street closures, there were a number of new faces in the church that day! Maybe next week, there might be a few marathoners. Who knows? But parishioners found a simple and creative way to speak with grace and humour to a lot of people on this occasion.

Gordon Light is a member of St. Aidan, Toronto.

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# A step in the right direction



## Thursday

It was 6:15 in the morning and I was already on the Don Valley Parkway. Though there was traffic, it was a pleasure to actually drive on the Parkway at highway speed. I was on my way to

Union Station to invite people back to church.

Several things went through my mind – fear of the unknown tends to generate imaginary scenes in me. I knew the media might be there, but I did not know which ones. What if it turned out to be a big yawn? Even that might be preferable to having it turn into yet another negative story. I could imagine that happening because of something I said. I also imagined the voice of my more dignified predecessors: “What has the church come to? What about the dignity of your office? This is all gimmicks!”

Yes, I did feel much safer being dignified in familiar surroundings, and part of me wished I wasn't doing this. The truth was, I didn't have to be there. The bishops had talked about a public event to generate excitement for Back to Church Sunday, but the plan only became concrete when I was away at my nephew's wedding. The press release said three bishops would greet commuters – who was I to confuse the message? But I would do anything to help our diocese become more outward-looking and more inviting, and even if it meant making a fool of myself, I was game for it. As I drove near the Richmond Street exit, I thought, “An old form of Anglicanism is passing away, and I am glad that it is passing away.”

We were joined by clergy at the Diocesan Centre and walked down King Street, the clergy in clericals and bishops in full cope and mitre. We did not have coffee but we had adrenaline! Archbishop Finlay walked towards us (what was he doing out so early?) and he congratulated Bishop Poole on his interview with radio host Andy Barrie. I wished I had listened to that on the way down.

We were in position for the morning commuters at 7 a.m. My position was at the corner of York and Front streets. Waves of commuters soon emerged. I was surprised at how many people came out of each train and how frequently the trains came. All fears were set aside as I met the emergent crowd, and their receptions were much nicer than I imagined. As expected, many people avoided me, and many politely declined, but many took the 3x5-inch invitations with amusement. Some were visibly delighted when they found out

## BISHOP'S OPINION

BY BISHOP PATRICK YU

what it was about. As a matter of fact, I could not keep up with the demand and started running out of invitations a full hour before the event was set to conclude.

I was in a perfect position to watch people. Most looked determined, even grim: they kept their heads down and barrelled ahead onto the street. People were also self-absorbed: about a third had earphones on and, later in the morning, many were already talking on cell phones. They seemed genuinely surprised to hear me say, “Good morning” and “Have a good day.” When thus greeted, the majority responded: they looked up, their faces thawed and smiles emerged. As the morning moved on, I no longer believed my task was simply to give out invitations: I understood it as a mission to bless these hard-working people, to communicate the welcome which the morning brings and which God generously gives, whose mercy is new every morning.

Let me share some incidents peculiar to my corner. There was a street person already on the pavement, quietly begging. As I was busy going about my preparation, I thought, “I don't want to be ignored, so I should not ignore him.” So we offered him water and money.

The doorman from the Royal York evidently recognized our vestments and made the sign of the cross several times towards me, so in good humour I blessed him back.

It so happened that one of the first people who came out of the door at Union Station was Lisa, a sister of a former parishioner. “Patrick, what are you doing here?” she asked. As if the vestments and the invitations were not self explanatory!

In book-end fashion, the last person to greet me was also a former parishioner and friend, who asked the same question, only in Chinese. Evidently there were a lot of Christians, and enough Anglicans, who commuted to work, and they were delighted to see their bishops in a public place. Many came up and chatted, as much as they could on their way to work.

## Sunday

I celebrated the 50th anniversary of St. Theodore of Canterbury Anglican Church, one of my former charges. Besides visiting old friends, I counted myself fortunate to es-

cape preaching from lections which included cutting off bits of the body! The original intention of Back to Church Sunday was to invite people to a normal church service rather than something out of the ordinary, but I think we need to rethink that. I have heard subsequently about the many ingenious ways that our clergy preached on the lections. I was particularly delighted that the Rev. Victor Li copied me on his sermon outline, which some other clergy requested after the clericus meeting of Scarborough Deanery. He began with Robin Williams's Top 10 Reasons to be an Episcopalian. I incorporated this into my own sermon and invited the people to keep coming and keep inviting.

St. Theodore is a small church, but it, like many small churches, participated in Back to Church Sunday. The poster was there and a newspaper clipping of Bishop Linda's beaming face from *The Toronto Star* greeted everyone who passed the church door. It was hard to determine how many people were invited back to church or if they came because of the anniversary. I asked the incumbent how many genuine newcomers there were. Hard to say, she replied, about four. Not bad for a small church. I began to hear anecdotal stories of how it went for churches in the area. Apparently, my daughter invited her boss.

## Thursday next

A week has passed. Some early statistics have come in but they are incomplete. My initial goal was that 50 per cent of the churches in York-Scarborough participate, but I could live with 35 per cent. I was very encouraged to find that 85 per cent of the churches in the area signed on.

I struggled with even writing about Back to Church Sunday because part of me wants to move on. Back to Church Sunday was a good beginning. It has the potential to reach the part of the population that is still open to coming back to church. Even if we exploit this movement to its maximum potential, we still have to be proactive in reaching the majority who no longer have any Christian memory. Back to Church Sunday will not be enough to do it, but without the minimum risk-taking it represents, other kinds of outreach seem unrealistic. So I think we should keep doing Back to Church Sunday, with improvements from lessons learned, being neither too elated by success nor overly discouraged to the point of giving up. A journey of 1,000 miles begins with one step, and this is certainly a new step in the right direction.



## The Anglican

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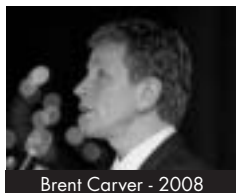
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## Wonderful

**MY** Back to Church Sunday experience was wonderful. I nervously invited five friends, three of whom said they would be delighted to come. Two were old friends from school and the third was a more recent friend, a United Church member who uses a food bank and buys clothes from the Salvation Army and Goodwill stores. St. Barnabas hosted a “community closet” clothing exchange after the morning service. Members of our church's community donated gently used clothing and my friends were amazed to come away with something new to wear at no charge – a real gift.

*Fiona Strachan, St. Barnabas, Toronto.*

## Overjoyed to see classmates

After a few last-minute phone calls from regular parishioners who were down with the flu, we fully expected Back to Church Sunday to be a big flop. But God works in wonderful ways!

One woman saw the bishops in full regalia at Union Station and came home to tell her mother that they should go to church on Sunday. Little did she know that her mother had just been invited by someone else! Of course, they came. Then, during our Friday night community dinner, everyone received an invitation. Ten people joined us. One couple, who had recently taken in the daughter of a troubled friend, came so that their new charge could join the youth group and make friends. The young girl was overjoyed to see that some of her new classmates were part of the group. Another family, who have only been at the church for a couple of weeks, were among our sick. However, that did not stop them from making sure their good friends showed up. The list goes on and on: we had at least 40 guests.

After the service, we had a delicious barbecue lunch – the perfect way to introduce our guests to St. Margaret's, which is advertised as the place where "there is room for everyone at the church that nourishes." Did it change us? As a church poised to begin a costly renovation project, it gives us hope and assurance that there are no limits to the scope of ministry possibilities!

*The Rev. Renate Koke, St. Margaret, New Toronto.*

## Greeters wear red t-shirts

At St. Hilary's, we had a very positive experience of Back to Church Sunday. People seemed to catch on to the idea of a simple invitation to a friend, neighbour, or, in many cases, family member to join them at church. We experienced a 54 per cent increase from our average Sunday attendance simply from a series of personal invitations. "When are we going to do this again?" was the common response from some regular attendees.

We didn't do anything too out of the ordinary, although all the greeters decked themselves out in red t-shirts saying, "Welcome to St. Hilary's." We changed the lectionary readings to reflect the theme of "Come as you are."

What really was out of the ordinary was getting ourselves to consider who we might invite to church as our guest. To prepare for the event, we promoted Back to Church Sunday at all of our small groups over the spring and summer. The key to success seemed to be that there was no pressure and no obligation – simply a personal invitation where it was appropriate. When people feel comfortable to take that risk, people respond. One parishioner commented, "This Back to Church Sunday is costing me a lot: now I have to take my entire family out for lunch!" But it wasn't Easter, Christmas, a baptism, a wedding or a funeral: it was simply gather-



## COURAGE

**The Rev. Michelle Childs of St. John, Weston, hands out invitations outside Union Station on Sept. 24. Anglicans invited their friends, relatives and former parishioners back to church in many different ways.**

PHOTO BY MICHAEL HUDSON

### Leading the way

ing for worship to address the spiritual needs of our lives. One of our guests came as a result of his five-year-old son's invitation. The father commented, "I didn't know church could be like this." For that, it was all worth it.

*The Rev. Paul J. Walker, St. Hilary, Cooksville*

### Invitations at GO station

Back to Church Sunday was championed by the Evangelism Committee at St. Bride's. Under the leadership of Lesley Nevins, various members of the committee encouraged parishioners to hand out invitations to their friends and neighbours. Upon hearing about the bishops going to Union Station, one of our parishioners, Doreen Tunney, went to the Clarkson GO station and handed out invitations there. Two weeks prior to Back to Church Sunday, Bishop Peter Mason preached on the importance of inviting others and on being sure the guests who come to our church were warmly welcomed.

We are aware of 11 people who came as a direct result of being invited by someone at St. Bride's; others who haven't attended for a few months also came. The services were typical of our Sunday morning worship, but at coffee hour we had cake and an information table where we gave out packages which describe our parish in more detail. We enjoyed welcoming new people to our church and we hope they will continue to worship with us. Back to Church Sunday is certainly something we would encourage as an annual event.

*The Rev. Canon Stephen Peake, St. Bride, Clarkson*

Threatening skies did not daunt the spirits of those who asked their friends, family members or former parishioners back to church. Fenton Jagdeo invited eight of the 20 who joined the faithful at St. Stephen's.

Fenton observed, "Anglicans ought not to stop inviting persons to our churches, nor should we just identify one day for this purpose. We have what it takes to make a difference in our circles, our communities, our country. Let us lead the way by ensuring every member is aware of this."

One of Fenton's friends, Marcia Rose, said, "I felt truly blessed to have joined you, your family and the congregation of St. Stephen's in your worship service yesterday. The love of God surely abides there."

Wynette Gordon, another friend, said, "It was quite a pleasure to share in your worship. Moreover, it's good to know that we still have religious leaders who recognize that it is counterproductive to label ourselves. We all serve one God as Christians. It was very inspiring!"

Wendy Campbell said she was glad for the opportunity to be back at church after a long time and that she looked forward to attending on a more regular basis.

*The Rev. Canon Stephen Fields, St. Stephen, Downsview*

### Barbecues on front steps

Our Back to Church Sunday was a regular Sunday morning liturgy, with two changes. Our parishioners were invited to join the music leadership group; they rehearsed on Saturday, and the mu-

sic on Sunday was fabulous. We also moved our Welcome Barbecue to Back to Church Sunday, and we rolled the barbecues to the front steps. We know some people hesitated about inviting others, but there were indeed guests. They stayed for lunch and conversation and mingled. I expect we'll see several of them again. Our own people commented that now that they saw what Back to Church Sunday looks like, they will get over their shyness and invite someone next time.

One of the interesting responses to our advance announcement was the reality that our people are busy with many things besides church on the weekend. "I would like to participate but I can't be there on the 27th," said one. "We have invited friends, but they can't make that day, so we'll bring them on another Sunday," said another. These days, there is hardly a Sunday when our whole regular community is at the table!

Now that we've done it, we want to try our own version. We will say to our community, "Mark your calendar for our first St. John's Community Sunday. Let's all try to be together. And bring a friend." We're planning this for the First Sunday of Advent.

*The Rev. Gary van der Meer, St. John, West Toronto*

### As comfortable as an old shoe

Fifteen inquisitive guests aged seven to 70 accepted the invitation to Back to Church Sunday at St. Philip's. Each person was greeted enthusiastically and made to feel as comfortable as an old shoe. The guests participated in a lively and accessible liturgy that included a

special program for children (complete with a surprise gift package of pencils, prayers, and stickers), familiar hymns for veterans, and a splash of contemporary music to lift the arms and spirits. The hospitality continued with a barbecue luncheon after the service, where many parishioners welcomed our new friends and invited them back next Sunday for St. Philip's Oktoberfest celebration. Back to Church Sunday turned out to be a lot of fun for young and old. Parishioners who invited a friend or neighbour were thrilled to see their guests so pleased to be here. Parishioners who didn't bring a guest hopefully learned to be a little less shy and less afraid of newcomers.

*The Rev. Canon Al Budzin, St. Philip, Etobicoke*

## They could be evangelists

Our parish experienced something new on Back to Church Sunday. I could see it in the smiles of my congregation. There was a sense of pride and an energy in the parish. People had invited friends and family to come to church, and they had come!

As I stood in the narthex before the service, people were busy introducing their guests to their church friends. A couple of times a guest discovered that they didn't know only the person they came with, but others too. It felt like a family reunion with laughter and introductions and impromptu tours of the building.

