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# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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SEPTEMBER, 2009



## DAZZLING

The Bahamas National Youth Choir sings at St. Anne, Toronto, in July. For more pictures from the summer, see page 11. Photo by Michael Hudson

## Two days in May

Synod focuses on mission

BY STUART MANN

**BISHOP** Colin Johnson best described the first half of the diocese's synod, held May 29-30 in Oshawa. (The second half, which will focus on financial matters, will be held Nov. 21 in Toronto.)

"This has been an incredible 28 hours or so, although it feels like three or four days," he said during his closing remarks to about 600 synod members in Durham College's giant gymnasium.

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## Appeal supports newspapers

In this issue of *The Anglican and Anglican Journal*, you will find a donation package for our annual appeal. Proceeds from the appeal are split 50-50 between the two newspapers. Please make a donation to this important ministry.

The photographs, stories, columns and illustrations on these pages depend in large part on the donations of our readers. Your generosity means that we can continue to send *The Anglican* and *Anglican Journal* to you each month to keep you connected with others in our diocese and the wider church. Last year, Anglicans in our diocese gave \$132,343, the third highest amount ever.

Your gift will ensure that the stories of our diocese will continue to be told. Please send your donation or give online at [www.anglicanjournal.com](http://www.anglicanjournal.com). Thank you.

## Whom will you invite?

Anglicans prepare to ask friends to church

BY HENRIETA PAUKOV

**ONE** day, the Rev. Michael Calderwood went out on a limb at his local YWCA. He invited one of the staff members to church. "She actually said yes, which was kind of cool," recalls the incumbent of St. Paul, Brighton. "I talked to her later in the week and asked: 'Are you still coming on Sunday?' and she said 'Oh, yeah. Is it OK if I bring a friend?'"

Mr. Calderwood believes many people would respond similarly if someone asked them to church. Members of his congregation will do just that in preparation for Back to Church Sunday, Sept. 27, a day when Anglicans throughout the Diocese of Toronto are encouraged to bring a friend or relative to church. The same will be happening in the United Kingdom, where Back to Church Sunday began in the Diocese of Manchester in 2004, eventually spread-

ing to more than 20 dioceses.

"We have been talking about it at our advisory board and with the churchwardens and everyone is quite excited about it," says Mr. Calderwood. "They were pleased that it's not just about going through the parish list and trying to find the people whom we haven't seen in a while, even though that's an important part of the work. This is a separate piece: an opportunity to talk to friends, neighbours, and co-workers. There's already that sense of familiarity, that sense of trust and openness, so you figure there's some freedom to ask the question."

Many other churches are also participating, and they are getting creative in planning for the day, says Mr. Calderwood, who is the Back to Church Sunday contact person for the Trent-Durham episcopal area. "Parishes are adapting the Back to Church Sunday kit [handed out at synod] for

their particular setting, and they are calling it Back to Church or Come to Church or Church with Open Doors," he says. "The response has been very positive."

Area bishop Linda Nicholls says that Back to Church Sunday is an opportunity for Anglicans to do some soul-searching. "I think this is a challenge to the people who are currently in the pews to think about questions like: 'Why would I invite somebody?' 'Why am I here?' 'What is it that's important about this?'" she says. "And I hope it's more than just bringing more people into the pews to pay the bills. There has to be a reason to come to church."

Like Mr. Calderwood, Bishop Nicholls believes that there are people who would welcome an invitation to church. "I think for some people the church is just completely irrelevant," she says. "It's off the map completely. But there are other people who have



Bishop Linda Nicholls talks about Back to Church Sunday at St. Peter on-the-Rock, near Lakefield.

been members of the church and for a variety of reasons—lifestyle, disenchantment over an issue, personal conflict with someone,

Continued on Page 2

# Streetsville church consecrated

But ministry still top priority

BY STUART MANN

**TRINITY**, Streetsville's church was consecrated on May 31. About 450 people attended the Sunday morning service, which included adult baptism and a reaffirmation of faith for about 20 people.

"It was a great day for the church," said the Rev. Canon Harold Percy, incumbent. "Everyone got a big boost. There was a lot of excitement in the air."

Trinity's building was finished in 2000 and the mortgage was paid off two years later. Canon Percy said it took so long to get the church consecrated because the parish was so focused on doing mission. "To be honest, it never occurred to us (to consecrate the building). We were just doing ministry and the work of the church."

He said he forgot about consecrating the church until Bishop Philip Poole, the area bishop of York-Credit Valley, reminded him.



Bishop Philip Poole gestures during talk with children at Trinity, Streetsville's consecration.

PHOTO BY MICHAEL HUDSON

"We weren't even thinking of it. Even when we were building the church, we were always focused on ministry. It was never all about the building."

Trinity suffered a devastating fire in 1998 that destroyed their renovated church just as it was about to open. Undaunted, the congregation rallied and started to build again. They moved into

their new building in 2000 and paid off the mortgage in 2002.

"By doing that, I think what the congregation is saying is that their faith means a lot to them and their church means a lot to them," says Canon Percy.

He says the 1998 fire seems like a long-ago memory. "We got through it. We say that God is faithful, so we shouldn't be sur-

prised when he is."

Bishop Poole paid tribute to Canon Percy and the congregation for rallying at a time of adversity. "Fire did not dissuade you. You have built something beautiful for God, and today we formally consecrate it, set it aside for the purpose of worshipping God and gathering this community together."

## BRIEFLY



Susan McCulloch

### New manager for FaithWorks

Susan McCulloch is the diocese's new FaithWorks campaign manager. Ms. McCulloch comes to the diocese with nearly 20 years' experience in fundraising and non-profit administration. Since becoming a permanent resident of Canada in 2000, she has been associated with KCI Philanthropy, which provides counsel on capital campaigns to a number of non-profit institutions.

"This is a wonderful opportunity for me to help spread the good news about the important work being done by FaithWorks ministries and partners," she says. "The passion and commitment of the staff and volunteers involved in these outreach ministries is truly inspiring."

A citizen of the United States, Ms. McCulloch's prior experience includes senior fundraising positions with leading educational and cultural institutions, including Swarthmore College and the Franklin Institute Science Museum in Pennsylvania, and Fort Ticonderoga in upstate New York.

Ms. McCulloch and her husband Ian, an officer in the Canadian Forces, live in Willowdale. She is a member of St. Matthew the Apostle, Oriole.

## Friends invited

Continued from Page 1

busy home lives—have become disconnected. For those people, I think there is still the possibility of opening the door and inviting them to come back." She says people are more likely to respond when the invitation is made by someone they know. "It needs to be a personal invitation; it can't just be a generic invite," she says.

The Rev. Tay Moss, incumbent of the Church of the Messiah in Toronto, believes that at least three quarters of his parishioners will feel comfortable extending such an invitation. On Back to Church Sunday, Mr. Moss plans to keep the liturgy as close to a regular Sunday as possible. "Theoretically, you are not supposed to modify your liturgy much, because you want them to have a pretty realistic sense of what worshipping in your church is like," he says.

### Mary G. Griffith, B.A., M.B.A., L.L.B.

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### Religious orders celebrate anniversary

Members of the Sisterhood of St. John the Divine and the Order of the Holy Cross will join in celebrating the Sisterhood's 125 years of religious life on Sept. 8 at 10:30 a.m. at St. John's Convent, 233 Cummer Rd., Toronto. Archbishop Fred Hiltz, Primate, will preside. All are welcome.

### Anglican writer wins awards

The work of Karen Stiller, an Anglican freelance editor and journalist, was recognized at the 2009 Canadian Church Press awards held in May in Winnipeg. Ms. Stiller's interview with William Paul Young, author of the best-selling book *The Shack*, which appeared in *Faith Today* magazine, won first place for best interview. A regular column Ms. Stiller writes for *World Vision's Childview* magazine won for best department in a magazine. "It's a great honour to be recognized by my peers," she said. Ms. Stiller is married to the Rev. Brent Stiller, incumbent of the Church of the Ascension, Port Perry. Her work has appeared many times in *The Anglican*.

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# Churches get creative

Building a house, neighbourhood barbecue all part of big day

As Sept. 27 approaches, *The Anglican* asked churches how they are preparing for Back to Church Sunday.

## Building a house

The church that builds houses for others – St. John, Bowmanville – is building an entire house during the 10 a.m. service on Back to Church Sunday. In addition, the first 100 people to arrive at St. John's will receive a sample pack of Guatemalan coffee, tea or hot chocolate – the same great-tasting, fairly traded, organically grown product we serve each week. Our message will be, "Why build your life on Jesus?" The small house will be similar in size to the four houses that our mission team built in

Guatemala in July. The house will be on display the following Saturday at St. John's booth during Apple Fest in downtown Bowmanville. Our booth will offer face painting, sweets and information about St. John's.

-- *The Rev. Christopher Greaves*

## Barbecue with no strings attached

Back to Church Sunday is not merely an invitation to lapsed Christians to return to church; it must also be a calling to our congregations to consider once again who God is calling us to be as the Body of Christ. At St. David Anglican-Lutheran church in Orillia, we are discerning that God is asking us to be active agents in creating and nurturing local community. In that spirit, we are hosting a Neighbourhood Barbecue on the Saturday of Back to Church weekend. This party has no strings attached – no expectation of people joining our church. Instead, our goals are to help neighbours get to know neighbours, to enable conversation about the concerns of our community, and to make it clear that our doors are open and our building and resources are to be used to address local needs.

-- *The Rev. Martha Tatarnic*

## Planning a joyful celebration

The parishioners of St. Philip, Etobicoke, plan to celebrate Back to Church Sunday with gusto. Personal invitations have been extended to friends and neighbours who will be greeted, as usual, with attentive hospitality. An exuberant, easy-to-follow liturgical celebration has been planned. It includes joyful hymns and participation by members of all ages. After the service, everyone may enjoy a tasty barbecue lunch followed by games for the children. Guests will be invited to return on the following Sunday for the annual Oktoberfest Celebration with "oompah" music, authentic German fare, and a beer garden.

-- *The Rev. Canon Allan Budzin*



## Praising God and giving thanks

When I first mentioned Back to Church Sunday at St. Peter, Erindale, in the spring, I suggested that some of us would be uncomfortable asking a friend to come to church with them. One of my senior parishioners came to me after the service and said that as I was talking about Back to Church Sunday, he found himself becoming negative. "I'd never feel comfortable asking my neighbour to join me at church." However, he said that as the service progressed he found himself rethinking the idea. "You know, I'm going to invite my kids," he said. "They haven't been to church in a long time and I haven't asked them to join me in a long time. I can ask my kids!"

Starting in mid-August, we will begin to teach people how to invite friends and family back to church. We have the invitation cards ready to hand out and we are prepared that not everyone will want to participate. We have decided not to do a special service, but to do what we always do each Sunday. We will gather, listen, learn and praise God together and give thanks for whoever joins in.

