

Synod to elect
suffragan bishop

Missionary starts
in own backyard



Activist embraces
social justice

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

SEPTEMBER, 2007

SUNNY DAYS

Dancers circle a condor and bring gifts for the sun at the 10th annual Inca Festival of the Sun at Christie Pits Park in Toronto on June 23. The festival, started by the Rev. Hernan Astudillo of San Lorenzo Anglican Church, drew 10,000 people over two days. Mr. Astudillo and his congregation walked from their church to the park to open the event. For more pictures from this and other events over the summer, see pages 8-9.

PHOTO BY MICHAEL HUDSON



I'm proud to be a Canadian Anglican



Dear Friends,

I write to you as I return from a significant meeting of the General Synod in Winnipeg. Much has been written and spoken about this in both the religious and secular media, some of it accurate, some not. Hopes had been built up prior to synod that there would be a final resolution of the contentious matters before us. That was not realistic given the lack of consensus and the breadth of opinion and belief on the subject of same-sex unions. There are people who are very hurt by the decisions, on both sides of the debate. Many are confused. I write this lengthy letter to set this in some context.

Twenty-five of us represented the Diocese of Toronto, including two clerics representing the religious orders in Canada. The voting patterns of the members from Toronto show that we represent the vari-

PASTORAL LETTER

BY BISHOP COLIN JOHNSON

ous voices and interests that we have always honoured as an essential part of our diverse diocesan family. Surprising to some, the Toronto members almost never vote as a block, and this was evident on all the most contentious issues in debate at this synod. I believe this is healthy and good.

What was decided at General Synod? Let me put the motions on same-sex unions in the wider perspective of what else happened there.

First, the members of General Synod elected and installed a new Primate of All Canada, the Most Rev. Fred Hiltz, until now the Bishop of Nova Scotia and Prince Edward Island. He is a most welcome addition to a list of distinguished archbishops who have served our church with

faithful generosity since the General Synod was created in 1893. He and his wife, Lynne Samways, will be moving to Toronto to take up this ministry in September. Please pray for them.

We also approved funding of the Council of the North – our dioceses in northern and western Canada – at current levels, and endorsed additional fundraising opportunities to bolster support for the church's mission in these economically poor and sparsely populated regions. Coordination and funding of these ministries was one of the founding purposes of General Synod. It was good to reclaim this: real people engaged in real ministry.

We spent a day with our full communion partners, the Evangelical Lutheran Church in Canada, who also elected a new National Bishop, the Rev. Susan Johnson. We have welcomed Susan to our diocesan synods several times over the past few years. The Lutheran Church, too, was dealing with blessings of same-sex unions

and narrowly defeated a motion for local option, on a secret ballot.

International partners, including the Archbishop of York, who is Primate of England, bishops from Burundi and Tanzania and the Episcopal Church, and a number of international and local ecumenical partners, spoke and worshipped with us.

Canon Robert Falby, our diocesan chancellor, was elected as deputy prolocutor, one of the senior officers of General Synod. He, Suzanne Lawson and I will be serving on the executive body, the Council of General Synod, for the next three years.

Blessing of same-sex unions has become a focus of disagreement among churches of many denominations across the world. The Windsor Report was commissioned by the Archbishop of Canterbury to address not the issue of the doctrine of same-sex blessings but rather

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Energize your volunteers

A church that cares for its volunteers and values their work is likely to grow numerically and spiritually, says one of the country's top professionals in volunteer administration.

"You will have an exciting, live-wire kind of church," says Suzanne Lawson. "If you were to walk into it, you would see people who are engaged and happy about their work. You would want to join them."

Ms. Lawson and Marilyn MacKenzie, a well-known author, trainer and consultant in the field of volunteer administration, will lead two conferences in the diocese called Energizing Volunteers. The first conference, sponsored by the York-Simcoe Episcopal Area, will be held Sept. 28-29 at All Saints, King City. A similar one, hosted by the Trent-Durham Episcopal Area, will be held Nov. 2-3 at St. Peter's, Cobourg.

Caring for volunteers and valuing their work may sound simple, but it's fraught with pitfalls, says Ms. Lawson. One of the chal-

lenges is that there never seems to be enough people in a church to do all the jobs. Another dilemma is how to move people out of their volunteer positions if they have been in them for too long or if the job has come to an end.

It's a tricky situation, as many laypeople see their volunteer work as their calling and come to identify themselves with their jobs. The cleric is torn between wanting to be pastoral and needing to do what's best for the parish.

Clergy also have the extra headache of trying to recruit volunteers who lead very busy lives. They may have the ideal candidate in mind to become the rector's warden, but that person may have a demanding career, a busy family life and a three-hour commute to work each day.

Sometimes the only option seems to be to stick with the same volunteers who have always done the work. While that may be tempting, it can stunt your church's growth, says Ms. Lawson. "If you aren't paying attention to people

coming in and wanting to give, you are putting up a wall that will make them leave," she says.

The Energizing Volunteers conferences will help clergy and laity deal with these challenges and more. Only teams will be able to participate, so they will be able to learn and plan together for when they return to their churches.

Ms. Lawson and Ms. MacKenzie will provide lots of practical advice, along with explanations of the theology that undergirds the importance of caring well for volunteers in churches. They will also be available to talk to team leaders after the teams have returned to the parishes and implemented their plans.

The cost of the conference is \$200 per team, which must include at least one cleric and one layperson. A team may have up to five people.

For more information and to register, visit York-Simcoe's website, www.york-simcoe.org/ or Trent-Durham's website, www.trentdurhamanglicans.ca/.

New canon provides vital link from ministries to diocese

THE diocese has created a new canon to keep Anglican ministries connected to the diocese while they reorganize themselves corporately to attract more funding.

Canon 29 will help established ministries such as Flemingdon Park Ministry and All Saints Church-Community Centre. It will also give new churches and ministries room to grow.

Synod will vote on the new canon when it meets on Nov. 17 at St. Paul's, Bloor Street in Toronto.

Flemingdon Park Ministry and All Saints Church-Community Centre currently rely on funding from FaithWorks for their core budgets. This has sometimes limited them from developing new ministry. They often cannot qualify for grants from agencies such as United Way, foundations or businesses because of their religious affiliation.

Reorganizing how they operate corporately will provide them with access to additional sources of funds. However, it is important to the ministries and the bishop that they remain linked to the diocese and synod. The new canon

provides that link.

The canon provides for the priest-director of the ministry to be a full member of synod and allows for a broad range of options in how the ministry is managed and governed. This has been done to provide for maximum flexibility. The canon also establishes a reporting relationship from the priest-director to the bishop, Diocesan Council and synod.

"We will be giving ministries like All Saints and Flemingdon Park a real chance at pitching themselves to charitable organizations which want to partner with them and fund what they're doing," says Stu Hutcheson, chair of the diocese's Treasury Board and a member of All Saints' advisory board. "At the same time, they will be linked to the diocese through the appointment of the priest in charge."

He said it is critical that these ministries be given every chance to increase and stabilize their long-term funding. "If ever FaithWorks wasn't able to deliver on their core budgets, they would have a problem seeking other funding because of the way they are structured." Both All Saints and Flemingdon Park currently operate as departments of the diocese and receive most of their funding from FaithWorks.

Diocesan Council, with the approval of the bishop, will determine which ministries will be recognized under the new canon. Other FaithWorks ministries may request being designated under the canon.

Mr. Hutcheson said a number of options were considered for helping ministries under the canons. One option involved turning All Saints Church-Community Centre and Flemingdon Park Ministry into parishes, but they did not qualify for that designation under the province's *Church Temporalities Act*. Another option considered was Canon 25, but this was rejected as Canon 25 does not allow for the creation of a corporation and it is intended for more temporary or transitional situations.

"In the end, we decided that rather than trying to shoehorn these ministries into our existing canons, we should create Canon 29," he said. "It was the best option. It provides ways for ministries which are not incorporated as parishes to be hooked back into the canons of the diocese and synod, but also allows them to grow."

The canon will also help new churches which will be planted in the diocese in the next decade, he said. "Under Canon 29, a new church or worshipping community will have room to evolve and grow according to its own needs, but still be linked to the diocese. Once established, it can then become incorporated as a parish."

BRIEFLY

Brampton church rises to challenge

A challenge was issued to the congregation of St. Joseph of Nazareth in Brampton to raise money to purchase pigs for the Kasubi Nakulabye project in Uganda.

Located in a village just outside of Kampala, this project provides skills training for youth and young women who are suffering from the AIDS pandemic and live in poverty. The project started a "piggery initiative" to supply pigs to the women and youth. This will give them a sustainable income and promote economic empowerment.

St. Joseph's answered the challenge and raised just over \$1,800. This will purchase 21 pigs and

enough feed to bring the pigs to maturity. Priority will be given to households that have been directly affected by HIV/AIDS. Each household that receives a pig will be required to give back to the project some piglets to be given to other members of the community. Some of the women being helped are members of St. Matthew's Anglican Church in Kasubi.

St. Joseph's became aware of this need after one of its parishioners, Joan Baillie, visited the area first in 2004 and then again in early 2007. Since then, the church's Outreach Committee has raised \$5,000 to help with the operating costs of the Kasubi project.

Byzantine landmark turns 100

St. Anne's, Toronto — the Anglican church with Byzantine architecture and artwork by the Group of Seven — is 100 years old. The parish will begin a year of celebration with a visit by Bishop Philip Poole, who will preside and

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CELEBRATION

Volunteers Moira Esdaile, left, and Laara Delain serve Franco his meal at the annual Canada Day drop-in barbecue at St. James' Cathedral on July 1. At right, Paul Mackle of Street to Trail gets a burger from Sirnan. About 200 street people attended the event. The Red Peppers Dixieland Jazz Band provided live music.

PHOTOS BY MICHAEL HUDSON



Leadup to episcopal election on website

Videos help Anglicans share thoughts, meet nominees

BY HENRIETA PAUKOV

WHAT is the role of a suffragan bishop? Who are the nominees in the next episcopal election and what are their gifts? How do we work together to decide who will be the next suffragan bishop?

These questions will be answered on the diocese's website as synod prepares for the election on Nov. 17.

The first video, *What is the role of a suffragan bishop?*, will be

posted on the website in mid-September. The website's address is www.toronto.anglican.ca.

"The aim of these videos is to help Anglicans, and synod members in particular, understand the election process and meet the nominees," says Stuart Mann, the diocese's director of Communications.

In *What is the role of a suffragan bishop?*, 25 clergy and laity from across the diocese give their opinions on what they think is the role of a suffragan bishop and the skills and competencies required for the job.

The second video, *Meet the nominees*, will be posted in mid-October. In that video, viewers will meet the nominees and learn about their gifts. The nominees have not been announced yet.

The third resource, *How we work together to elect a suffragan bishop*, will be a PowerPoint presentation that outlines the steps taken leading up to and during an election. It will be posted in September or early October.