Some of the parishioners came to me, mildly disheartened. They had invited someone, but they couldn't come this week; they promised to join them another Sunday. A few parishioners asked me to find people to invite. I went through the parish list and found a few people we hadn't seen in a while. Suddenly they were reconnecting with our own who had gotten out of the church routine. People found the words to invite, had interesting conversations, and opened a door for God to enter into the lives of those they care about.

As a parish priest, I delighted in the spiritual growth of my congregation. So many of them found that they could be evangelists, in a small and simple way. They were proud of themselves for asking, exuberant about their parish, and gracious, kind hosts. I also sensed a hope that new connections will be made, not to fill pews, but to share the Good News of God's love in the world.

*The Rev. Canon Jennifer Reid, St. Peter, Erindale*

## How was your day?

**HOW** was your Back to Church Sunday experience? Tell us about it in 200 words or less and we'll publish it in *The Anglican*. Send us your pictures, too. Email your stories and photos to editor@toronto.anglican.ca or mail them to the Editor, *The Anglican*, 135 Adelaide St. E., Toronto, Ont., M5C 1L8.

# 'It is possible for Anglicans to say those words and live'

Priest records highs and lows of parish life as day approaches

*The Rev. Michael Calderwood, incumbent of St. Paul, Brighton, wrote this blog on the diocese's website leading up to Back to Church Sunday.*

## Sept. 14: It really can be that amazing

It took a little while, but a woman and I from St. Paul's finally got together for lunch. There is a nice restaurant in town (more than one, actually), and we talked about all sorts of things: what she enjoys most about worship on Sundays; a bit about her family; a bit about my family; her daughter who works at the bank; my daughter who is at university; and a few of the more tragic things that have recently affected her. It was one of those lunches where I knew I was at a table where grace came down.

Two of this woman's friends came into the restaurant to enjoy some lunch, too. She introduced me to her friends, and then out came the words: "Why don't you come to church with me this Sunday?" She did not wait for an answer but proceeded to tell her friends about the good things that are happening at St. Paul's and offered some words of encouragement for them.

"We have not been to church for a long time," they said.

"You should come back," my friend responded. "I think you would really enjoy it."

It was a great exchange. I didn't need to say very much: my friend was doing it all. She does not read in church. She does not teach Sunday school. She is not a greeter. She does not sit on Advisory Board. She simply comes to church. And she was inviting her friends to come, too. It was a delight to see.



## Sept. 16: Boldly going

More and more folks are looking forward to Back to Church Sunday next week, though there remains some hesitancy from some people. The more I listened to them, the more I realized that their hesitancy went a bit deeper than just being a shy Anglican. Some were okay about asking people to church, but what they really feared was talking to them about it afterwards. "What if they ask me questions and I don't know the answers?" It's a common lament. I get the same thing from people who are asked to teach Sunday school.

I admit that we probably have not done a very good job of helping those in our pews to share their faith. It is sometimes easier to talk about a movie we saw on the weekend than a sermon we heard on Sunday. I went to see the Star Trek movie over the summer. A couple of days later, some of my friends saw it, too. We all agreed it was a really good movie. In fact, we spent the next few days talking about it. I didn't understand some parts of the movie, but we weren't having this conversation to get a right answer. Sometimes simply sharing in the question makes it a worthwhile enterprise. We talked about the movie and it was okay to allow that gift of wonder, joy and laughter to flow within our friendship. We talked about the movie because there was something in our relationship that enjoyed this kind of conversation; we did something together and we wanted to talk about it some more. That is what friends do. If we can do it with a movie, we can do it with church, too.

So go ahead and invite someone to church next week. Yes, they may want to talk to you about it afterwards. The good news is, you don't have to know all the answers. Sometimes people ask questions not because they want information, but because they want to explore things more deeply. Something has touched them. God is getting their attention.

## Sept. 18: Still a little nervous?

Some folks at St. Paul's are still a little nervous about Back to Church Sunday. We all think it is a good idea, but as we get closer to the date, some are feeling a bit like Moses: "I have never been very eloquent ... please send someone else" (Exodus 4:10-13). We have two worship services on Sunday morning, and someone from the 8 a.m. service asked if it is okay to ask someone from the 11 a.m. service. I rolled my eyes, he grinned, and after a brief discussion I convinced him that that's not quite the point of the exercise!

So this Sunday, the week before Back to Church Sunday, we are going to practise. At both the 8 a.m. and the 11 a.m. services, I am going to get everyone to stand up and say these words: "Would you like to come to church with me this Sunday?"

We will all say it together, out loud, so no one feels left out. And we might



even say it with a bit of enthusiasm. That way, my hope is that if we can say it once, even if it is pretending, we can say it again, for real, when we go to work or see someone at the grocery store. We do not need to be eloquent, but we can say it with a little bit of joy.

It will be a full weekend for us here in Brighton. It is our annual Applefest celebration, a time where several hundred people will gather to partake of local baking, cultural events and festivities. It is a great weekend, a time when the town will open its doors and share something of itself. I hope that as a church, we can do the same – open our doors, share something of ourselves, enter more deeply into that ministry of generosity and hospitality, be ready to invite people to "come and see." No strings attached, no gimmicks. Simply an invitation. It has been like this for a long time, from the very beginning. God has always been sending people out with a simple invitation to those who are waiting to be asked.

## Sept. 20: With Anglicans, all things are possible

Well, I must say it was a moment for me as their pastor. Both the 8 a.m. and the 11 a.m. services, the congregations got up in the middle of the announcements and said the words, "Would you like to come with me to church this Sunday?" They said it together. They said it with enthusiasm. They said it out loud.

So, it is possible for Anglicans to say those words and live.

The next step will be for these same

Anglicans, and so many others like them, to go out into the world and say those words to family, friends, neighbours and co-workers. To be honest, I think they will do fine. Not everyone they ask will come, but some will. Not everyone who comes will enjoy it, but some will. Not everyone who enjoys it will be back, but some will. I've heard it said that ministry is sometimes like spreading seed: some of it falls on rocky ground and some on rich soil. Sometimes we need to worry less about where the seed lands and simply experience the joy and wonder of spreading it around. Sometimes it is good to remember that we do have something to share.

Some folks have begun to look at their own churches and have asked: What are we inviting these people to? It is a good question. Will we be the same old church that they left, singing the same hymns and mumbling the same words? Or will there be something different, some new expression of our rich traditions, something that speaks to life? Will they see a welcoming and open church? Will they see a church that listens and a church that speaks the language of hope, forgiveness, healing and faith? Will those who come on Sunday see and hear and feel something that gives them a reason to come back and find out more?

## Sept. 23: There is a bishop on the landing

It was a good Monty Python sketch. I remember a bit of confusion from Eric Idle, John Cleese, Michael Palin and the others about what to do when an episcopal visi-



tor showed up on the landing of a house in the suburbs of Leicestershire. While there was some debate about whether the visitor was a suffragan or a diocesan, there was no confusion about what hymn should be sung under these circumstances: at the end of the skit, the cast broke out into a tuneless rendition of "All Things Bright and Beautiful."

On Thursday, the bishops of our diocese will be standing outside Union Station, a busy place, to invite people to come to church. At first, I was wondering how people would react to such a display on Front Street in Toronto. But then I took a second breath and realized that in many ways this is what we need to be doing. Jesus often did things that were different and provocative and attracted some attention. It seems that his concern was not so much about what the reaction would be, but reaching out to the needs of others. If there was a reaction from the crowds or the religious leaders or the disciples, Jesus often used this as a means to ask some more questions and engage in some deeper conversations.

I also wonder about who will see our bishops tomorrow morning. Sometimes when I leave the house and walk to the church, I feel unsettled or distracted by how things went that morning in our home. Usually things are good, but like most families, mornings are not always the smoothest of times. I can imagine that commuters leaving the GO trains or disembarking from the subway may still have some leftover stuff from what happened at home. Maybe they are anxious about what awaits them

at work. Or maybe they are just tired of where their lives are headed. Maybe – just maybe – on Thursday morning they will see a church with a friendly face, a non-anxious presence on Front Street, a reminder that there is a place we can go when we are tired and heavy-laden.

### Sept. 24: They noticed!

I just finished reading Stuart Mann's article on the diocesan website and I sat back thinking – Wow. People noticed. One woman stopped and asked for prayer. Bishop Johnson prayed for her, perhaps one of the few bits of kindness that she would receive that day. And though I did not see the broadcast, I understand that even Kevin Frankish mentioned it on Citytv's Breakfast Television. I'm glad that the bishops engaged in this bit of ministry. Yes, this gives me hope for the church, but even more than that, the fact that people noticed gives me hope for the world. I sometimes worry that the things we do are overlooked because of that malaise of indifference. But this morning, it looks like I was wrong. Something stirred in human hearts. They may not be able to identify it, but something happened.

The other bit of hope is that the ripples that began this morning outside Union Station will still be felt on Sunday morning, that those who saw our bishops and even talked with them will be able to tend to whatever stirred within their hearts, and that they will bring that stirring with them on Sunday morning so we can engage in some discernment and deeper listening. That is, after

all, what we do: help those whom God has touched to be more attentive, to hold open some sacred space for the divine whisper to become a clear conversation.

### Sept. 26: Can't hardly wait

I have found myself in a rather strange kind of space today – a sense of anticipation and wonder, looking forward to tomorrow's Back to Church Sunday. I am a little curious about who is going to invite their friends and neighbours. I am wondering how many people are going to be in church. I am wondering how many new faces I will see as I preach tomorrow. I wonder what it will be like to share communion with them, bread in hungry hands and wine on thirsty lips. I wonder about what kind of welcome they will receive. I wonder how the music will be. More than that, I have found myself turning my eyes to heaven and wondering what God has been doing today, this week, this month, these past few years to prepare the hearts of those who will be coming to church in the morning. What has God been doing? Who is God going to bring tomorrow? Who is God going to put in our midst that we will have an opportunity to serve, love, embrace and welcome?

I know that God often does these kinds of things: provide opportunities for people like you and me to connect with others. Sometimes we mess it up. Sometimes we do not even notice. Sometimes we do okay. Most of the time, I do not even realize those God-incidents until a long time after the fact. But this time,

we've been given a bit of advance notice. We can get ready to receive those whom God will bring to us tomorrow. I like that. We can respond to a gift. We have an opportunity to be joyful and to celebrate. We get to see and receive something that perhaps God has been working on for a very long time. I feel like a kid who knows a present is coming in the morning. "Can't hardly wait!"

### Sept. 28: So, how did it go?

I know from the diocese's website that some churches experienced a great amount of success from Back to Church Sunday. By success, we usually mean numbers of people in church that day. Here at St. Paul's there were definitely some new faces, and we enjoyed meeting and talking with them at a larger-than-usual coffee hour after the 11 a.m. service. We even made muffins and enjoyed coffee after the 8 a.m. service. That was cool!

Did we have a greater than usual attendance on Sunday at St. Paul's? No, it was about the same. Some people were "absent and accounted for." But there were some new people, and what really excited me was watching the St. Paul's folks introduce their friends to others in the congregation. There was a new kind of energy at coffee hour. There was a new sense of energy at the Peace. There was a new sense of energy as people started coming into church. Maybe that is what I will take away most from this past Sunday: watching the faces; listening to the conversations; sensing the joy and wonder. In many ways, St. Paul's was at its best!

I think the other thing that I will take away from Sunday is the sense that we can ask people again to invite people to church. We have been learning how to do that over the past few months. Thanksgiving is coming and so is Christmas. Maybe we can try again, and ask again. Maybe what I saw on Back to Church Sunday was the beginning of something new. Something had begun. Something was being woven into our Anglican ethos. We can invite people to church. Some people will come. We can welcome them.

Some people signed the guest book and gave us their addresses. I will be sending them a card this week, thanking them for coming to worship with us and inviting them back. I will also trust that those who invited them will talk to them too, and continue that ancient conversation of "come and see;" to nurture what has begun; to open our eyes to see what God is doing in the hearts of all.

A final note of thanks to our bishops: you showed some good leadership. Thank you to the clergy of the diocese who helped promote this in our parishes: you helped us think of ourselves in new ways. Thank you to the people in our diocese who asked someone to church: I know it was tough for some of you. Thank you for those who came to church that day: walking through those doors can be a little nerve-racking. And see you soon!

## From the parishes

### I had a dream

I had a dream the night before Back to Church Sunday. Marching bands and great excitement figured largely in the dream. While there were no brass bands for the real event, it was nevertheless a great success in so many ways. The biggest success was not the numbers of people who came, although that was heartwarming. Our best success was in getting members of the congregation to do the inviting. On numerous occasions I have suggested to people that the best way to grow the church is for them to invite someone to come with them. This time they actually did it. Thirty-five people responded to the invitation. Some have already indicated their intention to become part of the parish family. I know that the enthusiasm that was generated by seeing what can happen when you welcome people and invite them to a place that means so much to you will continue. In fact I have already seen it happening. One of our parishioners took home two of our "Welcome Back Packs" for his neighbours, saying that he wished he had invited them.

