

Sister led
rehab hospital

Church endures
in Istanbul



Refugees find
rest up north

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

OCTOBER, 2008



FEELING FINE

Martin Walkes gives Flo Schwerdtner the Most Sportsman-Like Team of the Year award, won by Holy Trinity, Guildwood, at the 47th annual Scarborough Anglican Youth Movement's Baseball Tournament, held in August. Six teams from Anglican and Baptist churches in Scarborough took part in the tourney, which was won by St. Nicholas, Birch Cliff.

PHOTOS BY MICHAEL HUDSON



FaithWorks ministries get boost

World Vision invests money, expertise in local agencies

BY STUART MANN

A new partnership between FaithWorks and World Vision is helping children and adults in the diocese.

World Vision, a Christian international relief agency, is providing funding and expertise to four FaithWorks ministries – The Dam, the Downsview Youth Covenant, Flemingdon Park Ministry and the Philip Aziz Centre.

"This is an opportunity for us to take our 50 years of international development experience and share this within the local context," says Clayton Rowe, national manager for World Vision's Canadian programs.

World Vision is investing \$335,000 in these ministries to help children who are living with AIDS, students who need help with their homework, young mothers who need information on nutrition and cooking, and newcomers to Canada.

At the Downsview Youth Covenant in Don Mills, for example, the infusion of resources has allowed the ministry to hire five youth and two adults and open a second homework club for children. "The funding has been instrumental in helping to build the capacity of the Downsview Youth Covenant," says Marie Green, youth minister.

Mr. Rowe says World Vision would rather invest in the ministries than set up its own programs. "It didn't make sense to come into the local communities and compete with people who are already on the ground doing the work," he says. "It makes more sense to build the local program so that it has the opportunity to expand."

In addition to funding, World

Vision provides training for the ministries' staff and volunteers. It also gives expert advice on how to tackle challenges that are common to non-profit agencies.

Continued on Page 2



Big day could be amazing

IT'S coming.

On Nov. 23, all Canadian Anglican congregations are invited to sing "Amazing Grace," either during a service or at another time of the day. Parishes are encouraged to videotape their rendition of the popular hymn and send it to the national office of the Anglican Church of Canada by Dec. 1. The tapes will be edited together into one big "Amazing Grace" video and posted on the website for all to enjoy. While you're at it, consider donating a toonie to the Council of the North, the group of financially assisted dioceses in Canada's north.

To get involved in the Amazing Grace Project, see page 10.

Not Christian? No problem

Church reaches out to Muslim, Hindu kids

BY STUART MANN

ON a hot spring day, the Rev. Andy Leroux and some of his parishioners from St. Ninian, Scarborough, held a barbecue at a nearby park. Unlike most church picnics, however, this one was attended by a number of Hindu and Muslim children.

The children had walked over from Tuxedo Court, a high density apartment complex that is home to thousands of new immigrants and refugees, most of them non-Christian. It is to this community that Mr. Leroux and his parishioners carry out a special ministry.

For the past several years, they have held healing services and after-school programs in the complex. They also use a gym in the local high school so that about 40

kids can play basketball and floor hockey and listen to Bible stories.

They do this without any expectation that the children or their parents will come to their church. "We don't proselytize or demand that the kids become Christian," says Mr. Leroux. "What we're doing is just sharing the love of God. That seems to answer their questions, like 'Why are you doing this?' or 'What's the catch?' We can honestly say, 'We love you and God wants you.'"

The ministry to Tuxedo Court began when some members of St. Ninian's prayed in front of the five apartment buildings each week for more than a year. They felt their job wasn't complete, so they held a healing service in one of the buildings and also started a vacation Bible camp in the park

adjacent to the complex.

"That proved to be tremendously successful," says Mr. Leroux. "We had 50 children for the camp." They followed that up with an after-school program for kids that features homework help, craft-making, Bible stories and journal-writing. Almost all the kids are Muslim or Hindu.

"We've had situations where the parents have said no, but the children have actually come back because they've enjoyed it so much," says Mr. Leroux.

The programs are all run by lay members of his church, not by clergy, he says. In fact, the outreach has not only helped the kids but has energized lay members of his parish. "They really feel called to do this," he says.

Continued on Page 2

Youth keep coming back

Continued from Page 1

"It's just a tremendous opportunity for reaching out in a very needy area. Tuxedo Court has a reputation of being a trouble spot, but we've made some real inroads."

One of the things he has learned is that while some people will not convert to Christianity, they are definitely interested in Jesus Christ. "Hindus really believe that Jesus can heal people, so they're wide open to that. They have an attitude that provides for Jesus to bring healing to their lives with-



The Rev. Andy Leroux talks to children from Tuxedo Court. 'It's just a tremendous opportunity for reaching out in a very needy area,' he says. PHOTO BY MICHAEL HUDSON

out feeling they've got to get converted. We're just sharing that Jesus can and does heal."

He's not bothered by the fact that the people he ministers to do not come to his church, even

though it's only a five-minute drive away. "Our motivation is simply to love these kids and love the people in Tuxedo Court because Jesus compels us to do that," he says. "There's no hook in this for

us, no 'You better do this because we're doing all this for you.' We're just doing it because we feel God wants to reach out to these people, and we're prepared to do that - and they deeply appreciate it."

Partnership with World Vision 'very worthwhile'

Continued from Page 1

"We want to do a lot of work to strengthen the organizations because funding always finishes but programming needs to continue," says Mr. Rowe. "We want to help them move to a point where they are able to tap into other funding resources that are in their community."

Paul Pakyam, the diocese's manager of Parish Stewardship Development, says he is thrilled that World Vision is working in partnership with FaithWorks. FaithWorks is the diocese's annual appeal and funds 17 ministries through individual, parish and corporate donations.

"This is the first time we have partnered with an outside organization and we're happy that it is with World Vision, which has the same Christian principles and ethics that we follow," says Mr. Pakyam. "The partnership is very worthwhile. It allows our ministries to expand and take on additional programming. I hope it will continue."

World Vision is investing \$4 million in Canada, mainly in Toronto, Vancouver and Montreal, says Mr. Rowe. It has been involved in domestic missions since 1979, in addition to its international work.

Three years ago it launched Partners to End Child Poverty and began to look for organizations that were working in local communities. It was already funding the Philip Aziz Centre in Toronto and The Dam in Mississauga, and asked Mr. Pakyam if there were any more agencies that would qualify. Mr. Pakyam suggested the Downsview Youth Covenant and Flemingdon Park Ministry.

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BRIEFLY

Bishop travels to South Africa

Bishop Colin Johnson traveled to the Diocese of Grahamstown, South Africa in September for the consecration and installation of its new bishop, the Rt. Rev. Ebenezer Ntlali. The dioceses of Toronto

and Grahamstown are in a companionship program with one another.

Coadjutor bishop worked in Toronto

Bishop Paul Kim, who was the priest in charge of St. Timothy's Korean congregation in Toronto, is now the coadjutor bishop of Seoul, South Korea.

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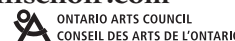
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New director of Finance appointed

DIANA Finch is the diocese's new treasurer and director of Finance. She is both a certified management accountant and a member of the Institute of Chartered Secretaries and Administrators. She has a wide range of experience, having worked both in the not-for-profit and for-profit sectors.

Ms. Finch was a member of St. James, Caledon East, for many years. More recently, she has attended St. George Anglican Church in Trenton, the location of her weekend home. She is currently taking courses at Wycliffe College as part of the Master of Theological Studies program.

Listen to kids, expert says

Relationships key to youth ministry

BY NANCY DEVINE

ESTABLISHING one-on-one relationships with youth is essential to building an effective youth ministry, says Jonathan McKee, president and founder of U.S.-based The Source for Youth Ministry.

Mr. McKee was the presenter at "Growing Your Church Through the Next Generation," a conference on church growth, hosted by St. James, Orillia on Sept. 13.

"We get questions posted on the website from youth ministers, youth leaders, parents, pastors – all kinds of people," he says. "They want to know how to reach the young people in their lives. They just feel like they don't know what to do, and you can read in these questions that they want to help. The first thing – and sometimes the only answer we can give – is 'Have you brought them in on a one on one?' Reaching kids is all about relationship."

He says church youth groups frequently believe that programming alone is the answer, but often programming gets in the way of forming those personal relationships that allow adults to be Christian mentors to youth. A lack of programming is not the solution, he says, because an unstructured environment doesn't allow or encourage spiritual growth.



Jonathan McKee



LETTING GO

Ivy Serwah, left, and Barbara Nkuah sing the opening hymn at the 'What If' praise and worship service for youth at St. David, Lawrence Ave., Toronto. The service let youth worship in the way they wanted and celebrated their gifts.

PHOTO BY MICHAEL HUDSON

"A balanced approach to youth ministry is one where programming opens the door for relational ministry and provides a safe venue for spiritual conversation," he says.

As in any relationship, the people involved have to understand each other – which might demand some time spent researching the world inhabited by 21st century adolescents. He agrees that can be scary territory for those who were teenagers in the last century.

Using statistics drawn from a number of national research studies, including the Kaiser Institute for Health Research, Mr. McKee led participants through a short quiz about the facts and figures on youth in North America. There were some surprises along the way.

Adults commonly believe teens like hanging out with friends far more than with their families, but the research indicates that time spent with family is more important to them. They have stress in

their lives, but it is not focused around boyfriend/girlfriend relationships – it is about doing well in school.

He says adults need to take the opportunity to invest the time in building relationships because there is a lot of competition for adolescent time.

"They have access to all kinds of media, and it is around them from the time they get up in the morning until they go to sleep at night," he says. "When you combine cell phones, the Internet, email and television, they are exposed to the equivalent of about eight-and-a-half hours of full-time television daily. Very little of that information is positive and God-centred. Kids are looking for positive mentors who are willing to hang out and talk about things that actually matter."

In addition to providing safe places and meaningful programs, he urges churches to embrace the technology teens use daily as out-

reach tools. That can mean daily podcasts featuring Bible studies or discussions about Christian values, and using email to stay connected.

"An interesting thing happens when you do that," he says. "They are listening to the podcast and we actually encourage them to go and get their Bibles – you know, the hard copy, the real deal – and read it, actually touch it. You have to meet them where they are and a lot of times on their terms."

"That's nothing new in the church. Paul was aware God commanded that there should be no idols, yet he visited the Roman temples and sought out the idol dedicated to the unknown God. He began to tell people about what he knew. It wasn't easy, but he used what was in place in the lives of those people to tell them about Jesus."

For more information on The Source for Youth Ministry, visit www.thesource4ym.com.



Sister Philippa

Sister led rehab hospital

SISTER Philippa, a member of the Sisterhood of St. John the Divine, died on Sept. 1, at North York General Hospital, at the age of 85. Born Dorothy Watson, in Winnipeg, Man., in 1922, she entered the Sisterhood on Sept. 1, 1949, after obtaining an Arts degree from the University of Manitoba and a Library Science degree from the University of Toronto. She made her life profession on June 11, 1953.

Sr. Philippa was the chief executive officer of St. John's Rehab Hospital from 1969 through 1996 and saw the hospital through many changes, including helping the architects design additions to the buildings. She also served as the convent's librarian, packing and organizing about 10,000 books when the Sisterhood moved to its new home on Cummer Avenue in Toronto. After her retirement from the hospital, she continued to work on several of its boards and committees and also did archival work at the convent.

"Her wonderful sense of humour will be missed, but most especially her loving and prayerful presence among us," said Sr. Elizabeth Ann, the Reverend Mother.

