

Contemplative prayer takes off

How can we be shaped for mission?



Student from Wales sees justice work

The Anglican

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Volunteers to share schools' legacy



A BLAST

Kids enjoy the second annual What If festival at St. David, Lawrence Ave., Toronto, on Aug. 15. The day included music, a barbecue, fun and fellowship.

PHOTO BY MICHAEL HUDSON

Diocese seeks those with teaching gifts

BY CAROLYN PURDEN

THE Diocese of Toronto is looking for 10 lay volunteers with special teaching gifts to take part in a national project related to the residential schools issue.

While former residential school students will have a chance to tell their stories to the national Truth and Reconciliation Commission once it begins hearings, this does not mean that non-aboriginal Anglicans will hear those stories.

"Reconciliation needs to happen at more than the top levels of government," says Ellie Johnson, retired director of partnerships for General Synod, who did a lot of work on the residential schools issue. "It needs to happen in local communities. What can we do as churches in those communities to help that along?"

The answer is a national project that will train volunteers to ensure that the legacy of the residential schools is told to and heard by congregations across Canada. The volunteers will also encourage the building of relationships between aboriginal and non-aboriginal peoples.

The project was developed

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Adventures in Grahamstown

Family learns about life in companion diocese

BY MARY LOU HARRISON

THIS past July, our family went on an incredible adventure: we spent a month exploring South Africa. The purpose of our trip was not to have a vacation, although we had some tourist time at the beginning and end of our travels. Rather, it was to learn about life in another part of the world, especially the life of the church and the realities of HIV/AIDS in post-apartheid South Africa.

Our 11-year-old daughters, Rachel and Sarah, were at the perfect age for such a mind-expanding adventure. The fact that my husband, David, is an Anglican priest helped facilitate church connections. Also, my membership in Rotary International provided additional opportunities to learn about life in South Africa.

Most of our time was spent in

the Diocese of Grahamstown, the companion diocese to the Diocese of Toronto. Like our diocese, the Diocese of Grahamstown is full of diversity and contrasts. It has poor settlements and rich enclaves, urban and rural communities, financial prosperity and economic adversity.

Grahamstown

We arrived at Grahamstown in the midst of the National Arts Festival. It was teeming with artists, festival-goers, and street vendors of all kinds. Fortunately, the Cathedral of St. Michael and St. George is the town's most prominent landmark, easily spotted from the surrounding hillsides.

David was invited to preach at the cathedral on Sunday, July 12. We were warmly welcomed by the Very Rev. Andrew Hunter, Dean of Grahamstown, and his family,

as well as by parishioners who were delighted to meet visitors from their companion diocese.

Just up the street from the cathedral were the diocesan offices. Popping in unannounced for a quick visit, we were fortunate to meet the diocesan bishop, Ebenezer Ntlali. "Welcome to your diocese!" he exclaimed upon meeting us.

Also pleased to connect with us were faculty and students of the College of the Transfiguration, the Anglican theological college for southern Africa. The college has a student exchange program with Trinity College in Toronto.

While in Grahamstown, we stayed at the guest house of the Mariya uMama weThemba monastery, home of the Order of the Holy Cross. This Benedictine order also has a monastery in Toronto near High Park. Happily, our time here coincided with the

annual Reading Camp, a week-long opportunity for children from schools in some of Grahamstown's poorest communities to develop literacy skills in a safe and caring environment.

Bholothwa

Central to our understanding of South African life was the Rev. Canon Jesse Sage, a retired priest. He was instrumental in establishing the link between the dioceses of Grahamstown and Toronto in 2002.

We stayed with Jesse at the Nondumiso Farm and Retreat Centre in Bholothwa. This is a rural community where it has not rained in two years, causing immense hardship for local residents who are dependent on agriculture for their survival. We learned about the Anglican Church's involvement in the Land

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Back to Church on the web

FOR news and photos of Back to Church Sunday, held on Sept. 27, visit the diocese's website, www.toronto.anglican.ca. There will also be coverage of the day in next month's issue of *The Anglican*.

How was your Back to Church Sunday experience? Tell us about it in 250 words or less and we'll publish it in an upcoming issue of *The Anglican*. Send your submissions to editor@toronto.anglican.ca or the Editor, *The Anglican*, 135 Adelaide St. E., Toronto, Ont., M5C 1L8.

Project aims to build 'right relationships'

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earlier this year by a planning team that is part of the Ecumenical Working Group on Residential Schools. It arose out of concerns when the Truth and Reconciliation Commission became stalled with the resignation of its commissioner last fall.

Ms. Johnson, who was a member of the ecumenical working group for many years, explains that it decided that even though the commission's hearings were delayed, the churches need not wait. They could plan their own strategy for a continuing response to the schools' legacy.

The project has three goals.

First is public education within the church community to ensure that no church member will be able to say they did not know anything about the Indian residential schools system.

The second is aimed at commu-

nities and congregations where there are former students. No aboriginal member of the church who is a former student will be able to say he or she did not have a chance to tell their story.

"That opportunity would also then be available to other former students within those communities, even if they aren't church members," Ms. Johnson says.

The third goal is to provide training and resources to encourage all aboriginal and non-aboriginal church members to work together to build "right relationships" with each other.

In order to carry out these goals, the planning team decided to equip leaders in the Anglican, Presbyterian and United churches to help church members respond in a positive way to the legacy of the residential schools.

Ms. Johnson contacted the Diocese of Toronto, among several other dioceses, with information about the project, asking that it recruit people who could work on it within the diocese.

Once selected, the volunteers will be trained at an ecumenical event to be held Nov. 19-22 at the Geneva Park Conference Centre in Orillia. Co-facilitators are Ms. Johnson and the Rev. Val Kerr, a priest at St. George Anglican

Church in St. Catharines. Ms. Kerr is also an aboriginal person.

The volunteers will be asked to choose one of the three goals on which to work and will be given basic training in their task. Educational resources are available and they may decide to work ecumenically with volunteers from the other denominations, whom they will meet during training.

After the training event, the volunteers will be equipped to organize a similar gathering with parish leaders, who would then organize an educational program within their own parish.

A second element of the training program will show volunteers how to organize a grassroots gathering where former students can talk about their experiences in a respectful and safe way.

Finally, the volunteers will be provided with resources to show them how to bridge the divide between aboriginal and non-aboriginal people – for example, by working on projects together.

Bishop Linda Nicholls, area bishop of Trent-Durham, is a strong supporter of the project. Even though the diocese had no residential schools, it did contribute to the national healing fund for former residential school students, and, she says, "Just because we



The Rev. Andrew Wesley, pastor to the diocese's aboriginal community, speaks at a service at Church of the Redeemer, Toronto, during last year's National Aboriginal Day. PHOTO BY MICHAEL HUDSON

didn't have a residential school doesn't mean we're not responsible for being part of that healing process."

She points out that there are people living in the diocese who have experience of residential schools, both as students and as staff, and Anglicans in the diocese should hear their stories.

She is particularly concerned that the stories of former staff be heard. Because of the publicity and negative connotations around the residential school system, she explains, they have not felt free to talk about their involvement.

The College of Bishops is fully supportive of the training project.

"We believe it is really important that people understand our history and are part of encouraging the involvement with the

Truth and Reconciliation Commission, because we need to heal our relationship with one another," says Bishop Nicholls.

She expects the diocese will, after careful screening, select 10 volunteers – possibly at least two from each episcopal area.

"We're looking for lay people who have gifts in teaching, sensitivity and cultural understanding, and who have the capacity both to hear the history and be able to help us share it in the diocese with sensitivity and grace," says Bishop Nicholls.

If you would like to volunteer for this project, contact Archdeacon Peter Fenty at pfenty@toronto.anglican.ca or 416-363-6021 or 1-800-668-8932, ext. 214.

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Spiritual thirst stokes Fire

Contemplative prayer service starts this fall

BY HENRIETA PAUKOV

ARE you longing to slow down and really listen to God? Do you want to connect with the Gospel in thoughtful, creative ways? Do silence, stillness and simplicity appeal to you? Starting this fall, you can join a community of like-minded people, who will be meeting each month for creative worship, contemplative bible study, and Christian meditation.

The community is called Contemplative Fire and is a fresh expression of church that has been growing in the Diocese of Toronto since last December, when more than 100 people gathered for an Advent retreat with the Rev. Philip Roderick, founder of the Contemplative Fire movement in England. One purpose of the retreat was to determine whether God was calling contemplatives to gather in the diocese, says the organizer of the event, the Rev. Anne Crosthwait. The answer turned out to be yes, and Ms. Crosthwait is now Community Leader for Contemplative Fire in Canada, with a small ecumenical



The Rev. Anne Crosthwait leads a group into the garden as part of a Contemplative Fire service at St. Leonard, Toronto. PHOTO BY MICHAEL HUDSON

team working on visioning and planning, a group of about 20 people who are exploring membership, and more than 200 people on her email list.