The videos and PowerPoint presentation are a departure from previous episcopal elections, when all of the above information was provided to synod members in written form. Written material will still be available for synod members who request it, but all who are voting in the election are encouraged to watch the videos instead.

"We're trying to make it a more transparent process where Anglicans can hear from their peers and the nominees leading up to the election," says Mr. Mann. "We're also trying to save some trees and reduce our postage costs."

In addition to the videos, nominees will be encouraged to attend the pre-synod meetings in October and November so synod members can meet them.

Bishop Colin Johnson called an election after Bishop Michael Bedford-Jones announced that he is retiring early in the new year. When synod meets at St. Paul's, Bloor Street in Toronto on Nov. 17, it will also be discussing business matters.

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Notice of Synod

The Bishop of Toronto, the Rt. Rev. Colin Johnson, has called all synod members in the Diocese of Toronto to assemble at St. Paul's, Bloor Street, on Nov. 17, 2007, at 9 a.m., for the conclusion of the regular session of the synod and for the election of a suffragan bishop.

Registration will open at 8 a.m. and close at 10 a.m. If you require late registration, please contact Kathy Garrison, manager of Office Services at (416) 363-6021 or 1-800-668-8932, ext. 239.

Pre-synod meetings

Episcopal areas will hold pre-synod meetings this fall to prepare for the synod. Agenda items will include: Plans and Priorities 2007-2009, proposed Canon 29, and elections for Diocesan Council. Attendance at pre-synod meetings is extremely important as this is the forum for synod members to engage in discussion and debate on items going to synod for approval.

A synopsis of each meeting will be posted on the diocese's website following each meeting. This will allow members of synod to keep abreast of ongoing discussions in other episcopal areas as well as their own.

The dates of the pre-synod meetings are as follows:

- Oct. 22, 2007 – York Simcoe
- Oct. 23, 2007 – York-Scarborough
- Oct. 24, 2007 – York-Credit Valley
- Nov. 5, 2007 – Trent-Durham

Please refer to the diocese's website www.toronto.anglican.ca/synod for times and locations closer to the meeting dates.

Conclusion to the regular session of the synod

The conclusion to the regular session of the synod will take place in the morning and finish by noon. Items of approval include: Plans and Priorities 2007-2009 (including the Financial Plan and setting the assessment rate), Canon 29, and various elections for lay and clerical members to Provincial Synod, etc.

Episcopal election

The episcopal election will be held in the afternoon starting no later than 1 p.m. and will continue until a cleric has been elected.

As required by the Constitution, the diocesan chancellor, Canon Robert Falby, has established a Nominations Committee. The chancellor, on behalf of the Nominations Committee, is calling for nominations to be sent to the secretary of synod.

Who is eligible for nomination?

Any priest in the Anglican Communion who is a minimum of 30 years of age, has been a priest for at least 7 years, and is in good standing in his or her diocese is eligible for nomination.

The candidate must not be deficient in training or learning, must not have used simony, collusion or improper means of election, must not be guilty of any crime or ecclesiastical offence as set out in Canon XVII of the General Synod of the Anglican

Church of Canada, and must not have taught or held (within the previous five years) anything contrary to the doctrine or discipline of the Anglican Church of Canada.

Provincial Canon III, The Election and Resignation of a Bishop

In accordance with the diocesan Responsible Ministry: Screening in Faith Policy, before a nominee's name can be placed on the ballot, they must submit an original Police Records Check that is not more than 12 months old, which includes a vulnerable sector search. For more information regarding our screening process, please contact Amy Ritchie, screening coordinator, at (416) 363-6021 or 1-800-668-8932, ext. 241.

Who can nominate?

Any member of the synod may nominate one priest, and each member of the synod may submit only one nomination.

In order for a nominee's name to appear on the ballot, he or she must have ten (10) nominators. Nominations may be submitted to the secretary of synod at any time until the final ballot, but nominators may only make one nomination. Each nominator must personally sign the nomination.

Once submitted, nominations must be confirmed and biographical information obtained from the nominee. All biographical

Our diversity was represented

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how we as Anglicans can remain in the highest degree of communion with one another in the face of disagreement on critical issues.

General Synod, after a very lengthy, fully public and magnanimously civil debate, made several important decisions in connection with the blessing of same-sex unions.

It approved a response to the Windsor Report that outlined broad areas of agreement with the report, affirmed our desire and commitment to remain as full, participating partners within the Anglican Communion, and noted a number of areas that we believe need further study, clarification or change.

We received the St. Michael Report of the Primate's Theological Commission and accepted its conclusion that blessing of same-sex unions is a matter of doctrine but not core doctrine in the sense of creedal doctrine; and that it should not be considered to be a Communion-breaking issue.

Building on that, Resolution A186 was passed with amendments that applied that statement of the St. Michael Report to the Canadian Church. It states "that this General Synod resolves that the blessing of same-sex unions is not in conflict with the core doctrine (in the sense of being creedal) of The Anglican Church of Canada."

We defeated Resolution A187 that would "affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same-sex unions."

We adopted two other resolutions, one asking the Council of General Synod to begin a process to consider revisions to the Marriage Canon for initial consideration at General Synod in 2010. This will put the theological and pastoral discussion of same-sex unions in relation to marriage, the place it now holds in our civil society. This passed without debate.

The final resolution requests the Primate's Theological Commission to undertake the reflection on the scripture, tradition, reason and current scientific understanding that both the Windsor Report and the St. Michael Report asked for, and to develop a process for dialogue within parishes and dioceses. We affirmed the House of Bishops' pastoral guidelines and asked for "the most generous application possible within the existing teaching of the church to gays, lesbians and their families."

I want to say how proud I am to be a Canadian Anglican. The tone of the discussion at this synod was much different from the synod three years before. Members were quiet, attentive, respectful and courteous, even if some spoke more often than they ought. It was obvious to me that there was a real effort to discern the Spirit's call to us at this time. There were moments of confusion and times of clarity. It was evident that Anglicans in different parts of the country and in different cultural situations are in very different places. There was great resistance to close prematurely the ambiguities present.

Interestingly, Toronto is a microcosm of that. I voted in favour of Resolution A187. Our Toronto delegation voted as they believed the Spirit led them: 6-3 laity in favour; 5-3 clergy in favour; 4-1 bishops in favour. That range pretty well mirrors the diocesan climate, I think. The diversity present in Toronto was well and freely represented, which I believe is a sign of health in our dio-

PASTORAL LETTER

BY BISHOP COLIN JOHNSON

'Do not act with haste. Do not speak in haste. Pray for those who are hurt. Pray for those who think they have lost. Pray for those who think they have won. Pray for those who are confused. Continue to worship and work and study with your parish and with those who differ from you as well as those who hold your position.'

cese. It also embodies in real experience what Resolution A186 says: you can have divergent opinions on this subject without impairing communion. All of us like, respect and work with each other; all participated at the same tables, shared meals and laughter together; all worshipped together both before and after the votes. The same was true for all members of synod. All bishops were present (except one who was being invested by the Governor General at Rideau Hall), and the church was packed with members of synod of all stripes for the closing service of installing Archbishop Hiltz as the new Primate.

Whatever your views, I urge you to do the same. Do not act with haste. Do not speak in haste. Pray for those who are hurt. Pray for those who think they have lost. Pray for those who think they have won. Pray for those who are confused. Continue to worship and work and study with your parish and with those who differ from you as well as those who hold your position.

If you have studied and discussed the issues beyond endurance, perhaps you can share your experience with those who have just started. Share your resources with the Anglican Communion Listening Process that the Archbishop of Canterbury has established at the request of the Anglican Consultative Council, the Primates and Lambeth Conference. We have committed ourselves to share our learnings and our experience with the wider church.

I need to say a word about our governance. Synod, both General Synod and ours, are bicameral or tri-cameral bodies. Resolutions must pass in all orders by a majority. You can't simply add up the totals of all orders because each has to have a say. It is true in elections, primatial and episcopal. On other matters and in other years, the clergy house did not concur in votes that bishops and laity were in favour of – and vice versa. Each order has its own particular perspective, rights and obligations. So the bishops don't simply agree with what the clergy or laity want; and let me tell you from experience, clergy and laity don't necessarily agree with bishops or each other!

I also do not think that A186 and A187 required consistency of votes. It is possible to vote against A186 because you believe it is a matter of core doctrine and therefore you would also vote against A187 allowing a diocese the local option. Or you could vote in favour of A186 because you believe blessing unions is not a matter of core doctrine but against A187 because you believe dioceses do not have the right to make a decision that you think belongs to General Synod. Or you could vote against A186 because you do not

believe that blessings of same-sex unions are a matter of doctrine at all, and then vote in favour of A187 because you think, therefore, local option should apply and those who want to should be able to move ahead. You see just some of the permutations of motive that make a simple analysis of the vote difficult.

For me the key issue is this: same-sex blessings are not core doctrine, and therefore a change in practice might be possible (if passed in all orders). General Synod was not prepared to delegate the authorization of blessings to diocesan synods at this time. No decision was made about which level should decide, although by declaring it a matter of doctrine (not core), dealing with matters of doctrine seems to rest at the General Synod level (which is why some who might be considered more "liberal" voted against A187).

The bishops have agreed (and all orders of General Synod have now concurred) that the most generous pastoral response possible within the existing teaching of the church should be extended, as outlined in the bishops' pastoral statement issued in April 2007, prior to General Synod. How that will be lived out will vary somewhat from place to place. Pastoral responses are meant to deal with specific situations and individual circumstances. There is now perhaps more flexibility than there might have been, but there are still some limits.

All of the bishops in the Diocese of Toronto affirm the contribution of gays and lesbians, both lay and ordained, to the life and ministry of the church and to the witness of the Gospel of Jesus Christ. You are welcome members of the church.

The statement which the House of Bishops issued in April 2007, and which General Synod has affirmed, says, "We are committed, as bishops in Canada, to develop the most generous pastoral response possible within the current teaching of the church."

Let me repeat what I wrote to you in April to clarify the application of the statement in the Diocese of Toronto. It is important that this be heard and understood:

No child will be denied baptism in this diocese because of the parents' sexual orientation or marital status. No baptized Christian will be denied communion or confirmation because of being in a committed homosexual relationship or because of his or her marital status.

Among the House of Bishops' suggested pastoral responses is that a civilly married gay or lesbian couple may celebrate a eucharist (with the bishop's permission) that includes appropriate intercessory prayers, but not a nuptial blessing.

The bishops also expressed an intention to continue to recognize and affirm the ministry of licensed gay and lesbian clergy, and acknowledge the pain and conflict they experience.

They say that while the pastoral responses contained in the statement will "have gone too far" for some, it will be "inadequate or insufficient" to others. "We recognize that they are less than the blessing of same-sex unions or marriage. However, it is the discernment of the majority of the House of Bishops that as of today the doctrine and discipline of our church does not clearly permit further action."