Sr. Philippa is survived by her niece Heather Macdonald, her brother-in-law Ian Barron, many cousins and great-nephews. A requiem eucharist was held on Sept. 6 at St. John's Convent, followed by interment at York Cemetery. Donations in memory of Sr. Philippa may be made to the The Sisterhood of St. John the Divine.

Choosing a government an act of faith

BY MURRAY MACADAM

Beyond debates over competing policy options and whether we simply like party leader X more than party leader Y, the coming federal election offers us an opportunity to put our values and vision into action.

Living and acting in solidarity with others in society is something that goes far beyond party politics. The public policies and party platforms we support ultimately rest on our vision for

Canadian society. What is our vision? Is it one based on bringing everyone into the mainstream of Canadian society, including those left on the margins through poverty? Or will we only think of our personal needs and desires when we mark our X in the voters' booth on Oct. 14? Will we even bother to vote?

These are far from abstract questions. In fact, our ability to answer the biblical call to do justice and work in support of the poor is strongly affected by the policies and actions of whatever

government is in power.

The belief that we all need to work together to tackle critical issues such as the poverty that affects almost five million Canadians and the critical shortage of decent affordable housing, has inspired Anglicans into action. Anglicans are taking part in the election campaign in a range of ways:

- Questioning candidates and using other action ideas from an election bulletin insert produced by the diocese's Social Justice and Advocacy Commit-

tee. Visit www.toronto.anglican.ca/sjac.

- Using election materials from other justice partners, such as the Make Poverty History campaign (www.makepoverty-history.ca).

- Helping to organize all-candidates' meetings. As well, Anglicans are using materials from Kairos, an ecumenical justice coalition (www.kairoscanada.org), for a global Week to End Poverty campaign, Oct. 12-19. Worship materials are included.

This election is very much a question of faith. "Canada's public policies can help us build communities of hope and compassion – or impede this Christ-inspired goal," says the Rev. Steven Mackison, chair of the diocese's Social Justice and Advocacy Committee. "Let's use this election to respond with justice in mind."

Murray MacAdam is the diocese's consultant for Social Justice and Advocacy.

Apathy is not an option



Knock, knock.
 “Who’s there?”
 “A politician.”
 “A politician who?”
 “Oh, you thought it was a joke?”

Despite the way we sometimes treat them, politics and politicians are not jokes. In the next few days, many of us will be voting in a federal election.

What are you going to say when the candidates come knocking on your door? What are you going to ask about at the all-candidates’ meetings?

The campaigns have concentrated on the politics that most appeal to our own interests: the state of the economy; the jobs we have or would like to have; the taxes we pay; the profits we can make on investments; the health of our cities; and our own physical and psychological security. Important stuff. And they get lots of attention and lots of lobbying.

But there is other important stuff that we need to be advocating for, stuff that does not make it into the media. The Canadian government is a federal government, whose scope of responsibility is global as well as local.

At the Lambeth Conference, the bishops, spouses and multi-faith representatives engaged in a “Walk of Witness” through London. The Archbishop of Canterbury called it “a poignant public act of commitment by the Anglican Communion and other faith groups to continue to put pressure on those who have the power and resources to help end extreme poverty across the globe. It will be about pledging to play our part in continuing to develop lasting solutions.”

In 2000, Millennium Development Goals

BISHOP’S DIARY

BY BISHOP COLIN JOHNSON

(MDGs) were identified and agreed to by governments across the globe, including Canada, to make concrete changes to address the enormous gaps that exist between rich and poor, haves and have-nots.

As the Archbishop of Canterbury said at the end of the walk, the commitment to the MDGs “was the moment of recognition, that unless we address these great gulfs between human beings, we cannot expect a future of stability or welfare for any of us.

“As the world grows smaller, the truth is that the suffering and the need of anyone in our global community is going to be, sooner or later, the suffering and the need of everyone in our global community. This is not, and should not, be a surprise for those of us who hold the Christian faith, who have believed for 2,000 years that when one part of the body suffers, all suffer. But it is also a vision that is shared by many people of faith and commitment throughout the world and throughout our own land.”

There are eight Millennium Development Goals:

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

development.

Governments committed to reach specific, achievable targets by 2015. We are nowhere near that.

A special emergency session of the United Nations was called for Sept. 25 to discuss the implementation strategies. That meeting was downgraded to a special session.

In a letter presented to the British Prime Minister on behalf of the bishops, the Archbishop of Canterbury wrote: “Because our faith challenges us to eradicate poverty, and not merely reduce it, we should be all the more alarmed that ... most of these achievable targets will not be met. The cause is not lack of resources, but a lack of global political will. When they meet in New York at the United Nations on 25th September, world leaders must find greater political commitment to addressing poverty and inequality. A timetable for achieving the MDGs by 2015 needs to be created. Our leaders need to invest in and strengthen their partnership with the church worldwide, so that its extensive delivery network for education and health care, alongside other faiths, is fully utilized in the eradication of extreme poverty (Lambeth Indaba reflections, 45).”

If these sound like issues that affect only the developing world and not us, think again. Take a quick glance at the conditions on some of our First Nations’ reserves or in parts of our cities and rural slums. Think globally, act locally and globally.

Addressing us at the “Walk for Witness,” British Prime Minister Gordon Brown gave as impassioned a speech as I have ever heard from any politician. “I say to you that the poor of the world have been patient, but

Continued on Page 5

Thankful to attend Lambeth



In last month’s issue of *The Anglican* and *Anglican Journal*, you read reflections from Bishop Colin and Bishop Patrick and many others on their experiences at the Lambeth Conference. Clergy of our diocese gathered on Sept. 9 to hear from all five of us in the College of Bishops about Lambeth. There is certainly a lot to sort through, and I suspect I will be sharing my Lambeth experiences for quite a while.

Above all else, I continue to be profoundly thankful for the opportunity to participate in such an event. First of all, I am thankful to God who has called me and my sister and brother bishops to this awesome ministry as an apostle. Rowan Williams, the Archbishop of Canterbury, led the bishops in a two-and-a-half day retreat at the beginning of the conference, which focused on what it meant for a bishop to be a person in whom God revealed Jesus and who gathers God’s people in the unity which is ours in Christ. Sitting in Canterbury Cathedral, listening to Archbishop Rowan, praying for all of you and seeking refreshment and renewal, was a gift for which I am truly thankful.

I am thankful as well for the fellowship of the apostles, because that is what the Lambeth Conference was. Here, bishops from around the world gathered and enjoyed fellowship together in so many different ways. We were all different. We came from different countries and varied cultures. We came with our hopes and fears. At meals, Linda and I chose to sit with folk we did not know. For example, we had breakfast with a Burmese couple, lunch with Australians, dinner with West Africans and so on. In every case, despite

BISHOP’S OPINION

BY BISHOP GEORGE ELLIOTT

some challenges around language, we talked and listened to one another, learning afresh about God’s work around our worldwide Communion. We came, yes, but above all else we came as bishops – women and men who continue to live into the fellowship of the apostles, seeking to walk faithfully in the footsteps of those who have gone before.

In Canterbury Cathedral, there is a tunnel under the choir which leads to the shrine of St. Thomas a Becket, who was martyred in the cathedral in 1170. It was built by the monks so that pilgrims coming to the shrine would not disturb them while they prayed their offices. Linda and I experienced an evening candlelight pilgrimage which took us around the cathedral and through this tunnel. The stone floor was worn, as were the walls. While walking through that tunnel, we were reminded of the thousands upon thousands of folk who had travelled that way before us. Could there be a more tangible sign of our fellowship with all God’s saints?

On Day 5 of our Bible Study, we were asked this question: “What are the things that bring fear to us as a bishop and spouse?” I listened as Bishop Tomas from the Philippines spoke of their former Obispo Maximo (Primate of the Independent Church of the Philippines) being murdered, and death threats he himself faces. Bishop Emmanuel from Ghana told us of how he has to walk four days to get to some of his churches, sleeping in trees at night so the wild animals will not eat him. Whatever fears came to my mind seemed so trivial: I have resources which are beyond

the imagination of most. I am free to go where I please and to share openly the Good News of my Saviour Jesus Christ. Was my situation just a little too easy, too comfortable?

As I thought about all of this, I realized that God calls me to be a bishop right here in southern Ontario. As the children’s song goes, I need to bloom where I am planted. As a result, I left Lambeth reaffirmed that it is to you, the people of the Diocese of Toronto, that God has called me to serve. The challenges I face may not seem as critical or life threatening, but they are there as together we seek to proclaim the Good News of God’s love.

We all marched together through London in support of the United Nations’ Millennium Development Goals. We heard the voices of those concerned about the environment and global warming. We wrestled together with issues of biblical interpretation and human sexuality. The bishops and spouses spent a morning together discussing domestic violence using 2 Samuel 13 as our focus text. These are all issues that I confront daily and that we as the church try to address and hold before our fellow Canadians.

Finally, I want to thank you for electing me bishop and for providing the resources that made it possible for me and the other bishops and our spouses to attend the Lambeth Conference. Your generosity also made it possible for many other bishops and their spouses, who lacked the necessary resources, to attend. Thank you for your prayers, too, which I know surrounded us throughout. You and I belong to a wonderful church both here in Canada and globally. It was a privilege and an honour to be at the Lambeth Conference as one of your bishops.



The Anglican

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

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

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What is the Gospel?

BY JOHN BOWEN

The simplest definition of evangelism I have ever heard is: "preaching the Gospel." But that of course raises the question: What exactly is the Gospel?

A few years ago, I was leading a workshop on evangelism and said something about "the Gospel." An elderly gentleman in the front row spoke up and said, "I've been in church all of my life and I can't say I have ever heard anything I would call 'the Gospel.'" Unfortunately (or perhaps fortunately), his priest was sitting beside him, and turned to him open-mouthed: "But you hear it every Sunday!" he gasped.

So who was right? In a way, both of them were. Certainly there are many references in our prayer books (both BCP and BAS) to "the Gospel" and we always have a "Gospel" reading – so the priest was right. But Gospel means "good news" – and somehow that parishioner had never heard anything in church that struck him as really, really good news.

So what is the Gospel? There are many ways to describe it, but I believe most of them, while true, are not big enough. Here are a few ways:

The Gospel is that through the death of Jesus our sins can be forgiven, and the gates of eternal life are open to us. That is great news, of course, and we celebrate it every time we say confession and are absolved. But it's only a piece of the truth.

The Gospel is that through the death and resurrection of Jesus, we are offered reconciliation with God, and as a result, a peace and a purpose that comes from knowing our Creator. That's wonderful news – and many people long for such peace and purpose – but it's more than that.

The Gospel is that by following Jesus, we become the people God designed us to be. The Holy Spirit shapes us, drawing out our gifts, helping us deal with our failings, so we can become more like Jesus. That is truly good news – far better to be God's person than to be "my own person" – but it's still not the whole story.

So what is the whole story?

I was born in Wales after the Second World War, and I remember my parents talking about the effects of that victory. My



father came home, put aside his army uniform and entered university. I was conceived and, in due time, born. Windows no longer had to be blacked out at night. Food rationing came to an end (though not as soon as people hoped). Every single change that peace brought was good news to someone. Every aspect of "normal life" that was restored brought joy to people.

But none of these single changes was the biggest good news of all. All were the trickle-down effect of what was truly the best good news: that the war was over.

Something similar is true of the examples I gave of the Gospel above. They are some of the authentic ways the Gospel affects us as individuals. They are real and they bring joy. But what then is the overarching truth, the equivalent of "the war is over?"