*The Rev. Canon Ann Smith,  
St. Francis of Assisi, Mississauga*

### Champagne glasses during coffee hour

Holy Trinity, Thornhill, enjoyed Back to Church Sunday. Barry Pipes, a retired marketing man, put a press release in the local paper and spoke to the congregation two Sundays prior to Sept. 27. Fr. Dan Graves, my associate, made sure that invitations were in bulletins two weeks running and that there were numerous posters. He also hand-delivered 75 invitations to nearby homes. Barry brought in champagne glasses for coffee hour on Sept. 27 and I offered a toast (of orange juice and Ginger Ale) of thanks to all who came. Barry invited some Scottish dancers, and our parish organist, Elaine Pudwell, played piano music as treats were offered by one of our women's groups. For the service, we had changed the lections to Isaiah and Luke's story about Zacchaeus.

Yes, we had a good increase of numbers that day and a good cross section of ages. Some people had not been here for some time and others were here for the first time. May all who cared to climb a tree to take a look continue to see and be welcomed by the living Christ.

*The Rev. Canon Greg Physick,  
Holy Trinity, Thornhill*

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## Organ transplant

BY BARBARA MARSHALL

On Jan. 4 we had our last service at Christ Church, Bailieboro. We had prepared for this for some time, knowing that our congregation had dwindled to the point where we were no longer able to support our church financially. The decision had been reached to amalgamate with the other church in our parish, St. Thomas, Millbrook.

On that cold January morning, we began our worship in Bailieboro. For the last time within those walls, we said our prayers and sang our favourite hymns. After the last hymn, I sadly closed the lid on the organ and joined the rest of the congregation. Together we car-pooled over to St. Thomas and shared a service for the first time as a single, amalgamated congregation.

As I took my place at the St. Thomas organ (I have been organist at both churches for a number of years, racing from one to the other every Sunday morning), my heart and thoughts were still with the smaller organ left behind in Bailieboro. What would become of it? Would some church, somewhere, want it enough to cover the cost of having it relocated?

Time passed. Word spread. No one came forward. Then one day the answer came. Our organ technician and tuner, Andrew Meade, was working on the St. Thomas organ when I brought up the subject of the Bailieboro organ. He had a suggestion.

"We should take the parts from the Bailieboro organ and store them here at St. Thomas as replacements for this instrument," he said. "This organ is 125 years old, and parts are almost impossible to obtain."

An organ transplant! What a great idea! It made sense: an amalgamated organ for an amalgamated congregation. In a few years I will be playing on both instruments at the same time.

On June 6, I watched as Andrew took the little Bailieboro organ apart, with help from his father and son. Was it sad? Yes. Each pipe, each stop, each manual was carefully removed and gently laid out on a pew. A few days later, the move began. Piece by piece, the separate parts were taken to their new home, where most will be stored to lie in wait until they are called into service again. Someday those pipes will find their voices again – once more making a joyful noise unto the Lord!

## Correction

In Bishop Johnson's closing remarks to synod, printed in the September issue, the words "actual church development" should have been Natural Church Development. *The Anglican* regrets the error.

# Always do your best? Think again

BY THE REV. MARTHA TATARNIC

It was a warm afternoon this past summer and I was visiting family out of town. I was meandering around with my newborn baby in his stroller. I happened to emerge long enough from my new mother haze to read a local church's front sign. It displayed a weekly slogan to tantalize, intrigue and compel passersby with bite-sized pieces of Christian Gospel. Always Do Your Best, the sign said.

My first impulse upon reading it was to let out a muted snort of laughter and think to myself that the inspiration of the Holy Spirit was blowing through this congregation a little weakly right now if this milquetoast proclamation was all they could come up with. As I continued on my way home, the words began to not just amuse, but rankle me. Reducing the Good News of Christ to a slogan almost always leads to a misconstruing of our message, with potentially disastrous consequences. The Lord who invites us to acts of service meant to turn the world upside down doesn't actually boil down into neatly packaged, rhyme-off-the-top-of-your-head tidbits. Mostly the slogans I see outside of churches serve as a reminder of just how easy it is to

make God into our own image. Always Do Your Best. How in the name of Jesus did this cornerstone of the North American work ethic get confused with the Kingdom we are meant to proclaim?

As time went on and I was still thinking about that church's signage (new mothers actually have way too much time to think, mostly at 1, 3 and 5 a.m. or whenever else a ravenous newborn demands to eat), my annoyance turned to outright anger. Here's why: Always Do Your Best is not just not the Gospel, it is a direct contradiction of the Gospel.

There is no salvation in Always Do Your Best. I should know. Always Do Your Best is what I grew up on, what drove me, the internal mantra to which I still default when I'm anxious and insecure. I was a pro at Always Do Your Best. I won prizes and made my parents proud and had doors opened to me. Always Do Your Best got me places. But it doesn't take long before Always Do Your Best catches up with you. What happens when my best is first and I place second? What happens when I place first and it's not enough? When I'm first and I'm not enough? When my best reveals itself as a disappointingly empty and precarious thing after all?

Now don't get me wrong. This isn't some tragic tale of a life turning down the wrong fork in the road and leading to the places about which Hollywood loves to write its Oscar winners. But I will say that I thank God that I got to know the story of Jesus; the story of a rabbi carpenter saviour who spoke to those "best" in society – those so committed to the lie that they could save themselves by being good enough, those whose needy, hungry self-righteousness had cut them off from their brothers and sisters, those who Jesus could see were trapped – with piercing insight and unwavering truth and in so doing freed them – and us – for a relationship that banishes loneliness and provides a taste of the bread that feeds, the water that quells the thirst.

There is no salvation in Always Do Your Best, but I can't say that it was a bad thing in the middle of the night, feeding my hungry newborn, to be reminded of where there is salvation, and in whom there is salvation.

*The Rev. Martha Tatarnic is the incumbent of St. David Anglican-Lutheran Church, Orillia.*

## Interim ministry an odyssey

BY THE REV. HOLLIS HISCOCK

In January 2007, shortly before my retirement, I wrote in *The Anglican* that although my work prospects were uncertain, I would, in the words of songwriter Maybelle Carter, "be somewhere working for my Lord." That somewhere has been in parishes in Toronto and Guelph, working as an interim.

The interim provides a bridge between the former and incoming incumbents. One diocese describes this period as "a relatively short-term placement between more 'settled' ministers." I guess that would make interims "unsettled" ministers, and so we may be.

An interim's time in a parish spans three stages of development: change (when the old rector leaves); transition (the tenure of the interim); and transformation (when the new rector arrives).

The interim can help people cope with the change by helping them grieve their loss, listening to them and honouring their past, and reassuring them of God's presence and guidance in the days ahead.

Transformation begins when the new in-

cumbent is appointed. Then the interim takes on a John the Baptist role, who said to his followers when Jesus arrived on the scene, "I must decrease and he must increase."

During the transition period, usually 16 to 24 months, the interim's ministry becomes sowing fields for parish renewal. The interim can introduce new and modified worship services without any long-term commitment; encourage the laity to explore different leadership styles; question past practices and traditions; break the notion that "we have always done it this way;" keep reassuring people that God and the bishop have not abandoned them; and give people permission to think and operate "outside the box" and enjoy it.

Interims can adopt varying attitudes. Some may view themselves as house-sitters who are just passing through, while others may take on the mantle, the duties and responsibilities of a full-time incumbent. I fall somewhere in between. I am the interim incumbent and I am passing through, but as my father instilled in me, "You can make a place better or worse, but never the same as when you found it," so I strive to make it better.

My first priority is worship, and then the

care for God's people through teaching, writing, counselling, organizing, administering, pastoral care and encouraging. I enjoy having fewer meetings, working part-time, knowing my tenure is limited, trying new approaches, watching a parish develop future mission goals through the development of their parish profile, and celebrating the laity as they grow into enhanced roles and responsibilities of ministry.

Each of my placements required driving about 50 minutes. I valued that time alone. It was an opportunity to think, plan, pray, practise my sermon and listen to the radio and my favourite music.

I view my interim ministry as an incredible odyssey, enabling the parishes and myself to explore new horizons, not only in worship, but also in how the structures and practices of the church can be tested, experimented with and rejuvenated in preparation for the next chapter in their people's journey with God.

*The Rev. Hollis Hiscock is a retired priest of the diocese. He lives in Burlington, Ont.*

## A Good Samaritan in the garden

BY MARY DOWNEY

My friend and I had been working in the garden around the church. This was the fourth year of trying to reduce the overgrown bushes to an attractive garden. The project today was to remove three stumps of dead trees. Two of the stumps were over six feet high. They were Russian Olive trees – a dense wood, hard to penetrate

with a saw.

Nevertheless, we set out in the early afternoon with an electric chainsaw and a manual saw and worked away for over an hour. We began to realize that the job might not be completed that day.

Behind us in the parking lot was a large van. A young man came out and asked if we could use some help. Could we! Oh yes, we replied. He returned to his vehicle and brought out his gas-powered chainsaw. He worked

for a solid hour, cutting the stumps right down to the ground. Then he helped wheel the heaviest pieces to the dumpster.

We were quite overwhelmed and so grateful. The job was complete. It looked totally professional, and we were not wiped out. He was so obliging, so pleasant, and seemed to really enjoy what he was doing. He was a gift from God, no doubt about it. He wouldn't take any payment, but we gave him a bag of freshly

made cookies. We learned that he was a surveyor.

I had started the afternoon with lots of problems in my head and heart, but I was so touched by the gift that God had sent me that I was ashamed for my lack of faith in other areas.

Thank you, young man, for all you did – and for the boost of faith.

*Mary Downey is a member of St. John, Dixie, in Mississauga.*

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Bishop Colin Johnson blesses the inside of St. Andrew's new Retreat House and Healing Centre at its opening on Sept. 17.

PHOTOS BY MICHAEL HUDSON



The Rev. Kim McArthur, incumbent, stands in front of her church's wooden angel, carved from a fallen tree.

## Church opens retreat and healing centre

Former rectory to include tea room, café

BY HENRIETA PAUKOV

**WHEN** the three large maple trees in front of St. Andrew, Alliston, got damaged by the wind, the church asked the town to leave one of them partially standing. An artist was commissioned to carve an angel out of the remaining wood. The sculpture now attracts attention from passersby. "We've had people from out of town come to see her," says the Rev. Kim McArthur, the incumbent. "We've had people from all over town driving by, taking pictures. Before this, many people who have lived here for years didn't even know we existed. So, in a way, the angel is putting us on the map."

The angel is only the beginning of the transformation taking place around St. Andrew's. Starting this September, people in the Alliston area have an even better reason to look up the church: its new Retreat House and Healing Centre, an ambitious project housed in the former rectory, next to the church. "This healing centre will be open to everyone in our community and I'm hoping to attract people who don't come to church,"

says Ms. McArthur.

The idea for the centre came to Ms. McArthur after more than two years of prayer about the church's mission. One of St. Andrew's strengths is its deep spirituality and its beautiful rituals, she says, but she knew from experience that those things will not bring people to church. She realized that the church needed to reach out to the community and meet its needs. "A lot of people are moving into this area with the idea of retiring," she says. "And when we hit retirement age, our health or the health of those we love can often be compromised. So that has been a real focus of the ministry here."

The healing centre will provide an array of services for people dealing with illness, aging, stress and grief, including meditation, small groups, retreats, pastoral counseling, and spiritual direction. There will be a library, a meditation garden, a tea room and a café. A healing service will be held in the church every week. The church's youth group will also be able to make use of the centre. Ms. McArthur says her business background will help her find

the right people and resources for the centre, "drawing from the depth within our diocese."

The project will also benefit from the energy and enthusiasm of St. Andrew's parishioners. "This place is hopping all week long," says Ms. McArthur. "There are people in this church working as if they are being paid full-time. I'm not kidding; that's how amazing they are." She says parishioners expressed unanimous support for the healing centre project when it was presented to them. "People started donating money for the flower beds, offering up furnishings, coming in and beginning the renovations in the house. We have people who come and cut the grass and care for the flowerbeds non-stop."

In the end, the people of St. Andrew's hope that the healing centre will help the church become an important part of the community's life. Says Ms. McArthur: "What we are trying to do is create a presence in our community and fill a need in the community, walking with others who are hurting, and giving them the message of the Gospel through our actions."

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# 'Members understood they w

## Dentists, doctors treat hundreds during South American mission

BY JUDY FANTHAM

It was the third day of mission work for dentist Hardy Limeback. On this day, he was in the Highlands community between the eighth and ninth rings or districts that encircle Santa Cruz, Bolivia. These people are the country's poorest of the poor. Dr. Limeback extracted yet another tooth from the mouth of the eight-year-old in his makeshift dental chair. When it was over, he had to collect himself. At six-and-a-half feet tall, Dr. Limeback is an imposing figure. You expect him to be tough as nails. But in that moment the tears welled.

"The abuse of sugar is unbelievable," he said. "Because there's no hygiene, I'm looking at kids of eight years old who have six permanent molars bombed out. We're digging out teeth that are rotten below the gum line. It's just awful. I don't see that kind of thing in Canada, even when I worked in Sioux Lookout. This is so much worse. It's really bad."

Dr. Limeback is an associate professor of dentistry and head of the preventive dentistry program at the University of Toronto. As his wife and assistant on this mission, Lynn, explains, "To Hardy, an extraction is a sin." Dr. Limeback had to be content to practice preventive dentistry in small ways. "No carmelo, no carmelo (no candy)," he pleaded with his patient as he guided the boy to waiting team members ready to demonstrate brushing techniques and present him with a free toothbrush and toothpaste.