May God richly bless you all.

Yours faithfully,

+Colin
The Rt. Rev. Colin Johnson
Bishop of Toronto



The Anglican

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

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

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The Anglican Church

In the Anglican Communion:

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Archbishop of Canterbury:

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

In Canada:

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

Primate:

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

In the Diocese of Toronto:

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

The Bishop of Toronto:

The Rt. Rev. Colin Johnson

York-Credit Valley:

The Rt. Rev. Philip Poole

Trent-Durham:

The Rt. Rev. Michael Bedford-Jones

York-Scarborough:

The Rt. Rev. Patrick Yu

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Finding joy in the midst of sorrow

Recently I returned from Malawi, one of the world's poorest nations. I was reluctant to go there in the first place, but when a large bull elephant charged our SUV, I wondered about the wisdom of going to sub-Saharan Africa at all.

When the invitation to travel 8,000 miles first came, I asked: "Why would I go to Africa? Do I really want to be bitten by tsetse flies or contract malaria?" And more importantly, "Spiritually, can I deal with it?" For I had a good idea of the scale of poverty and disease I would find there.

The invitation came from the bishop of the Diocese of Northern Malawi, the Rt. Rev. Christopher Boyle. He invited me to speak at the 50th anniversary of St. Mark's, Mzuzu, a church that runs a major feeding program for orphans. The program is funded by St. Peter's, Cobourg.

Mzuzu is the third largest city in Malawi, about the size of Cobourg but with 10 times the population. And while most things "work" in Cobourg, little works in Mzuzu, I discovered.

The connection between St. Peter's and St. Mark's goes back a decade. Since then, we have been on a pilgrimage together. At the start, St. Mark's asked us to help them construct a church hall with running water for their burgeoning congregation. We helped. A handsome hall capable of seating several hundred now stands beside the

GUEST COLUMN

BY THE REV. CANON PETER WALKER

church in central Mzuzu. Sending off some outreach funds seemed a suitable way to sustain an arms-length overseas relationship with some impoverished Malawians. We could manage that. But they seemed to want more out of the relationship.

Even though our consciousness about the AIDS pandemic sweeping Africa was increasing, it still remained an abstraction until the people of St. Mark's told us about the many orphans they struggled to care for. "How many?" we asked. It began with 50 kids but soon ballooned to 250, 20 per cent of whom are HIV-positive. These kids have nothing: no parents, no belongings, no food. For the past two years, St. Peter's has provided a financial lifeline to sustain a regular feeding program at St. Mark's. The orphans are sponsored for \$250 each per year.

The generous response to this international outreach has been heartening; indeed, I have learned that outreach inspires local evangelism.

On a warm Saturday morning in May, in that church hall in Mzuzu, I met those 250 orphans face to face. Nothing in my experience prepared me for that encounter: children caring for children; children

missing eyes and limbs; girls as young as 10 carrying a baby on their back, parentless, with no family to take them in. It was overwhelming. I saw elderly guardians caring for two- and four-year-olds. Why? Because their parents had died of AIDS. The experience was deeply disturbing, yet strangely inspiring.

I saw 250 vulnerable children carefully lined up, their hands washed, fed bowls of nutritious food cooked over open fires by teams from the Mothers' Union. Each child was given a hearty meal in a plastic bowl: rice, maize porridge, stewed chicken, a seasonal vegetable, and a banana. Later I saw groups of kids in torn t-shirts playing gleefully with the Frisbees and soccer balls we had brought them. And each was given a new toothbrush.

Over several weeks I was escorted around the diocese, visiting and speaking at various parishes, being introduced to the reality of life in a pre-industrial society of scattered villages, mud huts and thatched roofs, ox-carts, goats and chickens. Most Malawians are under the age of 15 – the average life span is 37 years – and half the population is illiterate. Everywhere I looked there were children. Primary schooling is compulsory but many are truant.

I learned that the Anglican Church is strong and well-rooted in Malawi. In a country almost without government services, I saw the church serving, taking the

lead in providing food, basic healthcare and education, especially in AIDS awareness. The church seems to be the only institution engaging people at the grassroots, despite the dire challenges of poverty and disease. Malawi happily enjoys civil order but little more, except warm open people of vibrant spirituality who in worship love to laugh, sing, clap, dance – and welcome "Mazungas" from Canada.

In retrospect I am grateful for the hard privilege of travelling to Malawi; it was an epiphany. And I am grateful for the deepening link between our cultures and churches. In the midst of sorrow and profound need there was much joy – a paradox I continue to grapple with as I re-enter our affluent society. These "poor" people possessed many riches, I found, abounding in hope, courage, gentleness, hospitality, and generosity of spirit. And their gratitude was humbling. When I left, I confessed to the parishioners of St. Mark's: "You may be doing more for us than we are doing for you."

And about that bull elephant in the game reserve – fortunately it was only a mock charge. We escaped with our lives. Or did we? Certainly they were irrevocably changed.

The Rev. Canon Peter Walker is the incumbent of St. Peter's, Cobourg.

Grace at 35,000 feet

I just hate flying. The whole idea of bouncing through the air, seven miles up, in an aluminum tube full of jet fuel, at over half the speed of sound, just seems silly to me. They tell me it is the safest way to travel and, statistically, I know the facts. But if I get into an accident on the 401, I might crash into a guardrail. If I get into an accident in an Airbus at 35,000 feet, the results would be very different.

However, a recent flight to St. Louis for a Stephen Ministry Training Conference has begun to change my perspective on flying. I received my boarding pass and stepped into the plane. I dutifully complied with all the regulations: I found the life vest under the seat, but what I really wanted was a parachute. I fastened my seat belt, but I knew that this is simply to make it easier to identify my charred remains in the event of a crash. But hey – anything I can do to help with the rescue efforts!

As the flight began, my fear escalated with our increase in altitude. I was praying, praying poorly, and that voice swooped in,

CALDERWELL'S COLUMN

BY THE REV. MICHAEL CALDERWELL

asking me what I thought God was really going to do. Would he really, as the psalm suggests, send angels to keep watch over me lest I dash my foot against a stone? If Jesus had leapt off the pinnacle of the Temple, I am sure God would have protected him. But what about me, higher up, moving faster, more frightened? My prayers were as flimsy as smoke: I wanted to get off the airplane.

But then, something happened. I looked at the flight attendant. She was doing her job, serving those of us on the aircraft, preparing drinks and handing out the little packages of nuts. These were simple gestures of hospitality. I saw the joy with which she did these things. She joked with the passengers, spoke cheerfully to the children. The sun was coming in

through the windows, and it truly was a moment of grace. She had no idea what effect she was having upon my heart. I did not know her name, but that somehow made the experience all the more meaningful. I know she gets paid to be cheerful, but there, for a moment, it seemed to be more than that. She carved out some space where my restlessness found some rest. It was not her job to fly the airplane: it was her job to serve, to move with integrity, to instill a sense of confidence. She was an ordinary woman, and in that ordinariness, something truly extraordinary was happening. In ways I had not anticipated, grace, hospitality and trust began to grow in a tube full of jet fuel.

And then I began to wonder about ministry and leadership in the church. I had to laugh when I thought of some of our buildings, with our aisles and row seating and purses safely stowed beneath the pew. They are shaped like the interior cabins of some aircraft. I know it may sound a bit simplistic, but I wonder if the clergy are

not in some ways like the flight attendant I watched perform her duties. She brought a sense of trust and confidence in uncertain times, offering simple and quiet gestures of hospitality to those she came in contact with. She said nothing unusual. Her authority was rooted not in her expertise about aerodynamics, but in her ability to serve. Her authority was grounded not in her knowledge of turbine engines, but in the ministry of hospitality. I looked at the flight attendant, and remembered the things we are called to do, things like serving, nurturing those inner disciplines of generosity and prayer, compassion and humility, things we do not have to do, but things we get to do. It reminds me not to underestimate the effect of our actions on others, and yet not to take ourselves too seriously either. And in ways that I cannot anticipate, glory and grace really are bestowed in the most unlikely of places.

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

Byzantine landmark turns 100

Continued from Page 2

preach at the 10 a.m. choral eucharist on Sept. 30. Throughout the year there will be a variety of special events, presentations on the paintings by the Group of Seven and their associates, the church's stained glass, and its Byzantine architecture. There will be both organ recitals and choral events. The first choral concert in the church will take place on Oct. 13 at 8 p.m., and will feature the Elmer Isler singers and members the Amadeus Choir. The concert is being produced in conjunction with the Byzantine Studies Conference at the University of Toronto. St. Anne's is located at 270 Gladstone Ave.

Continued from Page 3

information about the nominees received before Oct. 15, 2007, will be published in the Convening Circular. The list of nominees will be published on the diocesan website on Oct. 22, 2007. Any nominations received after Oct. 8, 2007, will not appear on the slate or have biographical information published in the Convening Circular. However, if a nomination is received after Oct. 8, 2007, but before Oct. 16, 2007, the nominee's name will appear on the ballot checklist distributed at reg-

Notice of Synod

istration but no Supplementary Convening Circular containing biographical information will be distributed.

Resources for members of synod

To help members of synod understand the election process, the diocese will be creating a PowerPoint presentation for the diocese's website. We will also be producing a webcast which will contain two segments. The first part will focus

on the role of a suffragan bishop and the second part will spotlight the nominees. The webcast and PowerPoint presentation will be posted on the diocese's website in the early fall.

More information will be posted on the website, www.toronto.anglican.ca/synod as it becomes available. If you have any questions, contact Pamela Rumleski, assistant secretary of synod, at (416) 363-6021 or 1-800-668-8932, ext. 231.

Time to rest, think, pray and play



At my last performance review – yes, even bishops have performance reviews – one of my evaluators suggested that in approaching retirement I might reflect on change from a theological perspective.

Obviously, my retirement from full-time ministry on Feb. 29, 2008, will be a time of great change for me. By then I will have been in holy orders for more than 40 years, and a bishop for 14. Most of my baptismal and ordained ministry has been in the Diocese of Toronto, except for three years when I was dean of the Diocese of Ontario and rector of St. George's Cathedral in Kingston.

In the Diocese of Toronto I have served under four diocesan bishops – Bishop George Snell, Archbishop Lewis Garnsworthy, Archbishop Terence Finlay and Bishop Colin Johnson, and in the Diocese of Ontario under Bishops Allan Read and Peter Mason. As well, it has been a great privilege to have worked alongside many area bishops in our diocese. Each bishop has

brought to their diocese and to me extraordinary gifts which helped me change for the better. I could not have been more fortunate in my colleagues.

The last 40 years have been marked by enormous changes in our world, our country, our society and our church. The year I was ordained has been dubbed “the summer of love,” and with it came much unrest and protest over the Vietnam War, but also considerable optimism about how the church might be freed up in all kinds of ways. We were excited that fresh expressions of faith and worship offered new possibilities of engagement with society. Change was very much in the air.