I can't do better than to quote Jesus' words at the beginning of his ministry: "The time is fulfilled, and the kingdom of God has come near; repent and believe in the good news." (Mark 1:14-15)

The good news is that God, the God of Israel, Creator of the cosmos, is doing something new in the world, and we are invited to be a part of it. That "something new" is what

Jesus called "the Kingdom." That "something" hinges on Jesus' life, death and resurrection. That "something" is at work in the world at this moment, bringing life and hope and healing everywhere it goes. And that "something" will ultimately bring about the renewal of the whole of God's world, such that it can be called "a new heaven and a new earth." That's the really big good news – the equivalent of "the war is finished."

And our response to the Gospel? According to Jesus, "Repent and believe." Too bad "repent" and "believe" have become such exclusively religious (and often negative) words. They're not meant that way. "Repent" means basically to change our minds. Jesus is saying, "Give up your petty ambitions and plans: they're not big enough. Don't you know the amazing adventure God is inviting you to?" And "believe" means to commit ourselves to that adventure – to throw our lot in with Jesus and with the new thing God is up to in our world.

Isn't that good news?

John Bowen is the director of Wycliffe College's Institute of Evangelism.

Apathy

Continued from Page 4

100 years is too long for people to wait for justice, and that is why we must act now. We used to be able to say: if only we had the technology; if only we had the medicine; if only we had the engineering skills; then we could meet the Millennium Goals. But we know that with the technology we have, the medicine we have, the science we have, it is the will to act that now must be found...

"And I ask you to ask governments to pledge three things which I pledge on behalf of our government:

"The first is, instead of 100 years of children not getting an education, by 2010, 40 million more children are in school, on the road to every child being in schooling by 2015.

"And the second pledge I ask you all to ask of your governments to make, is instead of 10 million children dying unnecessarily a year, we invest in training four million nurses and doctors and midwives and health workers, and provide the equipment so we can do what medicine allows us to do, and eradicate polio, tuberculosis, malaria and diphtheria, and then go on to eradicate HIV/AIDS in our generation.

"I also ask you to go back to your countries and ask your governments to pledge that in a world where 100 million are suffering today from famine, that we set aside \$20 billion for food aid – and not only for food aid, but to give people the means, free of the old agricultural protectionism for which we should be ashamed, free of that protectionism – to grow food themselves with help from our countries to develop a green revolution in Africa.

"Have confidence that just as you (as people of faith) managed to achieve debt relief, and just as we have managed to deal with many injustices in the past, that hope even when trampled to the ground will rise again, and people of good will will continue to fight for what is right.

"And I ask you finally to have confidence. Have confidence that all people around the world of good will, people of faith, conviction and religious belief, will ensure in the words of Amos that justice will flow like water, and righteousness like a mighty stream."

"Knock, knock."

"Who's there?"

"A politician."

"Good! I wanted to speak to you. What are you and your party going to do to achieve the MDGs by 2015?"

For a Christian, apathy is not an option. We have been saved by a God who is passionately concerned for his people and for their welfare. We serve a God who sacrifices himself for the beloved ones regardless of whether they deserve or reciprocate that love or not. We, too, as disciples of Jesus Christ, must be open to the passionate, sacrificial action on behalf of all people whom God has created and redeemed.

Laughter is a gift from God

And Sarah laughed (Genesis 18:1-15,21:1-7)

BY THE REV. KATY WAUGH

One of my favourite Bible stories is that of Sarah, wife of Abraham, who, upon hearing that she will bear a child at a very ripe old age, laughs out loud. Sarah knows the facts of life. She knows that she is post-menopausal, to put it mildly. She knows that even in her fertile years, she and Abraham were never blessed with a child. So, when the messengers from God come and tell her that she will bear a child, she laughs. In fact, she guffaws so hard that even God is forced to talk to her about her outburst.

You have to love Sarah, because upon hearing what seems to be absurd news she does not do what others in the Bible seem to do. She does not kneel down in thanksgiving, or sing the Magnificat, or say, here I am Lord. No, she laughs out loud.

Sarah's story reminds us that God's presence in our lives must leave us laughing. Laughter is God's gift to us. Laughter allows

us to step back and gain perspective when dealing with the incongruities of life. Humour is God's way of letting us live in the paradox that is life. Humour is God's way of letting us not take ourselves too seriously. Humour is God's way of helping us cope when times seem impossible.

Let me tell you a personal story which resonates with Sarah's.

About 20 years ago, we were providing hospice care to my friend Audrey, at her house. Audrey was a wife, a mother of three young girls, a gifted science teacher and a great spirit. One day, a newly minted home-care worker arrived in her crisp new uniform, clipboard in hand, to assess the situation. Without so much as a hello, she stormed over to Audrey's bedside, shoving carefully arranged items aside, and said, "So, Mrs. B., do you want to die at home or in the hospital?"

I was so taken aback I could hardly breathe. But Audrey, weak as she was, looked at me, kind of winked, and said to the young nurse, "Are those my only two options?"

Audrey's humour allowed a lightness to fill

a very dark void left by that well-meaning but overly-serious visiting nurse. Through humour, an impossibly heartbreaking moment was turned into a gift which helped us bridge that very taboo subject of imminent death. Humour opened up the doors of communication so that Audrey and I could say things to each other that neither of us had dared to say before. The impossible became possible. The ability to laugh did not change the harsh reality of the situation. But, through Audrey's gift of humour, God gave us a glimpse of how even the impossible might be possible.

I always think of my friend Audrey when I read the story of Sarah laughing at the preposterousness of who God is and how God operates in our lives.

The Rev. Katy Waugh is the former incumbent of Trinity, Port Credit and St. Cuthbert, Leaside. Recently she was the interim priest-in-charge of St. Timothy, North Toronto and is now enjoying her first month of retirement.

Remember to pack an open, humble heart

BY AMIT PARASAR

It was nearly two o'clock in the morning and our mission team from St. Paul's was boarding the plane that would take us home to Toronto after a two-week stay in Grenada. As I searched my MP3 player for songs that would sing me to sleep, two caught my eye: "I'm Ready," by Bryan Adams and "I'll Stand by You," by The Pretenders. Right away, I was struck by their significance as they related to my personal journey in Grenada.

I am no stranger to mission trips. Grenada was my sixth trip. One thing I've learned is that each trip should be regarded as a new experience and should be approached with an open and humble heart. Only then can we hear God speaking to us.

Everyone on our team signed up for this trip with the intention of doing good for others, perhaps not expecting what God would do for us. We did significant repair work on St. Alban's

church which, like the rest of Grenada, was ravaged by Hurricane Ivan. We visited an orphanage, bringing along supplies and gifts for the children. Half of our team visited a seniors' home and got to chat and sing hymns with the people there. The other half of the team visited a home for disabled people and brought smiles to many faces. God undoubtedly touched many lives through us, but in His boundless wisdom He touched our hearts and changed us as well.

I understand now that mission trips are more spiritual journeys than physical ones. God taught me many lessons on this trip. For example, Jesus said that those who do God's will are his brothers and sisters and mothers. In this way, mission teams are like families. At times we may annoy one another, but in the end we put that aside because we are all God's children and we are there to do His will. I learned so much from my family in Grenada: I learned my



strengths and weaknesses; I learned to rely on the strength of others; and I learned to become stronger in my faith. Most

importantly, I learned that our strength comes through God, for the strength of God's servant lies in the Lord and the strength

of the Lord is in His servant. We went to Grenada to repair God's temple, but the work He did on our temples was far greater.

I mentioned two songs at the beginning of this article that were significant to my personal experience in Grenada. In "I'm Ready," Bryan Adams sings about being ready to love someone. The greatest commandment is to love God completely, and once you are ready to do it, He will grant you more happiness than you can imagine. That's where the second song comes in. "I'll Stand By You" is a song about unconditional love, loving someone regardless of circumstances, no matter what they confess or do. This is how our Father loves us. When we are ready, He will stand by us. He will touch our lives, just like we touched the lives of the people in Grenada and each other.

Amit Parasar, 24, is a member of St. Paul On the Hill, Pickering.

Share your gifts and have fun

BY THE REV. CANON TIM ELLIOTT

I'll always remember the woman who, after a jazz service, said, "That was really great - I almost tapped my foot!" I'm guessing that jazz was a new experience for her, as it is for many of us. In fact, jazz in church has been around for quite a while. It started in black churches in New Orleans and has continued in many American settings. Duke Ellington performed sacred concerts in several cathedrals, and there are churches where it is the main worship offering.

My own experience with jazz in church was a long time in

coming. I'd been thinking about it for many years. Two words - "jazz" and "service" - kept rolling around in my mind. Finally I told my wife about them. She asked me how long they'd been in my mind, and I said, "Twenty-five years." She suggested I do something about it.

I called my good friend down the street, Milton Barry at Grace Church on-the-Hill, and told him about "jazz" and "service." He said, "I know what you should do - call Brian Barlow. He's a composer, percussionist and jazz musician, and he knows everyone in jazz."

Brian and I met, and we put together the first Jazz Vespers

service for Christ Church, Deer Park, where I was the rector at the time. It has continued as a Sunday afternoon service, held twice a month. I'm proud that it recently celebrated its 10th anniversary.

I continue to be involved in jazz services in other churches. In my travels, the reaction - "I almost tapped my foot" - says it all. We Anglicans are a reserved lot in many ways. Under the surface, we really do want to worship with enthusiasm and spirit, but a combination of factors keeps us from doing that.

It needn't be that way. When we try new things that bring the world and its music that God so



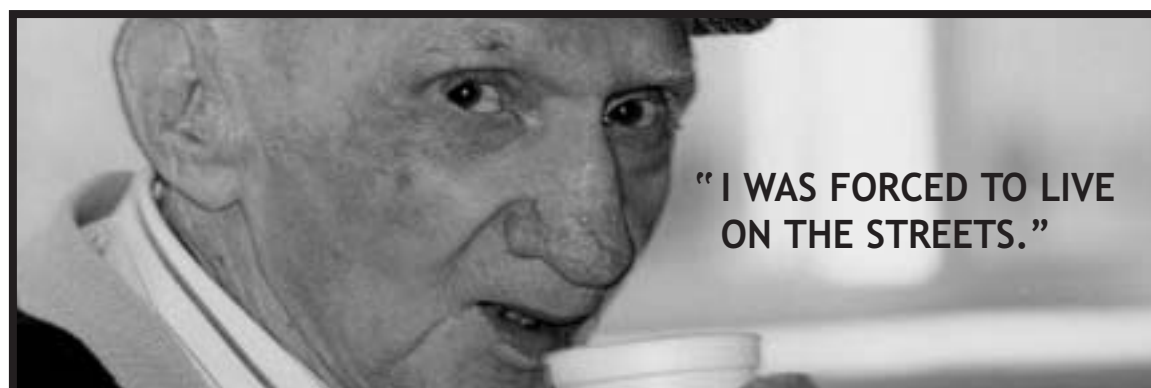
Canon Tim Elliott directs the congregation, choir and jazz musicians at St. James' Cathedral.

loves into our worship, something wonderful happens. For example, I used to wonder why the jazz musicians in our church were smiling when they played. The reason, I discovered, was that they were sharing their gifts and having fun. I think that's what we're called to do in life. We're here to contribute by offering who we are and what we do best. We do that by moving forward in faith. That's what jazz musicians do when they play. There is something spiritual about improvisation: it involves trust, listening, exploration and risk. When you do it, there are no mistakes because you're not trying to repeat something or do something perfectly.