Sixteen hundred kilometres away in the shanty town of Cerro Chachito, outside of Lima, Peru, Dr. Robert Clinton was taken aback but undaunted by the same kind of work. Dr. Clinton and his wife Sue, a nurse, operate a state-of-the-art clinic outside of Kingston, Ontario. It's a renowned

clinic that takes a holistic view of dentistry. As he writes on his website, "The current state of the jaws and teeth tell a story, just like the rings of a tree. My approach to dentistry is comprehensive; we concentrate on the whole individual, not just teeth."

But on this day, there was no state-of-the-art facility. There was a tiny, barren church and several pots of boiling water to sterilize instruments. Yet Dr. Clinton found a reason to smile: with back-to-the-basics techniques, he successfully removed several rotten teeth that had decayed to the gum line. That momentary smile was evidence of a small triumph in the midst of a big task. Dr. Clinton would perform 135 more extractions on this mission and see a total of 196 patients – with another 20 patients attended to by two young Peruvian dentists who came to help.

For this kind of mission work, Dr. Limeback and Dr. Clinton were rookies. Their colleague was a semi-retired dentist and veteran of five missions, Dr. Evelyn Elsey. She has learned to operate like a machine. "I put on a hard cover because I can't deal with it emotionally," she says. "I keep coming back. What I do is a drop in the bucket. But at least I'm trying."

"Trying" was the main aim of the 55 mission members on this endeavor. Besides these dentists, there were doctors, nurses, engineers, salespeople, insurance adjusters, and teachers. Their talents were as diverse as their ages – from 11 to 82 years old.

They were deployed in nine teams: dental teams in Lima and Santa Cruz, a medical team in Santa Cruz, an eye glass team in Lima and a children's ministry team at an Anglican School in Lima. Three more teams were in Cochabamba, Bolivia: a construction team that put the finishing touches on a temporary sanctuary to house



Dr. Robert Clinton and his wife Susan prepare a Peruvian child for dental work.

the congregation of La Trinidad Cathedral; a second team to assist in a girls' home; and a third team to work in a daycare and residence for babies and toddlers who are affected by HIV/AIDS. A two-person media team travelled to all sites to document the mission through audio interviews, a blog and photographs.

The Lima eye team treated just over 1,000 Peruvians. Dr. Lorna D'Silva commented on the many patients whose eyes were damaged by the sun and irritated by pollution. They required sunglasses, eye drops and counseling regarding eye care. Many patients had severe astigmatism and our donations of glasses were invaluable, as were the reading glasses for older patients.

The medical team leader, Dr. Trudy Poggemiller, saw 300 patients. She was surprised by the high rate of osteo-arthritis and joint pain in younger men and women. Their lives are filled with hard manual labour. She diagnosed cataracts in younger people, too – even 19 year-olds – due to lack of UV protection. Common were parasitic and gastro-intestinal ailments, hypertension, diabetes and obesity due to sugar-laden diets – all carbohydrates and little protein. Dr. Poggemiller noted a significant difference from a previous mission to Kenya. There was no HIV, tuberculosis or gross malnutrition.

At the helm of this mission was the Rev. Canon Kim Beard of St. Paul on-the-hill in Pickering. Canon Beard has organized 18 short-term missions to countries such as Sri Lanka, South Africa, Belize, Guyana, the Philippines, Jamaica, Swaziland,

Kenya, and now to Peru and Bolivia.

"The short-term missions are opportunities for spiritual growth," he says. "They are both a group journey and a personal journey. People offer their time their holidays and their money. It's a gift. It is a privilege to serve with brothers and sisters in the broader Anglican Communion."

This was a multi-denominational mission that included members of five Anglican churches, a Pentecostal church, two Roman Catholic churches and those who have no or lapsed affiliation.

"We have a broad perspective on team membership," says Canon Beard. "Each member is on their own journey. And we will support and encourage all who come. Some people say, 'Yes, I'm a follower of Christ.' Others have deep questions. That's fine. God is in the middle, always, even though some people don't recognize it. Most people have a sense of a calling. They believe it's an inner calling. I believe it's God calling."

Multi-denominational missions find a strong advocate in the Rev. Dr. Harold William Godfrey, the Anglican Bishop of Peru who serves as a co-president of the Inter-Religious Committee of Peru.

He calls the 3,000 Anglicans in Peru, "evangelical, charismatic social workers. Social outreach is not an option, it's an obligation. Mission teams of all faiths can assist in fulfilling that obligation."

Bishop Godfrey called our 2009 mission a success. "People rely on your medical and dental support so much. It's top quality care." However, he says it's more than



Sarah Beard registers people for dental and optical examinations.

# weren't in Kansas anymore'



PHOTOS BY DAVID HILLOCK



Kyle Charbonneau of the children's ministry team plays football with a young Peruvian while his parents receive optical and dental care.

the labour: it's about relationships. "If you can promote the (mission team-South American) relationship by organizing special events together, preparing food or attending church services together, that's what makes it special for the people."

Susan Delgado-Park, a missionary based at the Good Shepherd Anglican Cathedral in Lima, goes further. "This was a successful mission because your team was able to handle the fiascos – such as the shipment of books that was tied up in customs or late buses and lunches. Your team was stretched and flexible. Members understood they weren't in Kansas anymore and continued to serve the community with quality care and worked together with our own team. This kind of teamwork shows that the Anglican Church takes care of both body and soul. They go hand-in-hand. We are a full service church!"

How was the experience worthwhile for the mission members?

Canon Beard says a mission is a series of moments – ideally moments that surprise you with joy. He quotes the English writer C.S. Lewis, who wondered in his autobiography *Surprised by Joy* if the on-

ly way to experience true joy is to not seek it, that joy has a habit of sneaking up on you.

It appears the rediscovery of joy was the lesson from this mission for Mariah Pettapiece-Phillips, 16. "I want all the small things back in my life that I started to forget and take for granted in the confusing bustle of everyday life. Now that I'm noticing the small things, it's been easier to smile more and laugh louder. The schedules and busy things people fill their days with are useless if you don't stop to notice the small things. Without them, days jumble together soon enough. You can't remember why you bother with anything. The small things in life bring purpose to the big things."

*Judy Fantham is a journalist and organizational development consultant. This was her second mission trip with St. Paul on-the-Hill, Pickering. The Rev. Canon Kim Beard is preparing a mission team in July 2011 to Kenya and Tanzania. If you are interested in joining a future mission team, contact him at beard3300@rogers.com.*

## Guided by Jesus in the treetops

BY AMIT PARASAR

I was futilely trying to refrain from watching the road ahead as our Bolivian tour bus weaved too quickly for my tastes through the busy streets of Santa Cruz. Our mission team was en route to the airport, where we would be boarding a flight to Cochabamba, another large city in Bolivia.

In the midst of my panic, I noticed a sign posted on the majority of vehicles, including our bus. The sign read: "Jesus es mi guia," which translates into "Jesus is my guide." I was thankful to see that sign – it gave me comfort in the prospect of some small level of divine intervention on that ride.

I often thought about the sign throughout the trip, but it was only when I talked to one of my teammates, Patricia (Pat)

Tyrwhitt, that I began to contemplate the meaning of its words.

The mission team spent the last few days of the trip in the Amazon rainforest, where we had the opportunity to embark on several hiking expeditions. One of the most challenging was the tree canopy walk, which included a 40-minute hike through the forest to a tower. There we would climb a series of ladders taking us 42 meters above the forest floor. From there we would have to cross a 90-meter-long suspension bridge to see a magnificent view of the tree canopy.

Pat was in my hiking group. What I didn't know during the canopy walk was that she was quite nervous during the expedition. She didn't know if she was physically capable of doing it because of problems she had with one of her knees. She man-

aged to make it up and across the suspension bridge to the platform high above the canopy. With that challenge overcome, she had the more difficult ordeal of walking back down the bouncing and swaying bridge. This was not an easy task, regardless of physical conditioning.

Our guide, Tito, was right behind her for the return trip across the bridge, but he had to turn back to help someone else. Pat felt as though she was left alone to brave the bridge. Then the strangest thing happened. There is an abundance of butterflies in the Amazon, but most of them do not fly above the canopy. And yet, a single butterfly landed on the rope next to Pat's hand. With every forward step Pat took, the butterfly fluttered a few feet away from her and landed a little further down the bridge. This butterfly calmed Pat's

anxiety and acted as her guide for the remainder of her trip across the bridge.

I'm sure some can find a way to explain this story away with coincidence or call it a scientific phenomenon. But I couldn't help but think of the sign, "Jesus is my guide." I know what is traditionally meant by this sign: that Jesus came to earth to save us from sin and death by showing us how to be children of God; his teachings and example act as a guide for us so that we may be humble, loving and good like him. Sometimes, though, I believe that Jesus guides us in a different way – that when we're scared and feel alone, he is there to comfort us and gently encourage us to continue on.

*Amit Parasar is a member of St. Paul on-the-Hill, Pickering.*

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# No cash? You lose

Board game brings home poverty at outreach networking conference

BY STUART MANN

**N**o new winter boots (or used ones, for that matter.) No books. No winter coat. No haircut.

Those are just a few of the things that players of "The Poverty Game" have to forgo to make it through the month without running out of money.

The game, developed by the Peterborough Public Health Unit, shows people what it's like to live below the poverty line.

The game made a powerful impression on those who played it at the diocese's annual Outreach Networking Conference, held in Richmond Hill Oct. 3. "The stress was with me every day and night," said one player who barely made it through the month. "I felt isolated, angry and alone." Another player, who was chronically short of cash for food, added: "I now understand why people gamble."

In fact, real life in poverty is much worse than the game, says workshop leader Maisie Watson, a social worker in Peterborough. "If we made the game based on reality, people couldn't get halfway around the board," she says.

The reality is shocking. A single person on welfare in Ontario receives \$580 a month, 98 per cent of which is spent on shelter and utilities. By contrast, a family of four with an average income spends 25 per cent of its budget on shelter and utilities.

The cost of nutritious food for a single person is \$221 per month, but since those on welfare do not have enough money to buy it, they often purchase

cheap, unhealthy substitutes. Basic provisions like shampoo and toothpaste are a luxury, and things like going to the movies are out of the question.

Even for those making the minimum wage, life is a hard-scrabble existence. A family of four with one member working full time for minimum wage has \$306 left over after paying for food and shelter for the month. The family of four making the average income has \$3,696 left over.

"How do they put anything away for their kids' education?" asks Ms. Watson, a deacon at All Saints, Peterborough.

She says the game can not only educate people about the plight of the poor, but can prompt them to take action. "It's not money we need, it's the will. If people have the will to make a difference, then they have the power to make things change."

She says it is unfair and inaccurate to label the poor as lazy or underachievers. "There are so many people without educations who are in situations where there's no opportunity for a job, who have children to look after, who have so much stress in their lives that they can't think beyond putting the next meal on the table and where they're going to get the rent from."

She recognizes that people are busy and have their own challenges, but they can still take action to help the poor. "I think the first thing is you can change your attitude," she says. "You can have a better understanding of what people live with, which will give you more compassion. You can lobby. How long does it



Dion Oxford, executive director of Toronto's Gateway Shelter for Men, speaks to the audience during plenary session. About 150 people attended the conference.



Players of The Poverty Game try to make it through the month without running out of cash – and hope.

PHOTOS BY MICHAEL HUDSON

take to go on the internet and demand change? Government listens when there are enough people to let them know there is

power here and they have to do something."

To play "The Poverty Game" in your parish, contact Murray

MacAdam, the diocese's consultant for Social Justice and Advocacy, at [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca).

## MPP shares tips on working with politicians

**C**hristine Elliott, the Progressive Conservative MPP for Whitby-Ajax, gave some tips on working with politicians. Ms. Elliott, a member of All Saints, Whitby, was one of several workshop leaders at the diocese's Outreach Networking Conference, held in Richmond Hill Oct. 3.

She offered the following advice to Anglicans who want to bring an issue to the attention of the Legislature:

- Ask an MPP to put forward a Private Member's Bill and lobby other MPPs to support it.
- Bring a petition to your MPP. The petition should have the individual signatures on it.

This should be just one part of your lobbying strategy.

- Ask an MPP to bring forward a question in Question Period. Consider asking your MPP, a Government MPP, the Opposition Critic or a member of the Opposition.
- Start a letter-writing campaign. For example, support Bishop Johnson's call to the Government to provide a \$100 Healthy Food Supplement for the poor.
- Speak to your MPP one-on-one. Most are in their constituency offices on Fridays. Alternatively, arrange to meet MPPs at their Queen's Park offices.

- Give the MPP as much information as possible about your issue. Make it clear and concise. Be clear about what you are asking the MPP to do.
- Keep track of what the Legislature's Standing Committees are doing.
- The more people you can get to support your issue, the better.
- Letters to the editor and articles in newspapers are sometimes helpful to alert MPPs of what's going on or what is of concern in society. Ms. Elliott says every party has a clipping service.



Jenny Salisbury, second from left, talks to young people after the screening of the documentary *The Ordinary Radicals* at the conference.

## Bishop advocates in Star

**B**ishop Colin Johnson published this ad in the news section of *The Toronto Star* on Oct. 8, the week before Thanksgiving. He says he plans to continue to advocate on behalf of the poor through the media, in addition to meeting with members of the provincial and federal political parties. He published a similar ad last year. To learn more about the diocese's advocacy efforts, visit [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac).