Now, as I face retirement, there is still war. The church struggles to find fresh expressions of faith and worship that will engage a highly secular society that ironically is quite fascinated by spiritual issues. Church structures come under increasing review as to their effectiveness. In some

parishes, ways of being that we have taken for granted can no longer be sustained. Change remains very much in the air.

Change, of course, lies at the heart of our Christian life. In baptism, and in our regular and frequent prayers of confession, we endeavour to be repentant people. Repentance has to do with changing our hearts, minds, wills and behaviour. We are also promised that our good and gracious God will do amazing new things. We worship a God who says, “Behold, I make all things new.” God does change things!

That is not to say that all change is good. It isn't. But what I have tried to do as a bishop in the Diocese of Toronto is to help and encourage individuals and congregations to discern change that will lead them to be more responsive to the needs of God's world and to their own wholeness.

People have been asking me, “When you retire, what are you going to do?” Then, as often as not, they make a few sugges-

tions, most of which sound like they want me to do the same things I have been doing for years! I do plan to do a few things, but most of all I need some space and time to rest, think, pray, reflect and play. Actually, there are some aspects of episcopal ministry that I would like to explore more deeply (such as teaching) which have not been possible due to the demands of being an area bishop in this large and complex diocese. While I would never deny that administration is a significant part of a bishop's ministry, I wish that our diocese could find ways to free our bishops up from some administration so that they could do the kind of teaching and mission work that is so needed. In my opinion, that would be a most welcome change. If I have found a disappointment in episcopal ministry, it is that I could not find the time or the energy to do more of that kind of work.

Still, it has been an enormous privilege to be one of your bishops. As I said to synod in May, I was honoured by your trust when you elected me, and hope to keep that trust in the days ahead. May God bless you all.

BISHOP'S OPINION

BY BISHOP MICHAEL BEDFORD-JONES

Network, website help us connect

Many parishes and congregations are highlighting their programs and ministries for the fall. At this time of year there are often questions about children's ministry. Here are some resources to help you.

Did you know that the Diocese of Toronto has a Children's Ministry Network Coordinator? Right now I am that person. I can provide you with ideas, contacts and feedback with a phone call or an email. If I don't have an answer, I will get one for you or perhaps connect you to someone who has the information you need. Just call (416) 363-6021 or 1-800-668-8932 ext. 228, or email kids@toronto.anglican.ca and ask. I am here to make children's ministry accessible.

Did you know that the Diocese of Toronto has a children's ministry website? It's at www.toronto.anglican.ca/childrensministry.

The website was set up in 2004 to help build and support children's ministry. It gives people easier access to resources without having to attend meetings or travel vast distances to learn things. It includes ideas for curriculum, and information on vacation bible schools, volunteer support, outreach projects and sermons. There is a bulletin board to put forward your own ideas and questions. We have an area for children and an interactive forum for kids called “Ask the Bishop” where they can interact with Bishop Johnson. The website has been updated and renewed over the summer, so it has fresh ideas and resources. Please send

your ideas, opinions and pictures to kids@toronto.anglican.ca. We would love your input!

Did you know the Diocese of Toronto is setting up a children's ministry network? We need all of our parishes to take part in building this network. The network will be an information gathering spot that will allow all of us to draw upon each other's knowledge and resources without having to travel great distances to find them. A list of children's ministry workers, area coordinators, contact information and resources will be available in a central location. One phone call or email to the network coordinator should give you the an-

swers you are looking for. The diocese is hoping to have this network up and running by late fall. Keep your eyes open for a note or phone call asking for your parish information.

Please feel free to contact me with any questions, information or ideas you might have for children's ministry. I can be reached at the phone number or email address above. This important ministry will grow through feedback, support and your willingness to share. I hope you can be part of this journey of renewal and growth that puts our children at the forefront of our parish ministry.

Laura Walton Clouston is the diocese's Children's Ministry Network Coordinator.

CHILDREN'S MINISTRY

BY LAURA WALTON-CLOUSTON



“I DIDN'T KNOW WHERE I WAS GOING BECAUSE I DIDN'T CARE MUCH WHAT HAPPENED TO ME.”

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



www.loftcs.org

To find out more about LOFT Community Services' values and work, or to make a donation, visit our website at www.loftcs.org or call Irene at 416 979 1994, ext. 222. You can make a difference.

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New member of bishop's staff

Bishop Colin Johnson is pleased to welcome Sharon Phillip to the staff of the Bishop's Office. Ms. Phillip will be functioning as Bishop's Office Administrator during Mary Conliffe's maternity leave. Ms. Conliffe's last day in the office was Aug. 16.

Ms. Phillip has had a career in administration with the provincial government, is a past churchwarden at St. Ninian, Scarborough, and was most recently the parish administrator at St. Luke, East York. As Bishop's Office Ad-

ministrator, her primary duties include liturgical and event planning, clergy appointments and transfers, and assisting the Postulancy Committee and ordinations, Momentum, Fresh Start and other committees. She can be reached at (416) 363-6021, ext. 212, or sphillip@toronto.anglican.ca.

Jennifer Brown, the Bishop's Office Assistant, continues to be available at (416) 363-6021, ext. 250, or jbrown@toronto.anglican.ca, for scheduling appointments and visits for either Bishop Johnson or Archdeacon Peter Fenty.



ALL WELCOME

Visitors browse through Little Trinity's displays during Doors Open Toronto on May 26. At right, the Rev. Canon Christopher King welcomes people to the church. Several churches took part in the event, which allows visitors to learn about historic buildings in the city.

PHOTOS BY MICHAEL HUDSON



Funds allocated for congregations, new churches

DIOCESAN Council has approved a recommendation from the Ministry Allocation Fund Committee to allocate \$586,000 for congregational growth and ministry development. Half of that amount will be used as seed money over the next three years to plant churches.

"This money will be used for growth," said the Rev. Andrew Asbil, a member of the Ministry Allocation Fund Committee, at council's meeting in April.

Mr. Asbil said the process by which parishes can apply for grants for congregational growth and ministry development has been made simpler than in previous years.

Submissions for funding will follow a two-step process:

First, applicants are asked to complete an executive summary of the project, using as a guide the new Executive Summary Form on the diocesan website.

The summary should be between 500-1,000 words and include the following: description of project, rationale, expected outcomes, how the program will be implemented, resources needed and how the program will be sustained. A copy of this summary is sent to the area bishop. The deadline for submitting the Executive Summary is Sept. 28.

If the project meets the criteria for funding from the Ministry Allocation Fund and is in alignment with the diocese's strategic priorities, the parish will be invited to submit a full Grant Application and Ministry Case. The Ministry Case Assessment Team will then screen, evaluate and recommend to Diocesan Council the projects which meet all the required criteria for success.

For more information about the process, as well as how to apply

for Ministry Allocation Fund grants, or to download the Ministry Case Workbook and other forms go to the diocesan website, www.toronto.anglican.ca, and click Grants and Funding.

The Ministry Allocation Fund Committee recommended to council that nearly \$300,000 be allocated for planting churches. This supports Bishop Colin Johnson's stated goal of planting five new churches in the diocese in the next 10 years. The \$300,000 will not be used for real estate but rather for laying the groundwork and doing ministry that plants new congregations.

The Ministry Allocation Fund is used to fund three aspects of ministry: real estate projects, congregational growth and ministry development, and innovative forms of ministry. To date, it has distributed nearly \$2 million to various projects.

Youth join outreach conference

Social justice issues in spotlight

BY MURRAY MACADAM

THIS year's Outreach Networking Conference on Oct. 13 offers some new features as well as familiar favourites.

Young Anglicans will be able to share ideas about justice issues and outreach through a separate program for youth. "Our program will be geared to youth issues while also tying into the main conference theme," says organizer Andrea Brandt, a member of Trinity, Barrie. "We will be focusing on consumerism, which relates to many topics such as poverty, advocacy, child labour and sweatshops. We hope to start off by showing a powerful new movie called *What Would Jesus Buy?*"

The conference takes place in a new location this year — Holy Trinity School, Richmond Hill — making it easier for Anglicans from the northern part of the diocese to attend. Its theme is "Bridging the gap: connecting with our communities." The keynote speaker is the Rev. Rauni Salminen, executive director of The Philip Aziz Centre, a hospice for people with HIV/AIDS and other illnesses.

By enabling Anglicans from across the diocese to meet each other, share experiences, learn about issues and worship together, the Outreach Networking Conference marks a high point in the diocese's social justice and advocacy ministry. It attracts about 150 people. While most participants are active in parish outreach efforts, others are not. Everyone is welcome.



The Rev. Rauni Salminen

As in past years, a variety of workshops will be offered on the diocese's three advocacy priorities — homelessness, child poverty and AIDS — along with other topics such as refugee concerns, parish outreach and aboriginal justice. Reflecting widespread interest in environmental issues, theologian Sylvia Keesmaat will lead workshops on "Faith and Creation Care" and "Greening Your Life and Your Parish."

The St. John's Youth Players will perform *Dog Eat Dog*, a thought-provoking dramatic performance that challenges stereotypes of the poor. Bishop Colin Johnson will offer a closing reflection.

It all adds up to a special day for stretching your mind and deepening your faith. To learn more and to register, visit www.toronto.anglican.ca/outreachconference. Please register by Oct. 2. The conference runs from 8:30 a.m. to 3 p.m., and has a \$20 registration fee.

Election sparks housing workshop

CANDIDATES for the provincial election on Oct. 10 are already working hard to gain your support. Where do they stand on key issues of affordable housing and poverty? Find out at an election workshop in north Toronto on Sept. 8.

Representatives of Ontario's four major parties will be on hand to outline their party's stance on the issues, and to answer questions. They include Liberal MPP David Zimmer, New Democratic MPP Paul Ferreira, Green Party candidate Sean McLean, and a Conservative representative. The event will also cover key issues such as housing for people with

special needs, and how Anglicans can raise housing issues as the election campaign unfolds.

The workshop takes place at St. John, York Mills, 19 Don Ridge Dr., near the York Mills subway stop, from 9 a.m. to 3 p.m. Please register as soon as possible. Contact Murray MacAdam, diocesan Social Justice and Advocacy consultant, by email, mmacadam@toronto.anglican.ca, or telephone (416) 363-6021, ext. 240 or 1-800-668-8932, ext. 240.

Meanwhile, Anglicans in several parts of the diocese are organizing all-candidates meetings.

Summer in the city

Photos by Michael Hudson



The Rev. Hernan Astudillo and the congregation of San Lorenzo Ruiz, centre, enter Christie Pits Park in Toronto at the start of the Inca Festival of the Sun. The festival, started by Mr. Astudillo 10 years ago, drew 20,000 people over two days.



Shawn Brady of the rock band Elevation performs during the U2charist at St. James Cathedral.



A woman dressed in Inca costume takes part in the Inca Festival of the Sun.