-- *The Rev. Canon Jennifer Reid*

## Each person invites only one visitor

Grace Church, Markham's focus is to welcome each guest as Christ himself. "Come as You are Sunday" on Sept. 27 fits right into this philosophy. We have prepared for the day by watching the video of Michael Harvey during our morning eucharists on a Sunday in June. The following week we put up posters and introduced invitation cards. We have set limits: each person can invite only one visitor so they can focus on that guest. We've

had the summer to think about and decide who we want to invite.

On Sept. 27 we will have liturgies at 8:15 and 10:15. Our Communications Committee will serve breakfast between the liturgies. We will invite our guests to break bread in the worship and then share in the fellowship of breaking bread at a delicious Sunday breakfast.

-- *The Rev. Canon John Read*

## Children's cards invite baptized

In our parish, we always try to welcome visitors. After all, we live in an area where summer visitors are important. But the challenge presented by Back to Church Sunday is to attract those who were regular churchgoers at one time but no longer attend.

At St. John, Dunsford, children will be designing personalized invitations to all those who were baptized there, asking them to revisit the church where they were welcomed into the family of God.

Christ Church, Bobcaygeon, will continue to celebrate the ministries that its members offer

to the church and the community. We will celebrate their ministries in our prayers and by highlighting them each week in the bulletin. We hope to have a booklet ready that will outline all of the ministries that members are involved in.

-- *The Rev. Jeanette Lewis*

## Show-and-tell after services

Following our 8:15 and 10 a.m. services, there will be a sort of "show-and-tell" where organizations will put out tables with pictures and literature on the ministry they exercise. There will be a time of refreshment after the 10 a.m. eucharist at which we hope to have coffee provided by Tim Hortons (which is next door to the parish and which we consider a chapel to the church). It is also our hope to have copies of our revised narrative budget ready. Hopefully we will also have managed to put together a number of video clips on the various ministries of the parish to be shown during the social hour.

-- *The Rev. Canon Anthony Jemmott*

## How to get involved

To find out what's happening in your episcopal area and to learn how to get involved, contact the following:

- In York-Simcoe, contact the Rev. John Lockyer, St. John (Mono), Caledon. Email [anglican@rogers.com](mailto:anglican@rogers.com).
- In Trent-Durham, contact the Rev. Michael Calderwood, St. Paul, Brighton. Email [michael.calderwood@sympatico.ca](mailto:michael.calderwood@sympatico.ca).
- In York-Credit Valley, contact the Rev. Michelle Childs, St. John, Weston. Email [fr.childs@gmail.com](mailto:fr.childs@gmail.com).
- In York-Scarborough, contact the Rev. Tay Moss, Church of the Messiah. Email [taymoss@churchofthemessiah.ca](mailto:taymoss@churchofthemessiah.ca).

## On the web

Visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), to watch a video of Michael Harvey of Back to Church Sunday as he explains the event to Diocesan Council.

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# Do we have the courage?



**O**n Sept. 27 – Back to Church Sunday – we will be tested. Do we have the courage to invite a friend, colleague or neighbour to church? The test will surely tell us much not only about our willingness to risk the question, “Will you come to church with me?” but about what we really think about ourselves, our church and the Gospel.

For many people, there is a hesitation when we talk of inviting others to church; there is a pause almost of embarrassment. Our social milieu has written off the church as irrelevant. Church leaders are suspect and the message of the church is seen as unconnected to daily life. Church members fight over traditions that are meaningless to many people. So why are we still here and what are we inviting people to? Maybe that is the crux of the matter. Do we know why we continue to share in the life of the church? What difference does it make? Can we tell our story? Does our faith make a difference in our lives?

I recently re-read a small booklet by the late Henri Nouwen entitled *The Spirituality of Fund-Raising*. I was struck by the similarity between fund-raising – asking for financial support – and “church-raising” – asking someone to come to church. Nouwen writes: “Fund-raising is proclaiming what we believe in such a way that we offer other people an opportunity to participate with us in our vision and mission. Fund-raising is precisely the opposite of begging ... Our invitation is clear

## BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

and confident because we trust that our vision and mission are like “trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither (Psalm 1:3).” Inviting people to church is just that – inviting someone to participate with us in the vision and mission of Jesus Christ, which invites us to be clear about who and what we are. We have Good News – the love of God shared through Jesus Christ – that changes people's lives through the depth of that love, the grace of forgiveness and the call to serve.

Nouwen points out that the building of relationships is always more important than the funds received. “When fund-raising as ministry calls people together in communion with God and with one another, it must hold out the real possibility of friendship and community.” The partnership of giver and receiver is about the blessings both will receive, just as the invitation to a friend or neighbour to come to church is about the strengthening of relationships with each other and with God. It is not a numbers game of how many new people came to church that day. Our invitation to a friend or neighbour must be an invitation into community with us as fellow travelers in the journey of faith.

The booklet concludes with the reminder that the heart of growing is through prayer and gratitude. “Prayer is the radical starting

point of fund-raising because in prayer we slowly experience a reorientation of all our thoughts and feelings about ourselves and others.” He adds: “When we approach fund-raising in a spirit of gratitude, we do so knowing that God has already given us what we most need for life in abundance. Therefore our confidence in our mission and vision, and our freedom to love the person to whom we are talking about donating money, do not depend on how that person responds.” Surely that is the approach we are called to in our Back to Church Sunday invitations to others – a joyful invitation, born out of gratitude to God, to love those we invite out of the abundance of God's love for us, whether they say yes or no to our invitation.

My own prayer is to become more like several laypeople I have met over the years who have the ability to listen with an open heart and mind to others and connect with the spiritual quest that lurks under the surface of every conversation. They are people with a gift for nurturing the possibility that God is at work in each person they meet and delighting in that with them. They are confident in God's rich abundance in the world and have no hesitation in extending an invitation to faith – to prayer or to come to church.

As we approach Sept. 27, let us pray that we would see God's abundance clearly and that out of the gratitude have the courage to invite others into the great adventure of faith with us.

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## 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](mailto:circulation@national.anglican.ca). You can also make changes online: visit [www.anglicanjournal.com](http://www.anglicanjournal.com) and click Subscription Centre.

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# The mission-shaped muffin pan

BY THE REV. W. TAY MOSS

In these difficult economic times, it's important to have a side-line – some gig that puts a little extra coin in your pocket for the essentials like bread, diapers and scotch old enough itself to drink. Mine is a new line of muffin pans designed to appeal to all those parishes out there looking to grow in membership. I give you ... "Father Tay's Mission-Shaped Muffin Pan."

Made of durable metal with non-stick Teflon coating, this high-quality pan – available exclusively through this offer – will shape any malleable substance in your church into a new, mission-shaped version of its former self. Consider the possibilities: mission-shaped muffins for coffee hour; mission-shaped tofu for parishes on the left; mission-shaped meatloaf for those on the right. Father Tay's Mission-Shaped Muffin Pans are guaranteed to give a new, missional shape to your tired old recipes! Don't worry, no real change is required beyond the outward shape of your favourite fruit-suspension Jello or communion bread recipe! Only three payments of \$49.99 (plus tax, shipping, and handling).

"What," you may ask, "does a mission-shaped tomato aspic look like?" I'm glad you asked, because having a mission-shaped muffin pan is really all about figuring out, for yourself, what a mission-shape is. In fact, the only thing you'll find in the box for Father Tay's Mission-Shaped Muffin Pan is a flat piece of metal and a hammer. The directions read, "Apply hammer; make missional." In that sense, it's like every other mission-shaped product on the market.

Indeed, it seems as though it may be hard to sell a book unless it has "Missional" or "Mission-Shaped" in the title these days. Soon, seminary libraries will have to dedicate entire rooms to the "M Collection." Obviously the church is in transition as societies become post-Christian, and thus everything in congregational-development-land is all mission, all the time. So why not mission-shaped muffins?

Honest-to-God, we already serve mission-shaped coffee at my church. It's the good stuff: organic, fair trade, fresh. Exactly the kind of thing 80 per cent of my congregation would buy from Starbucks or Second Cup if they were on their way to work. It is WWJD (What Would Jesus Drink). If our mission is for people to enjoy coffee hour, then I can say that our coffee is mission-shaped. Coming up with baked goods to match was a no-brainer.

One place that is taking this trend as far as they possibly can is St. Luke's Episcopal Chapel in Manhattan. Just across from the site of Ground Zero on 9/11, this oldest of New York City churches (founded and built in 1764) has always been a site of mission. The architecture was mission-shaped in the sense that it was designed to be deliberately more cozy and less formal than the mother church (no longer standing) to the south. It was a "chapel of ease" in colonial New York.

The building survived the fall of the twin towers next door without so much as a broken window, perhaps because of a sacrificial tree on the northwest corner that absorbed a deadly blow. Afterwards, the oldest continuously occupied building in New York became a haven for the World Trade Center site workers. They could come in at any time to

receive care from healers of all kinds: doctors, massage therapists, podiatrists, chaplains and others. Yo-Yo Ma played cello for the exhausted workers sleeping on cots and pews. Priests celebrated daily eucharist on the dusty altar. That was definitely mission-shaped ministry.

Now the mission of St. Paul's Chapel is to the hundreds of visitors who come every day to see the 9/11 memorial displays that line the interior walls. Recently they hired a "Priest for Pilgrimage" to support the pastoral and missional aspects of this work. When I was there this summer, I saw that they have applied the missional mould to their liturgy, too. They are developing a style of music based on traditional call-and-response methods from Africa, Gospel, and early American hymn-singing traditions. It is designed to be easy to sing, requiring neither hymn book nor much instruction.

But I saw one weakness in their efforts to shape everything around mission. As the final hymn – "Let us talents and tongue employ" (words by Fred Kaan, music trad. Jamaican folk) – was being sung with gusto, accompanied by two *djembe* drummers, the altar in the middle of the room was stripped of its fine linen and redressed with colourful tablecloths and then coffee, juice, and the usual danishes. Where, I wondered, were the mission-shaped muffins? Needless to say, I offered them a discount on my patented Father Tay's Mission-Shaped Muffin Pans.

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

## EDITOR'S CORNER

BY STUART MANN

## Give it time, wait and see

We were sitting on the backyard deck, enjoying a beautiful summer's afternoon. The kids were playing in the house and the adults were drinking wine, talking and waiting for the barbecue to heat up.

I was sitting next to an elderly man who had left South Africa 45 years ago to escape apartheid – "the most iniquitous system ever conceived," he said.

He wasn't bitter about it. Quite the opposite. He had found peace and opportunity in Canada, had seen his children land good jobs, and was now enjoying a comfortable retirement. He was a happy man.

I've never been to South Africa and know very little about it. I found myself searching for something to say. Finally I blurted out the only thing I could think of: "Some of my friends who have been to South Africa are concerned about Zuma's election as president. They say it's going to lead to corruption."

He nodded sagely. He had traveled to South Africa many times and had followed President Jacob Zuma's ascent to power. He wasn't going to comment on Zuma's morals, he said, other than to say he didn't agree with them. But as for his election as president, he said: "Give it time. Wait and see."

I was tempted to argue but didn't. For one thing, I didn't know what I was talking about. For another, I was struck by his advice: Give it time. Wait and see.