## Archbishop Johnson elected Metropolitan

BY STUART MANN

**A**rchbishop Colin Johnson, the chief pastor of the Diocese of Toronto, has been elected Metropolitan (senior bishop) of the Ecclesiastical Province of Ontario.

Archbishop Johnson, 56, was elected by Provincial Synod during its meeting in Cochrane, Ont., on Oct. 15. He was installed later that evening at Holy Trinity, Cochrane.

"It seems unreal at this point," he said after his election on the second ballot. "I knew it was a possibility, but when it was announced, I felt quite emotionally overwhelmed by the results."

Archbishop Johnson will remain the chief pastor of the Diocese of Toronto, with additional duties for the Province. "My primary role as Metropolitan is to support the diocesan or suffragan bishops in their dioceses and to give encouragement for the work in their ministries," he said.

The Ecclesiastical Province of Ontario includes the dioceses of Moosonee, Algoma, Ontario, Ottawa, Toronto, Niagara and Huron. It extends from the Great Lakes in the south to the shores of James Bay in the north, and from Martin Falls (Ogoki Post) in western Ontario to Val D'Or in northern Quebec, and Cornwall, Ontario, in the east. Collectively, Anglicans in the Province represent more than half of the Anglican population in the whole of Canada.

Archbishop Johnson outlined two areas that he would like to concentrate on. "I'd like to continue the work that the Province is doing in terms of advocacy, particularly for the poor and the needy in our society. The second area is continued work on renewal of theological education."

Visit the diocese's website for the full story.

300,000 Ontarians rely on food banks

## *This Thanksgiving, pause and imagine*

**T**hanksgiving is a time when we gather with family and friends, reflecting on our blessings over a delicious meal. As we come together to celebrate this Thanksgiving, I ask you to pause and imagine looking down at a half-empty plate of plain food, a meal that will leave you hungry at the end.

That's the reality for 300,000 Ontarians who rely on food banks to ward off hunger each month. There are many others. Some we know personally, because they turn to our churches seeking food and companionship. We do what we can to help.

The needs are great. The numbers of the poor have grown in the recent recession.

A key part of the solution involves a stronger response from Government. We applaud this Government's initiative in its current budget. There is still much more that must be done for the hungry and poor in our midst.

As a first step, we recommend a \$100 Healthy Food Supplement be added to the monthly incomes of people living on social assistance. Research has shown that people on social assistance, living far below the poverty line, have a poorer diet and get sick much more than other people. An extra \$100 per month would enable them to afford more nutritious food.

Yes, there is a cost to this. But hunger and poverty are also costly, in terms of extra health care, emergency food services, less alert students and much more. And what price can we put on the anxiety of not being able to feed your children properly, or the desperation of simply struggling to get through each day?

We Anglicans must also do our part to minister to the needs of those who live among us. So I call upon all Anglicans to continue to give generously and do more for those who are poor in our communities. As Christians, we do this because Jesus invites us to work for the dignity and well-being of our neighbour, where love of God finds its tangible expression in service to others.

You don't have to be an Anglican, or even a Christian, to share this concern.

We applaud the Ontario Government's commitment to its poverty reduction strategy, including a promise to reduce child poverty rates by 25% over the next five years. But hungry people need help now.



Bishop  
Colin R. Johnson  
Diocese of Toronto  
Anglican Church  
of Canada

**Please add your voice to this call.** Now is the time to ask for a measure such as a Healthy Food Supplement, as the Government prepares its 2010 provincial budget. It will strengthen the Government's resolve to act if your MPP knows that you care.

Tough times can bring out the best in us and enable us to give thanks for living in a society where people do care for each other and all have a place at the Thanksgiving table.

+ *Colin Johnson*



## What can you do?

- ✓ **Send a letter or email** to Premier Dalton McGuinty ([dmcguinty.mpp.co@liberal.ola.org](mailto:dmcguinty.mpp.co@liberal.ola.org)) and to Finance Minister Dwight Duncan ([dduncan.mpp.co@liberal.ola.org](mailto:dduncan.mpp.co@liberal.ola.org)), calling for a \$100 Healthy Food Supplement.
- ✓ **Complete the "Do the Math" survey** at <http://dothemath.thestop.org> that reveals how current social assistance rates don't provide enough income for food, housing and other basic needs. Urge your friends, family and neighbours to fill out the form as well.
- ✓ **Learn** about the Anglican Diocese of Toronto's social justice and advocacy work at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Church holds fire drill during worship service

BY STUART MANN

**I**n addition to hymns and music, the parishioners of Grace Church, Markham, heard something else at their Sunday morning worship service on Sept. 13 – a fire alarm.

The 200 parishioners knew in advance that the alarm would sound, but it was still a novelty – almost no one had ever heard of a fire alarm going off during a worship service before.

As the alarm rang near the end of the service, the congregation left the church briskly and waited on the sidewalk and in the parking lot for the fire truck to arrive.

“The reaction from virtually everyone afterwards was that it was a good idea,” says the Rev. Canon John Read, incumbent.

He recommends the experience to other churches. “It helps people know what to do if they ever needed to get out,” he says. “I actually feel more comfortable hav-

ing done it.”

Canon Read said the fire drill came about almost by accident. The church had asked the fire department to inspect the building as part of its emergency preparedness planning. Afterwards, the fire department said the church was in violation of the fire code and needed to hold a drill during a service. Canon Read had never heard of that happening before but decided to go ahead with it. “I thought it was a good idea,” he says. “If that’s what we needed to be safe, so be it.”

Afterwards, both parishioners and firefighters celebrated the successful fire drill, and the start of another church year, with a barbecue. “The kids will certainly remember it because it’s not every day they get to climb on a fire truck,” he says.

He says his church will hold another fire drill next year.



The Rev. Canon John Read and a fire fighter join kids after a fire drill at Grace Church, Markham on Sept. 13. PHOTO BY MICHAEL HUDSON

# Diocese on target to trim \$1 million

More money goes back into parishes and areas for mission, ministry

BY STUART MANN

**T**he tree has been pruned for growth. The diocese is on target to trim just over \$1 million from its operating budget by the end of 2011 while putting more money back into the parishes for mission and ministry.

The diocese’s 2010 and 2011 budgets, which were approved by Diocesan Council on Sept. 24 and will go to synod on Nov. 21 for final consideration, contain the following highlights:

- Parish allotment is going down from 24% of assessable net income to 22.65%, leaving more money in the parishes for ministry.
- Episcopal area budgets will be increased from \$95,000 each to \$112,500 each, creating more opportunity for area-based initiatives.
- Curacy grants will increase from \$143,000 to \$190,000, allowing more new clergy to re-

ceive on-the-job training.

- More money will be put into parish stewardship workshops, advocacy in the media, volunteer training, creating new Christian communities and church planting.

The 2010 and 2011 budgets meet the goal set by synod in 2007 to “prune for growth” by reducing anticipated annual expenditures by \$1 million in order to maintain a healthy environment for mission and ministry.

“We believe that the present situation is one in which the church is being called to prune so that growth and health may be the outcomes” said the Budget Working Group in 2007. “We view this as an act that reflects the essential health of our church. The pruning which we are presently called to do must be done in a way that reflects our understanding of our baptismal covenant – that every person is called to ministry and the role of the church is to enable and

support ministry in all persons.” Expenditures were reduced in the following ways:

- Staffing costs were reduced by \$436,000. The savings were realized through attrition and work realignment, reducing the overall salary level. Where it was necessary to terminate staff, a generous notice period was given so that individual staff members did not experience lay-offs but were able to move into their next job.
- Realigned staffing, greater efficiencies through technology and the streamlining of the diocese’s governance structures contributed to \$318,000 in cost reductions. For example, the streamlining of the governance structures has changed the way in which staff and volunteers interact. There is more emphasis on volunteer recruitment, support and deployment which is coordinated by the diocese’s Congregation-

al Development team. More is done by email and phone; face-to-face meetings are arranged only as needed, resulting in less travel time and expense. In addition, the makeover of the Synod office to a more efficient layout and a review of office spending has resulted in significant cost saving.

- Contributions to the Episcopal Endowment were increased by \$85,000, thus reducing expenditures by the same amount.
- The diocese gives a percentage of its income from parish allotment and unrestricted investments to General Synod. Due to the reduced parish allotment and a decrease in investment income because of the recession, the amount given to the national church will be reduced by \$183,000. However, to help offset this reduction, Diocesan Council has approved the tithing of net proceeds from the sale of diocesan assets to the national church. The diocese contributes to the national church in a variety of other ways through the giving of time and talent, says Alison Knight, CAO. “At a time when our financial contributions to the national church have been reduced, it is important that people are aware of how the diocese provides talent and time to important needs of the wider church”.

The diocese contributes to other dioceses, the national church and Anglican Communion in the following ways: Peter Misiaszek, director of Stewardship Development, helps other dioceses with stewardship; Dave Robinson, lead

consultant of the Congregational Development Team, is a key member of Fresh Start Canada and assists other dioceses with Natural Church Development; the Vital Church Planting Conference, organized by Wycliffe College and the Diocese of Toronto, attracts clergy and laity from across the country; Archdeacon Peter Fenty is the co-chair of the national church’s Partners in Mission and Ecojustice Committee; Bishop Colin Johnson is a member of the Council of General Synod and the Evangelical Lutheran Church in Canada’s National Council; Chancellor Robert Falby is the prolocutor of General Synod; Bishop Patrick Yu is the chair of the Anglican Communion’s Evangelism and Church Growth Initiative; Bishop Philip Poole is president of the Compass Rose Society; Bishop Linda Nicholls serves on the Primate’s Theological Commission; Bishop George Elliott serves on the provincial government’s Accessible Information and Communication Standards Development Committee; and many clergy and laity from the diocese volunteer for the national church in various capacities.

The diocese’s budget will be presented at the pre-synod meetings in each episcopal area and at the financial synod on Nov. 21 at St. Paul, Bloor Street, Toronto. The pre-synod meetings will be held on the following dates:

- Trent-Durham – Oct. 20.
- York-Simcoe – Oct. 27.
- York-Credit Valley – Nov. 10.
- York-Scarborough – Nov. 12.

For times and locations, visit the diocese’s website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), and click on “Synod.”

## BRIEFLY

### Volunteer administrator needed in Ghana

Bishop Abraham Aekah of the Diocese of Wiawso in Ghana would welcome a volunteer secretary/administrator to help set up the diocesan office. Accommodation and living allowance provided. If you can help, email [bishopackah@yahoo.com](mailto:bishopackah@yahoo.com).

### Clergy from small churches invited

Applications are now available for the Summer Collegium, a project in support of small congregations at Virginia Theological Seminary in Alexandria, Virginia. Clergy (and their spouses or partners) from 25 small churches of all Christian denominations are invited to spend nine days at Virginia Seminary for encouragement, education, rest and renewal. All expenses, including travel,

books, meals, lodging, child care at home and pulpit supply, are paid by a grant from the Lilly Endowment. The dates for the Summer Collegium are June 23 to July 1, 2010. For the application form, visit [www.vts.edu/education/collegium](http://www.vts.edu/education/collegium) or ask to have it sent by mail by emailing [summercollegium@vts.edu](mailto:summercollegium@vts.edu) or by calling 703-461-1760. Applications must be postmarked by Dec. 15, 2009, to be considered.

# Parish goes ahead with campaign

## Fundraising drive looks feasible despite recession

BY CAROLYN PURDEN

**DESPITE** Canada's still-uncertain economic picture, St. Bride, Clarkson, has embarked on a two-month campaign to raise \$910,000. The money is designated for two areas: the church building, and ministry and mission.

St. Bride's is 50 years old and starting to show its age, says the Rev. Canon Stephen Peake, incumbent. It needs a new roof and its stained glass windows are buckling and require restoration.

The campaign will also fund the hiring of a children and family worker for three years; the hiring of a parish nurse; and provide support for a short-term parish mission in South America.

In addition, the campaign will support two projects from the diocese's capital campaign: the Diocese of the Arctic and a church plant.

The parish started planning its 50th anniversary campaign in 2007. When the recession began early in 2008, says Canon Peake, "we were very concerned. We did some thinking, some soul-searching." He sought independent fundraising advice and was encouraged to learn that people generally stop giving to their church as a last resort.

St. Bride's is located in a fairly wealthy area of Mississauga, but there is assisted housing only a few blocks away. The parish is growing, and has a strong economic and cultural mix, with one-third of parishioners of Caribbean origin. There are 480 households on the parish rolls and about 40 children in the Sunday school. For the most part, the recession has not had a devastating effect on people in the congregation.

Canon Peake introduced the idea of the 50th anniversary cam-

paigned to parishioners slowly, starting in 2007 when the economy was still strong. There was some initial opposition, primarily based on the fact that the parish was going to hire a fundraising consultant, but this had largely evaporated by this spring, when the congregation voted in favour of the campaign.

The consultant, hired this spring, immediately conducted a feasibility study. "We felt that by going ahead with the feasibility study at this point, we were going to get a realistic picture of what people would be able to give," Canon Peake explains. "We were going to get, if anything, a low-ball estimate of what we could expect to get in the campaign."

The results were encouraging and this past summer, the campaign began with the "pre-gift" phase, with a parish team making one-on-one visits to individuals thought likely to support the campaign. The team drew up a list of some 80 individuals to approach and by the beginning of September had raised one-quarter of the total campaign goal. The full eight-week campaign began on Oct. 1, with the goal of obtaining a contribution, no matter how small, from every person in the congregation.