From where I sit, the combination that really works well on Sunday morning is this: Local jazz musicians invited (and properly paid) to perform in worship; familiar music presented in

a jazz style; time to listen to musical improvisation; and a sense of playfulness and hope in worship and the sermon. There's something going on under the surface when this type of worship happens. We listen at another level - almost with a second set of ears, the ears of our hearts that are longing for joy and hope as we move forward to worship the One whose service is perfect freedom. And if you look under the pews at people's feet, you'll never know what you might see.

The Rev. Canon Tim Elliott is an honorary assistant at the Church of the Redeemer in Toronto. He offers vocational programs for executives and clergy and other resources through Elliott Resource Services. He is the author of Clarity and Courage: Life as an Improvised Journey.



Jack — who's now 78 years old — was a former probation officer and clergyman. He was homeless for five years. He was forced to live on the streets because of health reasons and not enough income to maintain housing. Living at LOFT Community Services' St. Anne's Place has been the turning point of Jack's life during his senior years. He now has a place to call home and staff care that enables him to live a life with dignity and hope.



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Volunteer sees God at work in diocese

Natural Church Development captured 'heart and mind'

BY HENRIETA PAUKOV

AS a volunteer at St. Mark, Port Hope, Bill Bickle has done it all. He is a lay reader, chair of the finance committee, and a member of the choir and the advisory board. He's been a churchwarden and a lay member of synod. And yet when he heard of Natural Church Development (NCD), a program that helps healthy churches become even healthier, he was so excited that he decided to take on one more volunteer commitment – as NCD facilitator for the diocese.

"The thing that captured my mind and heart instantly was that it was data-driven and that it was really scripturally sound," says Mr. Bickle. "The biblical principles and the reality check of data just really jived with who I am and where I come from as a marketing consultant. I was really attracted to the clarity and the beauty of it."

NCD helps parishes assess the health of their ministry and discern areas where they can improve. The assessment is done through a survey completed by 30 members of the parish, which measures the eight characteristics that are the hallmarks of healthy churches: empowering leadership, gift-oriented ministry, passionate spirituality, effective structures, inspiring worship, holistic small groups, need-oriented evangelism and loving relationships. After analyzing the results, the parish works to address the characteristic that received the lowest score. As the parish improves in a particular aspect, it often experiences growth as a result.

"It's a way of life for a parish," says Mr. Bickle. "That's another

reason why I love it. It's not just a flavour of the day; you can really adapt this and use it as an underpinning inside your planning." As an NCD facilitator, he works with a team from a parish to help prepare for the survey, analyze the results, develop an action plan, and implement it.

He is a member of a larger group called Supporting Congregations Volunteers, composed of 29 people whose mission is to nurture congregational health, mainly through three programs: NCD, Fresh Start for congregations, and Parish Selection Committees. These volunteers are recruited, trained and supported through the diocese's Ministry Resources department.

Mr. Bickle's enthusiasm for the work is evident as he recalls one parish he worked with. Through the NCD survey, the parish identified two areas that tied for the lowest score. "They decided to work on one of the two," he says. "All scores went up, all eight. It was beautiful. Of the two that were lowest, the one they didn't work on went up more than the one they worked on, which is also part of the NCD phenomenon. There is connectivity between the eight quality characteristics. For example, you work on the building and people's morale will go up, because they are happier."

For Mr. Bickle, the joys of volunteering in another parish include a wider perspective of the church and seeing God at work. "I can see that when I volunteer in my own parish, but when you are in your own parish and you are part of the leadership, you get really wrapped up in everything that goes on day to day. It becomes very practical. So this is just a bit of a step back from the day-to-day. It's invigorating."

He also believes that volunteering in the church, whether in the parish or at the diocesan level, is a great way to learn new skills, especially for young people. "For example, being a warden taught me a lot about managing a small business," he says. "And now I have my own small business and I work with small businesses. I think skills development is a by-product of being a volunteer in the church, and while we might not put it in our marketing brochures, it's great news."

Are you interested in being one of the Supporting Congregations volunteers? www.toronto.anglican.ca or email Heather Steeves at hsteeves@toronto.anglican.ca.



Jenny Reid holds up one of her paintings. In addition to raising four children and holding down a full-time job, she has run an art show at her church for the past 20 years.

Busy parishioner finds time to run annual art show

BY CAROLYN PURDEN

FOR Jenny Reid, volunteering is a joy that brings its own rewards.

A parishioner at St. Barnabas, Toronto, since 1979, Ms. Reid is a member of the church choir, co-ordinator of the church bazaar, a member of the parish advisory board – and she helps with the church flowers.

Her most significant, and most demanding, volunteer job, however, has been running the Riverdale Art Show for the past 20 years.

Ms. Reid recalls that it all began in 1989, when the church needed some new ideas for fundraising. At the time, she was a nurse raising four children, renovating an old Riverdale house with her husband Neville, and painting watercolours in her spare time.

She suggested opening the parish hall for an art show and sale for local artists. "The church, like all churches, was short of warm bodies and this was something simple," she says.

As an artist herself, she understood that artists typically are nervous about selling their work and, unless they have signed on with a gallery, cannot easily find a market. And their materials are expensive.

"I thought this could be a good way to raise funds and provide a market for ordinary artists like myself," she says. "I also thought it would be nice to have community people involved in a St. Barnabas activity."

In the past 20 years, the art show has raised \$23,000 for the church, with people coming from across the city to attend. Located prominently on the busiest part of the Danforth, in Greektown, the church is passed by hundreds of people daily.

The show takes place Oct. 17-18. Artists pay a small table fee (originally \$20 and now \$30) to cover expenses; they receive 80 per cent of sales. St. Barnabas gets 20 per cent of sales, and also anything left over from the table fees.

The show features up to 24 artists a year, with works selling for as little as \$30 or as much as several thousand dollars. Since it began, the show has sold 813 paintings for a total of \$98,470.

Preparation for the show starts before the summer, when Ms. Reid sends an invitation to the artists, and intensifies in the fall, with promotion and advertising – which includes her husband climbing a tree to string up a promotional banner. Before the show,

tables have to be set up for the artists' work, and afterwards, revenue has to be counted and distributed.

"I don't know how I could count up the hours it takes, because I do it in fits and starts," she says, adding: "There are rewards in volunteering. To have an idea and see it grow and blossom and bring forth results like these – that's a reward in itself."

On top of this, for the past 23 years she has attended weekly choir practice and sung at the Sunday service. She also has an unofficial job with the choir, gathering up and washing the men's robes. "They really aren't good at it," she confides.

Although she retired from nursing nine years ago, she still works part-time, teaching art to adults. Asked how she finds time to do all she does, she remarks on her past experience, organizing a household with four children while holding down a full-time job.

"It's a discipline," she says. "You just do it."

St. Barnabas is located at 361 Danforth Avenue. The show begins on Friday, Oct. 17 at 6:30 p.m. and runs all day Saturday, beginning at 10:30 a.m.

'We want 150 parishes in NCD by 2010'

BY HENRIETA PAUKOV

NOT long ago, yet another parish in the diocese began to implement the Natural Church Development (NCD) program, bringing the number of participating parishes to 60. But that's not enough for Dave Robinson, lead congregational development consultant for the diocese. "We have a goal: we want 150 parishes in NCD by 2010," he says. "We'll get there."

Mr. Robinson is enthusiastic about NCD because he has seen the transformation and growth it can bring about in a parish. "What we hear from clergy and lay leaders is that NCD is helping them focus their efforts on the areas that really need improvement," he says. "Rather than a scatter-

gun approach, they have a clear, solid, credible analysis of what is healthy in their parishes and what needs work. And when you work on the stuff that isn't healthy, you can see the improvement over time. It's quite amazing."

One parish that implemented NCD experienced not only an eight per cent increase in average Sunday attendance, but also a 20 per cent increase in givings. "The accepted wisdom is that you cannot increase both at the same time," says Mr. Robinson. "Well, they've proven that you can."

Another parish has seen an increase in its average Sunday attendance as a result of its work around spirituality, formation and small groups. "They have attracted people from the neigh-

bourhood," says Mr. Robinson. "These people are not just coming from other churches and they are not just cradle Anglicans; these are people who have been converted to Christianity. They have chosen to come and follow Jesus at this place, because of the efforts of the congregation."

"When people come to church, they are going to stay if they are growing in their faith, they are learning, they are being challenged. They are not just showing up to be entertained on Sunday morning. They want to be active, and that's a lot of what NCD is doing."

For more information about Natural Church Development, visit <http://toronto.anglican.ca/congregationalgrowth>, then click Ministry Evaluation.



Bill Bickle

Resilience and compassion

Priest visits outpost of Anglicanism in a Muslim land

THE REV. W. TAY MOSS

Two blocks from trendy Istiklal Caddesi, the most fashionable street in Istanbul, past piles of uncollected trash and dirty stray cats, a gray-stoned Neo French Gothic church sits in a high-walled garden. This is Christ Church, Istanbul, an Anglican outpost in the predominantly Muslim country of Turkey. Despite a hostile government and misapprehending public, Christianity endures in the former capital of the Christian East. On a recent trip to Turkey, I saw first-hand how Anglican Christians live and practice their faith among the ruins of Byzantium.

The parish was established in 1558 to serve the English expatriates who came to trade with the Ottoman Empire. The current building was begun in 1858 after the Sultan granted the land to the British to commemorate the victims of the Crimean War. Designed by George Edmund Street, the same architect who created the London Royal Courts of Justice, Christ Church is an imposing presence in stone and gothic arch. Over the years the building has accumulated its share of cracks and broken windows – appropriate metaphors for the embattled nature of Turkish Christianity.

'Secularism' in Turkey

The Turkish constitution does not officially recognize or encourage any religion, yet assumes that the preservation of the Muslim character of Turkish

society is a government responsibility. A department with an annual budget of \$500 million controls the physical infrastructure and theology of Islam in Turkey. Imams are civil servants and sermons are approved in advance. Islamic religious education is compulsory.

While the constitution is interpreted as giving freedom to individual belief, it does not necessarily extend to faith communities. Christian gatherings of any sort, whether Bible study or worship, must be licensed by the government as part of a series of laws deliberately designed to discourage Christianity. These laws also bar Christians (and Jews) from certain jobs.

This discrimination has its roots in Turkish nationalism. Being Muslim is a key part of the national identity. Thus, to be non-Muslim is to be, in some sense, non-Turk. Conversion is not only non-patriotic, it is potentially treasonous.

Violence against Christians

In recent years there have been many attacks on church buildings and leaders. Some of the attacks were mere vandalism: rocks thrown through windows and swastikas painted on doors. Things became more serious after the media and the government became more critical of missionary activity. A government-approved sermon read in all mosques on March 11, 2005, warned that Christian missionaries were pursuing political agendas intended to "deceive and convert" the people. Threats escalated and so did the danger for Christians in the land of the Seven Churches of the Apocalypse.

The worst case of anti-Christian violence in Turkey was the murder of the Rev. Andrea Santoro, an Italian missionary priest, on Feb. 5, 2006. In the wake of the Danish cartoon controversy, a 16-year-old shot Mr. Santoro twice in the chest in his church in Trabzon. Officials and the general public condemned the attacks, but other attempted murders proved that the incident was not isolated. The Rev. Canon Ian Sherwood, the Anglican chaplain in Istanbul, noted in an essay he wrote earlier this year that, "it is quite clear that any attempt by foreigners to express or commend Christianity in Turkish is regarded as 'missionary' and therefore unacceptable. Many conscientious Christians, simply by reason of their



Light streams through the windows in Christ Church's chancel.