Connie Scriver, foreground, and the Rev. Heather McCance of St. James the Apostle combined the music of rock band U2 with worship.



From left, the Rev. Gary van der Meer, the Rev. Andrea Budgey and Maggie Helwig waving.



People raise candles during the AIDS Candlelight Vigil in Toronto.



Michelle Crawford-Bewley and daughter Tiabecue at Church of the Redeemer, Toronto, June 10.



...le, Sharon, dance during a U2charist at St. James Cathedral, Toronto. The service



Youth share a moment of reflection at the AIDS Candlelight Vigil in Toronto.



...e to crowds during the Pride Parade in Toronto.



Saxophonist plays during jazz mass at St. James Cathedral.



Chet Leblanc, Roger Leblanc and Brian Brodie from Holy Trinity, Toronto, hold up \$124.70 collected by homeless people for charity.



...na (foreground centre) join others for a bar before the Pride Parade.



The Rev. Canon Tim Elliott directs the congregation during jazz mass.



Irish President Mary McAleese lays flowers at the Toronto Irish Famine Memorial plaque at St. James Cemetery in Toronto as Archbishop Terence Finlay of the Diocese of Toronto and Archbishop Thomas Collins of the Roman Catholic Archdiocese of Toronto look on.

Radical takes road less traveled

Christians turn drug house into beacon of hope

BY STUART MANN

When Shane Claiborne was asked to describe his occupation for his graduation class's 10th reunion, he wrote, "Lover."

The description isn't too far off the mark. Mr. Claiborne loves a lot of people, including the drug addicts, alcoholics, prostitutes, homeless, unemployed and their children who cling to existence in north Philadelphia.

The neighbourhood has 700 abandoned factories and 20,000 deserted houses. It has lost 200,000 jobs. It is one of the poorest districts in Pennsylvania.

"People call it the Badlands and ask what good can come out of there," he says. "I say be careful, that's what they said about Nazareth. What good could come out of there? We see hope and beauty there all the time."

Mr. Claiborne is one of a handful of young Christians who have started The Simple Way, a faith community that lives and works out of a former drug den. They seek to follow Jesus and to rediscover the spirit of the early church. He told his story at a conference at Trinity, Streetsville, on May 26.

Mr. Claiborne was not always the wild-looking radical he is today. He was born and raised in east Tennessee and attended the local United Methodist church. He worked on the Republican presidential campaign in 1992 "because I thought that's what every good Christian should do" and held rigid positions on abortion and homosexuality.

In the following years he began to question his beliefs, the way he lived and the opinions and actions of some of his fellow church-goers. "I came to agree with Chesterton who said the biggest barrier to Christ is Christians who pronounce Christ with our mouths but who deny him with our lives."

Seeking answers, he dived into the scriptures and found things he had never seen before. He learned that the New Testament not only talks about how to believe, but how to live.

"In the religion I grew up in, we just talked about what it meant to be a believer. Christians taught me how to believe, but not how to live. When I read about the early church, though, I see that

it was called the Way, a way of life. The kingdom of God that Jesus talked about wasn't just the hope for life after death, but it was a way of life we live on earth."

He tried to find out what it means to be not just a believer, but someone who follows Jesus. While attending university in Philadelphia, he became friends with students who had a passion for helping the homeless. They took him out into the streets.

"It was like the scriptures came to life," he says. "These guys were incredible. I started seeing people who loved so sacrificially."

His epiphany came in the mess of an abandoned cathedral in which homeless people had taken up residence. Facing eviction, they shared what they had and took care of each other.

"We read about Pentecost and how the spirit came down and all the believers began to share everything they had, that there was no needy person among them. They ended poverty because they figured out how to love."

"In the shell of that old cathedral we were beginning to understand what it really meant to be the church. We saw that the body of Christ wasn't just something we read about in a systematic theology book, but that we are literally the hands and feet of Jesus."

He and his friends started to act on their beliefs, beginning with their own lives. They came from different denominations, some carrying a lot of pain with them. "There came a moment when we said we're going to stop complaining about the church that we've experienced and start to become the church that we dream of, the church that we see in scripture."

Around that time there was a shooting at a drug-dealing house that left two people dead, one of them a child. The neighbourhood convulsed and the house was boarded up. Mr. Claiborne and his friends persuaded the city to sell the house to them for \$1. "We thought God had another dream for that corner," he says.

They fixed up the house and started an after-school program for kids, some of whom had been living in the abandoned cathedral. They found that the kids were reading at a level that was three years behind what it should have been. After a year the kids were almost reading at



Shane Claiborne describes how the scriptures came to life for him on the streets of north Philadelphia.

PHOTO BY MICHAEL HUDSON

their proper level.

They started to serve meals and opened a store. Now they provide jobs for recovering drug addicts and alcoholics. They plant elevated gardens in abandoned lots to provide fresh vegetables. A chef who works in an expensive restaurant cooks meals for the hungry. A masseuse devotes a day a week to massaging the feet of the homeless.

"We're doing all this stuff because we think God has a different dream for the world," he says. "I think part of what we've lost in the church is the idea that we're to be set apart, to be different from the culture, to not conform to the patterns of the world but to renew our minds so that we can think differently about the world."

He said more and more young Christians are rethinking their

lives. "The question isn't, 'What are you going to do when you grow up?' It's, 'Who will you be?' It's not whether you're going to be a doctor or a lawyer, it's what kind of doctor are you going to be, what kind of lawyer are you going to be? How are you going to use your gifts to seek first the kingdom of God in the world? That's the kind of movement in the church we need."

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Missionary starts in own backyard

Go where needs are, he says

BY STUART MANN

There are about 350 children and teenagers in Colin McCartney's church.

The mothers meet every Monday night for Bible study. The worship services often last for hours, with lots of music, dancing and food. He has a staff of 18, many of whom come from other countries to help out.

Mr. McCartney's church building is impossible to find on a map, because it doesn't exist. His church is in the homes, schools and recreation centres of its members.

"My vision of a church is that you go out and do mission," he says. "You don't even think about planting a church. You think about where the needs are. If the need is there, you go out and love those people. That's what Jesus did. The next thing you'll know, you'll have a church on your hands."

Mr. McCartney is the executive director of UrbanPromise Toronto, a Christian organization which works in some of the most troubled neighbourhoods in the city. He was speaking at a conference on May 26 at Trinity, Streetsville, on how to build missional communities.

He said creating churches all begins with Jesus Christ. "If you know Jesus and you know how he operated and you really understand his ways, then you try to work out your life through his method – his way – and you will do mission. When you do mission, a natural result of that will be a church."

Just don't expect the people you are helping to come to your church on Sunday morning, he adds. You have to go where the people are – and stay there.

It took him a long time to understand and accept this. As an ordained minister at Parkway Bible Church in Scarborough, he had a "burn" for the youth in that community. "A lot of them were from the government housing community just down the road. There was no way they would have stepped foot in our church. So I thought to myself, 'How do I reach these people?'"

He began to volunteer as a basketball coach at the local high school. He got to know the players and their friends. They began to trust him. Some of boys were in trouble with the law and had to do community service. They asked him for help, so he started up a program for young offenders back at the church.

He got to know their girlfriends, some of whom were pregnant, so they started up a program to teach teen mothers how to cook



Colin McCartney tells audience that churches should organize themselves for mission. At right are participants at the conference at Trinity, Streetsville.

PHOTOS BY MICHAEL HUDSON

on a limited budget. He says this is where the value of the church building came in. They used the kitchen for cooking classes and the gym for basketball.

"I kind of changed the church into a drop-in for these youth. I learned that they'll come to a drop-in, but they won't come to a Sunday morning service."

At first, this bothered him. Then he started to see things in a new way. Although the kids and their parents weren't coming to church on Sunday morning, they were starting to ask questions about God and faith. A Christian community was forming.

"Eventually we stopped trying to be this church that is way up here saying, 'Come join us.' No, we left that church-service thing behind and joined them right in the community. As it says in the Bible, Jesus Emmanuel, God with us. He left heaven and joined us."

When Mr. McCartney founded UrbanPromise Toronto nine years ago, he embraced that idea completely. All the activities that he and his staff run – the after-school



tutoring classes, the Bible studies and worship services, the sports and arts programs, the summer camps – take place in homes, recreation centres, schools and rented spaces where the people live.

"We're the body of Christ, a community of people. What makes us think that church happens at 11 a.m. on Sunday? Why can't it happen Monday night in an apartment building or Friday night in the basement of a community centre with a bunch of youth over for dinner? Why can't it happen in different places and in different ways?"

"Why can't the church be like a big river instead of being stuck in a holy location? It's liquid, not static. It's not stuck in a building. It flows in and out of all the nooks and crannies of Toronto."

His version of the eucharist is eating a meal with people, and worship is the very act of mission itself. In fact, he says a church should organize itself for mission, not worship. "Jesus says to go into the world and make disciples. God became flesh and moved into the neighbourhood. He said, Don't separate me from anything."

He says people who want to do mission have to be prepared to end up with a church that doesn't look anything like the church they came from. "You're going to get a baby church, and babies are messy. You could have a church full of strippers or gangsters. Different tribes worship in different ways. That's a good thing. Churches shouldn't all look the same."

Churches that want to send

out people to do mission should send them out in groups of two or more, he says. Ideally, the group should include an apostle, a prophet, an evangelist, a pastor and a teacher. He says every Christian is one of these five.

"You need an apostle at your church to say, 'Let's go out and plant some churches.' You need the prophet to say to the church that is being planted, 'There are things going wrong here.' You need the evangelist because they're going to win people to God. You need the pastor to care for those people who are hurting. And you need the teacher to teach them in the ways of the faith."

Most of all, he says, you need to have people who have a love for the mission field. "A philosopher once said that if you want to teach people how to build a boat, don't give them hammers and nails and blueprints. Give them a love for the vast ocean. If they have a love for the ocean, they'll build boats. That's what we've got to do: give our Christian people and churches a love for the mission and the people out there."

The audience of about 100 at the conference heard from other speakers how churches are moving into the surrounding community. Marie Green said the Downsview Youth Covenant, which operates out of St. Stephen's, Downsview, has made a difference in the lives of at-risk youth through after-school and summer programs. Many of the children are now in the church choir.

Joining Ms. Green during a panel discussion was Rob Shearer, a staff member of the Primate's World Relief and Development Fund. Mr. Shearer lived for five years in a Catholic Worker "house of hospitality" in Toronto's Parkdale neighbourhood. He is currently involved in forming a new monastic community tentatively called Community of the Reconciliation. Also on the panel were Matt Wilkinson, youth pastor for The Meeting House, and Jamie Jones, ministry director for InterVarsity Christian Fellowship Canada for the GTA.

Let's pray, dude

Colin McCartney tells the true story of The Church of the Pine, which is located on the banks of the Pine River in Brisbane, Australia. The church is made up of water-skiers.