How revolutionary those words are today. In the Age of Instant Everything, when we are bombarded with information (and the expectation that we do something about it), they seem absurdly outdated, even dangerous. Surely we must do something and have an opinion about it, whatever it is.

Well, not necessarily. There are times when the best course of action is to wait and see. Life will play out according to God's plan. We may not understand it, but that's part of the mystery.

I think our church would benefit and our relationship with God would deepen if we spent a little more time taking this man's advice. Must we have an opinion about everything? Must we always take action? I can tell you that some of my happiest and holiest times in church have been when I've turned off my critical faculties and just let it happen.

We often pride ourselves on "not checking our minds at the door" of our churches. Well, I actually like to check mine. I like to sit quietly and not think about anything. I like to give it time, and to wait and see. How else will I hear God speak to me?

# Remember the ripple effect

BY AMIT PARASAR

Throughout my mission trip experiences, I've often wondered how much good I'm really doing. The teams that I've been on go to poverty-stricken places to build houses, distribute goods and interact with the local communities, if only to show them that someone cares. In the end, though, I can't help but think that we're helping so few when there are so many in need. When I see such suffering and I understand that most of the world is in this state, I begin to wonder: What change can one person or even a team of people possibly make?

On my second mission trip in 2001, a man whom I respect and admire to this day answered this question for me. The late Father Gregory David-Spinks ran A New Day, an orphanage for boys in Cuauhtémoc, Mexico. The youth mission team that I was on had travelled there to do some renovation work at the orphanage and, most importantly, spend time with the boys living under Greg's care.

One night, while thanking us for the work we had done, Greg talked to us about the ripple effect of good deeds. He explained that his

boys would never forget the grand gesture of kindness that we showed them in organizing a mission for them. Our kind deed changed their lives and they would, in turn, pass on the kindness that they had been shown.

Jesus gives authority to the concept of the ripple effect in the Parable of the Unmerciful Servant (Matthew 18: 21-35), where he tells us that passing on kindness is an expectation that God has of us. In the parable, we find a king who forgives a servant's large debt. The servant then goes out and is merciless with a fellow servant who owes him far less money than he owed the king. When the king is informed of this, he is angry and throws the cruel servant in prison. Likewise, God shows us infinite forgiveness, patience and compassion. We must strive to do the same for others or else we are foolish to expect such graciousness for ourselves.

The idea of the ripple effect of our good deeds reminded me of a scene from the movie "Dragon," which depicts the life of Bruce Lee, one of the greatest martial artists of our time. In this scene, Bruce is opening his first martial arts school. In explaining to his wife how a single idea can cause great

change, Bruce says, "You drop a pebble in a pond, you get ripples. Soon the ripples cross the whole pond."

It's understandable to feel disheartened when we look at the world; we're surrounded by misery, suffering and chaos, and we feel helpless to stop it. It's easy to lose hope when we're shrouded by darkness, cold and afraid. It's easy not to bother doing good work because we feel there is no point. This is when faith is most important. This is when I can feel God's gentle whisper telling me, "Peace, child, there is always hope."

When I am discouraged, thinking that the good I do is insignificant, I remember the ripple effect. I remember that while one person may not be able to change the world, together we can make a world of difference. I remember that it isn't me but God working through me and my brothers and sisters that will allow the good we do to spread. I remember that a good deed is a pebble dropped in a pond.

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

WANTED

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Bishop Colin Johnson urges synod members to join God's mission: 'We don't have to invent a program. We don't have to invent something new. We have to pay attention to what God is already doing and join up with it.'

PHOTO BY MICHAEL HUDSON

# 'Take permission to do it; drive the family car'

*The following is Bishop Colin Johnson's reflection at the conclusion of the opening session of the diocese's 153rd synod, held in Oshawa May 29-30. The second part of synod will be held in November.*

**M**ay I speak in the name of God, Father, Son, and the Holy Spirit. This has been an incredible 28 hours or so, although it feels almost like three or four days.

I have in my office a picture book of Gospel stories, and one of my favourite pictures is a picture of Elizabeth meeting Mary. And Mary has gone from her home, and she is pregnant, and she goes to visit her cousin Elizabeth. And Elizabeth comes to the door and the picture shows an old woman standing there with her hands up in joy and her smile beaming, welcoming a young girl who is not quite sure of what the reception will be.

As I told you yesterday, I was raised in a small town, and the habit of the small town was, when anybody got married, they began to count, and if you got up to six or seven, it didn't really matter. There's not a lot to do in a small town.

But in a culture of shame and honour, an unwanted pregnancy that is unaccounted for, that is told with an unbelievable story, does not pass local scrutiny, and Mary leaves in haste to cousin Elizabeth for a bit of shelter. That visitation becomes a moment in our biblical story that I think gives us some shape for what we are about to do in the next while.

Tomorrow, were it not Pentecost, would be the feast of the Visitation of the Blessed Virgin Mary to Elizabeth.

And Elizabeth, this older woman who has longed for a child and cannot have a child, and suddenly is granted this wish at an unexpected time, meets this young woman who is attentive to God's presence and gets an answer to a prayer that she hadn't prayed.

The two of them meet and in that meeting, something takes place. There is an announcement of a possibility. "The baby leaps in my womb." Rejoicing that this child would come. It's an announcement of a possibility and a space for celebration, and a space where Elizabeth and Mary, at the opposite ends of their reproductive cycles, an older woman and a younger woman, two women who have no power or status but are full of God's grace, have a space, a spaciousness, in which they can imagine a different future.

My spiritual director proposed at one point that I use that image and meditate on the image of the conversation that those two women might have. I came back the next month, and I said I have a great deal of difficulty doing that because if I were in that culture, as a man, I would not have been privy to those conversations. I would have to be a small child to be invited into that type of conversation.

I want you to hold that thought for a moment. Because the Feast of the Visitation this year also coincides with the Feast of Pentecost. And there you have Mary again, no longer the young virgin but the mature mother who has known exactly the depth of suffering, the sword that will pierce her own heart. She knows precisely how deep that sword has gone, the suffering, the sacrifice that she must give in order to fulfill what her son has been called to do.

She gathers with the disciples because she also knows something about community, which is also the gift of her son. She gathers with the disciples in the upper room, waiting for the promise that is held before them. They are not sure what that promise is. There is probably anxiety but it's filled with prayer. And in that anxious moment, suddenly the Holy Spirit is poured upon them like tongues of fire—tongues of fire like the mitre that the bishop wears. They begin to speak the good news to everyone that they meet. And the people who hear the good news don't have to become Jewish, they don't have to understand Aramaic, Greek or Hebrew; they each hear in their own language the good news and they are able to respond to it.

Now isn't that what we've been talking about in the last day and a half, about expressions of the church reaching out into the communities so that they can hear in their own language the good news of Jesus Christ. Not converting to our language, our inside language, but hearing in their own language, their own context, the good news of Jesus Christ, which will transform them as they enter into a relationship with Jesus Christ.

Isn't it interesting, the juxtaposition of those two things? An announcing of a possibility and the holding of a spaciousness where hospitality and warmth will allow something to nurture and grow. Something that is hiding, juxtaposed with this outpouring of exceptional power so that everybody can hear the good news.

It seems to me that we as a church are in that tension. Some of us are back in that small village and others are

Continued on Page 7

# 'There is a place in this church for all people'

Continued from Page 6

in Jerusalem waiting for the outpouring of the Spirit. And others are further down the road, but we are all together in the church of Jesus Christ, called to be witnesses to the power of God to transform lives.

We gathered in synod in *indaba* groups. When I went to the Lambeth Conference, I wasn't sure that the *indaba* groups would work. There was huge opposition to it. As an *indaba* group leader myself, I had the unenviable task of trying to herd 40 bishops. As I call it, it's like herding cats.

And yet something happened in those groups. Because of the power of the Spirit, because of the spaciousness that was permitted to allow conversation to happen, so that people actually got to hear one another at some depth, to hear their struggle, to hear their pain, to hear their hopes, to hear their sorrows, and there was conversion that took place. Not that people changed from this position to this position, but that in the turning towards each other, they could hear and experience and see the presence of Jesus Christ in their midst. Somebody yesterday reported that that was their experience of *indaba*, that they could see in the other and in the struggle of the other something of the presence of Jesus Christ which they had never recognized before. And it was that which was converting.

What I have heard through the *indaba* process, I've heard sort of as a little child listening to the conversation of the two women in that little village, overhearing the conversations. I didn't take part in the *indaba* groups, but I heard the conversations reported back, and I heard that the conversations had depth, passion, pain, and joy.

That there were times when people were struggling with issues; sometimes they were struggling in ways that were hurtful and other times they were struggling in ways that were creative and life-giving. But those were opportunities for a listening that created the quality of a synod like this, which we haven't had before. And for that I'm thankful, thankful to you for taking the risk of doing that. Thankful to you for the gracious act of hospitality that allowed space for people to say what they needed to say, for the grace for people to be able to say in their own language what needed to be said.

In the specific *indaba* group that was probably the most painful, the one last night, I'm sorry to say there were some occasions when some people said things with such force that it did close down other people being able to hear that. But that was not the usual expectation. That was not the usual experience of those *indaba* groups last night. We heard great hopes for the church. The reporting back said that many groups found that the pastoral response being proposed was gracious, thoughtful, that it was inclusive, it allowed for spaciousness of response, that it provided a way of living in a time of ambiguity and uncertainty and discernment. It was not perfect and I believe no one said it was perfect. I could be mistaken.

There were a number of concerns that were raised. There were concerns about the timing. Concerns expressed that it implied that there would not be an equality between relationships that are married relationships between a man and a woman and the union of same-sex partners. There were concerns about the use of language, about the use of the term "same-sex," rather than "same-gender," which seemed to objectify rather than to include the full humanity of the people who were being talked about.

There were concerns about how it related to the wider church and concerns

about the authority of either the bishop or synod making these types of decisions. But on the whole, the weight of the conversation and the weight of the reporting back and the weight of the feeling was that, imperfect as it is, people preferred to have a pastoral response rather than a legislative or a legalistic response. The substantial weight was on that opinion.

And so I'm hearing that advice and taking it into consideration and continuing to pray about it. What I propose to do is to establish a commission of people who represent a spectrum within the life of our church, to consider how a pastoral response can be implemented, taking into consideration the concerns and issues that people have raised.

Particularly, I want to emphasize again that there is a place in this church for all people. A place in this church for conservatives and liberals. For those who consider themselves gay and those who consider themselves straight and those who don't want the label. And there is a place at all levels of the church. For all the people who are here. We need to create space. And I think that we need to not only create it, but to demonstrate and live it. The commission will report to me and eventually I will report to synod how this is unfolding. But until that happens, there is no change in the life of our diocese. There is no change tomorrow.

The other two *indaba* sessions were about the missional church. They created great excitement. In fact, in the first *indaba* session, I had problems keeping the *indaba* leaders quiet. They did not run their *indaba* groups with the degree of chaos that I unpacked that first *indaba* session with the leaders. They were talking over one another because they were so excited about what you were saying.