The key to the campaign has been to look ahead and talk about continuing the development and growth of St. Bride's for another 50 years, says Canon Peake. "It's been really important for us to see this as more than just money for money's sake, that we really do see this as enabling the ministry and mission of Christ in our context."

He adds, "If we're not developing children and family ministries, and not developing the faith of teenagers, we may well have a relatively empty church 50 years down the road."

## Church volunteers will be energized

**THE** diocese is once again hosting the upcoming Energizing Volunteers Conference, held Nov. 6-7 at Trinity, Streetsville, in Mississauga.

During the conference, each parish leadership team (up to five people from each parish) will explore principles for designing a volunteer management plan for their own parish that is practical and tailored to their specific situation.

The team registration fee includes handouts, coffee breaks, and lunch on Saturday.

For more information, contact Heather Steeves at (416) 363-6021, ext. 222, or email [hsteeves@toronto.anglican.ca](mailto:hsteeves@toronto.anglican.ca). To register, go to the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), and click on "Energizing Volunteers Conference."



### 125TH ANNIVERSARY

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, greets members of the Sisterhood of St. John the Divine after a service at their convent in Toronto on Sept. 8 to celebrate the 125th anniversary of the order.

PHOTO BY MICHAEL HUDSON

## New course for getting missional

BY STUART MANN

**AT** the most recent gathering of synod, Bishop Colin Johnson gave permission to clergy and laity to try new ways of sharing the Gospel with people in the wider community. "Take permission to do it; drive the family car," he said.

But some might be wondering, "Well okay, but how do I drive the car, and where do I go?"

One way to ease into the driver's seat is to participate, with your parish, in a new course that is being offered by the diocese. It's called Mission Impossible and its purpose is to help churches rediscover what it means to be missional in their own particular context.

"We want to plant seeds about what it means to be missional in a post-Christian era," says the Rev. Jenny Andison, the Bishop's Officer for Mission. "It's not that parishes have never been missional before, but there have been times when we've lost sight of how to be that way. Our parishes

**MISSION: IMPOSSIBLE!**

have been based on the assumption that people will come to us. Increasingly, that is not the situation. So how do we learn to go where people are?"

The course is designed to be run in parishes during Lent, 2010. It consists of one-hour study sessions that are based on scriptural readings. The readings are accompanied by questions and case studies to work through.

"It will be fun and easy to use," says Ms. Andison. There will be multi-media clips for parishes that want to make the course more engaging and interactive. It will be up to the parish to decide how to run the course. It can be led by either clergy or laity.

"I hope the course will start a conversation about who God is and what the congregation is called to do in their context," says Ms. Andison. "It can be confusing to live out our baptismal covenant these days. We're not in Kansas anymore."

She says one outcome could be to see an existing ministry in a way that is more appealing to outsiders. "I think the course will generate prayerful discernment about how to re-imagine current ministries. A lot of the ministries already exist – they just need to be re-shaped to turn them outward-looking, missional and able to connect with where people are at."

Materials for the course will be posted on the diocese's website and available in print in January. To sign up for materials or more information about how your parish can offer the course, contact Ms. Andison at [jandison@toronto.anglican.ca](mailto:jandison@toronto.anglican.ca) or call 416-363-6021 or 1-800-668-8932, ext. 242.

## Missional lingo 101

**YOU** may have noticed new phrases popping up in *The Anglican* like "attractational church" or "mixed economy church." What exactly do they mean? Here's a primer on missional lingo.

- Attractational church: a style of church that operates on the assumption that people will still come to church and that when they come they will have a positive experience.
- Missional church: a style of church that operates on the assumption that people will not be naturally attracted to church and so the church needs to go where they are.
- Fresh Expression of church:

A Fresh Expression is a form of church for our changing culture established primarily for the benefit of people who are not yet members of any church. It will come into being through the principles of listening, service, incarnational mission and making disciples. It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the Church (one, holy, catholic and apostolic) and for its cultural context.

- Mixed Economy church: is where Fresh Expressions of church and inherited churches

exist alongside one another within the same denomination in relationships of mutual respect and support.

- Every Parish Mission Shaped: all parishes are shaped for and by the *Missio Dei*. Mission is not simply what "some parishes do". Regardless of liturgical, theological or historical background, all parishes are called to be mission-shaped.

To learn more, visit the *Fresh Expressions Canada* website, [www.freshexpressions.ca](http://www.freshexpressions.ca), or contact the Rev. Jenny Andison at [jandison@toronto.anglican.ca](mailto:jandison@toronto.anglican.ca).

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## LISTENING

Children from St. Paul, L'Amoreaux's, Summer Camp perform "Horton Hears a Who" for a standing-room-only crowd on July 19. Twenty-five children, aged six through 14, participated in the one-week camp and the final production. PHOTO BY GREGORY FIENNES-CLINTON



## APPRECIATED

Members of the Pastoral Care Committee from St. Paul, L'Amoreaux, gather outside the church on May 31 as the church celebrates Volunteer Recognition Sunday. The parish has 51 different committees and more than 250 volunteers. All volunteers received a Certificate of Appreciation for their time, effort and commitment to the parish and the Church.



## JAZZED UP

The Rev. Canon Timothy Elliott leads the congregation during a jazz worship service at St. Aidan, Toronto, during the summer.



## BLAST FROM THE PAST

Barbara Charlebois (third from left), people's warden and choir member from the Parish of Penetanguishene and Waubaushene, poses with volunteers in traditional garb on July 19. The parish was celebrating the 173rd anniversary of St. James' on-the-Lines, one of its church buildings. PHOTO BY SUE SAVAGE

# Put passion into your spirituality

**WANT** to put a little more passion in your spirituality? If so, Christian Schwarz can help.

Mr. Schwarz, co-founder of Natural Church Development International (NCD), will be presenting a one-day seminar at St. Paul, Bloor Street, on Nov. 13 to introduce his latest book: *The 3 Colors of Your Spirituality*.

"If your faith is not connecting with your life, this is something you need to come to," says Bill Bickle, NCD's national partner for English Canada and a member of St. John, Port Hope.

NCD helps churches assess the health of their ministries so that they can focus on the areas that need improvement. About 195 Anglican churches in Canada are involved in the program, including 45 in the Diocese of Toronto.

Anglican churches taking part in NCD routinely score lowest in the area of passionate spirituality. This is all the more reason why they should attend the seminar, says Mr. Bickle.

"More Anglican churches in Canada need to be working on passionate spirituality, so this is

the book that can help them identify what gives them their passion," he says.

At the seminar, Mr. Schwarz, a Lutheran pastor, will describe a person's preferred spiritual style or "spiritual mother tongue." He will also talk about the research he conducted for his book.

Mr. Schwarz's seminar will appeal to Christians of every stripe, says Mr. Bickle. "He's not coming at it from a narrow viewpoint," he says. "People will learn how to grow in their spiritual style and how to connect with God better."

He described Mr. Schwarz as one of the leading theological thinkers of our time. "I think he's changing the discussion on church health. He's a dynamic speaker and he knows his subject."

Mr. Schwarz's seminar at St. Paul's is one of only three stops across Canada. The seminar on Nov. 13 will begin at 9 a.m. and end at 4 p.m. The registration fee is \$50 and participants will receive a copy of the book and lunch. To register, visit the NCD Canada website at [www.ncdcanada.com](http://www.ncdcanada.com).

## Fundraiser for West Indies

**BISHOP** Arthur Brown will be the speaker at the annual Bishop Basil Tonks Dinner, a fundraiser held by the Canadian Friends to West Indian Christians, on Nov. 7 at St. Andrew, Scarborough.

"Bishop Brown has done more to break down barriers and encourage integration and unity in our church than anyone I know," says the Rev. Canon James Garland, chair of the group. Last year, the dinner raised \$13,000 for proj-

ects in Barbados, Guyana and Jamaica.

The evening starts with a eucharist at 5 p.m. followed by a reception and a dinner of Caribbean food. The church is located at 2333 Victoria Park Ave., Scarborough. Tickets are \$50, half of which is eligible for a receipt for income tax purposes. For tickets, call Ken Holder at 416-499-6774 or the church office at 416-447-1481.

## Rev. Dale Lang at conference

**THE** Rev. Dale Lang, whose son was shot to death at his high school in Alberta in 1999, will be the keynote speaker at the Restorative Justice Conference on Nov. 20-21 at Trinity-St. Paul United Church, Toronto. Since that time, Mr. Lang has devoted much of his time traveling the country to talk about how he and his wife decided to take the path of restorative justice in dealing with this tragedy. The conference begins at 7 p.m. on Nov. 20. For more information, email [rjconference@gmail.com](mailto:rjconference@gmail.com).

Send your parish news to  
[hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca)





Mexican workers enjoy dinner at St. Paul, Beaverton. At right, the Rev. Ted McCollum and Mexican worker cut the cake on Mexican Independence Day.

## Church holds services for Mexican workers

BY CAROLYN PURDEN

**WHEN** you are far away from home for a long time, one of the things you miss most is belonging to a community.

Some of the parishioners at St. Paul, Beaverton, have experienced that loneliness, and they responded quickly when they heard that 60 Mexican agricultural workers were working on a nearby farm.

The Rev. Ted McCollum, incumbent, first found out about the Mexicans during Beaverton's 125th anniversary celebrations. The church had an open house and three of the seasonal workers came by to pray. The Mexicans spoke no English and Mr. McCollum does not speak Spanish, but his interest was piqued and he did some research.

He found out that they were all family men who would be living in Canada for six months, away from their families. Except for what they spent on food, they were sending all their money back home.

"We were talking in the parish about how that must be really lonely for them," says Mr. McCollum. "It must be really difficult because their culture's very family-centred. We had a couple of parishioners who, through their working lives, had been separated from their families for long periods, and they said they were so appreciative when they felt like they were part of a community. They thought it would be nice if we could do something."

After talking to the workers, Mr. McCollum thought they would enjoy social activities. St. Paul's

rented a couple of Spanish movies and had a movie night for them. However, what they really wanted was a mass; they had not attended a church service since arriving in Canada.

Mr. McCollum contacted the Rev. Hernan Astudillo of San Lorenzo Anglican Church in Toronto, who offered to go to Beaverton and hold a service in Spanish.

As it happened, the date they chose was Sept. 16, Mexican Independence Day, and the church service turned into a large celebration with some 45 workers attending.

Mr. Astudillo brought along some bilingual Mexican-Canadians, and about 20 of St. Paul's parishioners cooked traditional Mexican food and decorated the hall and tables in the colours of



the Mexican flag.

Everyone sang the Mexican anthem and other songs before enjoying the dinner, which included a cake decorated as a Mexican flag.

"There was a lot of fellowship and even though we didn't speak each other's language, you could see people were starting to connect with each other," says Mr. McCollum.

The service followed, and, to Mr. McCollum's surprise, Mr. Astudillo announced he would return every Wednesday to conduct an evening mass for the workers.

Because some of his bilingual parishioners accompany Mr. Astudillo to the Wednesday service,

it has expanded into a language class, with joint Spanish-English lessons. As well, three of the workers are helping Mr. McCollum learn Spanish so that next year he will be able to conduct the service in Spanish.

Mr. McCollum says the Mexicans feel as if they are part of St. Paul's congregation and St. Paul's parishioners have reacted enthusiastically.

"It started as an outreach project," he says, "but it really has become a congregation within our own. It's been a great experience for us to welcome another community into our church."

## Large turnout for annual general meeting

BY A CORRESPONDENT

**IT** was the largest gathering in more than 10 years as over 200 people arrived at Holy Trinity, Thornhill, for the Toronto Diocesan Anglican Church Women's annual general meeting.

We were warmly welcomed by the Rev. Canon Greg Physick, incumbent. The eucharist followed. The ACW's chaplain, the Rev. Canon Anne Moore, was the celebrant and preacher.

The theme for the day was "Leading in Faith" and the keynote speaker, Mayor Hazel McCallion, was welcomed with a standing ovation. Mayor McCallion commented on the "powerhouse" in the church today and referred to

women as the backbone of the Anglican Church.

She shared how her faith has helped her in leading the City of Mississauga. She spoke of the many issues that come to her attention, and of being completely accountable to the electorate. She encouraged us to relate what we believe in to what we practice.

She reminded us that we all have a purpose in life, and we must determine what our role is meant to be. She spoke of her Anglican roots and also of forming Hazel's Hope, a charity which raises funds for children in Africa whose lives have been affected by HIV/AIDS.

She said that we are never too old and that there are opportuni-

ties for us; that our young people need motivation; and that we must demonstrate in our daily lives that faith is important to us. She advised our ACW to assess our situations and determine what can be done. She said we should work together as a whole.

President Anita Gittens acknowledged greetings from past presidents, IAWN, the United Church Women and Baptist Church Women. In her remarks, she expressed appreciation and thanks to the ACW groups throughout the diocese, not only for the welcomes she has received during her visits but for their commitment and number of ecumenical activities.

Archdeacon Peter Fenty brought

greetings on behalf of the College of Bishops and assured us of the bishops' good wishes and continued prayerful support. Archdeacon Fenty commended the work being done by ACW groups in their parishes and communities. He spoke of the diocesan ACW leadership as women of faith and courage, and he paid tribute to Mayor McCallion's tremendous leadership.