Mr. McCartney tells how it came into being:

A young man named Shane Tunstall, who had gone to church all his life, decided one Sunday to go water-skiing with his friends at Pine River, a popular recreation spot.

Before they went out on the water, Mr. Tunstall asked his

friends if he could read a short passage of scripture and say a prayer. They said okay.

"If you're going to pray, can you ask God to give me a job?" asked one of the friends. The other asked that his grandmother could get out of the hospital.

So they prayed.

They had a great time water-skiing and returned the next Sunday. This time there was a crowd of 10. The two friends had invited their friends. During the intervening week, the one friend had found a job and the other's grandmother had been released

from hospital. When it was time to pray, several hands went up with requests.

A year and a half later, 150 people were meeting on the banks of the Pine River. They meet there on Sunday morning and go water-skiing. At lunch they gather in the picnic area, have communion, read scripture, pray, and then head back out on the water.

They're known as The Church of the Pine and are linked to the local Narangba Baptist Church. Their story is described in two books, *The Shape of Things to Come* and *Exiles*, both written by

Australian evangelist Michael Frost.

Colin McCartney says The Church of the Pine is a perfect example of what can happen when Christians share their faith with others in a non-church setting. "When I talk about church planting, I see these water-skiers as a unique tribe," he says. "How do you meet this tribe? You water-ski with them. You naturally share your faith, and the next thing you know people are going to come to the faith and you're beginning a church."

Have faith: affordable housing can be built

Six years ago, four people began meeting once a month at Davenport-Perth Community Church in Toronto's west end to discuss the shortage of affordable housing in our neighbourhood. We scored a colossal breakthrough this March when an expanded version of that group was awarded \$1.4 million in federal-provincial funding by the city's Affordable Housing Committee towards the construction and development of a 20-unit housing project. How did we get from there to here? What comes next?

The key elements have been faith and community. Our parish had been engaged in a long-range planning process which led us to seek ways to reconnect with the community. Affordable housing was a need we were experiencing first-hand. Part of our ministry was, and still is, supporting members faced with the real prospect of homelessness.

The original group of four included representatives from Davenport-Perth Com-

GUEST COLUMN

BY THE REV. CANON KATE MERRIMAN

munity Church (United), St. Mark and Calvary Anglican Church, and the staff and a resident of Wood Tree Housing Co-op. We eventually amalgamated with another group to become the St. Clair West Affordable Housing Group. Peter Clutterbuck of the Social Planning Council of Ontario became our chair.

To create affordable housing, we explored many possibilities, including partnering with seniors who own their own homes, working with our city councillor to find surplus city-owned property, and meeting with like-minded groups across the city. But our big break came when we learned that an Italian United Church congregation in our area had decided to close its doors. Other United Church congregations have up to one year to request use of an empty church building. In that

time, we worked with an architect on our design, made our case to the Toronto Conference of the United Church, and signed a letter of agreement to manage and then purchase the building.

The next major step was getting approval for our plans to convert the building into 20 units of affordable housing. One quarter of these will be set aside for victims of domestic violence. Several units will be for those with a range of disabilities. With the support of our two local councillors and many other people, we endured a stormy community meeting and got through Toronto's Committee of Adjustment.

Then came the application to the city's Affordable Housing Committee for federal-provincial funding for construction. To guide us through this labyrinth, we chose Ganesh Community Development Co-op. Our proposal was one of 10 to be approved.

What's next? We still need to do more fundraising (we need to raise \$200,000 to

complete our project), detailed design and construction, and decisions about management of the building. I'm sure I'm forgetting something.

Our goal is for construction to start in the spring of 2008 with the building completed and residents moving into their new homes a year later.

After such a long and difficult haul, I sometimes think that if I had known what I was getting into, I would have made a different choice. On the other hand, we began with nothing but faith. We have a gem of a housing project. We have a network of people with commitment, wisdom, and years of experience in providing affordable housing. And generations of lives will be transformed at 1120 Ossington Avenue.

The Rev. Canon Kate Merriman is a priest of the Diocese of Toronto.



Women from around the world gather at a reception during the World Day of Prayer International Committee meeting in Toronto.

Women plan World Day of Prayer

Christians in Guyana to prepare worship service

ALMOST 200 women from every part of the world met in the Toronto area for the quadrennial meeting of the World Day of Prayer International Committee. The 11th ecumenical gathering was held May 30 to June 5 at Seneca College in King City.

Delegates heard from keynote speaker Mary Jo Leddy, attended workshops on HIV/AIDS and women's power and empowerment, worked in administrative committees, and took part in Bible studies. The gathering concluded with a trip to Niagara Falls on June 6.

"I think a tremendous sisterhood developed," says June Dyer of the Church of the Incarnation, who was part of the Canadian host committee. "One of the highlights for the delegates was the last Sunday, when they went out as guests to various church services at Anglican parishes, Salvation Army temples, Roman Catholic churches, and St. James Cathedral."

Although the quadrennial meeting was closed to the public, delegates mingled with local Christians at an ecumenical reception on the afternoon of Sunday, June 3. "It was noisy and busy with chat,

but it was delightful to see women from Toronto suddenly recognizing somebody from another part of the world that they'd met at some other event in the past, and the squeals of delight as they hugged each other," says Ms. Dyer.

The next World Day of Prayer will be celebrated on March 7, 2008, with Christians in Guyana preparing the worship service on the theme of "God's Wisdom Provides New Understanding." Worship materials and background information will be available at www.wicc.org.

King City church spruces up for anniversary

BY NANCY DEVINE

THE Rev. Nicola Skinner, incumbent of All Saints, King City, has launched an innovative plan to get the parish ready for its 150th birthday party on Nov. 3.

"While the chapel — the original church building — has been beautifully restored to its 19th century beauty, the 'new' church was built in 1959 and we thought it needed some brightening up," she says.

Ms. Skinner and the wardens worked with an artist to come up with a colour scheme and design plans. There will be parish painting parties and some professional painters to bring the design to life.

"We worked with this fascinating woman, Marjorie Willis," says Ms. Skinner. "She is a retired professional artist who sees this consulting work as a ministry. She prays about the project, attends some services to get a feel for the building, and then makes her recommendations."

Ms. Willis has chosen a bold colour palette for the redesign of the narthex and sanctuary, which takes into account natural lighting, the airiness of the worship space, and the stained glass window above the altar.

"Marjorie says her work is about creating a sense of majesty and awe, and I think she has certainly done that," says Ms. Skinner.

"It was wonderful to work with someone who really has an expert eye — and besides, if you put 10 people in a room, you'd get 100 different opinions on paint chips. No paint would even end up on the walls. This way, we have our colours, a plan, and the enthusiasm to get ready for the big party."

King City is a continually growing area about 30 minutes north of Toronto. The church, located on Keele Street., just south of King Road, has been part of the community since 1857. It was built just four years after the railway from Toronto arrived, and with it, the first population boom. Over the years, the area has continued to grow, including the new subdivisions springing up and bringing new families to church.

"There is a wonderful tradition of welcome here," says Ms. Skinner, who has been incumbent for just over eight months. "It is a small parish, but the people here are just phenomenal. They do so much, not only for the church, but for the community as well."

"We are really looking forward to the Nov. 3 party, when the church marks its 150th birthday. We are looking forward to welcoming back former parishioners. We hope they like what we have done with the place."

For more information, contact the church at (905) 833-5432.

visit www.toronto.anglican.ca

Parish dines for AIDS relief

St. John's, Blackstock, held its 4th annual Valentine's Day dinner on Feb. 10, using the occasion to raise awareness about HIV/AIDS. The parish also hosted a special guest, the Rev. Thami Mhlana from the Diocese of Grahamstown, South Africa, which is twinned with the Diocese of Toronto.

The parish hall was decorated as a Paris bistro, and 82 diners enjoyed a gourmet dinner prepared by chef Daniel Plouffe, husband of the Rev. Mary Bell-Plouffe, the incumbent. Amidst the Valentine's Day decorations was the PWRDF Ribbon of Hope for HIV/AIDS, strung ceiling-high and stretched the entire length of the parish hall. The parish raised more than \$2,000 for AIDS relief in Africa. Ms. Mhlana was the guest preacher on the following day, sharing the reality of the AIDS epidemic in Africa.

Barrie churches celebrate Pentecost

The rafters rang with worship and prayer as 700 people from 18 Barrie churches, including Trinity, Barrie, and St. Margaret, Barrie, filled the auditorium of Unity High School on the afternoon of Pentecost Sunday, May 27. The afternoon rally was the culmination of 10 evenings of prayer in different churches around the city. The rally followed the format for the "Global Day of Prayer," with prayers for the world, for Canada, and for the city. As a tangible expression of their prayers, the churches presented a cheque for more than \$31,000 to the hospital board of the Royal Victoria Hospital, toward the construction of a new cancer centre.

Gospels come alive through story, music

On June 5, Toronto's busy corner of Bloor Street and Avenue Road was rocking, and the sounds were coming from the Church of the Redeemer. It was An Evening with Acts, the fourth in a five-part series entitled Telling the Story, devoted to exploring the books of the Bible.

Participants delved into the Book of Acts, accompanied by a band called The Me Threes, sto-

ryteller Jack Howard, and the Rev. Andrew Asbil. Mr. Asbil described Acts as "a portal through which to see the Church in action, steeped in scripture, open to the Spirit of God." A third of the 85 participants were first-timers, newcomers to the parish or members of other parishes.

Telling the Story reconnects regular churchgoers with the Gospels, reacquaints newcomers with the story, and introduces the Gospels to those who long for a spiritual home. The final session of the series, An Evening with John, takes place on Oct. 2. All are invited. For details, visit www.thereedeemer.ca.

Poetry anthology launched

More than 85 people attended the launch of a new poetry anthology at St. Thomas, Huron Street, on May 19. A dozen poets who had contributed to *Poetry as Liturgy: An Anthology by Canadian Poets* were introduced by the volume editor, Margo Swiss, and gave short readings.

The twenty-fourth book from The St. Thomas Poetry Series, *Poetry as Liturgy* explores the connections between poetry and liturgy from a variety of perspectives. Contributors include Anglicans like John Reibetanz and Alice Major, poet laureate of Edmonton, as well as Roman Catholics, Mennonites, Presbyterians and United Church members.

A podcast of the reading is available on the St. Thomas website, www.stthomas.on.ca. For information about purchasing the latest volume, or other books in The St. Thomas Poetry Series, visit the website or contact series editor David Kent at davidkent@rogers.com.

Medical missionary honoured

On June 3, the congregation of Christ Church, Campbellford, held a celebration of the life and work of Dr. Bob Stephens, 83, a member of the parish for more than 20 years and known simply as Dr. Bob. He received the Order of Canada from Governor General Michaëlle Jean on May 4.