Somebody said, "We seem to have been given permission to drive the family car." And I understand that one person, who will remain nameless, but who happens to be our chancellor, said: "As long as you do not do anything illegal." And somebody else said: "As long as you have insurance." What was exciting about that is that we are part of a church that is not simply about what's going on inside, important as that is, but what God is doing in the whole world. How do we join God's mission. We don't have to invent a program. We don't have to invent something new. We have to pay attention to what God is already doing and join up with it.

I was amused that, as I said, somebody said to me with great definitiveness that they knew my project in life was to close every church in the diocese and to get rid of anything that's old. It's not true. The image that was presented, that resonated so strongly with so many people, was that image of lake and river, that we are a church of lakes that are settled, that are there, and rivers that flow out and form in different ways, large and small, little rivulets and rushing streams, some have even dried out.

But one of the concerns was: If we have this sense of lake and river, how are we measuring what's going on, what's new? Somebody said today that you measure lakes and rivers differently. We know how to measure lakes. We know what the parameters of healthy lakes are. But measuring rivers is something else. How do we develop the tools to give assessment so there is accountability for what happens in these new expressions that are not so stifling and lake-like that they cause the river to be dammed up. Because the purpose of the river is not to be dammed but to flow, although some rivers get dammed for very good reasons.

We have concerns because the excitement also comes with costs, and there's great fear about that. There's fear about: Will we proclaim the Gospel of Jesus Christ in all its fullness or is this Christianity lite? The Archbishop of Canterbury said it at our Lambeth Conference to the bishops: "If you are worried about whether these new fresh expressions are Anglican, show up and make them Anglican."

Our fear can cause us to narrow down and seek clarity and definition and focus in a way that becomes limiting, locking in, rather than freeing up and clarifying. It all takes time and it takes a spaciousness, a hospitality that welcomes something new. Richard Hooker, one of the great thinkers of the Anglican tradition said this about change: "All change is inconveniencing, even change from worse to better."

Change brings its own set of fears and uncertainties. And how do we manage the pain, the hurt, that that uncertainty inevitably causes. We need to exercise great pastoral care for those for whom an imagination of the future that is any different from the past is frightening.

We have to remember that the church we have inherited has great gifts to continue to offer to us. There is a great richness of our tradition that we have yet to fully explore. There is great richness and depth to the spiritual life and the sacramental life, the biblical life, the intellectual life, the pastoral life, and the social justice commitment of our inherited tradition. And we do not need to throw that out.

Somebody said that figure, that 40 per cent in Britain, and at least 40 per cent if not more here, who have never ever been inside a church, they have no connection. There might be a thousand people in the church, but there are 10,000 outside of it. And at least one person said: "What an exciting thing that is! Here's an opportunity!" A way of reaching out to people who have no connection, no history, to whom we can proclaim those ancient narratives, those ancient truths, that ancient gospel that's forever new because of the gift of the Spirit. So that we can have a pick and mix, not a pick and choose, church. Pick and mix, so that we can proclaim what the whole world needs to hear, not just what they choose they want.

We are not creating consumerism of the church, we already have a church that's consumer oriented. We are not talking about an evangelism that is a vampire evangelism, where all we want is fresh blood. What we are talking about is a faithful testimony to the good news of Jesus Christ that we have experienced and responding in a language in which they can hear it, to hear the spiritual quest that all people have. This is not just a flavour of the month. This is about who God is, and if we are called into relationship by God in this community we call church, then our church needs to be shaped by the way God is. God is a sending God, a reaching out God, a seeking God, a creative God, a calling God, a redeeming God, a healing God, a reconciling God, a God of the whole creation, not just our part of it. The church needs to be shaped by that.

And that's not about creating program here and there. It's about being missional, about the quality of a relationship, of who we are as church. That'll take our whole life to unpack. But where do we go from here? How do you take this experience that you had home?

Let me just outline several things that perhaps you can do. At the completion of Lambeth, the Archbishop of Canterbury said, "This *indaba* continues." The conversation continues. Recreate your *indaba* process at home. Perhaps you can have

an *indaba* vestry meeting. Boy, wouldn't that be different? Take the conversation home, enter into conversations, real conversations, with the people who are not just like you.

In our diocese we are already doing a lot of stuff. You are already doing things in your own parishes. I remember sitting through a meeting just a few weeks ago where people were talking about all the things that needed to happen, and I kept thinking I'm a bad bishop, I'm not doing that. And as I sat there, I began to think of all the things that are happening in various parts of our diocese. And I thought: "This is going on in the diocese all over the place." I'm not doing it. I don't have to do it. If I had to do it, it wouldn't happen because I don't have the time or the energy and I can't bi-locate even though that seems to be a quality bishops need to have. But you are there and you are doing it. And I don't have to tell you that you can do it. You are doing it already. You have permission to do it. Take permission to do it; drive the family car.

When we gather in synod, we hear things that happen across the community. Some things you need to hear about what's happening across our diocese is that we have a Bishop's Church Planting Working Group that is engaged not only in looking at how to do green space, planting of the church, putting a church where one doesn't exist. But how do we revitalize a church that is already there? How do you assess people for church planting in creative new ways? How do you begin cell groups that will form new communities of faith that are supported by but are not part of an existing church? How do you work with para-church groups to proclaim the Gospel more creatively? What are you doing in your own communities to reach out not just with handouts but with true giving of all that you have? Your faith as well as your money.

Our little downtown mission of All Saints, Sherbourne Street, has reimagined itself not as a social agency, but as church. Because we realize that what we have to offer is not just a place of food and shelter but a faith as well as food and shelter. The Bishop's Church Planting Working Group is not the only thing that happens in our diocese. Many parishes are engaged in actual church development processes, where you are assessing what you need to do. Realizing that passionate spirituality is a major need, the Sisters of St. John the Divine are offering opportunities to help us learn to express our spirituality in a more passionate way.

Go home and figure out where your passion is and how you can use that passion as a sign that God is calling you to express your faith in a particular way. Find somebody else who shares that passion with you and then find somebody else and together you will form a network that can engage your community.

There are a myriad ways of moving forward. You are the creative ones. You are the ones on whom God's spirit has been poured out in baptism. You are the ones who have the capacity to create spacious hospitality within your parishes, for a new idea to allow it to nurture and grow before it gets prematurely plucked off. And it's your communities that the Spirit of God is being poured out on.

## Watch bishop's address

Watch Bishop Johnson's address to synod on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

# Tune in to culture, says speaker

Church should be shaped by its mission

BY STUART MANN

**ONE** of the leading practitioners in creating mission-shaped churches spoke some sobering words to synod. "Life has changed on a massive scale, and the church will have to change, too, if it wants to survive."

However, the Rev. Canon Phil Potter says churches can not only survive but thrive if they have the courage to adapt to the lives of people outside their doors.

Canon Potter, who specializes in creating and planting new forms of church in the Diocese of Liverpool, says the church increasingly finds it difficult to connect with people in the way it used to 100 years ago. "We're at the point now where we need a whole new understanding of what it means to be a missional church."

He said there are five significant changes in the world that Anglicans need to think about if they're going to adapt. "These changes have widened the gap between our church and the culture around us."

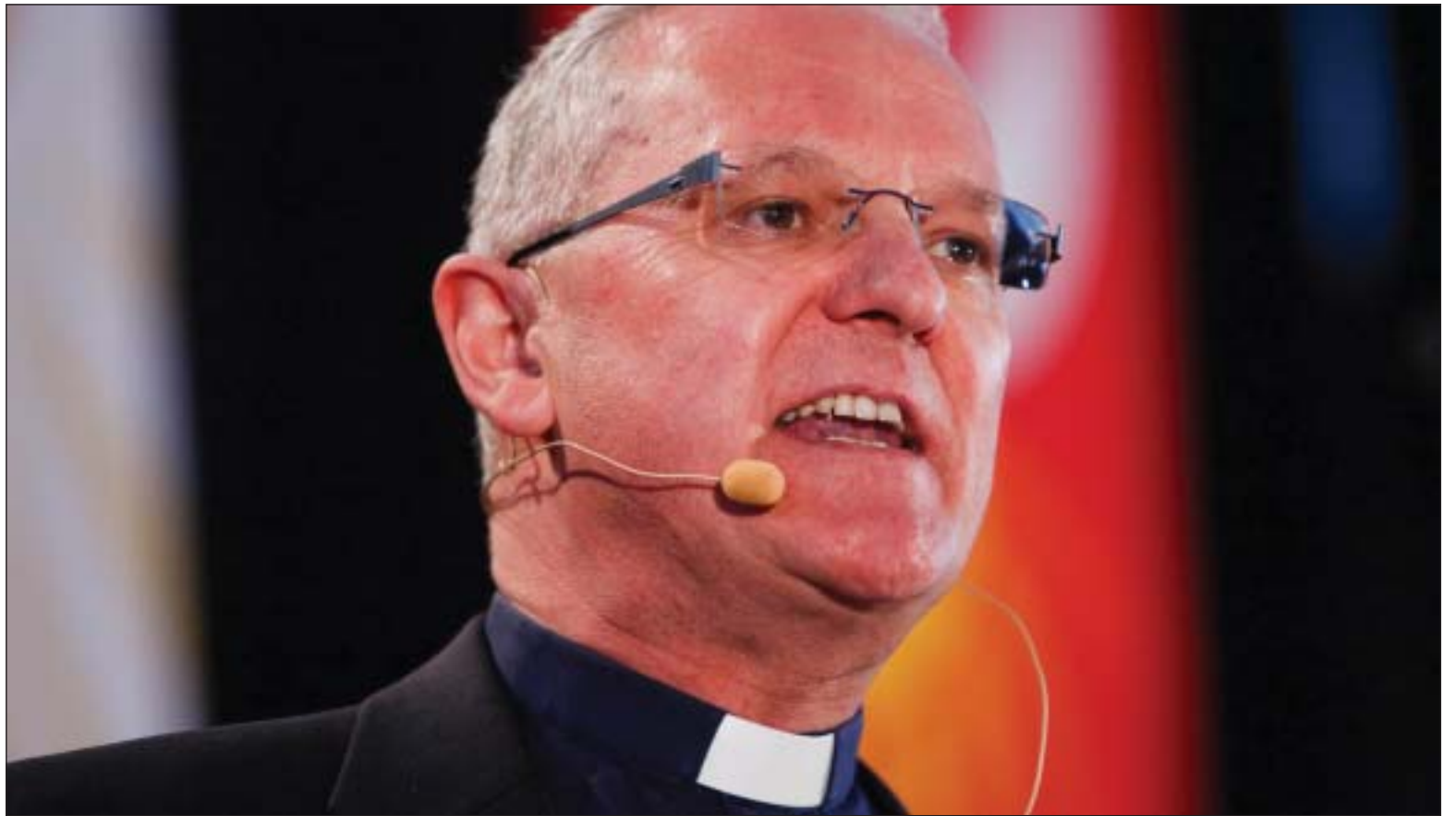
First, he said, patterns of the week have radically changed. "Sunday in the community is no longer a boring, do-nothing day when the only things that are open are the pub and the church." Sunday is now one of the busiest days of the week, when people can choose from dozens of activities.

