

Church organizes candidates' forum

Writer relaxes at Chautauqua



Snowbirds arrive just in time

# The Anglican

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## Two gifts bring joy

BY STUART MANN  
AND CAROLYN PURDEN

**WHEN** Kimberley Currie, executive director of Seeds of Hope Foundation, discovered that the diocese had given her organization \$100,000 to renovate a house for women in need in Toronto, she could hardly believe it. "We were thrilled," she says. "We were absolutely surprised and overjoyed."

Ms. Currie's organization was one of two non-profit groups to receive \$100,000 each from the diocese. The other recipient, Homegrown Homes, will use the money to create affordable housing in Peterborough.

Diocesan Council approved the gifts in June. The funds will come out of the diocese's Ministry Allocation Fund. According to diocesan policy, a tithe of 10 per cent of the funds that go into the Ministry Allocation Fund from the sale of surplus property will be given to projects in the wider church that are not normally supported financially by the diocese. Earlier this year, gifts of a similar amount were given to the St. Jude's Restoration Fund in the Diocese of the Arctic, to the Diocese of Christchurch, New Zealand, for earthquake relief, and to the newly formed Diocese of Wiawso, Ghana, for a diocesan centre.

The two gifts are in accordance with the diocese's social justice and advocacy priority of focusing its advocacy work in the areas of affordable housing and homelessness.

Located in Peterborough, Homegrown Homes provides affordable housing to individuals and families living on low and fixed incomes. It rescues houses slated for demolition, renovates them and rents them out. It also builds new houses.

Altogether, the organization owns six houses and manages five for the City of Peterborough, for a total of 27 units.

When she heard that Homegrown Homes was to receive \$100,000 from the diocese, executive director Donna Clarke was elated. "It allowed us to buy our seventh home," she says.

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Matthew Carter, shown outside the Diocesan Centre in Toronto, brings professional credentials to the job. PHOTO BY MICHAEL HUDSON

## Videographer captures new forms of church

Journey takes freelancer around the diocese

BY CAROLYN PURDEN

**THERE** are so many exciting missional initiatives going on around the diocese that they are being captured on video so that everyone can enjoy and learn from them.

This summer, the diocese hired Matthew Carter, a freelance videographer, to make several videos of 15 minutes each. They will show many of the new undertakings in the missional field—parishes that are experimenting, parishes that are taking risks, and parishes that are trying to reach new people, explains the Rev. Jenny Andison, the Bishop's Officer for Mission.

"We need to have videos to encourage people," she says. "A picture's worth a thousand words and a video's worth even more. We're hoping these videos will be

shown around the diocese and that people will be encouraged and say, 'Oh, we can do that.' Many quiet, small, grassroots ministries are being born, and we wanted to try to capture that."

There will be several areas of focus. The videos will show small projects funded by Reach grants, which help Anglicans engage people who are not being reached by traditional forms of church. The videos will illustrate fresh expressions of church that go beyond the church walls and out into the community. They will also feature people who are involved in the Missional Transformation Process, an innovative ministry that helps clergy become aware of and understand what God is doing in the church and the world. The videos will also show parishes that have been involved in the Natural Church Development program for

several years.

Ms. Andison says part of the impetus came from some "great videos" that the Church of England has produced about its creative missional work. But while the Diocese of Toronto found the videos encouraging, there came a point where some Canadian content was needed.

"We realized we needed to make some videos ourselves, and now there are some interesting things to videotape, which is a step in the right direction," says Ms. Andison.

Mr. Carter was a youth intern, training to be a youth worker, at St. Clement, Eglinton, early this year, so he brings an Anglican focus to the work.

He also brings professional credentials. He is a 2009 graduate of the Trebas Institute, where he

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## Pre-Synod meetings coming up