Other greetings were received from the Catholic Women's League, the Evangelical Lutheran Women, the national ACW, the Women's InterChurch Council and the Diocese of Algoma.

Highlights of the meeting included the introduction of past presidents, the election of board offi-

cers and area vice presidents, the induction of officers by Archdeacon Fenty, and the acceptance of audited financial statements and board reports for 2008.

A delicious lunch, catered by St. Vladimir's Ukrainian Catholic Church, was served, assisted by the ladies of Holy Trinity.

"Anti-Poverty Initiatives" was chosen as the theme for the Social Concern and Action area projects for 2010-2011. Certificates of Recognition were presented to retiring board members Ruth Briffett and Dorothy Gummersall.

The day provided opportunities for worship and fellowship. It was a celebration of all Anglican church women in the Diocese of Toronto.

visit us online at [www.toronto.anglican.ca](http://www.toronto.anglican.ca)

Items for Looking Ahead should be emailed to [hpaukov@toronto.anglican.ca](mailto: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](http://www.toronto.anglican.ca), click Calendar, then click Submit an Event.

## Services

**NOV. 1** — All Souls Eucharist at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, at 7 p.m. Faure Requiem with St. Peter's Parish Choir and Orchestra. Call 905-828-2095.

**NOV. 1** — All Saints Day Homecoming Service at All Saints, Peterborough, 235 Rubidge St., at 10 a.m., with Bishop Colin Johnson as celebrant. For more information, call 705-876-1501 or visit [www.allsaints-peterborough.org](http://www.allsaints-peterborough.org).

**NOV. 1** — St. Thomas, Brooklin, invites you to join them for a Liturgy of Dedication and Consecration for their new church at 3 p.m. Reception after. RSVP to the church office at 905-655-3883 or office@stthomasbrooklin.ca.

**NOV. 1** — St. Olave, Swansea, 360 Windermere Ave., invites you to a Choral Evensong for All Saints at 4 p.m., followed by pumpkin pie and feature talk. Mendel Good recalls his survival in five concentration camps and the later impact on his life in Canada. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**NOV. 15** — Latino Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Jorge Lopez on classical Spanish guitar. Pay what you can. For more information, call 416-247-5181.

**NOV. 22** — Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Joe Sealy Duo. Pay what you can. For more information, call 416-247-5181.

**NOV. 29** — Christmas with Bach at St. Olave, Swansea, 360 Windermere Ave., Toronto. Advent Choral Evensong at 4 p.m. with St. Olave's Choir and organist Tim Showalter. Followed by Christmas cake and a feature talk with Douglas Cowling on the musical life of Johann Sebastian Bach. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**NOV. 29** — A Procession with Lessons and Carols for Advent, at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, at 7 p.m. A candlelight service featuring St. Peter's Parish Choir. Call 905-828-2095.

**DEC. 1** — World AIDS Day Service at St. Paul on-the-Hill, 882 Kingston Rd., Pickering, at 7:30 p.m. The speaker will be Yvette Perreault, Executive director of the AIDS Bereavement Project of Ontario. All are welcome. Call 905-839-7909.

**DEC. 6** — St. Dunstan of Canterbury will celebrate its 25th Anniversary with a special service at 10:30 a.m. All previous members of the parish are invited. There will be time to renew old friendships following the service. Call 416-283-1844.

## Social Events

**NOV. 28** — Propitiation meeting at 34 Little Norway Cres., Unit 117, at 7:30 p.m. Evening Prayer (BCP), followed by light refreshments. Reading and discussion on "What needs to change in each of us?",

the Rev. Canon Phil Potter's challenge to the May diocesan synod. Please bring your copy of the October issue of *The Anglican* with you. Call 416-977-4359.

## Lectures/Conferences

**NOV. 4, 11, 18** — Lecture and discussion series on the Dead Sea Scrolls at St. Aidan, Toronto, 70 Silver Birch Ave. Three Wednesday evenings at 7:30 p.m. Lecturer: Terry Donaldson, Biblical professor at Wycliffe College. Meet in the lounge at St. Aidan's. For more information, call 416-691-2222.

**NOV. 15** — St. Barnabas, Chester, 361 Danforth Ave., continues its 2009-2010 Speakers' Program, on the theme of "Communities Coping in These Economic Times," with speaker Anthony Stewart, general manager of Touchstone Youth Centre. Start time is 10:30 a.m. Other speakers: Jan. 17, Vida Stevens, Toronto Public Health/Malvern; April 18, Gail Turner, KAIROS. For more information, call 416-463-1344 or visit [www.stbarnabas-toronto.com](http://www.stbarnabas-toronto.com).

**NOV. 18** — What can Christians learn from the Dead Sea Scrolls? British scholar George Brooke unravels the Scrolls for their meaning for Christians, at the Church of the Redeemer, 162 Bloor Street W., from 7 to 8:30 p.m. Admission is free. Dinner, for a suggested donation of \$10, is available starting at 6 p.m. in the parish hall (enter downstairs through the Avenue Rd. doors). To register for dinner and the session or just the session, call 416-922-4948, or visit [www.theredeemer.ca](http://www.theredeemer.ca) - News/Information.

## Christmas Events

**NOV. 28** — Celebrate a Caribbean Christmas at St. John, Weston, 2125 Weston Rd., beginning at 6 p.m. Fun, festivities and a smorgasbord of Caribbean delights (food and entertainment). Santa Claus will be coming to town! Call 416-241-8466.

**DEC. 4 - 6, 11-13, 18-20** — The Christmas Story at Holy Trinity, Trinity Square, a Toronto tradition since 1938. Professional musicians and a volunteer cast present this hour-long nativity pageant. Friday and Saturday evenings, 7:30 p.m.; Saturday and Sunday matinees, 4:30 p.m. Suggested donation: \$15 adults, \$5 children. The church is wheelchair accessible. American Sign Language interpretation at selected performances. To reserve, call 416-598-8979. For more information, visit [www.holytrinity-toronto.org](http://www.holytrinity-toronto.org) or email [christmasstory@holymtrinitytoronto.org](mailto:christmasstory@holymtrinitytoronto.org).

**DEC. 12** — Holy Trinity, Guildwood, and CBC Radio present a dramatic reading, with music, of Charles' Dickens' "A Christmas Carol" at 3 p.m. The reading will take place at Scarborough Bluffs United Church, 3739 Kingston Rd. (at Scarborough Golf Club Road). Tickets (which include reception and refreshments) are \$20. All proceeds for the Refugee Family Re-uniting Outreach Fund. To order, call 416-464-9671.

## Sales

**NOV. 7** — St. Andrew, Japanese, 49 Donlands Ave., invites all to its Church Bazaar. Shop for bargains from 1 to 3:30 p.m. For more infor-

mation, phone 416-461-8399.

**NOV. 7** — Hollyberry Tea and Bazaar at St. Mark, Port Hope, from 11 a.m. to 2 p.m. Preserves, baking, crafts, sewing, jewellery, antique and collectibles table, seasonal greens, gift baskets, white elephant table, books and more. Luncheon \$5. For more information, call 905-885-8798 or visit [www.stmarksporthope.ca](http://www.stmarksporthope.ca).

**NOV. 7** — Christmas Bazaar at the Church of Our Saviour, 1 Laurentide Dr., Don Mills, from 10 a.m. to 1 p.m. Baking, jams, soups, knitted items, gingerbread house raffle. For more information, call 416-447-9121 or 416-449-3878.

**NOV. 7** — St. Barnabas, Chester, 361 Danforth Ave., will hold its annual Christmas Bazaar from 11 a.m. to 3 p.m. Artisan jams, jellies and baked goods, innovative craft offerings, books and gently used items in the Upper Hall (entrance off Hampton Ave.). Visit the Reception Hall for sandwiches, soup, beverages and homemade desserts, as well as craft and cooking demonstrations. For more information, contact 416-463-1344.

**NOV. 7** — St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Toronto, will hold its Big Bazaar from 10 a.m. to 2 p.m. Fashion boutique & accessories, books, baking, silent auction, vintage, jewellery, live music, buffet luncheon. Call 416-494-7020.

**NOV. 7** — St. Nicholas, Birch Cliff, 1512 Kingston Rd., Scarborough, presents its church bazaar from 12 p.m. until 3 p.m. Crafts and Christmas decorations, lavender and lace, baked goods, candies and preserves, books, attic treasures and much more. Call 416-691-0449 or visit [www.stnicholasbirchcliff.com](http://www.stnicholasbirchcliff.com).

**NOV. 7** — Holly Berry Bazaar at St. John, Weston, 2125 Weston Rd., from 10 a.m. to 2 p.m. Silent auction, crafts, knitted goods, semi-precious items, baked goods, deli items, boxed lunches and more. Call 416-241-8466.

**NOV. 14** — St. John's Rehab Hospital Auxiliary is holding its annual November Noel Bazaar at 285 Cummer Ave., Toronto, from 10 a.m. to 2 p.m. Free admission and parking. Call 416-226-6780.

**NOV. 14** — Christmas Tree Bazaar at Christ Church, Brampton, 4 Elizabeth St. N., from 10 a.m. to 2 p.m. 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. 14** — St. John, Craighurst, will host "Christmas in November" from 10 a.m. to 2 p.m. Artisanal works, decorations, crafts and gourmet Christmas foods. Call 705-721-9722.

**NOV. 14** — Sugar Plum Fair at St. James, Sutton West, 31 River St., from 10 a.m. to 2 p.m., in the parish hall. Christmas gift ideas, baked goods, and more. For more information, call 905-722-3726.

**NOV. 14** — Christmas Fair at St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, from 11 a.m. to 2 p.m. Home baking, tombola, collectibles, jams and jellies, knitting, hostess gifts, raffle, books, new-to-you clothing, youth fair, photos with Santa, silent auction, hot lunches. For further information, call 416-226-6081.

**NOV. 14** — Christmas Fair at St. Cuthbert, Leaside, 1399 Bayview

Ave. (south of Davisville), from 11 a.m. to 2 p.m. Christmas crafts and gift baskets, knitting, sewing and quilt raffle, home baking, plum puddings, candy, preserves and cheese, jewellery, treasures, kitchen items, paperbacks and church calendars and much more. Lunch served from 11:30 a.m. For further information, call 416-485-0329.

**NOV. 14** — Grace Church, Markham, 19 Parkway Ave., will hold its annual Gingerbread Bazaar and Luncheon from 9 a.m. to 2 p.m. Antiques and collectibles, crafts, baking, knitting, preserves, sewing, surprise packages and more, plus morning coffee and lunch. Call 905-294-3184.

**NOV. 14** — St. Paul, Innisfil, invites all to its Country Crafts Bazaar from 8 a.m. to 2 p.m. Crafts, baked goods, gourmet food shop, collectibles, silent auction, quilt draw, gift baskets, candy, fish pond, face painting, and lunch counter. The Bazaar will be held in the church hall, adjacent to the church, located at the corner of Hwy. 11 (Yonge Street) and Mapleview Dr., Innisfil. Call 705-722-7755.

**NOV. 14** — The Church of the Transfiguration, 111 Manor Rd. E., Toronto, will hold a Winter Fair from 10 a.m. to 2 p.m. Country store, craft tables, baked goods, quilt raffle, Santa and luncheon. Call 416-489-7798.

**NOV. 14** — Snowflake Bazaar at St. John, Bowmanville, 11 Temperance St., from 9 a.m. to 2 p.m. Silent auction, tea room, bake sale, handmade crafts & knits. Call 905-623-2460.

**NOV. 14** — Holy Trinity, Guildwood, 85 Livingston Rd., will hold its Annual Bazaar from 11 a.m. to 2 p.m. Fabulous baked goods, raffles, books and white elephant treasures. Shopped out? Come and enjoy a quiet lunch in the tea room. For more information, call 416-261-9503.

**NOV. 15** — St. Olave, Swansea, 360 Windermere Ave., invites you to a Christmas Market from 10 a.m. until 1:30 p.m. Luncheon, silent auction, raffles, home baking, gift items, Christmas crafts, and more. For more information, call 416-769-5686.

**NOV. 21** — St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, holds its annual Holly Berry Bazaar from 9 a.m. to 2 p.m. Vendors, craft and bake tables, lunch room and Santa. For information, please contact 416-283-1844.

**NOV. 21** — St. Timothy's Christmas Kitchen at St. Timothy, North Toronto, 100 Old Orchard Grove, from 10 a.m. to 1:30 p.m. Huge silent auction, home baking, tourtières, preserves, lunch. For kids: Santa, shopping, cookie-decorating. Visit [www.sttimothy.ca](http://www.sttimothy.ca) or call 416-488-0079.

**NOV. 21** — Holy Family, Heart Lake (Brampton), 10446 Kennedy Rd. N., holds its Annual Christmas Bazaar from 9 a.m. to 2 p.m. International foods, crafts, baked goods, treasures table, silent auction and more. For more information, call 905-846-2347.

**NOV. 21** — All Saints, King City, 12935 Keele St., will hold its Annual Craft Sale from 10 a.m. to 3 p.m. Unique crafts, paintings, bake table, door prizes. Call 905-833-5432.

**NOV. 21** — Holy Trinity, Thornhill, 140 Brooke St., will be holding its Festival of Christmas from 10 a.m. to 2 p.m. A selection of hand-

made gifts, decorations, bake sale, raffle, and festive luncheon will be available. For more information, call 905-889-5931.