"Living now is very, very flexible and complex. Increasingly, we're finding that Sunday church attendance is literally all over the place. Not only can people not make it every week, but they may be in a different place every week."

As a result, Sunday church attendance patterns have radically changed, he said. As an example, 50 years ago his home church's core congregation came to the church three times on Sunday. Today, by contrast, even the church's leaders find it difficult to be there every week, he said.

Secondly, the way people relate to others has changed, he said. "We no longer live and work and shop and play in the same local place. We move around lots of places, so that in many places the neighbourhood or the parish is not what it used to be. For significant numbers, the neighbourhood is very simply the place where people happen to sleep; the bulk of what they do in their lives happens in lots of other places."

He said most people now find themselves living in a "network society that not only makes my life complicated but also means that most people out there are not going to just wander in off the street into the local church anymore – a few will, but very few in



The Rev. Canon Phil Potter says changes in the world have widened the gap between church and the culture.

PHOTO BY MICHAEL HUDSON

comparison to the tens of thousands living right on our doorstep."

Thirdly, the culture has changed, he said. Now there are many cultures. "Turn on the television and you now have 500 channels to choose from instead of five. Turn on the radio and it's the same. When you listen to music these days, you're choosing from scores of musical genres."

Even at synod, members represent many different cultures and belong to a "pick and mix" world where people move in and out of several cultures all the time, including church culture. "How far removed is our church and its tradition from our life in all these other places?"

Fourth, he said people today know less and less about Christianity and church culture. He said 40 per cent of England's population is "completely unchurched." These are people who have never had any connection with a church. At his local primary school, only five children out of 70 had an understanding of what the name Jesus was when celebrating Christmas. Their parents are often the same. "How would an Anglican Sunday service appear to them for the first time? Would they really understand where we're coming from?"

Finally, he said the culture is becoming less religious but more spiritual. "In other words, people are still hungering for meaning and peace and purpose in their lives, because God made them that way, but they no longer equate that hunger with the diet that religion offers them."

"So you see, we really are starting from a very different place, in a very different world, and with a really different challenge."

He described how some churches in the U.K. are responding to that challenge. He spoke

about the changes that have happened at his own church – St. Mark, Liverpool – over the past 20 years. He said his church has gone through five major and exciting phases over that period. "We coined the slogan, 'Constant change is here to stay.'"

The first phase was to go through spiritual renewal. "There was a whole lot of spiritual renewal and relationship renewal and attitude renewal that had to happen before the church could engage in any kind of mission."

Renewal led to "reordering, where we quite literally turned the building inside out to make it far more accessible and open and welcoming to the community outside. After we did that, we rediscovered that the church is not a building, it's the people. A building itself must never be a barrier for those people in any way."

"After we removed those barriers and reordered the bricks, we then saw a reordering of our mission as well. As the building opened up, we opened a restaurant and a whole series of ministries that made the church far more attractive to those outside it."

That led to two other phases – restructuring and resourcing. "As the congregation grew, we learned a lot about giving away what God had given to us. Growing the church is not about building bigger and better all the time, but rather about reproducing and multiplying and passing on the blessing."

All that covered about 15 years of ministry, he said, and his church engaged in all kinds of mission. "But that's when we hit the fifth and by far the most challenging phase. There's no other word to describe it: reinventing. Why reinvent? Because however vibrant and effective we may appear on the outside, and however much we

renew our inherited structures, the truth is you can have a thriving congregation of 1,000 and yet have 10,000 right on your doorstep who still don't get it, who cannot relate to you and will not engage."

That began to haunt him and some other clergy in the U.K. and a new movement began to emerge, with new phrases like "fresh expressions" and "emerging church" and "mission-shaped church."

He said churches often fall into the trap of shaping their mission to fit their church. "We say, 'This is the kind of church we are and you're very welcome to come, but it's the shape of our church and its particular tradition that are all important here and can't be changed.'"

He said it should be the other way around. "The church was always meant to be shaped by its mission, by the context and culture it finds itself in."

He said Christians already have the ability to do that by looking within their own networks. "You and I find ourselves in all kinds of contexts where we long to seed the spiritual life and godly values. Not only that, but we want naturally to have a whole range of God-given passions and interests that take up much of our lives and our time apart from the church. They give us a natural connection with the community around us. So you may be part of a community club or hobby or sport or your passion may be your work or it may be the call of being a mom and raising a family. All of us are naturally energized and engaged in some way in a context and a culture that is well outside of our church."

"So in this mission-shaped movement that has been emerging, we're asking, 'What can the church of God look like in those settings? How can the kingdom of God be expressed in these places? Not in

a church building – but here, where the people actually live and move and find community."

"The charge in all these places is not to try and do our mission there in a church-shaped way, but rather to create a mission-shaped church inside those networks."

He gave examples of mission-shaped churches. These included a weekly gathering in a café, a group called New Creations that began in a craft group for women, a church plant in a school, a series of houses in a housing estate, and a regular Christian gathering in the Merseyside Police Force.

All of the mission-shaped churches have similar characteristics, he said: they started small; they're very simple to operate; they develop in stages; there is a passion for them; they are given permission; they take root quickly; they reproduce easily; they produce new leaders; they cross all boundaries; they complement existing ministries.

He said the final characteristic is an important one to recognize: that the new mission-shaped churches work alongside the regular churches. He called this the lake and river church, the lake being the regular church and the river the new expression.

*Canon Potter's second address to synod, on how to be a missional church, will be published in the October issue.*

## Watch his speeches

Watch Canon Potter's two speeches to synod on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).





The Rev. Lance Dixon, Garcia Robinson and Nastassja Harris enjoy a moment together.



Bishop Linda Nicholls claps and sings in the procession of the opening service.



Sonja Free and Doug Cowling lead an indaba session.



A table group gets ready for a Bible study.



Stretching the body as well as the mind.



The Rev. Simon Bell, left, Steve Clark, the Rev. Stephen Kirkegaard and the Rev. Gary van der Meer relax in the pub after a long day at synod.



Vicky Tsang, centre, listens during indaba session.

**Photos by Michael Hudson**

# Indaba process a hit

## Synod members praise new discussion format

BY STUART MANN

IN the weeks leading up to synod, Dave Robinson lost a fair amount of sleep.

Mr. Robinson was in charge of setting up and running the *indaba* process at synod, a daunting task that involved nearly 600 synod members, about 40 volunteer group leaders and 20 discussion groups. The whole thing had to run like clockwork over two busy days.

To his great astonishment, it worked. "I remember at one point thinking, 'My God, it's working. Thank God for that.' You lie awake at night in the weeks before, thinking of all the things that can go wrong, and none of it did," said Mr. Robinson, who is the diocese's lead consultant in congregational development.

It was the first time that synod had used the *indaba* process. *Indaba* is a Zulu word meaning "one agenda meeting" or gathering for purposeful discussion. Groups of 35 to 40 people discuss a single issue, and everyone is given a chance to speak.

At the start of synod, Bishop Johnson said he hoped the process would lead to "a holy conversation, a conversation that is focused and intentional so that we can listen to the wisdom of God given to us through the Holy Spirit."

Synod members gathered in *indaba* groups to discuss what it means to be a missional church. They also discussed the bishops' proposed pastoral response to same-sex blessings.

The response to the *indaba* process was overwhelmingly positive.

"I thought it was terrific," said the Rev. Stephen Drakeford of St. Matthew, Islington. "People really listened to each other and respected each other. I got some new insights that I hadn't thought about." Mieke Nicholson of St. Philip, Etobicoke, said the process gave everyone a chance to speak. "I liked that it was in smaller groups, so it wasn't so intimidating. During Members' Time, not a lot of people would get up to speak, but in the *indaba* groups you could."

Bill Benson of St. Cuthbert, Leaside, was one of the group leaders. He said the *indaba* discussions on same-sex blessings were "very emotionally charged" but helpful for participants. "Although it was tough to go through, I think it was very good and helpful for folks."

He said the process got people thinking about how to be mission-

al. "I think it gave folks a whole lot of opportunity to explore a different paradigm. It planted a seed."

At the end of synod, Bishop Johnson reflected on the *indaba* discussions. "There were times when people were struggling with issues; sometimes they were struggling in ways that were hurtful and other times they were struggling in ways that were creative and life-giving. But those were opportunities for listening that created the quality of a synod like this, which we haven't had before. And for that I'm thankful, thankful to you for taking the risk of doing that."

## Twelve named canons

THE following were made honorary canons of St. James Cathedral at synod:

- The Rev. Canon Ann Smith, Incumbent, St. Francis of Assisi, Meadowvale West, Mississauga.
- The Rev. Canon Donald Butler, Incumbent, Church of the Nativity, Malvern, Scarborough.
- The Rev. Canon Allan Budzin, Incumbent, St. Philip, Etobicoke.
- The Rev. Canon Stephen Peake, Incumbent, St. Bride, Clarkson, Mississauga.
- The Rev. Canon Maylanne Maybee, Coordinator of Ecojustice, Partnerships, Anglican Church of Canada.
- Canon Phyllis Creighton, St. Philip the Apostle, Toronto.
- The Rev. Canon Anne Moore, Priest-in-Charge, St. George, Haliburton and St. Margaret, Wilberforce.
- The Rev. Canon Dr. Duke Vipperman, Incumbent, Church of the Resurrection, Toronto.
- The Rev. Canon Jennifer Reid, Incumbent, St. Peter, Erindale, Mississauga.
- The Rev. Canon Andrew Asbil, Incumbent, Church of the Redeemer, Toronto.
- The Rev. Canon Barbara Hammond, Priest-in-Charge, St. Timothy, Newmarket, and St. Paul, Coulson's Hill.
- The Rev. Canon Dr. Dean Mercer, Incumbent, St. Paul L'Amoreaux, Scarborough



## EXCELLENCE

Bishop Johnson and Anne Oram, right, give a FaithWorks Certificate of Excellence to the Rev. Margaret Tandy of St. Mark, Port Hope. The church had the highest level of giving in proportion to its offertory in the diocese, giving to FaithWorks the equivalent of 15.23 per cent of its offertory or \$17,691. At right, the Rev. Canon Andrew Asbil, left, and lay members of Church of the Redeemer, Toronto, are recognized for raising the most money for FaithWorks in 2008, \$39,088.

PHOTOS BY MICHAEL HUDSON



## Two days in May

Continued from Page 1

It was that sort of gathering: a lot of conversations, a few challenging speeches, Bible studies, worship, workshops and a pub night – all packed into two days.

It was unlike any other synod held in the diocese. Instead of debating and voting on motions in plenary, synod members gathered in 40-person *indaba* groups to discuss issues.

(The *indaba* process was used at last year's Lambeth Conference, the once-in-a-decade gathering of bishops from around the Anglican Communion. *Indaba* is a Zulu word meaning "one agenda meeting" or gathering for purposeful discussion. It gives every person a chance to speak.)