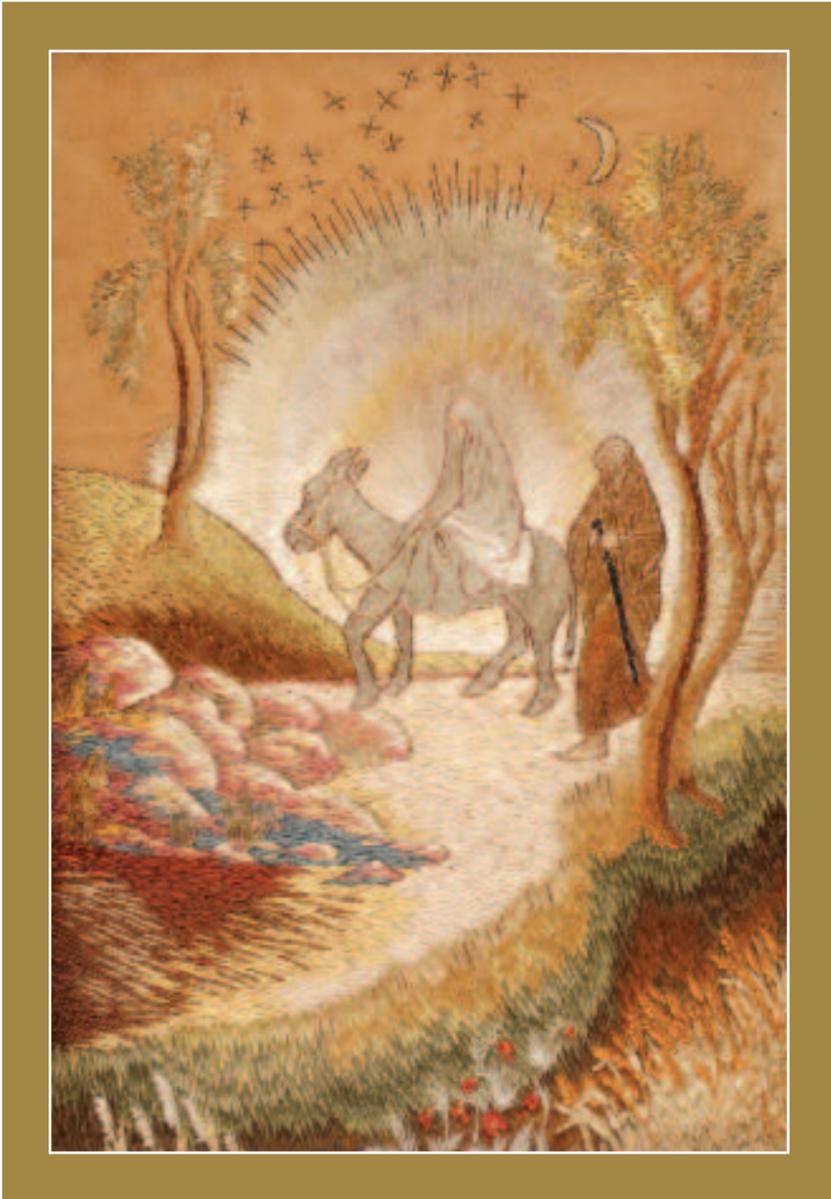
**PRIOR** to the next regular session of Synod on Nov. 25-26, each episcopal area will hold a pre-Synod meeting. The purpose of the pre-Synod meetings is to prepare for the Synod. Agenda items at the pre-Synod meetings will include the diocese's plans and priorities for 2011 to 2013, including the parish assessment rate, and proposed changes to the Constitution and Canons and elections for Diocesan Council.

"Attendance at pre-Synod meetings is extremely important as this is the forum for Synod members to engage in discussion and debate on items being brought before Synod for approval," says Pamela Boisvert, the assistant secretary of Synod.