"People are getting in touch with us and saying: 'I'm hearing about this and I'm interested,'" she says. "They have a yearning within themselves for a community to help them slow down. They recognize instinctively that they are going too fast and they need

to slow down in life and that they need help doing it. And they want to be able to hear God."

A Contemplative Fire worship service seeks to engage all of the senses, using elements like artwork, candlelight, music, walking meditation and prayer expressed through movement. "It's a very visual, tactile engagement with the Scriptures," says Ms. Crosthwait. "There will be a theme coming out of the Scriptures, and peo-

ple will see that theme in some way, they will hear it, sing it, move with it, and touch it."

The community has received support from the Anglican Foundation and meeting space from St. Leonard's in Toronto, as well as a grant from the York-Scarborough area council, which Ms. Crosthwait says will help pay for worship supplies. "Because we don't own any space, we need to be portable and we have to bring our kit with

us—anything from our sound system to candles," she says.

Area bishop Patrick Yu says that Contemplative Fire may prove to be a new way of reaching people who are interested in "the deep well of spirituality in the Christian tradition" but don't belong to a church community. "I think the Christian tradition offers wonderful resources, and Contemplative Fire will help them connect with that," he says. "They may form a non-traditional community which will help them know about God through Jesus."

For her part, Ms. Crosthwait sees Contemplative Fire as part of a "mixed economy church," with traditional and non-traditional forms of church existing alongside each other and supporting each other. "I'm delighted to see some clergy interested, and I've had a few invite me to their parishes," she says.

When she was in England, she heard people describe Contemplative Fire as one of the most challenging church experiences they've had, one that deepened their relationship with God. She hopes it will do the same for Canadians who feel drawn to the community. "We'll see what the Spirit has in mind here," she says.

For more information about Contemplative Fire or to put your name on the email list, email the Rev. Anne Crosthwait at anne.cfcanada@gmail.com.

BRIEFLY

Bishop appoints Officer for Mission

The Rev. Jenny Andison has been appointed Bishop's Officer for Mission in the Diocese of Toronto, as of Sept. 1. She will be working with the Bishop's Church Planting Working Group and helping promote missional ministry and Fresh Expressions of ministry in the diocese. She has been seconded from St. Paul, Bloor Street, for this role. Ms. Andison may be contacted at jandison@stpaulsbloor.org. (See her column on page 5.)

FaithWorks opens speakers bureau

If you're interested in scheduling a FaithWorks speaker for your church, contact Julie Poore at 705-326-6598 or fwspeakersbureau@toronto.anglican.ca. "A gifted, motivated speaker can really demonstrate the essence of



The Rev. Jenny Andison

FaithWorks – how we care for one another," says Susan McCulloch, FaithWorks campaign manager. When contacting Ms. Poore, let her know what type of ministry you are interested in and what date you need the speaker, plus alternative dates.

Former news anchor speaks at fundraiser

Judy Maddren, the former host of World Report on CBC Radio,

will be the guest speaker at the Bishop Company's inaugural dinner in York-Credit Valley on Oct. 21. The fundraiser will be held at the Mississauga Grand Banquet Hall. Funds raised from the dinner will support the Bishop's Discretionary Fund, which is used to come to the aid of clergy and their families in emergencies. To order tickets, go to www.toronto.anglican.ca or call Sheryl Thorpe at 416-363-6021 or 1-800-668-8932, ext. 243.

World Vision CEO at stewardship conference

Dave Toycen, president and chief executive officer of World Vision Canada, will be the keynote speaker at the diocese's fourth annual stewardship conference, held Oct. 17 at Trinity, Aurora. Workshops will be about "Giving in Tough Times," "Speaking to Children about Stewardship" and "The Missional Narrative Budget." Space at the conference is limited to the first 100 registrants. To register, visit the dio-

cese's website at www.toronto.anglican.ca

Ten Commandments copy on display

Visitors to the Royal Ontario Museum will get a brief chance to see one of the oldest known copies of The Ten Commandments this fall. A fragment of the famed list will be on display for 80 hours from Oct. 10 to Oct. 18 as part of the ROM's exhibition of the Dead Sea Scrolls.

York-Credit Valley holds ministry day

Anglicans from across York-Credit Valley gathered at the Franklin Horner Community Centre in Etobicoke in April for the episcopal area's annual ministry day. The theme was, "Ordinary Holiness: Living Joyfully in a Crazy World." Guest speakers and workshop leaders helped participants focus on living their daily lives as disciples of Christ. The day began with a stimulating keynote address by Cheri DiNovo, MPP for Parkdale-High

Park and a minister in the United Church. Workshops explored such topics as parenting, social justice, discipleship and Back to Church Sunday. The event ended with a panel discussion that included Muslims and Hindus, who spoke about holiness in their daily journeys. Participants returned home with joy and in gratitude for a day well spent and an eagerness to learn more at next year's area ministry day.

Ad urges parties to help poor

As Thanksgiving approaches, Bishop Colin Johnson will be publishing a large ad in the *Toronto Star* on Thursday, Oct. 8, encouraging Ontario's political parties to do more to alleviate poverty in the province. Just over 300,000 Ontarians rely on foodbanks each week, 40 per cent of them children. The ad will appear in *The Star's* news section. The bishop published a similar ad last December.

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Finding God in the transitions



This has been a year of transitions for me. Ellen and I sold our home of 25 years and moved into a new condo in downtown Toronto. For the first time in 16 years, I ceased an almost daily commute that had

grown over time to almost 2 1/2 hours a day – in good weather, that is. Ellen has traded with me as she continues to teach in Whitby.

Moves are seriously stressful events. Decisions must be made about what to keep, what will fit and what to give away. You need to adjust not only to a new location, but new routines, new neighbours, new shopkeepers, new spaces, new sounds. I am always looking for something in the wrong cupboard.

But that's not all. At the same time, the synod office staff moved out of the Diocesan Centre for five months to accommodate a much needed and long-planned renovation, and returned just before Christmas. The renewed offices are lovely and functional but we're still "living into" them.

There have been other significant transitions. Both of my parents died this year, and also my last aunts, moving me in an instant into the "older" generation. The family home of my youth will be sold, the estate divided up. It is easy to divvy up the books and the candlesticks but what about the old photos? What will we do with great-grandmother's horsehair-stuffed settee that no one can (or wants to) accommodate? And what about the clock that is on everybody's favourite list? More decisions!

Enough, you say? But no! Two of my adult children, who were living on the other side of

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

the world, separately but only months apart decided to move "home" to our downsized apartment — a place they had never been before — and just now have moved out again to new jobs and new spaces. And now the third, our eldest, is about to give birth and, God willing, by the time you read this, we will be first-time grandparents.

Happy and sad transitions and all of them bring dislocation of familiar patterns of thought and practice, of relationship and responsibility. They require rearrangement of the mental and emotional furniture, as much as the tables and chairs.

I like stability. It is a comfort to be settled, to know where things are, how people fit into things. Routine gives a framework for the rhythms of daily life. It seems that God has other plans!

As I read and meditate on Scripture, I am struck by how much of it is framed around transitions. Abram and Sarai journeyed from their homeland to a promised but as yet unknown land, and to new names and responsibility. The exodus of the Hebrew slaves from Egypt was a movement from oppression to freedom, from being nobodies to being the people of God. The Bible records how they made the transition from a nomadic to a settled community, from leadership by a series of tribal judges to an established monarchy, from a tent of meeting to a temple of worship, and later from a temple of stone to a temple of the Holy Spirit, from an ethno-cen-

tric identity to a missionary church. From sin to salvation. From the Garden of Eden to a city of God. From life to death to eternal life.

Whether in an individual's life or the fate of the nation, whether a single book or the overarching narrative of the Scriptures, transitions trace their way through the biblical record.

The Gospels frame Jesus' public ministry by his journeys and the transitions they bring about. These can be plotted out not only on a map of the land but in the geography of the soul. People responded to him first in surprise, then delight, then disappointment, then disgust, then fear, then awe, then belief, then love.

And in every transition – before the transition and after the transition – God is active and abiding. God is creative and calling, God is challenging and caring.

I have met God in unexpected places this year. In the moments of great loss, there have been waves of consolation. In alien places, I have experienced a familiar presence. In a stranger's question, I have discovered to my amazement a new or deepened insight into the mystery of faith. Knocked out of a familiar routine, I have been opened to new delights.

That is not to say that the many transitions I have made this year were less challenging and exhausting. But I do say that I have also found them to be times and places where I have found a new and unexpected experience of Christ. I have been forced to be attentive through the changes in ways that I never would in my settled periods.

That's good news, for it seems that the changes and the transitions are not over. And neither is God's grace!

It's a small world after all



A mixed blessing in our home in Peterborough in the late 1950s was our first television set.