Meeting in their groups, synod members discussed two issues – how to be a missional church, and the bishops' proposed pastoral response to same-sex blessings. By most accounts, the *indaba* process was a success. (See related story, page 10.)

In his opening remarks, Bishop Johnson urged Anglicans not to be afraid and defensive during troubled times, "but to open up into the mission that God calls us to, so we can embody and demonstrate and announce God's life-

giving reign."

He said the focus of synod would be on how to be a missional church. "We need to be a missional church because God is missional. All we are going to be talking about and doing over the next 30 hours or so is about mission – God's mission, and how we are called to be shaped as a missional people."

Synod's keynote speaker was the Rev. Canon Phil Potter, the director of Pioneer Ministries for the Diocese of Liverpool. He specializes in creating and planting new forms of church. He said the church must change if it is to close the ever-increasing gap between itself and the culture around it. "Life has changed on a massive scale, and the church will have to change, too, if it wants to survive," he said. (See related story, page 8.)

The opening service began with a 10-minute video that showed churches excelling in the areas of welcome, teaching and learning, worship, outreach and social justice. After the bishop's opening homily, synod members learned about the "five marks of mission." These mission priorities are used widely around the Communion, including in the Anglican Church of Canada. The five marks of mission are: to proclaim the good news

of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; and to strive to safeguard the integrity of creation and renew the life of the earth.

Members took part in a Bible study on Acts 2:38-47 and were asked to answer a two-part question: How was the church described in Acts shaped by mission and where do you see evidence of the five marks?

## Pre-synod dates

THE conclusion of synod will be held on Nov. 21 at St. Paul, Bloor Street. The pre-synod meetings will be held as follows:

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

Locations and times will be published in later issues of *The Anglican*. Also visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), and click on "Synod."

# Summer in the city

Photos by Michael Hudson



Anglicans ride on top of a double decker bus during the Pride Parade on Yonge Street.



Accordionist Mari Tsyk plays during a celebration of 50 years of ministry from St. James Cathedral's Parish House. The Parish House is now closed during construction of the new Cathedral Centre.



The Most Rev. John Sentamu, Archbishop of York, greets Agnes Obenewaa after a service at St. James Cathedral. Archbishop Sentamu was in Toronto to speak at Wycliffe College's Refresh conference.



Chris Hale and Miranda Stone perform sacred music with sitar, tabla and Hindi vocals at Trinity East during the 10th annual Doors Open Toronto, a citywide celebration of architectural, historic and cultural places of significance.



Dancers perform at the Inca Festival of the Sun at Christie Pits Park, an event started 12 years ago by the Rev. Hernan Astudillo of the Church of San Lorenzo.



Students from the Diocese of Huron help the Rev. Janet Sidey and volunteer Carmela Spadafora, left, at St. Monica, Toronto's foodbank.

## Company employees spruce up church

As a downtown church that attracts some of the community's most marginalized people, All Saints, Sherbourne Street, has heard its share of complaints from its neighbours. That's why it was so refreshing when one neighbour decided to help out instead.

Jean-Bernard Joly, a member of the local residents' association, nominated All Saints as a site for his employer's Day of Giving. On this day, XL Insurance's employees worldwide take the day off and volunteer in their communities. On June 3, more than 40 people spent the day at All Saints, painting the outside doors and the interior walls, replacing broken cupboards in the kitchen and planting in the garden. This work continued earlier efforts of the residents' association to enhance the appearance of the church's surroundings.

"We felt that by improving the curb appeal, we were bringing up the intersection," says Mr. Joly. "It's quite a depressed intersection, and anything that will bring up the confidence level of the neighbourhood will be greatly appreciated by everybody."

Mr. Joly was excited about all the work that would get done in one day. "I think it's a huge jump," he said before the big day. "These are all the things that the residents' association wanted to participate in, and instead of spreading the work out over one or two summers, we will get so much done in one day."

For their part, the people of All Saints are thrilled, says the Rev. Canon Kate Merriman, a member of the pastoral staff. "We are working together to improve the quality of life on our corner for everybody. It is wonderful."

## Quilt commemorates anniversary

The parish of Christ the King in Etobicoke received a special gift from a parishioner to commemorate the 50th anniversary of its founding in 1959. Sue Moran, a member of the Etobicoke Quilters Guild, made a quilt that depicts a wealth of images, including a crown and cross in each corner, designed as a symbol for the church by its first incumbent, the late Rev. David McGuire. Says parishioner Ron Gray: "We are planning to have the quilt mounted under glass and framed and have it prominently displayed in the church." See photo, page 13.

## Church offers renovation help

The Church of the Ascension, Port Perry, has entered into an informal agreement with North House, a FaithWorks ministry that offers housing solutions for the homeless in Durham, to be their "go-to team" for simple home renovation projects. The aim of the ministry is to help improve the living conditions of North House clients.

"If a North House client is living in a subsidized situation, where we can step in and paint a room with them, or install some kitchen cupboards, then we have a team of handy men and women ready



Jean-Bernard Joly cleans up around All Saints, Sherbourne Street. A local resident, he nominated the church as a site for his employer's Day of Giving. PHOTO BY MICHAEL HUDSON

to do just that," explains Cathy Cooper, chair of the church's Outreach and Missions Committee. "It's very cool to be able to partner with a non-church organization to reach out into our own community. It's good for everyone."

## Church announces 175th anniversary plans

St. John, Mono (Caledon), kicked off its 175th anniversary year on June 25, with a parish supper that featured a "pioneer menu" of baked beans, back bacon, buns and berries. About 100 parishioners enjoyed the meal on placemats that announced the key anniversary events of the coming year. Highlights will include a visit from Bishop George Elliott on Back to Church Sunday, Sept. 27, and from the Primate, Archbishop Fred Hiltz, on Thanksgiving weekend. An organ concert on Oct. 23 will feature young organist Zach Dekker, with the audience participating in a program called "Songs of Salvation with Sinful Desserts." Bishop Colin Johnson will preside at the conclusion of celebrations on May 30, 2010.

Sunday attendance at the church has grown in the past two years, and the church's new Sunday School program includes more than 20 new children. "The support of a Ministry Development Grant from the diocese has been critical," says the incumbent, the Rev. John Lockyer. "With it, the parish has hired a children's ministry leader and also a young and extremely able music director who has contributed to more lively Sunday worship."

## Priest's humanitarian work recognized

The Rev. Hernan Astudillo, priest-in-charge of San Lorenzo Church on Dufferin Street in Toronto, has received an award of recognition for his humanitarian work in Toronto and Latin America. Since 2001, Mr. Astudillo has organized the Caravan of Hope, which transports essential items to people in need in Latin America. He has also done extensive work for the Hispanic community in Toronto.



Volunteers from the Church of the Ascension, Port Perry, who have agreed to be the "go-to team" for North House, a FaithWorks ministry, prepare for their next renovation project.

Mr. Astudillo received the award on May 25 at City Hall in the presence of city councillors and members of the public.

"We are very proud of Fr. Hernan, our leader and visionary, and the accomplishments of our growing and very devoted San Lorenzo community," said Michelle Maron of the San Lorenzo Latin American Community Centre. "It is the dreams fulfilled that encourage us to continue making a difference, both in our city and around the world."

## Art show brings public to church

St. Michael and All Angels will once again participate in ArtWalk, a community arts festival that takes place annually in its St. Clair Ave. West neighbourhood. On Sept. 25, 26 and 27, the church will open its doors for musical performances, pottery and woodturning demonstrations, and tours of the church's stained glass windows, created by Canadian artist Yvonne Williams. The front lawn will host WychCraft, a display and sale of crafts. The church is



The Rev. Hernan Astudillo, centre, accepts an award of recognition for his humanitarian work in Toronto and Latin America, from Toronto Mayor David Miller, left, and Councillor Joe Mihevc.

also planning to hold its annual bazaar on Sept. 26, to coincide with ArtWalk.

"When people come onto our grounds and into the church, and see it filled with interesting and talented musicians and artists, they no longer see us as just another piece of architecture on the corner," says parishioner Robert Longworth, who recruits other

members of the church to show visitors around. "As a result, we hope people will be encouraged to join us in worship as well. This year, for the first time, we will have our annual bazaar on the same weekend as ArtWalk, so whereas in the past there would have been a dozen or so parishioners meeting the public, this year there will be many, many more."



**SUNNY DAY**

Eleanor and Earl Cooper, members of St. George, Haliburton, get comfortable on the grass at Head Lake Park in Haliburton on Aug. 2. Christians from the area, including Anglicans from St. George, Haliburton, and St. Margaret, Wilberforce, gathered to sing, read scripture and pray together.



Members of St. John, Mono (Caledon), prepare food for a parish supper on June 25, which kicked off the church's 175th anniversary celebrations. From left to right: Olive Coles, Shelley Lockhart, Marilee Reeder and John Fancett.



Sue Moran, left, and Jane Anderson, rector's warden, display a quilt made by Ms. Moran to commemorate the 50th anniversary of the founding of Christ the King in Etobicoke. Photo by Ron Gray

**Share your good news**  
Email your church's news and photographs to [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). All material will be subject to editing.



**HAPPY MOMENT**

Bishop Linda Nicholls, back row centre, with the Rev. Millie Hope and the Rev. Suren Yoganathan, poses with confirmands at a joint confirmation service on May 24 with St. Martin, Bay Ridges, in Pickering, and St. George, Pickering Village. The service took place at St. Martin's, with about 120 people attending.

PHOTO BY CLIFF HOPE



**WELCOME**

The Rev. Gordon Sheppard, priest-in-charge at St. Paul, Newmarket, talks with the Hon. David Onley, Lieutenant Governor of Ontario, and his wife, Ruth Ann Onley, who visited the parish on April 26 in celebration of its 175th anniversary.



**GUSTY**

St. John, Bowmanville, Players perform "Wheat and Weeds" at a farm in Solina, while the Rev. Christopher Greaves, the incumbent, holds down the "holy hardware" in the wind.

## LOOKING AHEAD

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

## Services

**SEPT. 8** – The Sisterhood of St. John the Divine celebrates the 125th anniversary of its founding with a Holy Eucharist, potluck and garden party, beginning at 10:30 a.m., at St. John's Convent, 233 Cummer Ave., Toronto. Archbishop Fred Hiltz, the Primate of the Anglican Church of Canada, will preside. All are welcome. RSVP at 416-226-2201, ext. 305.

**SEPT. 13, 27** – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. The service includes music, a reflective reading, prayers and a jazzy congregational hymn. For further information, visit [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**SEPT. 16** – St. Andrew, Alliston, will hold a blessing of its new Retreat House and Healing Centre, with Bishop Colin Johnson, at 119 Wellington St. W., at 4 p.m. Wine and cheese reception to follow. Call 705-435-9711.

**SEPT. 20** – Jazz Vespers featuring the Beverly Taft Duo at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Call 416-247-5181.