Dr. Stephens was honoured for his lifetime of work as a medical missionary. He has worked in 29



Board members of the Royal Victoria Hospital receive a cheque for more than \$31,000 from 18 Barrie churches toward the construction of a new cancer centre. PHOTO COURTESY OF PAUL SIMONS, CHURCH ARMY, ONTARIO.



Dr. Bob Stephens, who received the Order of Canada for his medical missionary work throughout the world, cuts the cake at a June 3 reception at Christ Church, Campbellford, which celebrated his life and work.

countries around the world, beginning in 1950 in the Belgian Congo, where he stayed for 10 years. After his return to Canada, he worked with OXFAM, Doctors Without Borders, the Evangelical Medical Aid Society and the Christian Medical Society. For the past 15 years, Dr. Stephens has been involved with a program supplying medication to Cuba through Health Partners International. He believes he was selected for the Order of Canada not just for his own work, but also the work of the agencies with which he's been associated.

"I feel happy that Canada has in this way recognized the importance of health care volunteers and voluntary contributions overseas," he says. "It's an important thing that Canada is doing and I don't think this is recognized enough."

Festivities planned to conclude centennial

St. Michael and All Angels in Toronto will conclude its 100th an-



50 YEARS OF SERVICE

The Rev. Gord King, with the Rev. Millie Hope at St. Martin, Bay Ridges, celebrated 50 years of ordained ministry on May 13.

niversary celebrations with a weekend of worship and socializing from Sept. 28 to 30. A homecoming reception is planned for Sept. 28, at 7 p.m. A gala dinner and dance, with guest speaker Hazel McCallion, mayor of Mississauga, will take place on Sept. 29 at

7 p.m. Bishop Colin Johnson will be the preacher and celebrant at the 11 a.m. anniversary service on Sept. 30. All are welcome as the parish celebrates 100 years of blessings. The parish is located at 611 St. Clair Ave. W. For more information, call (416) 653-3593.



Christian poets whose work appears in *Poetry as Liturgy: An Anthology by Canadian Poets*, the latest volume from The St. Thomas Poetry Series, read at the launch at St. Thomas, Huron Street. From left to right: David Reibetanz, Suzanne Collins, John Reibetanz, David Walter-Toews, Leif Vaage, Margo Swiss, Alice Major, Sarah Klassen, Meaghan Strimas, Pier Giorgio di Cicco, and Hannah Main-van der Kamp.

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the October issue is Sept. 1.; for the November issue, it's Oct. 1.

Services

SEP. 30 — St. Michael and All Angels, 611 St. Clair Ave. W., Toronto, continues its 100th anniversary celebration with an anniversary service at 11 a.m., with Bishop Colin Johnson as preacher and celebrant. For more information, call the church at (416) 653-3593.

SEP. 30 — Jazz Vespers featuring the Reg Schwager Quartet at St. Philip, Etobicoke, 25 St. Phillip's Rd., Toronto, at 4 p.m. For information, call (416) 247-5181.

OCT. 7 — St. Saviour, Orono, 19 Mill St., will host a homecoming service at 2 p.m., celebrating the 175th anniversary of the village of Orono. All family and friends are invited to attend this service. Reception will follow in the John Breen Parish Hall. Call (905) 987-5044.

OCT. 14 — Jazz Vespers featuring the Bob DeAngelis Quartet at St. Philip, Etobicoke, 25 St. Phillip's Rd., Toronto, at 4 p.m. For information, call (416) 247-5181.

Social/Fundraising

SEP. 9 — Christ Church, Brampton, 4 Elizabeth St. N. (just west of Highway 10 and Queen St.), will host its annual Welcome BBQ after the 10 a.m. service. Have a look at the displays of different groups and ministries in the parish, and consider joining those in which you are interested. For more information, phone (905) 451-6649.

SEP. 13 — St. George's, Pickering, will hold its second annual St. George's Anglican Church/Alex Mines Annual Charity Golf Tournament, at the Whispering Ridge

Golf Course, just north of Whitby. Proceeds will be used to support Kids Help Phone, Durham Family Court Clinic and WindReach Farm, as well as the parish's community outreach ministry. The cost is \$125 per person and includes green fees, power cart and dinner. For more information and registration form, contact St. George's, Pickering, at (905) 683-7981, or visit <http://www.stgeorgeschurch.ca>.

SEP. 28-30 — St. Michael and All Angels, 611 St. Clair Ave. W., Toronto, concludes its 100th anniversary celebrations with a fun-filled weekend. Homecoming reception on Sep. 28, at 7 p.m. Gala Dinner and dance on Sep. 29, 6 p.m., with guest speaker, Hazel McCallion, mayor of Mississauga. Anniversary service on Sep. 30 at 11 a.m., with Bishop Colin Johnson as preacher and celebrant. For more information, call the church at (416) 653-3593.

OCT. 13 — Christ Church, Brampton, 4 Elizabeth St. N. (just west of Highway 10 and Queen St.) will host its ever-popular Euchre Bridge Luncheon at noon. Tickets are \$15 for lunch, progressive games, and prizes galore! For more information, call (905) 451-6649.

OCT. 13 — St. Barnabas, Chester, presents its annual Caribbean Night. This fun-filled event begins at 7 p.m. Come and enjoy an authentic dinner complete with a cash bar, entertainment and dancing. There will also be a 50/50 draw. Admission is \$20 in advance and \$25 at the door. St. Barnabas Church is located at 361 Danforth Ave. near the Chester subway. For tickets and information, call Barbara at (416) 412-1643 or Lyn at (416) 463-3539.

Conferences/Lectures

SEP. 28-30 — Christ Church, Brampton, will have a fall retreat Sept. 28 to 30 at YMCA's Camp



DANCING DONATION

Paula Videla-Rodriguez, her husband Jose and son Calxto give a cheque for \$500 to the Rev. Hernan Astudillo, right, of San Lorenzo Anglican Church in Toronto during the Salsa on St. Clair Festival on July 14. The money will support the church's Caravan of Hope, which will send supplies to El Salvador in September. For more information on the caravan, call the church at (416) 782-2953.

PHOTO BY MICHAEL HUDSON

Wabanaki near Kitchener, winding up their summer family Bible study based on *The Lion, The Witch, and The Wardrobe*. Guest speaker will be Arthur Dixon of the C.S. Lewis Society. For more information, phone (905) 451-6649.

OCT. 2 — The Church of the Redeemer invites you to An Evening with John, a novel way to experience and understand the Gospel of John through stories, music and reflection, from 7 to 9 p.m. The church is located at 162 Bloor St. W. at Avenue Rd. There is no charge but participants should pre-register by Sept. 28. Call (416) 922-4948, or visit www.there-deemer.ca and select News/Information. Childcare may be arranged during registration. A community meal will be available for \$5 per person in the parish hall from 6 to 7 p.m.

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Sales/Summer Fairs

SEP. 15 — St. Jude's Fair at St. Jude, Wexford, 10 Howarth Ave., Scarborough, from 9 a.m. to 2 p.m. Great food, arts and crafts, clown and face painting, music, bargains. Call (416) 755-5872.

SEP. 29 — St. Martin in the Fields, 151 Glenlake Ave., Toronto, will hold a book sale from 9 a.m. to 12 noon in the parish hall. Call (416) 767-7491.

OCT. 27 — Country Fair at St. Crispin's, 77 Craiglee Dr., Scarborough, from 10 a.m. to 2 p.m. Lunch and BBQ, door prizes, bake table, books, country store, kids' corner,

silent auction, and much more. Call (416) 267-7932.

OCT. 27 — 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, a bake table and more. Call (416) 763-2713.

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

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

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

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

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

Art Events

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

Music

SEP. 6, 13, 20, 27, OCT. 4, 11 — Music on the Hill in Fall 2007 at St. John's, York Mills, 19 Don Ridge Dr., Toronto. Thursdays, from 12:15 to 1 p.m. All concerts are free. Call (416) 225-6611.

SEP. 20 — The St. Paul's Bloor Street Organ Recital Series begins again this fall. The first recital, from 12:10 to 12:45 p.m., on Sept. 20, will feature organist Barrie Cabena. The parish is located at 227 Bloor St. E. Phone (416) 961-8116.

OBITUARY

Rough start shaped Helen Gough's ministry

BY VIVIAN HARROWER

ONE of the first women churchwardens in the diocese and a staff member of the Diocesan Centre in the 1960s, Helen Gough died of cancer on June 1 at age 76. As a child, Helen lived with a series of foster families until her mother, a live-in domestic, could find a place for the two of them when Helen was in her teens. That rough start and her mother's sacrifices shaped Helen to become a fighter for and with people on the margins of society. As Indian Liaison worker for the diocese, a position funded by the Woman's Auxiliary, she established contact with aboriginal people coming into the city at a time when few in society recognized their growing numbers. She helped establish the city's first centre for aboriginal people, on Church Street. Later, as a volunteer, she was one of the founders of the first housing cooperative in Toronto, Alexandra Park.

Helen also served the Anglican Church of Canada in northern Manitoba as a teacher in a native day school in the 1950s and graduated from the Anglican Women's Training College in 1960. She began attending Holy Trinity, Trinity Square in downtown Toronto in the 1960s and was elected its first female churchwarden in 1971.

For 17 years, Helen was a school-community relations worker for the Toronto School Board, where she initiated an intergenerational program that brought seniors into the schools and helped immigrant parents negotiate with the school system. Skilled in photography, she traveled to many parts of Canada and abroad. Some of her post-retirement adventures included a rafting trip on the Nahanni River. She never flagged in her encouragement of others and her deep-rooted thirst for justice for all.

Vivian Harrower is a parishioner at Holy Trinity, Trinity Square.

Caribbean bishop to speak at dinner

THE 21st annual Basil Tonks Eucharist and Dinner will be held at St. Andrew's, Scarborough, on Nov. 3. The dinner is the major fundraising event of the Canadian Friends to West Indian Christians.

The group gave \$5,000 this year to Wycliffe College for a student exchange program. Lorna Samson of Belize benefited from this gift and studied at Wycliffe College. She spoke at several churches in the diocese and to young people as well. This gift was to encourage the theological students of the Caribbean.

The dinner speaker this year

will be the Rt. Rev. Leopold Friday, diocesan bishop of the Diocese of the Windward Islands. The Canadian Friends to West Indian Christians plan to give \$5,000 to Bishop Friday to be used for the rectory of St. Georges Church, Grenada.

The dinner on Nov. 3 is held annually in memory of Basil Tonks, who was bishop of the Credit Valley Episcopal Area when he died in 1986. Before coming to Canada, Bishop Tonks served in several parishes in the Diocese of Trinidad and Tobago, including St. Andrew's, Scarborough in Tobago.

The eucharist on Nov. 3 will be

celebrated at 5 p.m. It will be followed by a reception and the dinner, which will be a superb meal of Caribbean food. There is plenty of parking at St. Andrew's. Tickets are \$50 (\$25 is eligible for a receipt for income tax purposes) and are available by calling Marjorie Fawcett, administrative assistant at the church, (416) 447-1481, or Ken Holder at (416) 499-6774.