That black and white TV opened up a new world which included Davy Crockett, the Musketeers (I loved Annette), Fess Parker and Walt Disney's Wide World of Disney. Walt Disney had a weekly presence in our home for many years, hosting a program which gave us animated cartoons, adventure stories and endless songs. Yes, I owned a raccoon hat and a buckskin jacket and, yes, I knew all the words to the Ballad of Davy Crockett (king of the wild frontier!). Disney had the ability to touch our imaginations and transport us to new places and new adventures.

The music of Disney has influenced many people. Even if you do not know of the Sherman Brothers, who wrote the music to many Disney classics, you will know the scores from "Mary Poppins," "The Aristocats," "Jungle Book" and "Chitty Chitty Bang Bang." Songs like "Chim Chim Cher-ee," "Supercalifragilisticexpialidocious," "Feed the Birds" and "A Spoonful of Sugar" were among the hundreds penned by the Sherman Brothers, an Oscar-winning team.

This past August, a new movie called *The Boys: The Sherman Brothers Story* was released in theatres. It highlighted these superb music-makers and the estranged lives they led as brothers. Sadly, like many family members, Robert and Richard Sherman could not stand each other; outside their office, they had little to do with each other. Relationships are hard work and not always successful. We are not born to families: we are born to people. We create and live into family.

I learned of the Sherman Brothers through

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

the movie reviews and realized that it was they who wrote "It's a Small World (After All)." I had always thought that piece of music was a homage to little children and their innocent view of life, but I was mistaken. It was initially a ride called "Children of the World" at the New York World's Fair in 1966, and was a tribute to UNICEF. (Afterwards, it was transported to Disney World.) The music, penned by the Shermans, was used to accompany the World's Fair ride, but it was not originally written for that purpose.

The mid-1960s were turbulent political times. A U.S. President had been assassinated, the Cold War was at its height and nuclear threats were ever present. The Civil Rights movement was still in its infancy and Dr. King was becoming a force to be reckoned with, demanding that people be judged not by the colour of their skin but by their character, and treated as equals in God's world. Countries and people were afraid of each other. Against that background, "It's a Small World" was written not initially as a theme ride accompaniment but as a prayer:

It's a world of laughter, a world of tears
it's a world of hopes, it's a world of fears
there's so much that we share
that it's time we're aware
it's a small world after all

Chorus:
it's a small world after all
it's a small world after all
it's a small world after all
it's a small, small world

There is just one moon and one golden sun
And a smile means friendship to everyone.
Though the mountains divide
And the oceans are wide
It's a small, small world.

These are interesting times for the church and for the world. There is a move toward retrenchment and looking at our own needs in isolation from the world. The U.S. government has a "buy American" policy. Some people tell us charitable gifts are needed at home and that the needs internationally can wait. No more aid to Africa, other voices say. Yet we know that our world is interconnected, interdependent, and mutually reliant. If the recent worldwide recession has taught us nothing else, surely it reinforces that notion.

In a simple way, the Sherman Brothers' song reminds us of a truth Christians at their best hold. We are all part of God's family, and God's family is the worldwide family. We are connected to each other and responsible for each other.

Written originally as a slow ballad, some people see "It's a Small World" as a sad song sung for those whom we will not see again. But in fact it is a prayer of joy, reminding us that humanity shares more that draws us together than pulls us apart, that we are more alike than we are different, and that we are in a deep sense brothers and sisters to each other. We would do well to remember that principle, whether we are walking the streets of Toronto or dealing with people oceans away. We would do well to remember that principle as we deal with members of the Anglican family.



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Stuart Mann: Editor

Address all editorial material to:
The Anglican
135 Adelaide Street East
Toronto, Ontario M5C 1L8
Tel: (416) 363-6021, ext. 247
Toll free: 1-800-668-8932
Fax: (416) 363-7678
E-mail: editor@toronto.anglican.ca

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Out of the rain, into the church

BY THE REV. STEPHANIE DOUGLAS-BOWMAN

We were safe inside the car when the skies opened up – we being myself and our three young children. The problem? We didn't want to be safe inside the car. What we wanted to be was safe inside the church – the church that was now a muddy parking lot away.

I took a deep breath. "Right. Kids, grab your umbrellas. We're going in."

Everything went well for the first three paces. Then I realized our two-year-old couldn't see a thing from underneath his Spiderman umbrella. I realized this when he walked straight into a parked vehicle. While I struggled to redirect him, Tess's shoes got suctioned into the muck. And the baby began making an alarming, hiccupy sound.

At that very moment, I felt a hand on my shoulder. "You look like you could use help," said a friendly voice. This stranger – an angel – then proceeded to rescue my children while I hustled the baby inside.

This was my first encounter with The Most Welcoming Church Ever. It's a real place, and with each visit, I find increasing evidence that its welcome is not only genuine but rampant. It's not just the greeters and staff who are friendly – it's the Sunday school teachers and the sound system people and the folks worshipping in the pew beside us. At coffee time, nobody is left out of the conversation, regardless of whether you're nine or 90, single or married with a posse of kids.

But the welcome goes beyond smiles and handshakes. They really seem to care about the people who are there. Or rather, they not

only care about the people who are there, they care about the people who are *not* there. Ministries from marriage courses to cancer care, from community carnivals to money management programs, aim to enrich not only the lives of parishioners but of strangers outside their doors.

"If you could talk about a church having a spiritual gift, then this church's gift is hospitality," I said to my friend, the Rev. Judy Paulsen.

Judy jumped on the idea. She said that in her doctoral readings on the missional church, the notion of hospitality comes up a lot: "When it comes to church and mission, hospitality is not an optional gift, it's a requirement."

Although the missional church movement is the up-and-coming thing, the Christian tradition of hospitality is ancient. In the Old Testament, God called the Israelites to care for the stranger in their midst, remembering that they, too, had once been aliens; Jesus, in his teachings, told his followers to welcome the stranger, feed the hungry and visit the sick as an act of personal kindness to him. St. Paul challenged the early church to pursue hospitality, and in fact identified it as a qualification for leadership.

By definition, hospitality is the welcome of strangers into homes, and the offering of food, shelter, and protection. Looked at this way, church-based hospitality might seem limited to outreach efforts to the poor. But hospitality is also the invitation into a network of relationships and the gift of a full plate of social and spiritual goods. Although the majority of people in our society have physical shelter, there are plenty of metaphorical life storms to weather. That's where the

church steps forward, saying: "Welcome, friend. You'll find refreshment here."

What about the person or parish that is more introverted by nature? Luckily, hospitality is a skill that can be learned, much like riding a bike. Christine Pohl, author of the excellent *Making Room: Recovering Hospitality as a Christian Tradition*, writes: "Hospitality is a gift, but it is also a practice which flourishes as multiple skills are developed...and as certain settings are cultivated." From a corporate perspective, participating in Back to Church Sunday or running programs with strong invitational components (such as the Alpha course, which is built around a shared meal) are like hospitality training wheels. Similarly, as individual Christians, we can model the practices of hospitable friends by inviting home relative strangers such as neighbours, colleagues and church newcomers.

Pohl, in hand with the missional church movement, says that Christian hospitality should infect every level of church life – its leadership, its people, its programming, its investment of resources. I agree, although I'm not entirely sure what this would look like in practice.

I do know, however, exactly what it would feel like. Walking into a church, it should feel like a place where everyone is truly glad you came. It should feel like a friendly hand on your shoulder, inviting you into the warmth, out of the rain.

The Rev. Stephanie Douglas-Bowman is an associate priest at St. Bride, Clarkson.

EDITOR'S CORNER

BY STUART MANN

They're a blessing to us

Several years ago I took our bull terrier down to the local church for the Blessing of Animals service. My wife was out of town, we hadn't had kids yet, and I was at a loss for something to do. I thought I'd take Petunia down to the church and see what would happen.

When we got there I was surprised to discover how many other pet owners were there. There must have been about 20 of us, all clutching or holding at the end of a leash a dog, a cat, a bird, a rodent or a fish. The animals were surprisingly well behaved, as if they knew something special and solemn was about to happen.

The service took place outdoors, under God's sunshine. The priest, resplendent in his vestments, stood on the grass, holy water at the ready. The animals, accompanied by their owners, lined up in front of him.

One by one the animals stepped forward. The priest sprinkled holy water on them and made the sign of the cross over them. The animals were remarkably calm. There wasn't a growl or a hiss among them.

But wait until it was Petunia's turn, I thought. Like most bull terriers, she had a deep dislike and suspicion of water, except to drink it. She also never sat down, except to scratch or roll in the grass. Barely a year old, she was as strong as an ox and never stopped moving. This could be a disaster.