**SEPT. 27** – Back to Church Sunday at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto. Quiet BCP service at 8 a.m.; BAS service with music and children's program at 10 a.m., followed by a barbecue lunch. Come as you are! For more information, visit [www.stcuthbertsleaside.com](http://www.stcuthbertsleaside.com) or call 416-485-0329.

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

## Social Events

**SEPT. 19** – Propitiation meeting at 7:30 p.m., at 34 Little Norway Cres., Unit 117, Bathurst/Queen's Quay area in Toronto. Evening Prayer (BCP) followed by reading and discussion of the Forward Movement pamphlets "The Episcopal Church, the Conservative or Liberal" by Gray Temple and "I am still an Episcopalian" by Doug LeBlanc. Donations towards light refreshments are appreciated. For more info, call 416-977-4350 or [propitiation@hotmail.com](mailto:propitiation@hotmail.com).

**SEPT. 26** – Fourth Annual Pig Roast and Corn Roast at St. Paul, Midhurst, 5 Noraline Ave. Continuous serving from 5:30 p.m. to 7:30 p.m. Adults \$15; children 6 –

12, \$8; under 6 years, \$3. Family Rate: \$40. Bring your own lawn chair. For more information, call the church office at 705-721-9722.

**OCT. 31** – Homecoming Weekend at All Saints, Peterborough. Open House from 12 to 4 p.m., hymn sing, All Hallows' Eve Party, banquet. For more information, call 705-876-1501 or visit [www.allsaintspeterborough.org](http://www.allsaintspeterborough.org).

## Lectures/Conferences

**SEPT. 14** – Join the Rev. Canon Andrew Asbil at the Church of the Redeemer, 162 Bloor St. W., Toronto, for a discussion of the theological connections in the latest U2 album, No Line on the Horizon, from 7 to 9 p.m. Guitarist Mike Daley explains the U2 sound and performs favourite songs from the album with his band. Admission is free; dinner is available starting at 6 p.m. in the parish hall, for a suggested donation of \$10. To register for dinner and the session or just the session, call 416-922-4948, or visit [www.theredeemer.ca](http://www.theredeemer.ca), News/Information.

**SEPT. 23** – If you are interested in taking the Alpha course, join St. John, York Mills, 19 Don Ridge Dr., Toronto, for a free no-obligation introductory dinner on Sept. 23 at 6:30 pm. (The course runs Wednesdays from Sept. 30 to Dec. 16, from 6:30 to 9:30 p.m.) The Alpha course is an opportunity to explore the Christian faith in a relaxed and friendly atmosphere, where no question about life and God is too simple or too hostile. Perfect for seekers, new Christians or anyone wanting to brush up on the basics. For information and to reserve a seat, call 416-225-6611 or e-mail [alpha.sjym@gmail.com](mailto:alpha.sjym@gmail.com) or visit [www.stjohns.yorkmills.com](http://www.stjohns.yorkmills.com).

**SEPT. 26** – The Bishop's Committee on Healing presents a Lay Anointers' Refresher Day, from 9 a.m. to 2:30 p.m., at Holy Trinity, 140 Brooke Street, Thornhill. Connect with other lay anointers and prayer ministers, explore challenging pastoral situations, and

consider the distinctiveness of Christian prayer and healing. For registration, contact Shelly Tidy at [shelley.tidy@rogers.com](mailto:shelley.tidy@rogers.com).

**OCT. 30–NOV. 1** – All men are invited to the FLAME (Fellowship and Learning for Anglican Men's Enrichment) Conference at Jackson's Point, for three exciting days of fellowship and learning, with the theme of "The Tough Love of God." Thought-provoking talks from Bishop Eddie Marsh, small group discussions, praise and worship gatherings, a question and answer session, and quiet time and entertainment provided by "The Law and the Profits" on Saturday evening. For more information, contact Glenn Feltham at 416-431-1751 or visit [www.toronto.flameconference.ca](http://www.toronto.flameconference.ca).

## Sales

**SEPT. 26** – Garage sale at St. John the Baptist (Dixie), 719 Dundas St. E., Mississauga, from 8 a.m. to 1 p.m. Clothing for adults and children, children's toys, china, books, collectibles and jewellery. Call 905-277-0462.

**SEPT. 26** – St. Michael and All Angels, 611 St. Clair Ave. W., Toronto, holds its annual bazaar, coinciding with ArtWalk, a community art show and sale. Call 416-653-3593 or visit [www.smaa.ca](http://www.smaa.ca).

**SEPT. 26** – Book Sale at St. Martin in-the-Fields, 151 Glenlake Ave., Toronto, from 10 a.m. to 2 p.m. in the parish hall. For more information, call 416-767-7491.

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

**OCT. 17** – Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual Rummage Sale from 8:30 a.m. till noon. Bargains galore, including clothing for all sizes, linens, household goods and small appli-

ances, books, toys - and much more. Call 905-294-3184.

**OCT. 24** – Country Fair at St. Crispin, 77 Craiglee Dr., Scarborough, from 10 a.m. to 2 p.m. Lunch, BBQ, door prizes, bake table, books, country store, silent auction, kids' corner, and much more. Call 416-267-7932.

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

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

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

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

**NOV. 14** – Christmas Fair at St. Cuthbert, Leaside, 1399 Bayview Ave. (south of Davisville), from 11 a.m. to 2 p.m. Christmas crafts and gift baskets, knitting, sewing and quilt raffle, home baking, plum puddings, candy, preserves and cheese, jewellery, treasures, kitchen items, paperbacks and church calendars and much more. Lunch served from 11:30 a.m. For further information, call 416-485-0329.

**NOV. 14** – Grace Church, Markham, 19 Parkway Ave., will hold its annual Gingerbread

Bazaar and Luncheon from 9 a.m. to 2 p.m. Antiques and collectibles, crafts, baking, knitting, preserves, sewing, surprise packages and more, plus morning coffee and lunch. Call 905-294-3184.

## Music/Drama

**SEPT. 26** – The Toronto Mendelssohn Choir (TMC) presents Singing Saturdays, choral workshops where anyone who loves to sing is invited to join with noted local conductors, TMC choristers and other singers to learn about and sing some of the great choral masterpieces. On Sept. 26, participants will sing from Handel's oratorio Israel in Egypt. The workshop runs from 10:30 a.m. to 1 p.m., at Christ Church, Deer Park, Elliott Hall, 1570 Yonge St. (use the Heath St. entrance). The fee is \$10 and includes refreshments. Participants can register ahead of time or at the workshop. For more information, call TMC at 416-598-0422, ext. 24 or visit [www.tmchoir.org](http://www.tmchoir.org).

**SEPT. 27** – The Sisterhood of St. John the Divine will commemorate its 125th Anniversary with a concert combining music, prayer and history, at St. John's Convent, 233 Cummer Ave., Toronto, at 4 p.m., as part of its ongoing "Sundays at 4 at the Convent" series. The concert will feature works of music and poetry composed by the Sisters of St. John the Divine, both past and present. For more information, visit [www.ssjd.ca](http://www.ssjd.ca).

**SEPT. 27** – A performance by the Toronto All-Star Big Band at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, at 3 p.m. Tickets will be on sale through the church office at \$20 per person. Refreshments on sale during intermission. Reserved seating. For more information, contact the church office at 416-283-1844.

**OCT. 10** – Centenary concert at All Saints, Peterborough, 235 Rubidge St., at 7:30 p.m. A choral scholars reunion, with soloists, choir and instrumentalists. Tickets are \$15. Call 705-876-1501.

## Grace Anglican Church, Waterdown, Ontario

[www.graceanglicanwaterdown.org](http://www.graceanglicanwaterdown.org)

Is looking for a **Children, Youth and Family Coordinator**

Grace Church is in the centre of the historical village of Waterdown, Ontario (northeast of Hamilton), Diocese of Niagara. Waterdown has grown significantly in the last several years. Grace is committed to reaching out to our expanding community and is seeking a dedicated person, lay or ordained, to assist us in this important ministry.

This is a part-time position (20 hours). The successful candidate will be licensed by the Diocese of Niagara and will report to the Rector.

This person will primarily develop and lead, with the support of the parish, activities relating to ministry with and pastoral care for the young members and families of our parish and assist young people in interpreting their identity and lives from a Christian perspective.

For the full job description and/or more information, please contact the Rector, The Rev. Canon Mark Tiller, P.O. Box 727, Waterdown, Ontario L0R 2H0, [rector@graceanglicanwaterdown.org](mailto:rector@graceanglicanwaterdown.org)

## All Saints' Anglican Church

235 Rubidge St., Peterborough • [www.allsaintspeterborough.org](http://www.allsaintspeterborough.org)

## Centenary Celebrations Homecoming Weekend

**Saturday, October 31**

**12:30 – 4:00 pm: OPEN HOUSE**

refreshments, stories, memorabilia

**3:00 pm: HYMN SING with Dr. Giles Bryant**

**3:00 pm: YOUTH ALL HALLOWS EVE COSTUME PARTY**

**7:00 pm: CENTENARY BANQUET**

\$30/person (limited tickets!), 3 course meal, entertainment provided. Proceeds to Faithworks

**Sunday, November 1**

**10:00 am: ALL SAINTS DAY HOMECOMING SERVICE**

The Right Reverend Colin Johnson, Bishop of Toronto

**TO RSVP and REQUEST BANQUET TICKETS**

**please call 705-876-1501 or e-mail**

**[saints@allsaintspeterborough.org](mailto:saints@allsaintspeterborough.org)**

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

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## PRAYER CYCLE

### FOR OCTOBER

1. St. David, Everett
2. Parish of the Evangelists
4. The Ecclesiastical Province of Ontario
5. St. John, Cookstown
6. St. John, Mono (Caledon)
7. St. Luke, Rosemont
8. St. Paul, Coulson's Hill
9. St. Peter, Churchill
10. The Dam Youth Drop-In Centre
11. The Evangelical Lutheran Church in Canada
12. Trinity, Bradford
14. The Christian-Jewish Dialogue of Toronto
15. Chaplaincy to the Newmarket Courthouse
16. Administrative assistants and parish secretaries
17. The David Busby Street Centre, Barrie
18. Durham and Northumberland Deanery
19. St. Anne, Bewdley
20. St. George, (Clarke) Newcastle
21. St. George, Gore's Landing
22. St. George, Grafton
23. St. John, Bowmanville
24. St. John, Harwood
25. Flemingdon Park Ministry
26. St. John the Evangelist, Port Hope
27. St. Mark, Port Hope
28. St. Paul, Brighton
29. St. Paul, Perrytown
30. St. Peter, Cobourg
31. St. Saviour, Orono

## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# We're called to do, not just hear

On Sept. 27, we will celebrate Back to Church Sunday. This will be your opportunity to invite a friend to church. If you are using the International Lectionary, one of the biblical readings will be from the Epistle of James. Actually, parts of this epistle will be read each Sunday during September.

This letter is credited to James, the brother of Jesus. If he were indeed the author, it would have been written in Jerusalem before 62 CE, the supposed year of his martyrdom. The content is very Jewish, dwelling on obedience to God's law. There is no mention of the passion, the resurrection or the Holy Spirit, which were so much a part of the early church's teaching. The name of Jesus appears only twice in the epistle.