St. Andrew's is located at 2333 Victoria Park Ave., on the southeast corner of Hwy. 401 and Victoria Park.

TO PLACE AN AD CALL CAROL 905.833.6200 EXT. 25

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 - St. Margaret, Wilberforce
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 - All Saints, Sherbourne St. (FaithWorks)
 - St. Paul's, Lindsay
 - St. Paul's, Minden
 - St. Peter's, Maple Lake
 - St. Thomas, Balsam Lake
 - Parish Nurses
 - Epiphany and St. Mark, Parkdale (Toronto)
 - Parkdale Deanery
 - St. Anne's, Gladstone

- St. George the Martyr (Toronto)
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- St. Stephen in-the-Fields (Toronto)
- St. Thomas, Huron Street (Toronto)
- Tecumseth Deanery

FOR OCTOBER

- Christ Church - St. Jude, Ivy
- Christ Church, Tottenham
- St. Andrew's, Alliston
- St. David's, Everett
- St. George's, Utopia
- St. James, Hockley
- The Bridge (FaithWorks)
- St. John's, Cookstown
- St. John's, Mono
- St. Luke's, Rosemont
- St. Paul's, Beeton
- St. Paul's, Coulson's Hill
- St. Peter's, Churchill
- Rural Outreach Centre, Buckhorn
- Trinity Church, Bond Head
- Trinity Church, Bradford
- The diocese's Diversity ministry
- Christian-Jewish Dialogue
- Chaplaincy to the Newmarket Court House
- The Evangelical Lutheran Church in Canada
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- The Dam (FaithWorks)
- St. John's, Port Hope
- St. Mark's, Port Hope
- St. Martin, Courtice

advertising deadlines

November 2007 **Deadline Oct. 1/07**

IN MOTION

Appointments

- The Rev. Christopher Caton, Associate Priest, Grace Church-on-the-Hill, Toronto, May 1.
- The Rev. Ken Roguszka, Incumbent, St. Jude, Bramalea, June 7.
- The Rev. Lesley Barclay, Incumbent, Church of the Incarnation, June 11.
- The Rev. Robert Shantz (EL-CIC), Honorary Assistant, St. John, West Toronto, June 12.
- Mr. Timothy Hadwen, Legal Director with the Ministry of Labour and a parishioner at St. Thomas, Huron St., Toronto, has been appointed Vice-Chancellor of the Diocese of Toronto, effective June 18, succeeding Canon Christopher Riggs, who resigned earlier this year.
- The Rev. Judy Herron-Graham, Regional Dean, St. James Deanery, July 1.
- The Rev. Naomi Miller, Associate Priest, St. John the Evangelist, Peterborough, July 1, and Associate Priest, Parish of Lakefield, with special responsibilities for the Parish of Apsley, July 1.
- The Ven. Helena-Rose Houldcroft (Qu'Appelle), Director, Flemingdon Park Ministry, Aug. 1.

- The Rev. Mary Ranger, Interim Priest-in-Charge, St. James, Caledon East, Aug. 12.
- The Rev. Lisa Newland, Incumbent, St. Matthew, Oshawa, Sept. 1.
- The Rev. Dr. Drew MacDonald (Huron), Incumbent, St. John, York Mills, Sept. 1.
- The Rev. Wendy Moore, Incumbent, St. James, Caledon East, Sept. 15.

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


First Phase - Parish Selection Committee in Formation (not yet receiving names):
• Parish of Lakefield
• St. George, Pickering (Ajax)
• Parish of Orillia South

Second Phase - Parish Selection Committee Receiving Names (via Area Bishop):
• St. Paul, Lindsay (Trent-Durham)
• Christ Church, Campbellford (Trent-Durham)
• Holy Trinity, Trinity Square (York-Scarborough)
• Holy Trinity, Guildwood (York-Scarborough)
• St. Andrew, Scarborough (York-Scarborough)
• St. Timothy, North Toronto (York-Scarborough)

(York-Scarborough)
Third Phase - Parish Selection Committee Interviewing (via Area Bishop):
• N/A

Conclusion
• Deacon Cathy Stone has concluded her ministry as Deacon at St. Matthew/St. Aidan, Buckhorn. She continues as Executive Director of Rural Outreach Centre (ROC) in Buckhorn.
• The Rev. Christine Hutchison-Hounsell concluded her ministry at St. Paul, Lorne Park, on July 31.
• The Rev. Canon Kate Merriman concluded her ministry at St. Mark & Calvary, Toronto, on Aug. 31.

Death
• The Rev. Frank Cooper died in hospital on July 11. A priest of the diocese from the time of his ordination in 1961, he served as Assistant Curate at All Souls, Lansing; Honorary Assistant at St. Margaret, North Toronto; Rector of St. James, Humber Bay; and Incumbent of St. Wilfrid, Islington, before his retirement in 1987. The funeral was held on July 16 at St. Martin-in-the-Fields, Toronto.



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Activist embraces social justice

He lives out his beliefs

BY HENRIETA PAUKOV

When Rob Shearer lived in Toronto's Parkdale neighbourhood, his community never locked the front door. "People would come in at all hours of the night," he says of Zacchaeus House, one of the six households of Toronto Catholic Worker, the community he was a part of for five years. "We took in anybody. We lived hospitality with anybody who needed a place: people from the street, newcomers, immigrants, refugees, whoever knocked on our door or came our way. At the end of my time there, we took in a lot of war resisters from the U.S., people who had left the U.S. army when they were about to be deployed to Iraq [in the present conflict]."

At Zacchaeus House, Mr. Shearer got to live out his belief that for Christians, hospitality is not just a calling, but a command. Catholic Worker communities throughout the world live a simple lifestyle, serving the poor and resisting war and social injustice. Most of these independent communities are grounded in the Gospel, prayer, and the Catholic faith, though some are ecumenical or even interfaith.

"It's truly faith-based living in a lot of ways," says Mr. Shearer, who now works for the Primate's World Relief and Development Fund (PWRDF). "We had open meals many nights, and we'd never know whether five people or 40 people would show up. There would be times when we'd have 40 or 50 people for supper, and we'd be in the kitchen throwing pasta or whatever into the pot. It felt like living a sort of loaves and fishes miracle because we had faith that if this is what God was calling us to do, then the resources would come up.

"Not that it didn't take work. It wasn't always like: 'God will provide.' We weren't lazy by any means; we worked hard. We would bake organic bread, sell it and make a couple hundred dollars which would go toward the rent or whatever was needed. It was a different way of living. For most of that time, I didn't have waged labour; I wasn't working in the labour market."

Some might consider the Catholic Worker lifestyle a little extreme, but Mr. Shearer was never content to live his faith in a superficial way, even as a teenager growing up in a conservative Pentecostal church in Burlington. "At a certain age, I started to ask some pretty fundamental questions about justice," he recalls. "I started to read the prophets in scripture on my own,

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to Rob Shearer, coordinator of the Youth Initiative at the Primate's World Relief and Development Fund.

which wasn't really that encouraged. I memorized hundreds of verses of scripture, which is fairly common in the Pentecostal tradition, but I had never really stumbled on this more prophetic tradition. I started to read about that and get more and more interested in social justice, environmental justice, that kind of stuff."

Dissatisfied with the lack of dialogue on social justice issues within his church at that time, Mr. Shearer left at the age of 18 and "wandered," attending different churches occasionally. He also became an activist. "I was doing antiglobalization stuff and environmental justice stuff, antipoverty activism and things like that," he recalls. "At a certain point, I sort of felt like I had two worlds: I had my faith world which was very private, and then I had my activist world. And my activist life was definitely informed by my faith, but I couldn't really connect the two."

Eventually, his two worlds started to converge. He worked in campus ministry and in parish and congregational settings. Then in 2001, he went to Togo in West Africa for a first-ever pan-African youth consultation on sexuality.

"There was a lot of diversity and a lot of beauty in the way that people were talking about the issues," he recalls. "A lot of difference. I think that was part of my ongoing conversion to social justice, just being in Togo and being transformed by the joy of the way people worshipped amidst often pretty intense, difficult situations, both politically and economically. And to hear the way people dealt with contentious issues in which there was diversity in theology was a real witness to me as a North American Christian. I was really moved, challenged, and transformed by that."

On his way home from Togo, he visited the Taize community in France, his first glance of a more contemplative spirituality. After his return to Toronto, he started living at Zacchaeus House. He believes that many other young people also long to live out their faith actively, something he taps into as the coordinator of the Youth Initiative at the PWRDF. His job is to help the PWRDF develop a network of young Anglicans who are passionate about social justice and global issues and development.

"More and more, I'm seeing people in general, but particularly youth, who are really interested in what it means to live justly, what it means to live in commu-



Rob Shearer is developing a network of young Anglicans who are passionate about social justice and global issues and development.

nities that are seeking justice, what it means to really live their faith," he says. "Some people, I think, want to characterize youth as being quite apathetic and some are, undoubtedly, and there's days when I feel like being apathetic, too. But I think, generally speaking, there's a lot of really positive change happening.

"There are tons of youth who are flocking to all sorts of different manifestations of justice right around the world. I can see it with our PWRDF partners, and I can see it here in parishes with youth groups that are focusing on prayer and justice and doing amazing, embodied, grassroots, fun, funky, wonderful action around social change, which is connecting with neighbourhoods, rural contexts, and all sorts of amazing stuff. I'm hopeful, and I think that youth are in many ways leading the church around those kinds of things."

Aside from his work with the PWRDF, he is currently working on two projects that respond to the energy he sees amongst young people. The first is Nidus 2008, a Christian festival celebrating the arts, creativity, and social justice. "It feels like the Spirit is really moving around the intersections of faith and arts and social justice," he says. He was one of the organizers of the first Nidus festival in 2006, the idea coming out of a conversation he had with an African missionary on that first trip to Africa.

The other project he's involved with is the formation of a new monastic community called Community of the Reconciliation. "When we combine new monas-

ticism, the Catholic Worker and the Taize community with a real desire to be prayerfully rooted, that's where we are coming from in trying to form a community," he explains.

Mr. Shearer now considers his core Christian identity to be Roman Catholic, but he also worships at an Anglican parish and a neighbourhood church in Parkdale. He is also a Baptist elder and a music director for an early-morning Anglican eucharist at Wycliffe College. "It's one of the things that's interesting about youth spirituality," he says of this easy-going ecumenism. "Though I have made a commitment to the Catholic Church, I end up all over the place, and I think that happens with so many youth. They might say 'I'm United,' but they are at a Pentecostal church, and going to an Anglican eucharist and going to a Taize prayer at a Presbyterian church."

He says his faith life has been a great journey: "God has been amazing to challenge and move me out of comfort zones, yet hold me like a child when I am shaking and feel like I cannot go on because it's overwhelming. And that's been beautiful."



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