Looking south over the roof of Christ Church, towards the heart of Istanbul. Photos by the Rev. W. Tay Moss



The Rev. Canon Ian Sherwood lost 11 friends in a suicide bomb attack.

baptismal faith, would be seen as 'missionary' in the Turkish understanding of the word."

The Anglican Church in Istanbul

Christ Church, Istanbul, bears the scars of its own battles. Many of the stained glass windows have been damaged by neighborhood children throwing rocks. When Canon Sherwood first came to be the chaplain to the British Consulate in Istanbul 21 years ago, neighbourhood kids were free to play in the church gardens. "But we had to stop that – they would destroy everything," he explained. He said that the kids weren't mean spirited: they simply had nothing better to do than break things – a minor nuisance to a community that has known real terrorism.

On Nov. 20, 2003, five days after two truck bombs slammed into two synagogues, suicide bombers simultaneously detonated vehicles at the HSBC Bank and the British Consulate. Among the 57 killed were three members of Canon Sherwood's congregation (including the British consul general, Roger Short) and 11 of his friends and colleagues. Nearly 700 were wounded. The attack also destroyed the Anglican Chapel of St. Helena on the con-

sulate's grounds. When the chapel was rebuilt, the new consul general (with the support of the bishop) wanted to lease the chapel to a hotel against the wishes of Canon Sherwood and his congregation. The legal battle over the use of the chapel went all the way to the British Parliament, which ruled in favour of the congregation's wishes.

Nor is internal struggle and controversy anything new for this community. When Canon Sherwood was first appointed as chaplain in 1989, he inherited two badly dilapidated buildings: St. Helena's Chapel and Christ Church, located a few blocks away. The bishop wanted to sell Christ Church, so Canon Sherwood moved into the building to prevent its sale. Then he raised the money to restore both structures.

Compassion and worship

After the first Gulf War (1990-91), Istanbul began to see a large influx of refugees. There were no government programs to help these displaced persons, so Canon Sherwood began a program to co-ordinate the different Christian communities to provide shelter, clothing, legal aid and other services. Ecumenism in action turned the basement of Christ Church into a hostel for

families from places as diverse as Sri Lanka, Sudan and Iraq.

Worshiping with the community on Sunday morning was refreshingly familiar. The traditional-language communion service was taken from *Common Worship 2000*. The 50 of us sang hymns from the *New English Hymnal* while Canon Sherwood presided with the help of a refugee who happens to also be a candidate for the diaconate. After the service, we enjoyed coffee and biscuits under the grape arbors of the church garden. Worshipers are mostly English-speaking expatriates, as Christian Turks generally worship in one of the many Turkish-language congregations scattered around. One of these communities is led by the Rev. Engin Yildirim, a former student at Wycliffe College in Toronto. Mr. Yildirim was the first Turk to be ordained an Anglican priest.

As religious freedom continues to expand as Turkey seeks entry into the European Union, we can expect the Anglican witness to grow thanks to the courage and resilience of these communities.

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



Kaitlyn, Heather and Alexis of St. John, West Toronto, march with other Anglicans in Toronto's annual Pride Parade.

Farewell, summer

As we head into fall, *The Anglican* takes one last look back at summer

Photos by Michael Hudson



Prince Edward, accompanied by Dean Douglas Stoute, greets parishioners after a service at St. James' Cathedral during a visit to Canada.



Guide Brian Holland shows the font to Shelly at St. Paul, Bloor Street, during Doors Open 2008.



The Rev. Andrew Wesley takes part in a smudging ceremony, for cleansing and preparation for worship, at Church of the Redeemer during National Aboriginal Day of Prayer.



The Rev. Andrea Budgey and Randall Rosenfeld play during Doors Open 2008 at St. Simon-the-Apostle.



Gael Ruthven and Susanne Prue serve watermelon at St. James Cathedral's annual Canada Day barbecue for its drop-in centre guests.

Amazing Grace

Here are the words John Newton will be remembered for as they appear in *Common Praise*, the hymn book of the Anglican Church of Canada, #352:

Amazing grace! How sweet the sound
that saved a wretch like me!
I once was lost, but now am found:
was blind, but now I see.

'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!

The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.

Through many dangers, toils, and snares
I have already come;
'tis grace that brought me safe thus far,
and grace will lead me home.

When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.



Children get into the spirit of things. Churches across Canada are being encouraged to sing *Amazing Grace* on Nov. 23, make a video of their performance and donate to the Council of the North. PHOTO BY STACY GOLD

The story behind the hymn

Amazing Grace" was written by John Newton (1725-1807), who worked as a captain in the slave trade for many years, before surviving a catastrophic storm at sea in March 1748 when he was an ordinary passenger on board. He vowed that if he survived he would change his life.

For the rest of his life, Mr. Newton observed the storm date as the day "the Lord sent from on high, and delivered me out of deep waters." After leaving the slave trade and working as a tide surveyor for nine years, Mr. Newton was ordained as a Church of England curate at the age of 39. The hymn we now know as "Amazing Grace" was first published in a collection known as the *Olney Hymns* in 1779. (Among his other well-known hymns are "Glorious Things of Thee Are Spoken" and "How Sweet the Name of Jesus Sounds.")

In 1780, Mr. Newton moved to the parish of St. Mary, Woolnoth, in London, where he remained until his death. His sermons were heard and admired by William Wilberforce, the English MP and campaigner against slavery. Mr. Newton died in 1807, the same year that Britain abolished the slave trade with the passing of the *Anti-Slavery Bill*. (Slavery itself remained legal in Britain and its colonies until 1838.)

Q&A

Who will participate?

The Amazing Grace Project encourages every Canadian Anglican to participate. And you don't even have to be in Canada! Anywhere you happen to be in the world, sing the hymn "Amazing Grace" on Sunday, Nov. 23, and you will be part of the project. And if you make a videotape of yourself (or your group or parish) singing "Amazing Grace" and send it to the national church office, you can share your testament of grace with everyone else.

How do we make a video?

Making a video can be a very simple process. Many groups or parishes have at least one or two members with home video cameras. If you ask for a knowledgeable volunteer, they will be able to set the camera up on a tripod or table, make sure the whole group can be seen in the frame, turn it on and away you go.

How and when will we see the final video?

By Christmas, a compilation video of all the "Amazing Grace" performances will be available on YouTube, the online video sharing site. However, you must submit your video by Dec. 1 in order for it to be included.

Where do we send our video?

If you are sending it by mail,

here is the address:

The Amazing Grace Project
The Anglican Church of Canada
80 Hayden Street
Toronto, Ont., M4Y 3G2

If you are sending it electronically, contact webmanager@national.anglican.ca.

Do we need to sing the entire hymn?

No, you can sing as many verses as you choose to sing.

Where did this idea come from?

During a meeting of the Communications and Information Resources Committee (a standing committee of General Synod), members of the committee took part in a creative exercise to orient new members. They came up with the Amazing Grace Project as a theoretical piece, thinking "Wouldn't it be great if this happened?"

That's when the Holy Spirit stepped in and all of a sudden people were asking themselves "Why not?" This is an idea that, even in its early stages, engaged people immediately, sparking creativity and enthusiasm. And that was the goal of the original exercise – to unite Anglicans from coast to coast to coast in faith and creativity in the spirit of "Amazing Grace."

Why Sunday Nov. 23?

Nov. 23 is the Sunday before Advent and the last Sunday of the Christian year. In a way it is New Year's Eve for the church, a time to pause, to reflect, to give thanks and then to begin anew in Advent with hope and expectation. It is also a moment to cel-

brate the reign of Christ and our efforts to make the Kingdom of God manifest in our lives and the world.

Matthew's gospel for Nov. 23 (Matt 25:31-46) sets out what is required of those who would inherit the Kingdom of God – that they provide for those in need, welcome the stranger, visit the sick and those in prison. In his commentary on this day in *A Year of the Lord*, the Rev. Herbert O'Driscoll says, "Matthew's expression for the reign of Christ is in terms of justice, sharing, self-giving. Where these are found in society or in relationships, there Christ reigns."

In the Prayer over the Gifts for this day we hear these words: "Almighty and everlasting God,

whose will it is to restore all things

in your well-beloved Son, our Lord and King,

grant that the peoples of the earth,

now divided and enslaved by sin,

may be freed and brought together

under his gentle and loving rule;

who reigns with you and the Holy Spirit,

one God, now and for ever."

When we gather together this Nov. 23 to sing "Amazing Grace," we acknowledge and give thanks for the grace of God made manifest in our lives. Like John Newton, who wrote the words of "Amazing Grace," we are moved to express our thanks to God for his incomparable gifts to us, with gifts of our own—with music, praise, prayer and action. We also gather together to make that grace visible—as an encouragement to ourselves and as a shared offering with all the people of God's kingdom.

Where do we send our donations for the Council of the North?

If your church raises funds for the Council through the Amazing Grace Project, here's how you can donate: make out a cheque to: "General Synod (Amazing Grace)," then send the cheque to: Amazing Grace Project
The Anglican Church of Canada
80 Hayden Street
Toronto, Ont., M4Y 3G2

All together now...

A number of people have already taken up the Amazing Grace Project challenge and have posted their rendition of the popular hymn on the national church's website and YouTube. Go to www.anglican.ca/amazinggrace to see and hear the following:

- Katharine Burnette sings at Christ Church Cathedral, Vancouver, B.C.. Ms. Burnette, who was visiting from Atlanta, Georgia, faces many physical challenges with courage and optimism. She has the rare gift of perfect pitch and loves to sing.
- Editors of Anglican newspapers across Canada sing around a campfire on the banks of a river near Fredericton.
- Youth leaders at the Generation 2008 gathering in London, Ont., sing.
- Bishop Mark MacDonald, the national Indigenous bishop of the Anglican Church of Canada, sings in Ojibway and plays the guitar in the chapel at Church House, Toronto.
- Synod members of the Diocese of the Arctic, meeting in Iqaluit, take a break from their meetings to sing.

Hardship common in North

Isolation, distances make ministry difficult

BY FIONA BROWNLEE

A small Sunday School in northern Labrador is struggling to find ways to get enough resources for the children of its community. A parish priest who has never had a church salary is working in a Cree community in northern Saskatchewan and is struggling with despair and suicide among youth. An Inuit family from a remote community in the Arctic has a medical emergency and needs to go to Winnipeg, where there are no clergy who speak their language, and they wonder who will be able to come and pray with them. These are just a few of the many situations that clergy and lay leaders have to deal with on a daily basis within the dioceses that make up the Council of the North.

The Council of the North is comprised of nine dioceses, the Anglican Parishes of the Central Interior and the Archdeaconry of Labrador, across the northern part of Canada. These church

members live in the most isolated places in the country, where travel distances and costs are amongst the highest. Providing sacramental and pastoral ministry to isolated communities is difficult at the best of times, but in times of decreasing financial resources it is even more challenging. A significant part of the budgets of the members of the Council of the North comes from the budget of the General Synod of the Anglican Church of Canada. It is a ministry by the whole church.

When the membership of the Council of the North heard about the Amazing Grace project, the general response was excitement and deep gratitude. To think that Anglicans from coast to coast to coast will be singing the hymn Amazing Grace on the same Sunday (Nov. 23) in a variety of languages, in a variety of worship settings, and that most of them will be contributing towards the ministry of the Council of the North, is almost overwhelming for many who live and



Money collected from the Amazing Grace Project will support the work of the northern dioceses that make up the Council of the North, shown on map. At right, young people from the northern part of the Diocese of Saskatchewan share a happy moment.



work in the north.