What do we know about James? He is mentioned in both Matthew and Mark as the first of the brothers of Jesus; thus he is probably the second oldest in the family. James and his brothers were present with the disciples and the other believers at the Ascension and also for Pentecost when the Holy Spirit came upon all the believers. He, together with Peter and John, appear as the early leaders of the church in Jerusalem.

It was James who presided over the first Council of Jerusalem (about 50 CE), when the Gentiles were allowed full membership into the church without the necessity of circumcision. This was the first major Christian controversy. As the other disciples fled Jerusalem, James became the undisputed head of the church there (see Acts 15:13 and 21:18-25).

This letter, written by James to "the twelve tribes in the Dispersion," is a good example of a style of rabbinic preaching. It lists a series of moral laws and exhortations. Perhaps this epistle may have been an actual sermon or tract written to help the Christian Jews who were fleeing the persecutions in the holy city. This would place this letter very early in Christian literature and

also explain why there is no mention of some of the great themes of the early church. You cannot cover every topic in a sermon and his purpose here was to encourage them to lead a moral life in the midst of persecution and exile.

The central theme of the letter is, "Be doers of the word and not merely hearers (James 1:22)." It is the doers who act upon the Word of God and are blessed. True religion is to reach out to people in need and be concerned for those God has given into our care. We serve God by serving one another.

The passage for Back to Church Sunday on Sept. 27 is about the ministry of healing. Now that would make an interesting sermon! It is a passage often used at healing services, and talks about the need for the sick to come to the elders, who would pray for them, lay hands on them and anoint them with oil. The ministry of healing is very much in evidence in a number of our churches today. Perhaps this will be a topic for a future column.

To sum up, it is possible that this epistle was originally a sermon delivered by James, the brother of our Lord, to his fellow Jews who were being driven out of Jerusalem sometime between 40 and 55 CE. Its purpose was to encourage and support them in their faith in the midst of persecution and despair. The notes from this sermon were later drafted into a letter or tract and sent out to other Christian Jews as they attempted to establish churches in various communities outside of the Jewish capital. The main purpose of this tract was to encourage them in their faith and help them lead lives of obedience to the laws of God.

Faith without works is dead. May this epistle speak to us today as it did to those first-century Christians, as we too become doers of the word of God and not hearers only.

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

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

## Mission-shaped class held this fall

**WYCLIFFE** College in Toronto is offering a course this fall for all those who want to rediscover mission and re-imagine the church.

The course, Mission Shaped Intro, was developed by the Church

of England. It takes participants on a journey which looks at the ever-changing nature of communities and why the church needs to rethink its approach to those communities in meaningful and

relevant ways.

The course is designed to present those changes in an informative and interactive way, and will explore what a mixed economy church might look like.

The course is suitable for both clergy and laity.

Mission Shaped Intro will be taught at Wycliffe College on six Wednesday evenings from Sept. 16 to Oct. 21, from 7 to 9 p.m. The presenters will be Dr. John Bowen and the Rev. Jenny Andison. The cost will be \$60. Students may take the course free of charge. To register, email Judith Purdell-Lewis at [judithpl@sympatico.ca](mailto:judithpl@sympatico.ca).

## Parish Administrator

The Church of the Holy Family has been faithfully serving the Heart Lake community since its formation in 1979. We are a vibrant and welcoming parish with over 160 families, a choir, exciting outreach initiatives and many opportunities to deepen Christian faith and spirituality. As Parish Administrator you will have overall responsibility for managing the Vestry Office. You will provide support to the Incumbent and other clergy as well as lay staff and ministry groups. As first contact for inquirers, you will need to be friendly and sensitive towards a wide variety of persons.

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**Appointments**

- The Rev. Andrea Christianson (Ottawa), Associate Priest, St. Hilda, Fairbanks, Toronto, April 14.
- The Rev. Canon Reginald Stackhouse, Interim Priest-in-Charge, St. Matthias, Etobicoke, May 1.
- The Rev. Joanne Davies, Assistant Curate (part-time), St. Clement, Eglinton, Toronto, May 10.
- The Rev. David Bryant, Assistant Curate, St. Luke, East York, Toronto, May 15.
- The Rev. Nola-Susan Crewe, Assistant Curate (part-time), Holy Trinity, Trinity Square, Toronto, May 15.
- The Rev. Naomi Miller, Interim Priest-in-Charge, St. Matthew and St. Aidan, Buckhorn, June 1.
- The Rev. Anna Spray, Assistant Curate, St. Bride, Clarkson, June 1.
- The Rev. Diane Fryer, Assistant Curate, St. Athanasius, Orillia, June 1.
- The Rev. Gregory Carpenter, Associate Priest, Christ Church, Deer Park, Toronto, June 1.

- The Rev. Canon Trevor Denny, Honorary Assistant, St. John, Bowmanville, June 11.
- The Rev. Kenneth Keen, Honorary Assistant, St. Timothy, Agincourt, June 17.
- The Rev. Roy Shepherd, Interim Priest-in-Charge, Church of the Epiphany, Scarborough, July 1.
- The Rev. Kenneth Borrett, Incumbent, Epiphany and St. Mark, Toronto, July 1.
- The Rev. Karen Hatch, Assistant Curate, St. George on-the-Hill, Toronto, July 1.
- The Rev. Annette Gillies, Incumbent, Christ Church, Holland Landing, July 1.
- The Rev. Ryan Sim (Ontario), Associate Priest, St. Paul, Bloor St., Toronto, July 1.
- The Rev. Susanne McKim, Incumbent, Georgina, Aug. 1.
- The Rev. Daniel Graves, Associate Priest, Holy Trinity, Thornhill, Aug. 1.
- The Rev. Riseylla Walsh Shaw, Incumbent, Christ Church, Bolton, Aug. 1.
- The Rev. Canon John Wilton, Priest-in-Charge, St. Augustine of Canterbury, Toronto,

Aug. 1.

- The Rev. Stephen Shaw, Interim Priest-in-Charge, St. George, Willowdale, Aug. 1.
- The Rev. Susanne McKim, Incumbent, Georgina, Aug. 1.
- The Rev. Tim Sharpe, Interim Priest-in-Charge, Minden & Kinmount, Aug. 1.
- The Rev. Canon John Whittall, Interim Priest-in-Charge, St. Mary Magdalene, Toronto, Aug. 1.
- The Rev. Max Woolaver, Interim Priest-in-Charge, St. Jude, Wexford, Aug. 15.
- The Rev. James Houston, Interim Priest-in-Charge, St. George the Martyr, Toronto, Sept. 1.
- The Rev. Bill Welch (Huron), Incumbent, St. James, Sharon, Sept. 1.
- The Rev. Jennifer Schick, Assistant Curate, St. Cuthbert, Leaside, Toronto, Sept. 1.

**New Canons**

Bishop Colin Johnson named 12 new Honorary Canons of St. James Cathedral at Synod on May 29. The following persons will be installed in the cathedral at a service of Choral Evensong

on Sept. 13 at 4:30 p.m.

- The Rev. Canon Andrew Asbil
- The Rev. Canon Allan Budzin
- The Rev. Canon Donald Butler
- Canon Phyllis Creighton
- The Rev. Canon Barbara Hammond
- The Rev. Canon Maylanne Maybee
- The Rev. Canon Dr. Dean Mercer
- The Rev. Canon Anne Moore
- The Rev. Canon Stephen Peake
- The Rev. Canon Jennifer Reid
- The Rev. Canon Ann Smith
- The Rev. Canon Dr. Duke Vipperman

**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 Minden-Kinmount
- St. Mary Magdalene, Toronto
- St. Matthias, Etobicoke
- St. Jude, Wexford
- Epiphany, Scarborough
- St. Margaret, Barrie

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

- None

**Third Phase - Parish Selection Committee Interviewing**

(not receiving names):

- None

**Retirements**

- Deacon Elsie Stephenson has retired as of May 31. She continues at St. Paul, Lindsay, as a parishioner.
- The Rev. Roland Kawano has retired. His last Sunday at St. Martin, Courtice, was July 26.

**Deaths**

- The Rt. Rev. Geoffrey Parke-Taylor, retired Suffragan Bishop of Toronto, died on May 11. His funeral was held on May 15 at St. James Cathedral.
- The Rev. Ronald Stubble, priest of the Diocese of Niagara, died on June 30. Ordained in the Diocese of Toronto in 1955, he served as Assistant Curate at St. Aidan, Toronto, then Rector of the Parish of Belmont and Norwood until 1960.

# Learn to connect with poor at outreach conference

## Register online by Sept. 25

BY MURRAY MACADAM

"WE needed to hear from low-income people what they need," says the Rev. Bob Paterson-Watt, explaining the origins of the Shoelace Collective, a unique Toronto organization that brings together members of a Baptist congregation, foodbank recipients and members of the community. "God invites us to share the wealth of this planet."

This bold adventure in faith has spawned a co-operative job bank, political advocacy, a community newsletter and a weekly lunch program — all based at the small (55 member) Woodbine Heights Baptist Church.

Drawing on the Shoelace example, Mr. Paterson-Watt will lead a workshop on "Connecting Your Parish with the Poor" at the diocese's annual Outreach Networking Conference, taking place on Oct. 3 in Richmond Hill. A similar workshop, led by Goodith Heeney of St. John the Evangelist, Peterborough, and Simon Lewchuk from Redeemer, Toronto, will look at other innovative examples of how parishes can help build a sense of community and work with low-income people to help them meet their goals.

Here are a few examples of the range of issues covered in other workshops:

- Whitby-area MPP Christine Elliott, an active Anglican, will lead a workshop on how to work effectively with politicians.

- The real-life choices faced by a person struggling to get by on a minimum-wage job or on social assistance will become all too real to people playing "The Poverty Game" in a workshop led by Peterborough social worker Maisie Watson.
- The challenges faced by farmers and by rural and small-town people on issues such as domestic violence and poverty will be outlined at a workshop led by farmer Don Winslow, the Rev. Mary Ryback and the Rev. Cathy Stone, executive director of the Rural Outreach Centre.
- The environment is a huge concern these days, but what

can I do? What can my parish do to "go green?" Find out some answers at a workshop led by Heather Beveridge, chair of the diocese's Environment Working Group.

A special youth program led by and for young Anglicans will include discussions, a video on fair trade chocolate made by David Patterson of St. Peter, Erindale, and an inspiring film, *The Ordinary Radicals*. Please invite youth from your parish to attend.

Everyone interested in outreach and in public issues is invited to the conference. Please register by Sept. 25 at [www.toronto.anglican.ca/outreachconference](http://www.toronto.anglican.ca/outreachconference). The conference fee of \$20 (stu-

dents and unemployed by donation) includes lunch. Child care is available. Please pre-register.

If you need a ride or have questions, contact Murray MacAdam, the diocese's Social Justice and

Advocacy consultant, (416) 363-6021, ext. 240, 1-800-668-8932, ext. 240 or [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca).



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