When it was her turn, she quietly stepped forward and sat down. She was still, almost serene. She bent her head a little as the holy water fell on her. Then she lifted her head and the priest made the sign of the cross on her broad forehead. She opened her mouth for a biscuit (a wafer?) and seemed to be smiling. The priest smiled back at her.

I led her away, flabbergasted. That night I called Susan on the phone. "I swear to God she knew she was being blessed," I said. "It was incredible."

And it was incredible. Thirteen years later, I still remember it like it was yesterday. It was one of her great gifts to me. Even now, as the sun warms her ashes in our backyard garden, we can feel her love and gentleness.

If you have a pet or you know someone who does, take them down to the church for the Blessing of Animals service this month. You might find that it's more than just your pet who is blessed.

Join in with what God is doing

BY THE REV. JENNY ANDISON

When I served as an associate priest at a church plant in the Diocese of London, one of the moments I enjoyed most during our weekly service was watching the children run out to Sunday school as the theme from "Mission Impossible" played over the sound system. This happy memory – of children laughing, poking and tripping over each other in excitement, as a solemn voice intoned, "Children, your mission today is to discover how Jesus can be your king" – is an image I invoke when I am sitting at my desk, head in my hands, wondering how on earth I am going to get enough volunteers or resources for a new program.

The "Mission Impossible" theme became a running joke amongst our small staff as we tried to remember that the purpose of our parish church was to join in the mission of God and that, of course, nothing was impossible with God.

At the Diocese of Toronto's recent synod, Bishop Johnson reminded us that "God is in mission, and the church has been created to join him, to become his partner in his work." One way to think about mission is to understand it as seeing what God is already doing in the world and joining in (or trying to keep up!) with it. Thankfully, a deep spiritual hunger exists in Canada. The trouble is that while our society is very open to spiritual

questions, people are not banging on church doors looking for the answers. God is at work in people's lives because mission is at the heart of God, but most people in 21st century Canada simply don't connect the desire and hunger that they feel for spiritual meaning with the church. The church needs to try to keep up – keep up with what God is already doing in the midst of a fast-paced and changing culture.

In a faithful attempt to keep up with God, the Archbishop of Canterbury has coined the phrase "the mixed economy church." This is where new ways of being church will co-exist alongside our inherited parishes and other traditional forms of church. We need to learn to be a "both/and" church: both treasuring what we have inherited in the church and reimagining and developing new ways of being church in our changing culture. These new ways of being church are often called "fresh expressions" of church.

At synod, the Rev. Canon Phil Potter spoke of our calling as Christians to respond to the dramatic changes that have occurred in society in recent years. He told how the parish in Liverpool that he had served for 20 years continually asked itself, "How can we be mission-shaped as a parish?" He emphasized how all churches, regardless of history, liturgy or context, are called to be mission-shaped; it's not what just some churches "do."

Here in the Diocese of Toronto, we are

learning what it means to be the church in a post-Christian culture. We are beginning to ask ourselves, "How can every church be mission-shaped?" As we set ourselves this task, we will make mistakes. We might become discouraged. We might raise an eyebrow at some of the attempts to imagine new ways of being church. We are at an in-between time right now in the diocese as we begin to imagine fresh expressions, and we might feel anxious or impatient about that. However, I recently came across a quote from the French Jesuit, Pierre Teilhard de Chardin, to an impatient young priest: "We are impatient of being on the way to something unknown, something new. Only God can say what this new spirit gradually forming within you will be. Give our Lord the benefit of believing that his hand is leading you, and accept the anxiety of feeling yourself in suspense and incomplete."

Bishop Johnson has appointed me the Bishop's Officer for Mission in the diocese. We are currently developing program materials that will be available early next year for individual parishes, regardless of size or tradition, to assist them in discerning the way in which they are called to be shaped by the mission of God, the Mission Possible.

The Rev. Jenny Andison is on staff at St. Paul, Bloor Street, and is the Bishop's Officer for Mission.

visit us online at www.toronto.anglican.ca

What needs to change in each of us?

This is an abridged version of a speech given by the Rev. Canon Phil Potter, director of Pioneer Ministries in the Diocese of Liverpool, at the Diocese of Toronto's synod in May. Canon Potter is an expert in creating mission-shaped churches.

Before we talk about building communities of hope and compassion, how do we really feel about even wanting to be a missional people? If we honestly want an answer to that question – how can we be more missional and what are the obstacles that stop us? – then the problem in the end is not about finding clever ideas or more finances or needing more resources and programs, but, as somebody put it, the heart of the human problem is the problem of the human heart. Unless the heart of the church is changed, then not only will little have changed in terms of missional focus, but the world will see straight through it and not be impressed.

So in the next few minutes, I want to focus on half a dozen hard issues that really need to be grappled with if we're to be serious about being a missional church. These are issues that come up time and time again in the congregations that I've led and the churches I've visited.

Number one, we need a new honesty. In the U.K., 1,000 people are leaving the church every week, and nearly half of all Anglican churches have a Sunday attendance of about 20. More Muslims attend mosques than Anglicans attend church. Nearly half of the population is completely unchurched.

Surely it is time to apply the attitude, blessed are the meek. Blessed are those who have a true view of themselves, who look at themselves honestly and ask some searching questions. So how do we get to the truth in a positive, creative and visionary way? David Watson, one of the pioneers in Anglican renewal in the 20th century, said this about our whole approach to the way we do mission at the local level: at least once a year, ruthless questions need to be asked – in an attitude of prayer and submission to God – about the whole pattern of our services and our meetings and organizations and buildings. Are they achieving anything today? Are they the best use of time and money today? Are they helping to build up the body of Christ today? Are they assisting the church in evangelism today? Are they God's best plan for today?

Their value yesterday is not



The Rev. Canon Phil Potter tells synod members that Christian work is constantly crippled by clinging to the past. 'God is not the God of yesterday; he is the God of today.'
PHOTO BY MICHAEL HUDSON

the important point. Christian work is constantly crippled by clinging to the blessings and traditions of the past. God is not the God of yesterday; he is the God of today. And then David Watson says this: Heaven forbid that we should continue to play religious games in one corner when the cloud of fire of God's presence has moved to another. So let's be honest about where we're starting from and where we really need to get to.

If we do that, the second thing we need is a new humility that doesn't try to make all the common excuses for change but is genuinely prepared to make the missional changes needed. I'd like to give you a list of the excuses that churches make for never changing:

- We've always done it this way in our church.
- We've never done it that way in our church.
- I'm sure it's not God's will.
- You'll upset or offend your mother, father, sister, brother, minister, friends, bishop.
- It's too ambitious. It's too fast. It's too quick. It's too new. It's too different.
- We're too old.
- We're too young.
- It'll cost too much.
- Interesting idea, but our church is different.
- Who do you think you are?

We've had a couple of sayings in our church (St. Mark, Liverpool) over the years that people have taken to heart, especially when they're faced with the challenge of being more missional. The first is a paraphrase of a verse: God's strength shows up best in weak people. In other words, anybody can do it by the grace of God and the power of God. And the second one is that Jesus came only for failures. You know, it's only the failures and the weak in the end who are actually able to kneel together at the foot of the cross and say, "Lord, without you we are unprofitable, we're noisy

gongs, we're not even able to embrace the challenge of mission, let alone be empowered for it. How can we ever move into the world when we won't move in our churches?"

I had a friend who knew a vicar who spent hours looking out of his study window at the trains going by. When he asked the vicar why he did this, he said it's the only thing in his parish that moves without him having to push it. Friends, this really is something that the clergy cannot push on their own. God's plan is that the whole body of Christ is to be mobilized in mission. But it's not always the congregation that's the problem, is it? Very simply, if we are to move our churches from a resistance to change to a culture that embraces change, then, in the words of the famous missional priest Charles Simeon, there are three words that every minister must learn: humility, humility, humility. At the heart of that humility, for those of us who are clergy, is a willingness to share with and release this ministry to lay people.

The literal translation of the word laity (from its Greek origin) is "little people." That's not meant to be a derogatory word. It means the ordinary, normal people who in a million little ways belong and blend into their communities. Mostly it means the people who are prepared to change and become like little children on the mission field. In the end, it's the mobilizing of the little people that will lead to the large results in mission.

Just take a case study for a moment from the Book of Acts – the first great missional movement outside of Jerusalem, into Antioch. Antioch was the first great missionary church. It was the first place they were called Christians. It was the first great spiritual battleground for the Gospel outside of Jerusalem. It was a huge city, the third largest city in the world, famous for its games and sports and huge buildings. It was notorious for

immorality. It was multi-racial and very wealthy. Because it was open to the whole world, it was overflowing with pagan and eastern religions. In other words, the odds were incredibly stacked against the church. So who was the main leader and the apostle who planted that church? Answer: nobody knows. But what we do know is that it was planted by nameless, faceless, ordinary people moving and living within the context and culture of that city and released by the apostles to get on and plant a church.