The gift of money, prayer and support will enable those who work in the north to dream of ways of doing ministry that have not been possible for many years. Some of the dreaming has included ways to gather young leaders to think about the future of the church in their area, to increase the training for lay and clergy leaders, and to have the ability to pay some of our clergy who are working in isolated communities. There will be more

dreaming and more implementing as time goes on.

Megwetch. Huy'ch'q'u. Ekosi. Naqurmiik. (Thank you in Ojibway, Cowichon, Cree and Inuit.)

Fiona Brownlee is the communications officer for the Council of the North. She lives in Kenora, Ont.

October is conference month

OCTOBER is the month for conferences and workshops in the diocese. Here are a few to choose from:

Outreach and networking

The diocese's annual Outreach Networking Conference features a powerful speaker on Canada's rich-poor gap, Armine Yalnizyan. Workshops will be led by Bishop Linda Nicholls, MPP Cheri DiNovo, the Rev. Nicola Skinner, Maggie Helwig, the Rev. Andrew Wesley, and others. There will be a drama performance and worship. Young Anglicans are organizing a youth program at the conference. The conference takes place Oct. 4 at Holy Trinity School, 11300 Bayview Ave., Richmond Hill. Register online at www.toronto.anglican.ca/outreachconference.

Prayer conference

The Bishop's Committee on Prayer will hold its biennial Prayer Conference at St. John, York Mills, in Toronto, from 6 p.m. on Friday, Oct. 17, and 8:30 a.m. to 3 p.m. on Saturday, Oct. 18. The keynote

speaker will be the Rev. Dr. Harry Robinson, who will give three addresses on the theme "Prayer, The Central Dialogue," based on Paul's letter to the Philippians. Each participant may take part in two workshops. Special rate for first-time participants. Contact Carol Anne and John Foty, at (416) 767-0253.

Raising the bar on stewardship

The Third Annual Diocesan Stewardship Conference will be held on Oct. 18, at St. Paul, Bloor Street, in Toronto. The theme of the conference is "Raising the Bar on Stewardship," and the keynote speaker is the Rev. Canon Dr. Harold Percy, the incumbent of Trinity, Streetsville. Three workshops will also be offered on the following topics: preparing a narrative budget, how to run a successful stewardship campaign in your parish, and developing stewardship among young people. A maximum of 100 participants will be registered on a first-come-first-served basis. Register online at www.toronto.anglican.ca or

contact Paul Pakyam at (416) 363-6021, ext. 244.

Energizing volunteers

Especially designed for clergy and lay teams of up to five people, this conference on Oct. 24-25 was piloted in the diocese last year to rave reviews. If your parish has struggled to recruit and match lay leaders to positions, if you have scrambled at the last minute to find a committee chair or churchwarden before vestry, or if

managing difficult behaviors is not your strength, this conference is for you. Join Suzanne Lawson and Marilyn Mackenzie, internationally recognized leaders in the field, for a stimulating and fresh experience of proven principles of volunteer management applied to church settings. Register online at www.toronto.anglican.ca.

For the latest information on conferences in the diocese, visit the diocese's website, www.toronto.anglican.ca and click on Bulletin Board. For more upcoming events in the diocese, see Looking Ahead on Page 14.

www.toronto.anglican.ca and click on Bulletin Board. For more upcoming events in the diocese, see Looking Ahead on Page 14.

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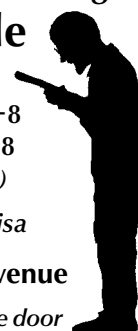
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FEELING GOOD

Cindy Snell and George Hart, of St. Cuthbert, Leaside, chat at the church's Community Seniors' Wellness Fair on June 12. The event featured three guest speakers and 36 exhibits, along with refreshments and door prizes.

PHOTO BY HEATHER MINGAY

Poetry series launches 25th book

The St. Thomas Poetry Series will hold a reading and reception on Nov. 7 to launch its 25th book, George Whipple's *Swim Class and Other Poems*, at St. Thomas, 383 Huron St., Toronto. Canadian poets John Robert Colombo, Barry Dempster, W. J. Keith, and John Terpstra will read from Mr. Whipple's new work, as well as from his earlier books. The event begins at 8 p.m. For more information, call (416) 979-2323.

ACW celebrates 50th anniversary

The Metro ACW Group at St. John, York Mills, celebrated its 50th anniversary on April 19, with a luncheon attended by more than 100 members, past and present. The Rt. Rev. Victoria Matthews, bishop of Christchurch, New Zealand, was the keynote speaker.

"The Metro Group is known for its service to the community of St. John, York Mills, and for the fun and friendships that the members share," says member Sheila Munro. "Over the years, we have published cookbooks, sponsored fashion shows and Lenten series, and raised funds to send children to the Moorelands Camp. We also host the 78th Fraser Highlanders Reception after the Remembrance Day service and purchase Christmas gifts for residents supported by LOFT. Worship, learning and service—three keywords in our prayer—still guide our programs and projects."

Relief funds raised for Sichuan

Four Chinese parishes—St. John, Chinese; St. Elizabeth; St. Christopher on-the-Heights; and All Saints, Markham—demonstrated their concern for the survivors of the earthquake in the province of Sichuan, China, by putting on a fundraising banquet at St. John's on July 20.

More than 370 guests attended, enjoying performances by children, young people, seniors and choral groups, and raising more than \$40,000 for relief and rebuilding through performance sponsorships, donations, ticket sales and charity sales. The money was sent to Sichuan through the Primate's World Relief and Development Fund.



GROWING

The arches of St. Thomas, Brooklin's, new worship space rise up on the construction site. "It has created quite a stir here in Brooklin," says the incumbent, the Rev. David Harrison. The parish is in the midst of a \$4.6 million building project, which will include new program and worship spaces, in response to Brooklin's growth.

PHOTO BY MICHAEL CLESLE



IN TUNE

Members of The Tunes, the teen instrumental ensemble from St. Theodore of Canterbury, Toronto, pose with their instruments during the annual concert and art show on May 24. The highlight of the evening was the presentation of the Mitchell Award to Katia Paskaruk (middle row, second from right) by Chris Mitchell, who endowed the award along with her husband. Ms. Paskaruk will use the award of \$500 toward a trip to Italy in 2009 with her school concert band. The Tunes welcomes young people from the church and the surrounding community.

PHOTO BY ABA NEWTON



SUMMER LIVING

A young parishioner takes a bite of watermelon at St. Paul, Lorne Park's, picnic on June 22. "We all had a good time, even the half dozen or so teens and young adults," says parishioner Barbara Fudge.

PHOTO BY THE REV. CANON BETTY JORDAN



Bishop Victoria Matthews (second from left), bishop of Christchurch, New Zealand, celebrates with the Metro ACW Group from St. John, York Mills, on the occasion of their 50th anniversary.



Children perform at a fundraising banquet held at St. John, Chinese, on July 20, to benefit people affected by the earthquake in the province of Sichuan, China. The event raised more than \$40,000 for the Primate's World Relief and Development Fund.

Priest led Student Christian Movement

Labourers pooled wages as part of Utopian ideal

BY THE REV. CANON BRUCE MUTCH

FROM the early days when I first knew him, Vince was a strong member of the Student Christian Movement (SCM) and of the Anglican Fellowship for Social Action (AFSA.) Both the SCM at McGill University and the AFSA in the Diocese of Montreal worked for the realization of social justice. Members of the AFSA went on the picket lines in solidarity with workers in the textile strikes in Valleyfield and La Shute, Quebec, in 1946 and 1947. The SCM sponsored the visit of the Very Rev. Hewlett Johnson, the "Red Dean" of Canterbury Cathedral, who delivered a visionary message of peace on earth during the early days of the Cold War. Members of both the SCM and AFSA, along with those of many other groups, were passengers on the Peace Train from Montreal to Ottawa during the time of the Korean War.

In the summer of 1949, Vince took part in the Student in Industry Work Camp in Montreal. Students worked in industrial jobs as

labourers during the day and then joined together in worship and study in the evenings. All members pooled their wages, and towards the end of their three-month work period, they decided on the real needs of each student. From the pool of funds, some got very little and a few were assigned a lot. I'll never forget that one student received fees for medical college, while another student received a total of \$14. Utopian? Of course. But it was also symbolic of what we thought the "new earth when realized might be like."

Later, Vince was the director of two Student in Industry Work Camps in which students were, through experience, formed into persons devoted to a vision of a new heaven within a new earth.

Following a curacy in Verdun, Quebec, as a parish priest, Vince accepted a call to be the secretary of the SCM at the University of Saskatchewan in Saskatoon. To use a phrase from our SCM theme song, he was employed to "poison the student mind" – in other words, to participate in



The Rev. Canon Vince Goring was called by the Anglican Church of Japan to work with the fledgling student movement there.

helping students think seriously about the structures of both the church and society from the viewpoint of the Christian faith.

From Saskatoon he, Kathy and the family came to Toronto, where Vince was employed as the study secretary of the national SCM. And then, almost out of the blue, Vince and Kathy were called by the Church in Japan to work there with the fledgling student movement of the Anglican Church of Japan.

For Kathy, perhaps, the move to the other side of the world was not so onerous because she was

born in Japan and spent her first 14 years there. For Vince, however, the move was a major cultural and social change. But he met the challenges as deftly and as joyfully as he had made the move from British Guyana to Montreal in the mid-1940s.

He loved travelling all over Japan in slow trains and fast; and in buses both slow and very slow. He accepted the strange customs the way a good SCMer should. In Japanese fashion he would sleep on the floor and in student dorms when necessary to the delight and amazement of many of his hosts. Of special note was his enjoyment of Japanese food, and in particular the sweet foods.

Upon return to Canada, he became the general secretary of the national SCM before taking up his duties as rector of St. Barn-

abas, Toronto. He also served at St. James' Cathedral, St. Michael and All Angels and St. Monica, all of Toronto. While a priest of this diocese, he participated as a conscientious member of our legislative body, the synod. In that forum, his continuing vision of "a new heaven and a new earth" was expressed year by year in his speeches inspired by his thirst for a more faithful order in both the church and the world.

Vince did not understand the faith as simply an individualistic form of religion. From the early days until the end, he understood and taught from the standpoint of a person belonging to a community. With Paul in his letter to the Romans, Vince affirmed in his life and ministry, that, "We do not live to ourselves, and we do not die to ourselves. Whether we live or whether we die, we are the Lord's," and we are the Lord's within the communal Body of Christ on earth.

The torch has been thrown by Vince to us, to carry on keeping the vision of a new heaven and a new earth in Christ before us. We are to keep working day by day for its realization, so that nothing good in Vince's life will be lost, but will be of benefit to the world, to the new earth.

The Rev. Canon Vincent Goring died on July 9, and a memorial service was held for him on Aug. 1 at St. Barnabas, Toronto. The Rev. Canon Bruce Mutch is a retired priest of the Diocese of Toronto.

Mary Sloan was oldest Anglican in diocese

BY LINDA GEROW

MARY Victoria Sloan celebrated her 110th birthday on June 11. The eldest child of Edward and Mary Ann Sloan, Mary lived with her siblings Lillian, Dorothy and James in Churchill, Ont., where the family faithfully attended St. Peter's Anglican Church. Mary, who never married, devoted her life to her family, friends and community, and her church was always an integral part of her life.

From an early age, Mary spent a great deal of time helping out in the local library. While she was not a trained librarian, she attended conventions and workshops as much as possible to further her knowledge of library science. To augment her income, she was postmistress in Lefroy for five years, postmistress in Shanty Bay for three years and an employee of Innisfil Township for 29 years, retiring in 1964. From 1966 to 1978, she devoted her time solely to librarianship. In 1978, she retired after 62 years in the library business.