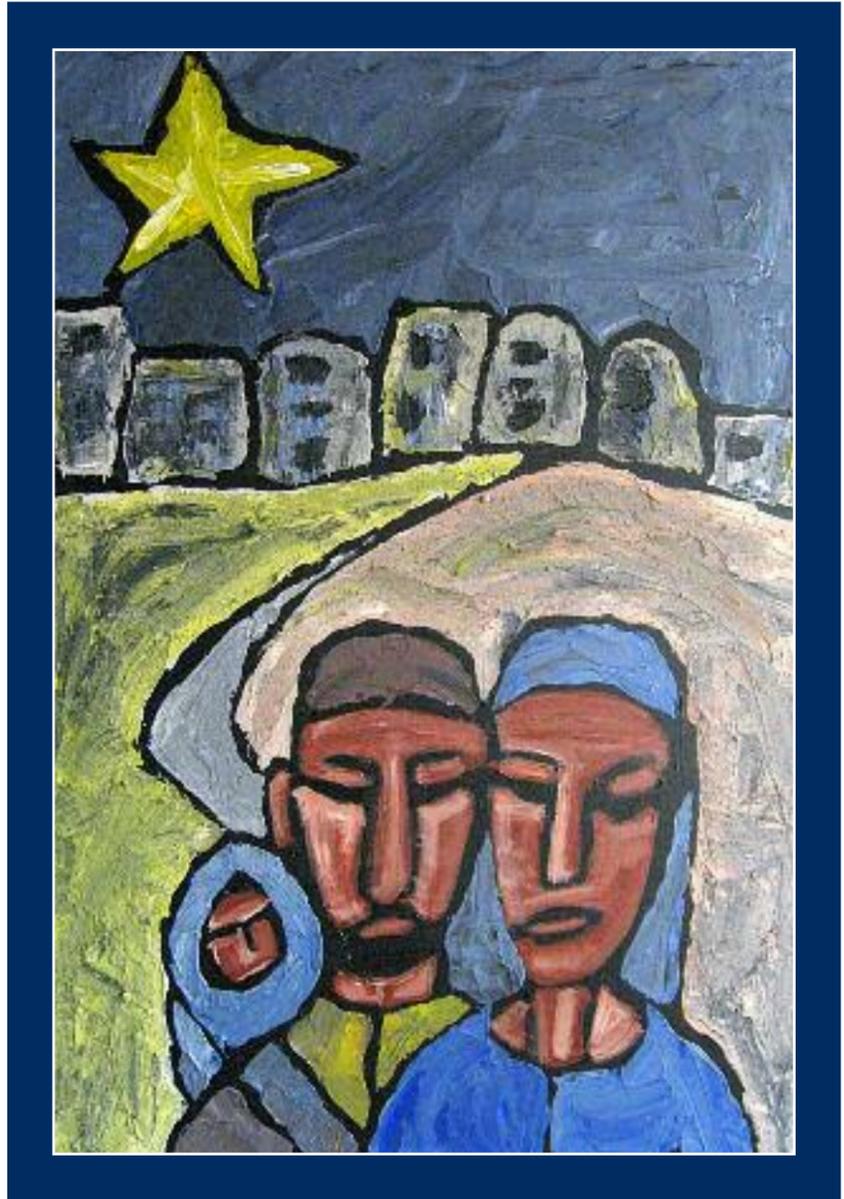
The locations and dates of the pre-Synod meetings are as follows:

- York-Credit Valley: St. John the Baptist, Dixie, 719 Dundas St. E., Toronto, Oct. 12, 7 p.m.

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# Young Anglicans step up to lead

New ideas  
enrich  
parishes

BY HENRIETA PAUKOV

**AS** Tanja Futter was preparing to go to Kenya as a missionary and nurse in 2007, the incumbent at her church, Transfiguration in Toronto, said to her half-jokingly that when she came back, he would ask her to be a churchwarden. "I said, 'Sure, we'll see what happens,'" she recalls. "I was 24 at the time, and I didn't think that would happen."

When she came back after more than two years in Kenya, it did happen. "After a few months of being back, I was approached to be deputy churchwarden," says Ms. Futter, now 29. "I wasn't sure if I was ready, and I prayed about it and realized that there is a time when you step up to a new role." She became deputy churchwarden in February 2010 and people's churchwarden a year later.

Being a churchwarden is a serious responsibility. In collaboration with the incumbent, the churchwardens manage the business affairs of a parish. By taking on the role, Ms. Futter became part of a committed group of young Anglicans who buck the trend and become more involved with their church in their 20s rather than drift away from it. Their congregations are the richer for it.

Ryan Ramsden, 27, was incumbent's churchwarden at St. Giles, Scarborough, when the congregation went through the process of amalgamation with three other churches in south Scarborough. As a member of the amalgamation committee, Mr. Ramsden played an active role in helping the members of St. Giles see the benefits of joining forces with the other churches.