I wonder if humility is a key ingredient for the leadership and maybe for the priesthood in particular, and whether we need a whole new vision of a priesthood of all believers in mission?

There's another ingredient that can make a whole lot easier to be humble, and that's hunger. Blessed are those who hunger and thirst for righteousness, for they shall be filled. One of the most exciting things about engaging in fresh expressions is that every expression and every plant begins because there is a hunger from an enthusiastic lay person who really wants to see a transformation in her particular context. So a single person with a passion who is well connected and well placed can really inject enormous energy into a missional vision – if there is a hunger to see it released.

What excites you? It's really a way of saying, "What are you hungry for? What are you longing to see? Where is the energy to think more missionally?"

Another huge issue here is harmony. Churches that place the highest possible value on harmony, unity and genuine community and whose welcome is magnetic and authentic and real – for those churches, it is a different story when it comes to mission. Why? Because as somebody said, a divided world demands a united church, and when it gets a taste of true unity, it wants to be a part of it. But when it sees the church divided with

over 9,000 Christian denominations and sees it tearing itself apart over secondary issues and unable even to speak the truth in love on the difficult issues, it walks away. It doesn't want to know, and who can blame it? Harmony is key; it is always difficult, but it is absolutely key.

Which is why the fifth issue for a missional church is a new kind of hurt. Instead of the self-centered, destructive kind, we have to start embracing the God-giving, sacrificial kind, and remember that that which costs us nothing is worth precisely what it costs. To move forward in mission and to be committed to being mission-shaped will always be costly in some way because it will go on demanding that we keep on changing the church's shape in order that we can engage with our community's culture. Sacrifice is a very key word here. The Bible talks a lot about offerings and sacrifices, but there's a key difference: sacrifice hurts, it costs. So what sacrifices are you and I and our elected leaders and our congregations prepared to make in order to be truly missional? It's a sacrifice on every level. It's about sacrificing our focus on the safe and the familiar and embracing a little risk. It means sacrificing our need to be strong and embracing instead the strength in being vulnerable and willing to step out in faith.

These are five very challenging issues, which is why number six is really very vital, too. If we're to be honest, humble, hungry, if we're to be in harmony together and embrace a little godly hurt, then we really need to covet a heart of hope. It's those who hope in the Lord, says Isaiah, who will renew their strength. They will rise on wind like eagles, they will run and not grow weary, they will walk and not be faint. The challenge of mission can be exhausting, but if it's done in the power of God, it actually becomes energizing and renewing. The prophet Isaiah gives us a wonderful picture of hope, as he imagines this eagle spreading its wings and launching itself into the wind. It rises higher and higher into the sky, where its vision is transformed to see the whole landscape from a completely different point of view. God wants to fill our hearts with hope that transforms our vision and enables us to see way above and beyond our present expectations. When you get that kind of heart from God, the challenge to be missional is actually then turned into a vision for transformation fueled by the power of hope.

That is why we need to re-imagine mission, why we need to reshape the church to make it happen, why we need to change and be like little children in the process and be the little people that God intended.

Before anything, we need to seriously engage with these core issues.

Watch on web

Watch Canon Phil Potter's two speeches to synod at www.toronto.anglican.ca.

Transformed by faith, hope & love

Anglicans in Diocese of Grahamstown welcome family with open arms, hearts

Continued from Page 1

Justice Programme, which transfers large tracts of church property to local black ownership, a complicated process for which Jesse is responsible.

While based in Bholothwa, we visited the Isibindi Centres and Safe Parks in the neighbouring communities of Ilinge and Ezibeleni. At the Isibindi Centres, unemployed people are trained to be child and youth development workers. They assist children of families in which often one or both parents have died of HIV/AIDS. The workers offer practical assistance with household tasks, facilitate access to grants, provide safe havens for play and learning, and act as positive adult role models. Both the Isibindi staff and the children they care for welcomed us with songs, dances, smiles and laughter, demonstrating the transformative power of faith, hope, and love in action. We left each centre reluctantly, yet much richer in spirit for the experience.

Gonubie

Last on our Grahamstown itinerary was Gonubie, an affluent coastal community on the shore of the Indian Ocean in the Province of the Eastern Cape. Rotarians Lynne and John Hall opened their home to us for 10 days and enabled us to make a myriad of church, community and Rotary connections.

Our family was welcomed by the parish of St. Martin-by-the-Sea, where Lynne is a churchwarden. David preached and presided there on July 19. We also had an opportunity to see the church's mobile soup kitchen, organized by parishioners on a weekly basis to feed men, women

and children who gather in a park after collecting used plastic pop bottles to sell to local farmers.

Almost everywhere we visited, people wanted to sing and dance for us, something very wonderful and quite outside the typical North American experience. At the Mzamowethu Pre-Primary School, the children and teachers sang "We are marching to Jerusalem," among other selections, for our benefit. Their natural harmonies were incredible and the singing by boys and girls alike was enthusiastic and uninhibited. This school (which owes its existence in large part to the efforts of Jesse Sage and his wife Janet) is located in Mzam'omhle, an "informal settlement" on the outskirts of Gonubie. A walking tour of this densely-populated area reveals thousands of shacks without running water or proper sanitation, a stark contrast to the large, gated homes less than a kilometre away.

A highlight of our time in the diocese was a visit to the Keiskamma Art Project and health centre in Hamburg. Supported by the Primate's World Relief and Development Fund, this initiative provides compassionate care for people affected by HIV/AIDS. It also provides opportunities for local employment through the creation and sale of high-quality crafts and artwork.

Many people will be familiar with the Keiskamma Art Project from the exhibition of the embroidered altarpiece at St. James' Cathedral in Toronto during the 2006 International AIDS Conference. They may also have learned about it from presentations by Rachel Johnson, daughter of Bishop Colin Johnson, who until



Mary Lou Harrison and friends enjoy a moment at the Isibindi and Safe Park Ezibeleni, a partnership between the Diocese of Grahamstown and the National Association of Child Care Workers.

very recently was a nurse at the Umtha Welanga health centre in Hamburg.

The women of the art project are currently working on a tapestry for our home parish of St. Thomas', Brooklin. While visiting Hamburg, we were able to give input into the design for this tapestry. We look forward to receiving the finished product late this year to hang in our new worship space.

On our last Sunday in the diocese, we attended a service at Holy Cross, Mdantsane, an Anglican church serving a Xhosa-speaking community which was created from nothing when black South Africans were removed from "white only" areas and literally dumped there in a field during apartheid.

The three-hour liturgy was a phenomenal worship experience with incredible singing, passionate preaching, and lively congregational participation. David was particularly impressed by the choreography of the servers. This large group of young people served in bare feet as a symbol that anyone can come to church.

Did our travels to the Diocese of Grahamstown meet our expectations? Absolutely. We learned more about the life of the church



The Rev. David Harrison with Noseti Makubalo, designer of the tapestry commissioned by St. Thomas', Brooklin, from the Keiskamma Art Project in Hamburg.

and the realities of HIV/AIDS in South Africa than we could have asked or imagined. We also met many inspirational people and began what I hope will be life-long relationships. The only question now is, "How soon can

we go back?"

Mary Lou Harrison, a member of St. Thomas', Brooklin, is a freelance writer and the editor of the Brooklin Town Crier, a twice monthly community newspaper.



Rachel and Sarah Harrison hang out with Brianna, a server at Holy Cross, Mdantsane.

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GREETINGS

The Rev. Canon Kim Beard, second from left, and volunteers at the St. Paul's on-the-Hill Community Food Bank in Pickering welcome Pickering Mayor David Ryan. From left are Raye Coulter, Marg Jocz, and Fred Gibson. Canon Beard and the volunteers invited Mayor Ryan for a tour of the foodbank. PHOTO MICHAEL HUDSON



Children and adults, some dressed as biblical characters, smile for a photograph at St. Peter, Churchill's Vacation Bible School.



St. Nicholas, Birch Cliff player Timmy Boyle slides safely into third base during the Scarborough baseball tourney. PHOTO BY MICHAEL HUDSON



CHAMPIONS

Members of Calvary Church Toronto hoist The Reverend Peter Trant Memorial Trophy after winning the 48th annual Scarborough Anglican Youth Movement baseball tournament on Aug. 15. Calvary was one of seven Anglican and Baptist teams competing. PHOTO BY MICHAEL HUDSON

Gardeners share bounty

Last year, the people of St. Thomas, Shanty Bay, had an idea for greening their lives and using their resources in a socially responsible way. They started a community garden called the Garden of Eatin', which has evolved into an outreach ministry to the wider community.

Thirty volunteers, both from within the congregation and outside, help fulfill the garden's central purpose – to grow fresh vegetables to share with community agencies that feed those in need, such as the Salvation Army's Men's Hostel in Barrie, which received 18 loads of vegetables last year. Other gardeners in the community have been inspired to con-

tribute as well. The produce—including tomatoes, cucumbers, zucchini, squash, beans, potatoes, basil, peppers, sage, onions, carrots, chard and pumpkins—is delivered as it becomes available throughout the summer and fall.