A life-long resident of Churchill until the late 1980s, Mary remained faithful to St. Peter's. She was the church organist for more than 60 years and recalled a time when, in the early days, she carried many a jug of water up the hill for church functions, long before water was available at the church.



Mary Sloan

Among her accomplishments was her leadership in the Canadian Girls in Training and the Girl's Auxilliary (GA). In 1948, her group brought honour to St. Peter's by winning the G.A. Trophy for the Diocese of Toronto. Mary taught organ and piano lessons at her home and hosted ACW meetings and other church functions.

The Rev. Canon John Read, a former rector of St. Peter's, tells this story about Mary: "Back in those days we were struggling to grow St. Peter's. We were on the edge. There were sometimes more people in the choir than in the

pews. Mary and Lillian had fought to keep their church open. Growing the church means change and that, sadly, can be a four-letter word in the church. I came upon a conversation that touched my heart deeply. It showed Mary and Lillian's passion to grow the church. There was one person who did not want any changes and kept asking, 'Why? Why? Why?'

"Mary and Lillian had had enough. Mary said, 'I know why I come to this church. I know God loves me. If doing things a bit differently around here means new people will come, then so be it!'

"What faith and foresight! Mary had spoken. What a sign of a deep faith – the willingness to put oneself out to welcome others. Mary and Lillian were keen supporters of growing the church."

In recent years, Mary had been unable to attend St. Peter's due to failing health, but she never stopped being a true Anglican. When asked why she had lived so long, she replied, "Because of my faith in the Lord and the love of my friends."

Mary died on Aug. 12 in Barrie. It is with sadness we say farewell but it is also with joy we celebrate the life of this wonderful lady. She will be greatly missed.

Linda Gerow is a member of St. Peter's, Churchill.

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LOOKING AHEAD

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

Services

OCT. 5 — The Annual Blessing of Animals service will be held at 3 p.m. at St. Matthias, Bellwoods, 45 Bellwoods Ave., Toronto. All are welcome, along with animal friends. For more information, call (416) 603-6720 or visit <http://www3.sympatico.ca/saint.matthias/>.

OCT. 5 & 19 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. The Chase Sanborn Quartet plays on Oct. 5. Call (416) 920-5211 or visit www.christchurchdeerpark.org.

OCT. 19 — Jazz Vespers featuring the Kirk MacDonald Quartet at 4 p.m. at St. Philip, Etobicoke, 25 St. Phillips Rd. Call (416) 247-5181.

OCT. 28 — Eastminster United Church, 310 Danforth Ave., Toronto, will host a worship service at 1:30 p.m., as part of the Toronto meeting of the International Committee of the Fellowship of the Least Coin, a worldwide ecumenical movement of prayer for peace and reconciliation (courtesy of the Women's Inter-church Council of Canada). All are welcome. For more information, visit <http://www.wicc.org>.

Lectures/Social

OCT. 17 & 18 — The Bishop's Committee on Prayer will hold its biennial Prayer Conference at St. John, York Mills, in Toronto, from 6 p.m. on Friday, and 8:30 a.m. to 3 p.m. on Saturday. The keynote speaker will be the Rev. Dr. Harry Robinson. Each participant may take part in two workshops. Special rate for first-time participants. For further information, contact Carol Anne and John Foty, at (416) 767-0253.

OCT. 17, 18, 19 — The 2008 FLAME conference will take place at Jackson's Point Conference Centre. The speaker will be the Rt. Rev. Eddie Marsh, former bishop of Central Newfoundland. Saturday night entertainment by Beyond the Veil worship band. The fee for first-time participants is \$125. For more information, contact registrar Al Thompson at (905) 271-4095 or visit www.toronto.flameconference.ca/a_home.htm.

OCT. 18 — Propitiation Meeting at 7:30 p.m. Evening prayer (BCP) followed by a discussion, "After Lambeth 2008, where do we go from here?" For the location of the meeting, call (416) 977-4359; for an updated message, call (416) 915-XTRA, ext. 2020. Propitiation is a fellowship of gay and lesbian Anglicans and their friends who prefer the heritage and spirituality of the Book of Common Prayer. All welcome.

OCT. 22 — St. James Cathedral presents "After Lambeth," with guest speaker Bishop Colin John-

son. He will talk about what happened at Lambeth, and how it contributes to the life and work of the church. Eucharist at 6 p.m.; dinner (\$15) at 6:45 p.m.; talk at 7:30 p.m. To register, call (416) 364-7865.

OCT. 24 — Razzle Dazzle Diva Nite at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, at 6:30 p.m. Tickets are \$30. Silent and live auctions, live entertainment, food. Visa accepted. All are welcome. For information or to buy tickets, call (416) 283-1844.

OCT. 25 — The Annual Bishop Basil Tonks Eucharist and Dinner will be held at St. Andrew, Scarborough, 2333 Victoria Park Ave. The guest speaker will be the Rt. Rev. Don Taylor, vicar bishop of New York City. The eucharist will be celebrated at 5 p.m., followed by the reception and dinner. This event is the major fund-raiser for the Canadian Friends to West Indian Christians. Tickets are \$50 (with a \$25 income tax receipt). For tickets and information, call the church office at (416) 447-1481 or Ken Holder at (416) 499-6774.

OCT. 29 — St. James Cathedral, 65 Church St., Toronto, presents "Mary: Grace and Hope in Christ," with guest speakers Bishop John Baycroft of the Anglican Roman Catholic International Commission, and Professor Margaret O'Gara of St. Michael's College. Evensong of Our Lady at 6 p.m., dinner (\$15) at 6:45 p.m., talk at 7:30 p.m. To register, call (416) 364-7865.

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

Sales

OCT. 4 — Autumn Auction at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., North York, at 6:30 p.m. Tickets are \$20 and include a glass of wine, desserts, and \$5 auction bucks. Table of six is \$100. Wide variety of quality items and services and silent auction table. For more info or tickets, contact clifford_wong@sympatico.ca or sealfam@rogers.com.

OCT. 18 — Holy Trinity, Thornhill, 140 Brooke St. (Yonge St. & Centre St.), will hold its Fall Rummage Sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewelry and much more will be available at great prices. For more information, call (905) 889-5931.

OCT. 18 — Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, and toys. Call (905) 294-3184.

OCT. 18 — Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, will hold a clothing sale and boutique from 10 a.m. to 2 p.m. High-quality, gently used clothing, including great outerwear and brand names for children, teens, men and women. Very popular boutique and vintage section (adult and children's wear). For more details, call (416) 488-7884 or visit www.gracechurchonthehill.ca.

OCT. 25 — The Church of the Advent, 40 Pritchard Ave., Toronto, is holding its annual fall bazaar from 10 a.m. to 2 p.m., offering a great



ON THEIR WAY

Students who received St. Paul's on-the-Hill Youth Achievement Scholarships on Aug. 10 show off their plaques, with scholarship committee members in the background. The students each received \$500 towards their post-secondary education. From left to right, front row: Miskha White, Brandon Atkinson and Samantha Hnidec. Back row: Margaret Jocz, Marilyn Sinclair, the Rev. Canon Kim Beard, incumbent, and Arcelia Hunte. It was the first year that the Pickering church handed out the scholarships for local students who are entering college or university.

PHOTO BY MICHAEL HUDSON

selection of gift and household items, a giant clothing sale, crafts, books, a bake table and more. Call (416) 763-2713.

OCT. 25 — Country Fair at St. Crispin's, 77 Craiglee Dr., Scarborough, from 10 a.m. to 2 p.m. Lunch, BBQ, door prizes, bake table, books, country store, silent auction, kids' corner, and much more. For more information, call (416) 267-7932.

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

NOV. 1 — St. Andrew, Japanese, will hold its annual Bazaar at St. David, Donlands, 49 Donlands Ave. (across from the Donlands subway) from 1 to 3:30 p.m. Affordable, home-made Japanese and Canadian food to eat in or take out; baked goods; interesting door-prizes and extensive yard sale. Free admission. For information, call (416) 461-8399.

NOV. 8 — Church of the Transfiguration, 111 Manor Rd. E., Toronto, will hold its annual fall fair from 10 a.m. to 2 p.m. Country store, craft tables, baked goods, quilt and Blue Jays tickets raffles. Delicious luncheon from 11:30 a.m. to 1 p.m. Call (416) 489-7798.

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

NOV. 8 — Christmas Fair at St. Cuthbert's, 1399 Bayview Ave., Toronto, from 11 a.m. to 2 p.m. Christmas crafts and gift baskets; knitting; sewing and quilt raffle; home baking, plum puddings, candy, preserves and cheese; jewellery, treasures, kitchen items, paper backs and church calendars. Famous luncheon served from 11:30 a.m. For more information, call (416) 485-0329.

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

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

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

NOV. 22 — St. Timothy, North Toronto, invites everyone to the 14th Annual Christmas Kitchen, from 10 a.m. to 1:30 p.m., 100 Old Orchard Gr., North Toronto. Home-made Christmas fruit cakes, plum puddings, apple pies, tourtières, jams/jellies and much more. Shop at the silent auction (more than 100 items), have your picture taken with Santa, enjoy the ham-on-a-bun lunch, and check out the "Kids Only" shopping room. For more information, visit www.sttimothy.ca or call (416) 488-0079.

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

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

NOV. 22 — Holy Family, Heart Lake, Brampton, holds its Annual Christmas Bazaar from 9 a.m. to 2 p.m. Crafts, bake table, lunch room, white elephant stall and a silent auction. Call (905) 846-2347.

NOV. 22 — Holly Berry Fair at St. Luke, East York, 904 Coxwell Ave., from 9:30 a.m. to 2:30 p.m. Christmas crafts, home baking, books, pre-owned treasures, and a tea room. Call (416) 421-6878.

NOV. 29 — St. Matthew, First Av-

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

Music/Drama

OCT. 2, 9 — Music on the Hill at St. John, York Mills, 19 Don Ridge Dr., Toronto, Thursdays from 12:15 to 1 p.m. All concerts are free. Parking available. Call (416) 225-6611 or visit www.stjohns.yorkmills.com.

OCT. 2, 9, 16, 23, 30 — Thursday Noon Hour Organ Recitals at 12:10 p.m. at St. Paul, Bloor Street, 227 Bloor St. E. For more information, visit www.stpaulsbloor.org.

OCT. 2, 9, 16, 23, 30 — Noonday chamber music at Christ Church, Deer Park. Admission is free, with a collection received to defray costs. All concerts begin at 12:30 p.m. and run for approximately 40 minutes. Bag lunches are welcome. For more information, call (416) 920-5211 or visit www.christchurchdeerpark.org.

OCT. 18 — The Parish of Craighurst and Midhurst is sponsoring an organ concert by John Sands, of Milford, Nova Scotia, as a fundraiser. The concert takes place at 7 p.m., at St. Paul, Midhurst, 5 Noraline Ave. A time of fellowship will follow, with light refreshments. Tickets are \$15 each or 2 for \$25. Call the church office at (705) 721-9722. For information about Mr. Sands, visit his website at www.johnsandsmusic.com.

OCT. 26 — The Three Cantors at St. John's Convent, North York, at 7 p.m. Cost \$20. Reservations encouraged. Call (416) 226-2201, ext. 305 or visit www.ssjd.ca.