**As a churchwarden at St. Giles, Scarborough, Ryan Ramsden helped his congregation see the benefits of amalgamating with three other parishes. At right, Tanja Futter is excited about new initiatives at her church. PHOTOS BY MICHAEL HUDSON**

"I always saw the amalgamation as a good opportunity, and that's the way I tried to present it to the congregation," says Mr. Ramsden, who is also a member of Diocesan Council and the York-Scarborough Area Council. "We are called to be missional and to get out into the community, and I felt that we were at a point where we could not do that anymore. With declining numbers, we were struggling to pay the bills and people were getting worn down in terms of responsibilities. I preached a couple of times and just tried to get people to see the possibilities that I was seeing."

He says that one benefit of being a young parish leader is being less encumbered by tradition. "As a younger person, I haven't been around the traditional model of doing church for as long," he points out. "I am open to new ways of doing things." He is now a

member of the advisory council of the amalgamated congregation and hopes that they will be "able to reach out to the community more and bring the community in and find ways to really be missional in Scarborough."

Ms. Futter's aspirations for her church have been similar. She is excited about new initiatives that build community and get people talking about their faith and sharing their faith with others. One such initiative is Cooking Up Community, a cooking class that brings people—church members and friends—together over food on weeknights.

"Sundays are not always an ideal time for people to connect with others at church," says Ms. Futter. "We have a lot of talented cooks at our church, so we are offering a different way to connect. I think that people become more relaxed when they are cooking



and eating together, so they can have real conversations and share freely."

Transfiguration is blessed with a young leadership team, including the treasurer, Matthew Lee, and the incumbent, the Rev. David Giffen. Ms. Futter credits the two with many of the positive changes that have taken place at the church recently, from administrative improvements such as direct deposit, to new intercesso-

ry prayer teams and Bible studies. "It's been nice to have people in leadership positions who are willing to make the changes that need to be made," says Ms. Futter. "We have a team that really supports new ideas."

She believes that many young people would be interested in leadership positions in their churches. "I think people who are part of a church community want to play an active role," she says. "A lot of the time, it's just a matter of asking. It's a good idea to talk to people and see if there's something they feel passionate about, and then get them started in volunteer positions that don't take a lot of time. I've always been involved in my church, so taking on a churchwarden position was not unusual because I was used to spending time at church outside of Sundays."

That was also true for Mr. Ramsden, who took on different roles at St. Giles over the years, from being a server to being a member and chairperson of the fundraising committee and member of the advisory board. "Then they needed someone to fill a deputy churchwarden position, and since I was already involved, I was asked if I would take on that role," he explains. "So I was deputy churchwarden for a couple of years, and then they needed someone to step up to be the incumbent's churchwarden and I was asked and said that I would do it."

He says that a major motivation for his involvement has been the support he has always received from clergy and parish members. "Everybody—all my fellow parishioners and parish priests—has always been very supportive of me and really cared about what was going on in my life," he says. "That made me care about what was going on in their lives and in the life of the church. I felt so welcomed into that community, and I saw that the community was in need of people to step up and be leaders. It felt like a calling for me to serve Christ in that way."

## Parish shares tips on holding all-candidates meeting

BY CAROLYN PURDEN

**WITH** the provincial election looming, a parish in Pickering put on an all-candidates forum in late August, inviting the candidates to discuss the pressing issues of homelessness and hunger.

The forum was organized by the newly formed Social Justice Committee of St. Martin, Bay Ridges, which is chaired by Scott Riley. "We're not seasoned pros," he says. "This is the first time we've ever done this."

First, the committee identified the boundaries of the Pickering-Scarborough riding where the church is located. This was important for the distribution of ad-

vertising, says Mr. Riley.

Next, it had to secure a venue within the riding. This gave the committee credibility when it tried to book the candidates. "We opted not to hold it in the church—we had no idea how many people to expect, and St. Martin's is parking space challenged," says Mr. Riley.

The choice was the East Shore Community Centre, owned by the City of Pickering. The centre supplied the chairs and tables, but the committee had to provide the sound system.

With the venue and date set, the committee tried to identify the candidates. It was surprisingly challenging. The incumbent

was not running again and each party's political riding association wanted to wait until after the May 2 federal election to choose its candidate. This took from four to six weeks.

"It took a lot of persistence to identify these names," says Mr. Riley, especially since party websites do not appear to be updated regularly. "(Sending an email) to the general mailbox is a good first step, but I couldn't rely on getting an answer," he says, adding that he followed up with phone calls.

Of the four party candidates, three were enthusiastic about the topic of the forum. The fourth declined the invitation.