Kids have fun at vacation bible school

St. Peter, Churchill, held its Vacation Bible School July 13 - 17, with the theme of "Crocodile Doc." "The 25 children who attended had a great time," says parishioner Linda Gerow. "Their tour guide that week was a fellow named 'T-Roy', a.k.a. the Rev. Matthew McMillan, our incumbent. They enjoyed stories, crafts, activities and snacks."

Share your good news

Email your church's news and photographs to hpaukov@toronto.anglican.ca. All material will be subject to editing.

The Scandals of Religion and The Scandal of God



The Snell
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Dean Emeritus
Grace Cathedral
San Francisco

Author of *Reimagining Christianity: Reconnect Your Spirit without Disconnecting Your Mind & Common Prayer* on *Common Ground: The Vision of Anglican Orthodoxy*

Sunday, November 1, 2009
4:30pm • also preaching at 11:00am Eucharist



The Snell Sermon honours The Rt Rev'd George Snell, 8th bishop of Toronto, and is intended to further his concern for deepening the church's teaching and preaching ministry

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Camp makes justice issues real

Activists get taste of poverty in Nova Scotia, PEI

BY MURRAY MACADAM

Social justice was anything but abstract for 60 Anglicans and other Christians from across Canada during an unforgettable week in August; it became something they lived and breathed at Poverty Justice Camp, sponsored by the Diocese of Nova Scotia and Prince Edward Island.

The camp, an annual event held at various locations across Canada, brings people together for a week of learning and sharing, so that participants go home with new ideas and fresh inspiration for working towards the kind of society God calls us to build. Half of the participants were under the age of 30, guaranteeing a youthful energy.

Following an orientation time together, campers broke into smaller groups and fanned out across Nova Scotia and PEI to focus on particular issues, such as cultural diversity, disability concerns and economic development.

My group zeroed in on urban poverty and homelessness in the Halifax-Dartmouth area. Our activities included everything from hands-on work at meal programs for the poor and at a home for single mothers, to meeting with the Community Action on Homelessness group to discuss policy issues, including how the federal government could play a stronger role in providing more affordable housing.

Stepping outside one's comfort zone is a central element of Justice Camp. Our group stood in line at a Dartmouth lunch program with low-income people and sat down to eat elbow-to-elbow with them. One day we walked the streets of Halifax without breakfast or lunch, like many low-income people do, looking for meal services to counter our hunger pangs.

We learned that social assistance levels are so low and rules so restrictive that they keep peo-

ple trapped in poverty. As a low-income person named Deborah told us, "Staying alive becomes a job." Community care worker Carole Bethune outlined examples of the difficult positions in which people often find themselves, which adds to the stress in their lives. "I don't think credit is given to people living in poverty for the financial genius that they must have to survive on next to no funds," she said.

Meeting people who struggle with poverty conveyed its human costs. I met a woman named Lillian at a foodbank based at Christ Church, Dartmouth, who had had an attractive home but lost it due to illness. "It's humiliating to go to Community Services," she told me. "I feel like I've been treated like garbage." Going to the foodbank was so tough that at first she hid behind an umbrella. Then she got over that. "What's better, to be degraded or to go hungry? Hunger has no shame."

Yet low-cost housing has made a huge difference in her life. She now works as a volunteer for a community agency. "The thing is to be persistent," she said. "I've got a great church here, and people really do care."

We learned of innovative programs, such as the Public Good Society of Dartmouth, through which a United Church minister, the Rev. Kevin Little, befriends individuals at foodbanks and meal programs, finds out about their needs, then connects them with job training programs, housing agencies and other services that these individuals often don't know about. Mr. Little has worked with more than 120 people in the past year.

Learning about Halifax Humanities 101 was equally inspiring. Based at Dalhousie University, it's a university-level reading course through which people living in poverty are able to enjoy great works of literature by Shakespeare, Homer, Dante and other writers, for free. "For people who have been told they are worthless and stupid, this program is incredibly uplifting," said program director Mary Lou Brennan.

Single mother Jennifer Conroy, this year's Halifax Humanities class valedictorian, brimmed with enthusiasm while talking about the effects of the class on her life. "When you're living in poverty, you're living in crisis all the time," she told me. "We were taught to think – the most precious gift." After taking the course, she started a garden and began working with her special-needs son differently. In just one year, he rose four grade levels at school. Now she hopes to do a degree in psychology.

Bible study and worship were



Christian Harvey, right, Trent-Durham's area youth coordinator, learns about poverty in Halifax. He was one of five camp participants from the Diocese of Toronto.

integral parts of the camp, keeping us grounded in faith. For me, the camp's spiritual highlight involved a prayer by retired suffragan bishop Russell Hatton at the Dartmouth foodbank. He asked if anyone had special prayer requests. Immediately, several individuals piped up, mentioning a recent shooting, addictions and other issues. Then one woman said: "The hunger that brings us to the foodbank is part of poverty. I pray that the Holy Spirit will use us to care for each other." She hit the nail on the head, in terms of what the seemingly intractable issue of poverty is all about.

Meetings with politicians from all three levels of government led to lively dialogue. Dartmouth-area MP Mike Savage told the group that faith communities can play a vital role in combating poverty by "activating the non-activists," that is, by mobilizing people of faith to demand action on poverty.

As we reconvened towards the end of the camp, stories of struggle and inspiration were shared. Bishop Sue Moxley, a member of the cultural diversity group, spoke movingly of meeting people whose relatives had lived in Halifax's Africville community, a low-income community for people of colour which was demolished in the 1960s. "It was such a powerful thing to be with this group of young women doing a reflection in this area that had been a major part of their her-



Murray MacAdam enjoys a moment with a friend, Mitch, at a foodbank.

itage and where other people's dogs now poop near the monument that commemorates Africville."

The presence of the Rev. Francisco da Silva from the Episcopal Church of Brazil enriched our gathering. He spoke from the heart at our closing reflection. "I see you as brothers and sisters who have a deep commitment to the MDGs" he told us, referring to the Millennium Development Goals to slash global poverty. "Brothers and sisters, be prophetic. We have to believe an-

other world is possible. It depends on our will." Amen.

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

Read his blog

Murray MacAdam kept an online diary of his experiences at Poverty Justice Camp. To read his entries, visit www.toronto.anglican/sjac.



Jennifer Conroy

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. 18 — The Neighbourhood Interfaith Group presents the Second Annual Interfaith Evensong at Church of the Transfiguration, 111 Manor Rd. E., Toronto, at 4 p.m., with the Rev. Canon Michael Burgess, Imam Hamid Slimi, and Rabbi Baruch Frydman-Kohl. Reception after. For more information, contact Bryan Beauchamp, at 416-926-9438 or bryan.beauchamp@sympatico.ca.

OCT. 18, 25 — Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Featuring Kate Schutt Oct. 18 and Yailen Duran Oct. 25. Call 416-247-5181.

NOV. 1 — All Saints Day Homecoming Service at All Saints, Peterborough, 235 Rubidge St., at 10 a.m., with Bishop Colin Johnson as celebrant. For more information, call 705-876-1501 or visit www.allsaintspeterborough.org.

Social Events

OCT. 31 — Homecoming Weekend at All Saints, Peterborough. Open House from 12 to 4 p.m., hymn sing, All Hallows' Eve Party, banquet. For more information, call 705-876-1501 or visit www.allsaintspeterborough.org.

Lectures/Conferences

OCT. 18 — St. Barnabas, Chester, 361 Danforth Ave., begins its 2009-2010 Speakers' Program, on the theme of "Communities Coping in These Economic Times," with speaker Jonah Schein from The Stop Community Food Centre. Start time is 10:30 a.m. Other speakers: Nov. 15, Anthony Stewart, Touchstone Youth Centre; Jan. 17, Vida Stevens, Toronto Public Health/Malvern; April 18, Gail Turner, KAIROS. For more information, call 416-463-1344 or visit www.stbarnabas-toronto.com.

OCT. 30-NOV. 1 — All men are invited to the FLAME (Fellowship and Learning for Anglican Men's Enrichment) Conference at Jackson's Point, for three exciting days of fellowship and learning, with

the theme of "The Tough Love of God." Thought-provoking talks from Bishop Eddie Marsh, small group discussions, praise and worship gatherings, a question and answer session, and quiet time and entertainment provided by "The Law and the Profits" on Saturday evening. For more information, contact Glenn Feltham at 416-431-1751 or visit www.toronto.flameconference.ca/.

Sales

OCT. 3 — Rummage Sale from 9 a.m. to 12:30 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Top quality merchandise: clothes, housewares, jewellery, etc. Call 416-920-5211.