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

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READING THE BIBLE
 BY THE REV. CANON DON BEATTY

Mark's gospel has sense of urgency

This month we continue our dialogue with the scriptures by looking at the Gospel of Mark. It is the shortest and probably the first written of the gospels. Scholars usually date it from about 60AD, or 30 short years after the crucifixion. It was probably written in Rome for a Gentile and Jewish audience.

If the author is John Mark, he was a young teenager during Jesus' lifetime. Many scholars think it was Mark who fled naked from the Garden of Gethsemane (14:53). Mark's mother, Mary, was very prominent in the early church and her home in Jerusalem was the centre of Christianity in those early days (see Acts 4:23). Mark was present and would hear the stories told by the early church leaders, especially Peter. It is said that the Gospel of Mark was in many ways the Gospel of Peter. Mark eventually wrote these stories for the early Christians in Rome and for us today.

Mark's gospel is the story of the death of their leader, Jesus. His ministry in Galilee is an introduction to this death. The author shows enough of this life to prove that Jesus did not deserve to die. The cross becomes his throne and the events of Holy Week are the procession to his enthronement. His mission was to cast out Satan, not the Roman armies. Satan was to be found in Jerusalem, not in Rome.

Throughout the gospel, Mark maintains the secrecy of the messianic nature of Jesus. As Jesus heals others, he commands them to tell no one. His messiahship is only revealed with his ultimate sacrifice, his death on the cross. The resurrection is almost an add-on for Mark, although a very important one.

There is urgency to Mark's gospel. He uses the word "immediately" some 40 times. Mark gives a rather rapid-fire approach to this story, moving quickly from scene to scene.

You will notice there is no Christmas story or genealogy in Mark. The gospel begins with the story of John the Baptist as he calls for his people to prepare the way for the coming Messiah. Then Jesus bursts into the pages of history. He is baptized by his cousin John, followed immediately by the temptation story, the calling of the first four disciples and several healing miracles. All of this occurs in the first chapter! Mark shows Jesus as a doer

and a teacher. His Roman audience would relate to this kind of Jesus. The Greeks of the first century were the thinkers, but the Romans were the doers. The Roman centurion at the cross proclaimed, "Truly this man was God's son (15:39)!" What further proof would Roman readers need?

Mark rarely refers to the Old Testament in his gospel. His Greek is not the best of the New Testament writers. He thought and spoke primarily in Aramaic, and he usually translates the Aramaic names for his Roman audience.

It should be remembered that the authors of the gospels were writing theology as well as biography. We see this in what each author includes as well as what he excludes from the events of Jesus' life.

Mark 16:9-20 was probably a later addition to the gospel. This ending is not found in the earliest manuscripts, but it does not mean it is not true. The Holy Spirit can work through editors and scribes as well as the original writer. Mark's message is that the Kingdom of God is coming secretly and quietly to judge Israel and then the whole world, bringing in a renewed community of believers.

Tom Wright, in his account of the gospels in *The Original Jesus*, p.144, writes:

"John's gospel is designed to bring you to your knees in wonder, love and praise. Luke's is meant to make you sit up and think hard about Jesus as the Lord of the whole world. Matthew's is like a beautifully bound book that Christians must study and ponder at leisure, steadily reordering one's life in the process. Mark's is a hastily presented revolutionary tract, stuffed in our back pocket and frequently pulled out, read by torchlight, and whispered to one's co-conspirators. We need all four. You never know when you are going to have to call upon them."

The gospels, although different and sometimes contradictory, do complement one another. All are essential to our understanding of who Jesus is and what He means to us today. The Bible continues to speak to us. Listen, and enjoy the conversation!

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

PRAYER CYCLE

- FOR NOVEMBER
1. St. Peter, Cobourg
 2. David Busby Street Centre (FaithWorks)
 3. St. Saviour, Orono
 4. Trinity, Colborne
 5. North House (FaithWorks)
 6. Toronto Urban Native Ministry
 7. Working Group on Aboriginal Issues
 8. Trinity College

9. Oshawa Deanery
10. All Saints, Whitby
11. Ascension, Port Perry
12. Christ Memorial Church, Oshawa
13. St. George Memorial, Oshawa
14. St. George, Pickering
15. Flemingdon Park Ministry (FaithWorks)
16. St. John, Blackstock (Cartwright)
17. St. John, Whitby
18. St. Martin, Bay Ridges (Pickering)
19. St. Matthew, Oshawa
20. St. Paul on-the-Hill, Pickering

21. St. Paul, Uxbridge
22. Couchiching Jubilee House, Orillia (FaithWorks)
23. St. Peter, Oshawa
24. St. Thomas, Brooklin
25. Homelessness Action Group
26. Mission to Seafarers
27. Camp Couchiching
28. Chaplaincy Services of the Diocese
29. North House (FaithWorks)

IN MOTION

Appointments

- The Rev. Canon Constance Joanna Gefvert, SSJD, Honorary Assistant, St. George, Willowdale, Sept. 1
- The Rev. Dr. David A. Reed, Associate Priest (part-time), Christ Memorial Church, Oshawa, Oct. 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):
- Holy Family, Heart Lake (Brampton)
 - Parish of Lakefield
 - St. David, Lawrence Ave.
 - St. Aidan, Toronto
 - Parish Sharon and Holland Landing
 - Parish of Coldwater-Medonte
 - St. John the Baptist (Dixie)
 - Ascension, Don Mills

- St. Peter, Scarborough
- Parish of Orillia South
- St. Margaret, Barrie

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

- Parish of Lloydtown (York-Simcoe)

Third Phase - Parish Selection Committee Interviewing (not receiving names):

- St. James the Apostle, Brampton (York-Credit Valley)

Deaths

- **Sr. Philippa, SSJD**
 Sister Philippa, a member of the Sisterhood of St. John the Divine, died suddenly on Sept. 1, at North York General Hospital, at the age of 85. Born Dorothy Watson, in Winnipeg, Man., she entered the Sisterhood on Sept. 1, 1949, after obtaining an Arts degree from the University of Manitoba and a Library Science degree from the University of Toronto. She made her life profession on June 11, 1953. Sr. Philippa was the chief executive officer of St. John's Rehab Hospital from 1969 through 1996 and saw the hospital through many changes. She also served as the convent's librarian. After her retirement from the hospital, she continued to work on several of its boards and committees and also did archival work at the convent. She is survived by her niece Heather Macdonald, her brother-in-law Ian Barron, many cousins and great nephews.
- **The Rev. John Scott-Frampton**
 The Rev. John Scott-Frampton died on Sept. 5. A priest of the Diocese of Toronto from the time of his ordination in 1957, he served as curate at Church of the Redeemer, and incumbent at the parishes of Orillia South, Bowmanville, St. Clement, Riverdale, and Our Saviour, Don Mills. He was latterly associate priest at St. Clement, Eglinton, and priest-in-charge of the Parish of Maple at the time of his retirement in 1990. The funeral was held on Sept. 8 at St. Clement, Eglinton.

Refugees find rest up north

Activist takes on poverty, injustice

Lee Davis Creal is as rooted as people get in our mobile society. She has lived in Toronto all her life and has been a member of only two churches. So perhaps it makes perfect sense that she devotes so much time in her retirement to making sure that others have a chance to put down roots as well—working with refugees and advocating on behalf of the homeless. “I don’t really believe in sitting in a comfortable pew,” is how this member of Holy Trinity, Trinity Square, explains it. “I think of God more as a verb rather than a noun.”

For that reason, many summer weekends find her at a small cottage north of Bancroft, where groups of refugees and volunteers come up for weekends of walking, canoeing, swimming, and communal meals and work. The place is called Sanctuary North and is run entirely by volunteers and funded by donations. Ms. Davis Creal does the scheduling and fundraising, while her husband, the Rev. Michael Creal, who has been chair of the Southern Ontario Sanctuary Coalition for 15 years, is the project manager. The refugees come from shelters like Romero House and the Francophone Centre in Toronto, and Casa El Norte in Fort Erie.

OUR LIVES

BY HENRIETA PAUKOV

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

“They get a sense of what it’s like to be in the Canadian North,” she says. “We work together, looking after the property. It’s simple but it’s been very successful and the refugees just love it.” The work has many satisfactions, from seeing a young woman who had fled her country with her child open up about her story after a Bible reading—“Some of those stories are so traumatic it takes a while,” says Ms. Davis Creal—to watching former refugees become successful members of Canadian society who give back to the community. One, an engineer from Colombia who helped with Sanctuary North when it was just starting up, is now on its board.

Ms. Davis Creal retired 15 years ago, after a long career in publishing, latterly as a literary agent. “My husband was retiring and, in order to keep our lives in balance, I really wanted a sabbatical,” she says. “But as a literary agent you cannot have sabbaticals. You have 50 authors all in the process of writing books, delivering books. It’s fascinating work and it’s really engaging and I loved all of it, but I just really needed a change.” She went back to school and completed a graduate degree in interdisciplinary studies at York University. Then the idea came up for Sanctuary North, and she embraced it.



Lee Davis Creal, a former literary agent, helps to run Sanctuary North near Bancroft.

These days, when she is not working with refugees, you might find her in a meeting with a politician at Queen’s Park or with an official at city hall, advocating on behalf of the homeless she sees on the streets of Toronto. “It’s so much around you that a lot of people just get used to it,” she says. “And I don’t think we should ever just rest with that. I think food banks and giving out loonies isn’t enough. We need to be motivated and organized to do more, to really get at the systemic roots and causes. We need to make social changes to provide dignity and some level of adequate housing, food, and whatever else they might need.”

In 2004, she joined with other members of Holy Trinity’s social justice committee in persuading the city to scrap plans to turn 110 Edward Street, which had been a workhouse and then a nursing home, into condos. “This is where a lot of my energy began,” she says. As a result of these ad-

vocacy efforts, the city decided to turn the building into a shelter and referral centre for the homeless. The building has recently been taken over by the YWCA and part of it will be used for 300 units of affordable housing.

Not content to act only locally, three years ago Ms. Davis Creal accepted an invitation to join the diocese’s Housing Advocacy Subcommittee (she is chairing it this year), which has mobilized Anglicans across the diocese and beyond to visit their MPPs and ask for action on affordable housing. “I think it’s had an impact,” she says. “I like seeing the Anglican community having the power to make change. We are speaking the truth that there should not be this kind of poverty and about governments that are not holding to their promises.”

Expanding her involvement yet again, she recently became a member of the newly formed MultiFaith Alliance to End Homelessness. “What I find powerful about that is that it’s people of many faiths; I think there must be 16 faiths represented. So you go from your church, to your larger Anglican community and then to other faith-based groups. I find that very hopeful. It keeps my energy up.”

Her faith has supported her

throughout her life, beginning at St. Philip the Apostle where she went when she was growing up. “It was a very progressive church, which had a lot of life,” she recalls. “I was a very spirited youth; I was not a pious youth, but I felt very at home in that community.”

She got engaged with the liturgy – “I think you could say that’s my centre; I’m grounded in the eucharist” – an interest that continued when she began attending Holy Trinity in 1979, where she is now chair of the worship committee. “Holy Trinity has evolved me,” she says. “It has been an engaging and growing experience for me. We have a very strong lay community, so it’s lay people who coordinate the service. They ask one of the ordained priests to preside at the eucharist, invite someone to do the homily, which could be a lay person as well, and we have lay readers. And we gather in a circle around the altar.”

Outside Holy Trinity, a homeless memorial which lists more than 500 people who have died on the streets, is a constant reminder that there is more work to be done. Ms. Davis Creal feels we have a moral imperative to act: “It’s just such a strong need, this housing and dignity for people.”

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Prof. Ephraim Radner, Wycliffe College

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