The forum needed a moderator,

and when the committee failed to find one, it turned to the diocese, which found a well-qualified person. Advertising was the next concern. The committee communicated with local newspapers and asked Durham Region and the City of Pickering to advertise the event on their websites.

Six weeks ahead of the event, the committee members got in their cars and delivered flyers to grocery stores, libraries, community centres and clinics throughout the riding. They also informed two local charities concerned with homelessness and hunger.

Finally, Mr. Riley said, the most important thing was to pray.

"Christ is the motivation for all of this. It's important to offer prayers and ask for guidance."

The format of the meeting was questions from the moderator, supplied by the diocese's Social Justice and Advocacy Committee, followed by questions from the audience.

As they came in, audience members were given a slip of paper and asked to write down their questions. A team of people collected and collated them. "Not everyone feels comfortable standing up in front of a group of people and asking a question," says Mr. Riley. If someone wanted to ask a question directly, Mr. Riley handed over a microphone.

# What we hold in common



Over the past 18 months, I have had the privilege of visiting Anglicans in Hong Kong, Malawi, Brazil, Jerusalem, Houston and Washington, D.C., mainly as part of my work with the Compass Rose Society, an organization that supports the ministry of the Archbishop of Canterbury. The Diocese of Toronto became one of the society's earliest Canadian members, joining nearly 10 years ago. If you would like to learn more about this ministry, just search for "Compass Rose Society" in Google.

In every place I visited, I met Anglicans and experienced something of the ministry that they undertake in very different circumstances. As you can imagine, the Cathedral of St. Peter and St. Paul, commonly called the National Cathedral, in Washington, D.C., is very different from the Cathedral Church of the Redeemer in Rio de Janeiro. Both are different from the Cathedral Church of St. Paul in Blantyre, Malawi, and from the Cathedral Church of St. John, Hong Kong Island, Christ Church Cathedral in Houston, and St. George Cathedral in Jerusalem. The people speak different languages, live under different laws and live in different socio-economic circumstances. Yet they share a common bond: they are all Anglican.

So what do Anglicans hold in common? Desmond Tutu, that great charismatic archbishop, suggests that Anglicans are held together because they meet. I think it was Desmond who coined the phrase "bonds of affection" to describe the relationship that Anglicans have with each other. He is right, of course, but I think there is more to it than that.

Anglicans all over the world value scripture, tradition, reason and bishops. Scripture is central to our worship life and spiritual

## BISHOP'S OPINION

BY BISHOP PHILIP POOLE

growth. We take our received tradition seriously, recognizing that the Anglican expression of Christianity did not begin with us. We honour our God-given reason and apply reason to our life as Anglicans. We encourage and value questions, doubts and debates as we seek to discern the will of God and seek a living faith. Our faith is reasonable, thoughtful and intelligent. We are led by the historic episcopacy, which, with synods, provides leadership and governance of the church.

I have found that Anglicans desire to be attentive and responsive to God's leading through our Lord Jesus Christ. Christ is our sure foundation. Anglicans offer acts of mercy to those in greatest need. In Malawi, I joined Anglicans who raised money to feed scores of local residents living in poverty. That parish (All Saints in southern Malawi) offered literacy classes using the Bible as the basic text for reading. They taught carpentry and sewing to men and women, attempting to give them a useful, employable skill.

Anglicans are people of generosity. I will never forget the joyful, smiling faces of South Africans who, one by one, danced their way down the center aisle of their church to place their offering to God on the plate. In my view, they had little to give away. But they lived with a Christian spirit and theology of generosity in the midst of scarcity the likes of which I have seldom seen.

Anglicans long to proclaim the good news of Jesus Christ. It may not always be loud and flashy, but Anglicans find ways to share their deep and abiding faith in Jesus Christ with others. They do it quietly, faithfully and effectively. Anglicans the world over are seeking to witness to the Gospel message in

a radically changing cultural context.

Anglicans desire to proclaim the Gospel and seek to live in the manner taught by Jesus in scripture. At our best, Anglicans are people of faith who seek to find in others the face of Jesus Christ, and to respect the dignity of every human being.