OCT. 17 — Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, will hold a Clothing Sale & Boutique from 10 a.m. to 2 p.m. High quality, gently used clothing, including great outerwear and brand names. Very popular boutique and vintage section. For more details, call 416-488-7884 or visit www.gracechurchonthehill.ca.

OCT. 17 — Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual Rummage Sale from 8:30 a.m. till noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys - and much more. Call 905-294-3184.

OCT. 24 — 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 selection of gift and household items, crafts, books, china and glassware, collectables, gently used clothing, a bake table and more. Call 416-763-2713.

OCT. 24 — Country Fair at St. Crispin, 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. Call 416-267-7932.

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

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



BUOYED UP

The Rev. Ariel Dumarán, left, and the Rev. David Mulholland, join kids at the Mission to Seafarers' annual open house and eucharist on Aug. 23. The mission's clubhouse and chapel is located in the Port of Toronto. Mr. Dumarán is the incumbent of San Lorenzo Ruiz congregation and Mr. Mulholland is the incumbent of the Mission to Seafarers.

PHOTO BY MICHAEL HUDSON

mation, contact 416-463-1344.

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

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

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

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

NOV. 14 — Christmas Fair at St. Cuthbert, Leaside, 1399 Bayview Ave. (south of Davisville), from 11 a.m. to 2 p.m. Christmas crafts and gift baskets, knitting, sewing and quilt raffle, home baking, plum puddings, candy, preserves

and cheese, jewellery, treasures, kitchen items, paperbacks and church calendars and much more. Lunch served from 11:30 a.m. For further information, call 416-485-0329.

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

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

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

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

Music

OCT. 10 — Centenary concert at

All Saints, Peterborough, 235 Rubidge St., at 7:30 p.m. A choral scholars reunion, with soloists, choir and instrumentalists. Tickets are \$15. Call 705-876-1501.

OCT. 31 — The Toronto Mendelssohn Choir (TMC) presents Singsation Saturdays, choral workshops where anyone who loves to sing is invited to join with noted local conductors and TMC choristers to learn about and sing some of the great choral masterpieces. On Oct. 31, participants will sing Bach's Christmas Oratorio, under the direction of Stephanie Martin, music director of the Pax Christi Chorale. The workshop runs from 10:30 a.m. to 1 p.m., at Yorkminster Park Baptist Church, Cameron Hall, 1585 Yonge St. The fee is \$10 and includes refreshments. Participants can register ahead of time or at the workshop. For more information, call TMC at 416-598-0422, ext. 24, or visit www.tmchoir.org.

NOV. 7 — Holy Trinity, Trinity Square, in Toronto, presents an evening of musical celebration for its new organ. Reception and silent auction at 7 p.m.; performance at 7:30 p.m., with special guests William O'Meara, the Echo Women's Choir and dancer Aina Arro. Free admission. Call 416-598-4521.

Conference energizes church volunteers

"It really is getting more difficult to fill volunteer positions in congregations," says Heather Steeves, the diocese's congregational development and volunteer management consultant. "Research shows that people in Canada are less willing to take on long-term positions such as churchwarden and board chair. Today's volunteers want short-term commitments, lots of flexibility and chal-

lenge, but only where they can make a palpable difference."

To help parishes face this new reality, the diocese is once again hosting the Energizing Volunteers Conference, Nov. 6-7 at Trinity, Streetsville, in Mississauga. This conference, held Friday night and all day Saturday, was designed and will be facilitated by Suzanne Lawson and Marilyn MacKenzie. They are internationally recog-

nized in the volunteer management profession and are both active Anglicans in the diocese.

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

The team registration fee includes handouts, coffee breaks,

and lunch on Saturday. The early bird fee is \$285 per team (on or before Oct. 7) and the regular fee is \$335 (after Oct. 7).

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

Corrections

ANNE Orme, a member of St. Mark, Port Hope, and the Rev. Margaret Tandy received a FaithWorks Award of Excellence on behalf of their church at synod. Incorrect information appeared in last month's issue. In the June issue, the Rev. Carol Bateman's name was misspelled in the photo caption. *The Anglican* regrets the errors.

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PRAYER CYCLE

FOR NOVEMBER

1. Primate's World Relief and Development Fund
2. Founders and benefactors of the diocese
3. Trinity Church, Colborne
4. St. Stephen's Community Ministries (FaithWorks)
5. Toronto Urban Native Ministry (FaithWorks)
6. The University of Trinity College
7. Oshawa Deanery
8. All Saints, Whitby
9. Ascension, Port Perry
10. Christ Memorial Church, Oshawa
11. St. George Memorial, Oshawa
12. St. George, Pickering Village (Ajax)
13. St. John, Blackstock (Cartwright)
14. The Philip Aziz Centre (FaithWorks)
15. St. John, Whitby
16. St. Martin, Bay Ridges (Pickering)
17. St. Matthew, Oshawa
18. St. Paul on-the-Hill, Pickering

IN MOTION

Appointments

- The Rev. Katie Silcox (Huron), Assistant Curate, St. Matthew, First Avenue, Toronto, June 1.
- The Rev. Pamela Lucas, Honorary Assistant, St. Monica, Toronto, Aug. 12.
- The Rev. Canon Richard Tanner, Priest-in-Charge, St. Michael the Archangel, Toronto, Sept. 1.
- The Rev. Stephen Pessah, Incumbent, St. Margaret, Barrie, Sept. 1.
- The Rev. Jenny Andison, Bishop's Officer for Mission, Sept. 1. (On leave from St. Paul, Bloor Street, Toronto, while seconded to this part-

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23. St. Peter, Oshawa
24. St. Thomas, Brooklin
25. Campaign 2000

EVENTS

SATURDAY, NOV. 7TH, 2009. Live & silent auction of creative & fine art items. Preview 6:30PM to 7:30PM with live auction to follow. This is a fund raiser for restoration of our historical church. Entertainment, hors d'oeuvres, cash bar. Admission \$10.00. Tickets available at the church office. Call 905-683-7981 Location: St George's Community Centre, 77 Randall Dr. Ajax, ON.

SATURDAY, NOV. 14TH, 2009. 9:30 AM-2 PM. Baked good. Crafts. Treasures. Tea-room. Raffle prizes. Vendors. Location: St George's Community Centre, 77 Randall Dr. Ajax ON. Call 905-683-7981 for further information or if you are interested in being a vendor.

FALL FAIR AND TEA ROOM, in support of Stephen Lewis Foundation Grandmothers Campaign. Bloor Street United Church, 300 Bloor St W (Spadina subway). October 17, 1:30 - 4:30pm. Boutique & Vendor Fair, hourly prizes, and enjoy a delicious light lunch with tea for \$10.

The 2009 Annual Church and Charity Law Seminar

Hosted by: Carters Professional Corporation
Date: Tuesday, November 10, 2009

Time: 8:30 a.m. - 3:30 p.m.

Location: Young-Nak Korean Presbyterian Church of Toronto, 650 McNicoll Avenue, Toronto, Ontario

Cost: Early Registration fee is \$25.00 per person (includes GST). (\$30.00 after October 31, 2009)

To register, call Toll Free
1-877-942-0001 x230,
Fax 519-942-0300,

Email seminars@carters.ca or visit our website www.carters.ca.

Brochure, Map & Online Registration available at:

www.carters.ca/pub/seminar/chrchlaw/2009/brochure.htm

26. Mission to Seafarers
27. Camp Couchiching
28. Chaplaincy services of the diocese
29. The Community of Deacons of the diocese
30. Wycliffe College

Selection Committee Receiving Names (via Area Bishop):

- St. Jude, Wexford

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- None

Departures

- The Rev. Susan DeGruchy has accepted a ministry position in the Diocese of Ontario. Her last Sunday at St. Michael the Archangel, Toronto, was Aug. 23.

Retirements

- The Rev. Canon Brian Prideaux has announced his retirement. His last Sunday at St. John the Baptist, Norway, Toronto, will be Nov. 15.

READING THE BIBLE

BY THE REV. CANON DON BEATTY

Give thanks to God on Thanksgiving Day

Some years ago I picked up a little book by Martin Bell, an Episcopal priest, called *The Cry of the Wolf*. It is a collection of short stories about Jesus. The author uses his imagination to give us different insights into scripture. The only story I remember is "Where are the Nine?" It is about the healing of the 10 lepers. Bell suggests a number of different reasons why the nine did not return to give thanks to Jesus for their healing. Each of them had something more important to do.

The healing of the lepers (from Luke 17:11-19) is one of the Gospel readings recommended for Thanksgiving Day. Leprosy was the most dreaded disease in the New Testament era. Lepers were ostracized from society and had to exist in colonies with their fellow lepers. The Talmud forbade a leper from approaching within 50 yards up-wind of clean people. Thus the lepers in this story had to shout at Jesus to be heard: "Jesus, master, have mercy upon us (Luke 17:13)."