**NOV. 21** — Trinity, Aurora, 79 Victoria St., Aurora, invites all to its Merry "Twinkling" Christmas Bazaar, from 9:30 a.m. to 3 p.m., with luncheon. Bake table, knit and sewn items, Christmas gift store, attic treasures and silent auction. Call 905-727-6101.

**NOV. 21** — The Spirit of Christmas Bazaar will be held at St. Paul on-the-Hill, 822 Kingston Rd., Pickering, at 9 a.m. Crafts, baking and preserves, silent auction, tea-room and much more. Vendors are welcomed. Tables will be \$30 each. Phone Rhona at 905-839-8924 or Dyan at 905-420-2725.

**NOV. 21** — Annual Craft Sale and Tea Room at St. Matthias, Etobicoke, 1428 Royal York Rd., from 10 a.m. to 2 p.m. Artisans from across the city will be selling their artwork, knitwear, candles, baking and so on. Call 416-244-9211.

**NOV. 21** — The Church of the Resurrection, 1100 Woodbine Ave, Toronto, invites all to a Holly Bazaar from 10 a.m. until 2 p.m. For more information, call 416-425-8383.

**NOV. 28** — Holly Berry Fair at St. Luke, East York, 904 Coxwell Ave., Toronto, from 9:30 a.m. to 2:30 p.m. Tearoom, crafts, baking, books, jewellery, pre-owned treasures and more. Call 416-421-6878.

**NOV. 28** — Christmas at St. Mark, Port Hope, from 10 a.m. to 3 p.m. Features twenty artists and artisans from the Northumberland-Quinte region. Weaving, paintings, pottery, gourmet foods, seasonal decorations, glass work, jewellery, toys, handknits and more. A special feature each year is the "Cookies for Christmas" room devoted to holiday baking by parish members. Gift basket raffle. Admission free. For more information, call 905-885-6706 or visit [www.stmarksporthope.ca](http://www.stmarksporthope.ca).

**NOV. 28** — Christmas Treasures Bazaar at St. Andrew, Scarborough, 2333 Victoria Park Ave., from 10 a.m. to 2 p.m. Beautiful angels, handcrafted gifts, shortbread, jams, collectables, silent auction, home baking, plants, jewellery, gift baskets, tea room, international food, and much more. Call 416-447-1481.

**NOV. 28** — Nutcracker Fair at St. Martin in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. until 2 p.m. Fun for the whole family. Call 416-767-7491.

## Music/Drama

**NOV. 5, 12, 19, 26** — Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St. Admission free; donations welcome. For more information, visit the music page of the church's website, at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**NOV. 5, 12, 19, 26** — Noon Hour Organ Recitals at St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Thursdays at 12:10 p.m. Free admission. For more information, call 416-961-8116.

**NOV. 6** — Christ Church, Deer Park, invites you to "Letters Home: An Evening of Remembrance," at 7:30 p.m. Featuring letters from the Canadian War Museum archives, music of remembrance, and wartime songs. Admission is free.

Continued on Page 20

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**READING THE BIBLE**  
 BY THE REV. CANON DON BEATTY

## Let us be examples for those who follow

On Sunday, Nov. 1, we celebrate All Saints Day. Thus our children will be out trick-or-treating on the Saturday night, which is All Hallows Eve, better known as Hallowe'en. This night symbolizes the last fling for the spirits of the underworld before giving way to the holy ones of God. The holy ones are the saints we commemorate on All Saints Day.

Who are the saints of God? The early church set aside certain days to remember some of the believers who had lived their lives in Jesus, most of whom were martyred for their faith. The church, however, realized there were many other saints who had never made it into the church calendar. Thus, in the early fourth century, All Saints Day was created to remember all the other saints of God. It was originally celebrated on the Sunday after Pentecost but was moved to Nov. 1 by the middle of the sixth century in the Western church.

On All Saints Day, we remember all who have gone before us and helped to lead us to God. It may be a parent or grandparent, a teacher or parish priest – anyone who has helped to shape our faith.

The Gospel for All Saints Day is the story of the raising of Lazarus (John 11:32-44.) This is a resurrection story. Jesus proclaimed he was the Resurrection and the Life and then proceeded to raise Lazarus from the dead to prove his claim.

To look at this event, we need to start at the beginning of chapter 11. Jesus and his disciples are in Caesarea Philippi when they hear about Lazarus' sickness. Instead of rushing to his side, Jesus tarries for another two days, and then he heads to Bethany, which is about four miles east of Jerusalem. He arrived four days after Lazarus was put in his tomb. Lazarus' sisters, Mary and Martha, were upset that Jesus had not arrived sooner. "If you had only been here, our brother would not have died," they exclaimed. Jesus was so moved by their words that he wept. He knew Lazarus had died so God would be glorified, but he still felt sadness and grief for his friend and the sisters.

Even though we believe in the

power of God and have a strong faith in the assurances of heaven, it is okay to weep for those who have died. Never be afraid to cry over the death of a loved one. It does not mean that we have doubts; rather, it reflects our feelings for that person. We will miss him or her and this causes us sadness.

Jesus then calls Lazarus to come forth out of the tomb. Lazarus comes out and God is glorified. What a moment! This is symbolic of the resurrection of Jesus, but even more than that, it demonstrates to us that God in Jesus Christ has power over sin and death. He is victorious. Satan has been defeated.

Jesus is the way, the truth and the life. He is the way to salvation. There is no other way for the Christian to be saved. The early Christians knew this and they dedicated their lives to proclaiming this fact. Many of them gave up their lives because they preached Christ crucified and risen.

In our worship, we are joined together with one another and with all of the saints throughout the ages to give praise to Jesus. You and I are joined with this whole host of heaven and are called to be his holy people, his saints. The folks who have gone before us and have shown us Jesus are the saints in our lives, and they have left us an example and a heritage of dedication and commitment to Jesus.

Let us do the same for those who follow after us. Let us live daily in Jesus and love him and serve him with our whole being so that those who come after us will have our example to follow. This is what makes a saint: it is the people of God who try to live holy lives. These are the people we remember on All Saints Day, and we pray that our loved ones will so remember us.

Who then are the saints? All who believe in Jesus Christ as Lord and live their lives as his witnesses. Together with them, we are called to proclaim this faith in Jesus to the whole world.

*The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dixie South, Mississauga.*

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21. The Bishop's Committee on Prayer
22. Postulancy Committee
23. Diocesan Ecumenical Officers
26. Doctrine and Worship Committee

**IN MOTION**

**Appointments**

- The Rev. Deborah Koscec, Regional Dean, Toronto East, Sept. 1.
- The Rev. Susan Haig, Associate Priest, All Saints, Sherbourne St., Toronto, Sept. 1.
- The Rev. John Anderson, Assistant Curate, Christ Church, Stouffville, Oct. 1.
- The Rev. Canon Peter Walker, Incumbent, Grace Church on-the-Hill, Toronto, Nov. 1.

**Vacant Incumbencies**

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

**First Phase - Parish Selection Committee in Formation**

- (not yet receiving names):
- Minden-Kinmount
  - St. John, Norway
  - St. Peter, Cobourg
  - All Saints, Whitby

**Second Phase - Parish Selection Committee Receiving Names** (via Area Bishop):

- St. Jude, Wexford (York-Scarborough)
- St. Mary Magdalene, Toronto (York-Credit Valley)

**Third Phase - Parish Selection Committee Interviewing**

- (not receiving names):
- None

**Conclusions**

- The Rev. Janet Sidey concluded her ministry as Regional Dean of Toronto East on Aug. 17.
- The Rev. Keith Todd concluded his ministry at All Saints, Sherbourne St., Toronto, on Sept. 8.
- The Rev. Sonja Free (ELCIC) has concluded her ministry as Honorary Associate at St. Matthew, Islington, as she has moved to the parish of Innisfil.

**Departures**

- The Rev. Max Woolaver has accepted an appointment in

the Diocese of Niagara. His last Sunday at St. Jude, Wexford, was Oct. 25.

- The Rev. Ken Davis has accepted an appointment from the Bishop of Saskatchewan as Dean of St. Alban's Cathedral in Prince Albert. His last Sunday at All Saints, Whitby, will be Dec. 27.

**Death**

- The Rev. Joseph Carthigesu "Bobby" Mather died Sept. 25. He was ordained by the Bishop of Jaffa in the Church of South India in 1981. Since 1990, he served in the Diocese of Toronto at the parishes of St. Margaret Tamil Congregation; St. Peter, Scarborough; St. Bartholomew, Toronto; St. Paul, L'Amoreaux; and several other interim and part-time appointments. The funeral took place at St. Paul, L'Amoreaux on Oct. 3 with interment at St. Margaret-in-the-Pines.

**LOOKING AHEAD**

Continued from Page 20

**NOV. 26-28** – Canterbury Players present a hilarious new production "Wife Begins at Forty" at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. For

more information or to reserve a ticket, call 416-283-1844.

**NOV. 28** – St. Aidan, Toronto, 70 Silver Birch Ave., presents the Toronto Welsh Male Voice Choir, performing "Christmas with a Welsh Accent" at 7:30 p.m. Tickets are \$25 and may be ordered by contacting 416-691-2222 or staidans@eol.ca.

# Anglican launches magazine

## Journal explores (in)justice

BY CAROLYN PURDEN

**FOR** Michael Vanderherberg, 28, of Peterborough, there is a lot of injustice in the world and the people who experience it deserve to tell their stories.

That is why in July he launched an online magazine, *(IN)Justice*, which he intends to publish two or three times a year.

The first issue of the magazine contains relatively short articles – mostly written in the first person by his friends – that deal with topics such as crack addiction, HIV/AIDS in Cambodia, and Zimbabwe.

There is no advertising and Mr. Vanderherberg does not intend to solicit any. “This is really an opportunity to have our friends tell their stories and share thoughts among friends,” he says. He does not promote the magazine, except by word of mouth, and by September the magazine had had 400 visitors.

The purpose of *(IN)Justice*, Mr. Vanderherberg explains in the magazine’s preface, is to document justice work in Peterborough, and to show how those in the community are linked to international justice work.

“The play on words of ‘injustice’ coinciding with being ‘in’ justice, means that although we intend to love, hope, and work our way into a better world, there is much in-

justice in our midst that should not go unnoticed,” he writes.

A parishioner of St. John, Ida, just west of Peterborough, Mr. Vanderherberg is heavily involved in the community. He and his wife run a café that serves only free trade coffee, he is an employment and immigration counsellor at Peterborough’s New Canadian Centre and he has been a youth worker. He also works part-time with refugees, helping them with administrative work in settling their families in Canada.

In addition, for the past four years he has run a community fundraiser for the Stephen Lewis Foundation that has raised \$35,000 for HIV/AIDS.

“I have lots of stories to tell and



Michael Vanderherberg

as opposed to me telling them, I just decided to start calling the people I heard the stories from and give them a chance to say something about the justice work being done here in Peterborough and the injustices happening in Peterborough,” Mr. Vanderherberg says.

It was easy for him to find six people to set down their stories or, as he explains it, “to give a piece of their life to share with other people.”

He does not ask them if they have any writing ability, and he runs their articles as is. “I ask them to speak from the heart and to speak from their struggle. And even if that means they speak from pain, I would really want to

hear from them honestly.”

Mr. Vanderherberg calls Peterborough a unique town because there is a lot of unity among its religious denominations and among the work done by different social service agencies. But this does not mean his community is perfect, he adds. He knows a lot of homeless men and has listened to their stories. He says he will ask one of them to write a future article for the magazine that will focus on homelessness in Peterborough.

He has already been approached by people who want to write for *(IN)Justice*, and says he has a lot of material for the next few issues. The magazine can be found at [http://issuu.com/vanderherberg/docs/in\\_justice\\_101](http://issuu.com/vanderherberg/docs/in_justice_101).




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## LOOKING AHEAD

Continued from Page 18

For more information, visit [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org) or call 416-241-1298.

**NOV. 7** – Holy Trinity, Trinity Square, in Toronto, presents an evening of musical celebration for its new organ. Reception and silent auction at 7 p.m.; performance at 7:30 p.m.

**NOV. 7** – Faure Requiem at Ascension, Don Mills, 1 Overland Dr., at 4 p.m., with the combined choirs of Church of the Ascension and Saint George’s Choir.

**NOV. 14** – St. Luke, East York, 904 Coxwell Ave., invites you to an evening of Caribbean music, 7 p.m. Tickets are \$25. To reserve tickets, call 416-421-6878, ext. 21.

**NOV. 15** – The Sisterhood of St. John the Divine continues its “Music for the Soul” series with a Bach Vespers in the chapel of St. John’s Convent at 4 p.m.

**NOV. 21** – Handel and St. Cecilia Commemorative Concert at Holy Spirit, Dixie North, 1170 Tynegrove Rd., Mississauga, at 7:30 p.m. Matted Choir from Mississauga Anglican churches, with orchestra and soloists. Tickets are \$25. Call 905-625-6650.

Continued on Page 19

## Holocaust Education Week



**November 4  
7:00pm Lecture**

*Holocaust Survivor, Academic & Author*  
**Prof. Robert Melson**  
*Purdue University*

**November 8  
11:00am Remembrance Day Service**

*Holocaust Survivor*  
**Ada Wynston**  
*will preach*



*Holocaust Education Week is the largest event of its kind and is produced by the Holocaust Centre of Toronto under the UJA Federation*

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