They had heard about this wonderful teacher and healer, about his good deeds and his concern for the downtrodden and the outcast. They had heard about his healing miracles. Now was their chance. They merely wanted what every leper dreamed about: being healed, so they could get on with their lives.

Jesus told the lepers to go and show themselves to the priest, who, as the local health inspector, could pronounce them clean. Luke tells us that as they went, they were healed. In other words, they had to step out in faith before they could be clean. Can you imagine their anxiety? They could not go to the priest looking like that! He would think they were crazy. But all 10 had enough faith as they turned and headed to the priest. As they did so, they were healed. They had to take that leap in faith before they realized the healing touch of Jesus.

But wait! One actually turned back. He wanted to thank Jesus. And he was a Samaritan! In this gospel story, Jesus encountered

this band of lepers in the region between Galilee and Samaria. Undoubtedly there would be Samaritans with leprosy. The disease knew no boundaries. The lepers' common plight would bring them together despite centuries of hatred between Jews and Samaritans.

Jesus tells the Samaritan, "Get up and go your way, your faith has made you well (Luke 17:19)." There are two distinctly different Greek words at play here. The nine were healed or cleansed, but the Samaritan was made well or whole. The Greek word for "well" is the root word for "salvation." He was healed by faith, but it was the act of returning to give thanks in the midst of adversity that made him whole or saved.

We need to remember to give thanks to God for all things in life. Getting caught up in the problems of day-to-day living is so easy, and we forget who made this life possible. Salvation depends in part on our ability to give thanks to God for all of life.

It is not hard to give thanks to God for his many gifts when everything is going well; however, learning to thank God in the midst of pain and adversity is much more difficult. Jesus told the Samaritan: arise and go, it is your faithfulness to give thanks to me in the midst of your adversity that has made you whole.

So where are the nine? Or more importantly, are we counted with the nine who had faith and were healed but forgot to take the time to say thank you? Or are we like the Samaritan who returned and fell on his face at the feet of Jesus to glorify and praise him for his great goodness and mercy and his many gifts to us, including the gift of life itself?

Only God is worthy of our praise and worship. Let us not forget to worship and give him thanks for his many gifts on Thanksgiving Day.

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

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Student adds diocese to curriculum

Learns about social justice work here

BY HENRIETA PAUKOV

Sonya Brown was in her first year of ordination training at St. Michael's College at Cardiff University in Wales when she decided that she wanted to learn more about social justice work. As she browsed the Internet in search of a suitable summer placement, one website caught her eye: that of the Diocese of Toronto. "It had lots of information about the social justice and advocacy work," says Ms. Brown.

She sent an email to the diocese's Social Justice and Advocacy consultant, Murray MacAdam, asking whether a placement was possible. He agreed, and in early June, Ms. Brown arrived in Toronto, along with her husband Matthew, for a month-long crash course in Canadian Anglican social justice work.

"In my first year of training, I realized how important social justice was in my faith and in my journey to ordination," she says. "I used to work as a community development worker in Southwark diocese, on a project called Faith in Regeneration, which helped different faith groups set up projects for children and families in an effort to alleviate child poverty. So I've always had an interest in the area and I took that with me when I started college."

In the Diocese of Toronto, she got to experience a range of activities, starting with a meeting of the Social Justice and Advocacy Committee the day after she arrived. She visited several parishes, including the Church of the Redeemer in Toronto, where she helped out for a few



Sonya Brown speaks with Stephen Allen, a member of Church of the Redeemer, Toronto, after giving a homily at the church. Ms. Brown was visiting from St. Michael's College at Cardiff University in Wales.

days in the lunch program, which serves 75 meals a day, five days a week, to the poor in its downtown neighbourhood. Ms. Brown later preached at Redeemer, sharing with the parishioners her observations about her visit, as well as traditional snacks called Welsh cakes. "I didn't make them, but I think they thought I made them," she says with a laugh.

She visited the drop-in program at All Saints, Sherbourne, in the city's core, serving tea and coffee and talking to people. "People seemed to be very open," she says. "I had some really good conversations with people about being on a very low income or being on social assistance or living on the streets. That's been a very good experience."

In Orillia, she was impressed with the way local churches cooperate to help out the marginalized. "The churches really work together there," she says. "It's a really strong ecumenical community. We visited a lunch pro-

gram at St. James, Orillia, and after the lunch program they see people individually. If people want food vouchers or help with their rent, they provide that for them. I think it's amazing because we just don't do that in our churches in England."

She says there seems to be a heavier burden in Canada on churches to fund and provide assistance to the poor, through lunch programs, food banks and ministries such as FaithWorks, while in England, faith groups can tap into funding provided by various levels of government. "I think the poverty here is graver, possibly because of the government at the moment," she says. "A few people have told me what they live on with social assistance and that seems a lot less than our Job Seekers Allowance."

She learned about ways Canadian faith groups are trying to address social injustice, at a gathering at the University of Waterloo, June 17-20, sponsored by an ecumenical partnership

called Kairos, which brought together more than 300 social activists to learn, share ideas, and worship. "That was really interesting, because it was looking at social justice issues across Canada," says Ms. Brown. "I met tons of people from British Columbia, Nova Scotia, and a couple of people from Newfoundland. I learned a lot about Canadian politics, and heard from people really frustrated with the government and how it's addressing the issues."

Ms. Brown's stay in the diocese was not all work. She and her husband, who is a jazz drummer, made a point of attending performances at the Toronto Jazz Festival, as well as a jazz worship service. "That was fantastic," she says. "It really came together, the worship and the jazz."

She will be ordained next fall and hopes to be involved with social justice work as a parish priest. "You never know, maybe I'll go back to university and do an MA in social justice," she muses. "That's certainly with me at the moment and has been enhanced by coming here."

For his part, Mr. MacAdam feels it's an encouraging sign that it was so easy to find a variety of activities for Ms. Brown, involving both advocacy initiatives and hands-on work. "It means that Anglicans across our diocese take the Gospel call to justice seriously," he says. "It was wonderful to see the generous hospitality offered to Sonya, something that makes the international Anglican communion real in a very human sense."

Anglicans urged to share vision for national church

BY STUART MANN

BISHOP Colin Johnson is encouraging Anglicans to take part in the national church's Vision 2019 initiative, saying that one person's voice can make a difference.

"As a unique voice, you might say something that sparks an idea in somebody else and it just takes off," he says. "In Christian theology, Mary's voice that said 'Let it be' allowed for the Incarnation of Christ. One person makes a difference."

Vision 2019 is a nation-wide exercise to discern, dream and decide where Anglicans think God wants the Anglican Church of

Canada to be in 2019. Anglicans across the country are invited to respond to a two-part question: where is your church now and where do you want the Anglican Church of Canada to be in 2019?

Bishop Johnson says this is an opportunity for individuals and parishes in the diocese to "open the box" and let their ideas and dreams come out. "I think people need to think of it in terms of serious fun. Be a little playful and creative. What's God doing and how can you name that and see that unfolding?"

He says the answers will have far-reaching effects. "What would you like to see the church be? In

2019, you or your children or your grandchildren – what would you like the church to be for them? How would you like to be proud of it?"

Anglicans can respond to the questions by email, letter or video. Visit the Anglican Church of Canada's website, www.anglican.ca, and click on "Dream the church: Vision 2019." Responses will be posted online and the results will be shared at the next meeting of General Synod in 2010.

Archbishop Fred Hiltz, Primate, is also encouraging Anglicans to get involved, saying a "fresh wind" is blowing through the Anglican Church of Canada.

Ann Welsh

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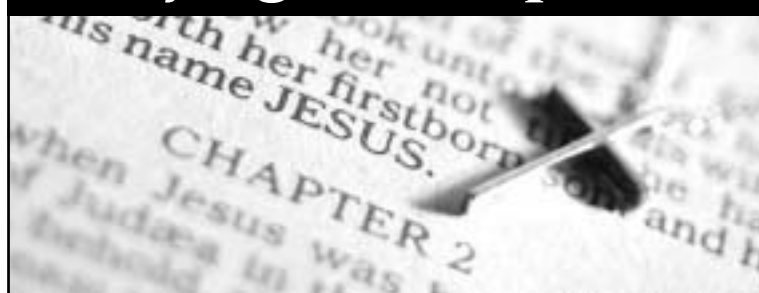


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Lectio Divina Praying the Scriptures



October 14

Archbishop Thomas Collins
Roman Catholic Archdiocese of Toronto

October 21

Bishop Linda Nicholls
Episcopal Area of Trent-Durham

October 28

Bishop Colin Johnson
Anglican Diocese of Toronto

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All Lectio Divina Evenings will begin with Vespers in the Cathedral at 6:00pm, followed by the program (also in the Cathedral)

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