Anglicans are people who take worship and liturgy seriously. One of the nifty things about being an Anglican is that wherever you go to church, even if you do not understand the local language, you instinctively know your place in the liturgy. The rhythm feels familiar. Often the music, which undergirds the liturgy, is recognizable as well. Anglicans love liturgy and seek to offer worship to God that is vibrant, beautiful, meaningful and engaging.

Anglicans are people of hospitality. We love to get together, especially around a table. I have eaten banquets in places where I knew where my next meal was coming from but was not certain my hosts did. Nonetheless, Anglicans are noted for their offering of warm, welcoming, generous hospitality to others.

Anglicans are people of compassion. We are aware that we live in a world where injustice and unfairness exist. How many of us have not been moved by the images on our TV screens of Somalia and Kenya? Canadian Anglicans have responded generously through the Primate's World Relief and Development Fund.

In my experience, there is much that holds Anglicans together in God's mission and ministry in the world. Yes, we are people who meet. Yes, we hold one another in "bonds of affection." But there is more. Anglicans are willing to roll up their shirt-sleeves and get their hands dirty in the stuff of life in the name of the Holy Trinity, following in the footsteps of Jesus. That's what holds us together.

# Being a good steward is hard work

## THE STEWARD

BY THE REV. BILL WELCH

The key to understanding Christian stewardship hinges on understanding the depth of our relationship with God. It is about coming to terms with two questions: Who is God? Who am I?

In scripture, God is seen as the maker of all creation. God's word and breath formed the foundation of life. Thus, right from the beginning of our Judeo-Christian heritage we are aware that we humans are not the centre of the universe. In fact, we were selected by God to oversee all elements of creation. This gives us a great deal of power that we have wrestled with through the centuries. Most of us would acknowledge that we have not done a good job as stewards.

"Who am I?" is the second question we are to reflect upon. The notion that we are self-made is still pervasive in Christianity. It is an attitude that must be dealt with because it is a hindrance to the ways in which we understand the resources we possess. In 1 Corinthians 4:7, St. Paul asks his readers, "For who sees anything different in you? What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?" Each of these questions points to the underlying theme that everything we have is a gift from God.

Which one of us has done everything for ourselves? We have been given things from family, friends, neighbours, strangers, and employers. We can't possibly say that we didn't get something from someone. We may have worked hard and used our God-given gifts to be successful and produce a great

legacy, but we didn't do it alone. Nor can we ultimately possess what we have accumulated; it will inevitably be given to someone or some organization.

If we believe that God is the Creator and we are the stewards of the gifts of creation, then we are not self-made people. We are interdependent people. We have to rely on others to survive and thrive. This is not to take away from our personal creativity and work ethic, but it does mean that we have to put ourselves in the proper frame of mind. The well known passage of scripture in Philippians 2:5ff notes that Jesus did not seek to be at the same level of God, but humbled himself and was obedient to God. If Jesus knew and understood his status before God, then it stands to reason that we should as well. Jesus modeled an exemplary life as a steward. He spoke to his followers about dealing with possessions and keeping them in perspective.

Living as a steward of God is hard work. We wrestle with possessions, between having enough for ourselves and giving to others. It is a tenuous balance and really hinges upon how much trust we have in God our Creator. Throughout scripture, story after story highlights God's provision to care for people when they are in need.

The Rev. Gordon Cosby, founder of the Church of our Savior in Washington, D.C.,

once referred to two types of modes of living: infusion and extraction. He said most people lived in the mode of extraction—that is, they used their resources (money, power, talent and time) to take from the world for their own security. Jesus, he said, operated out of the infusion mode. He used his power, time, love and talent to give to the world because he was confident that God would provide.

A few months ago, I was watching a TV show where an actor spoke about losing weight. In the course of the conversation, he mentioned that losing weight was inconvenient but that was okay because life was inconvenient. Stewardship is similar in scope. It is inconvenient and requires us to live differently in the world. It challenges the notion that we are the creators of our wealth and what we do with it is our own business.

In the economy of God, we are the stewards of God's creation. We are reminded of this in Eucharistic Prayer 4 in the Book of Alternative Services: "From the primal elements you brought forth the human race and blessed us with memory, reason and skill; you made us the stewards of creation." If we are stewards of all our belongings, that implies that they really don't belong to us; we're just holding them in trust, temporarily. Ultimately, our responsibility is to tend to that gift, nurture it, grow it and then share its abundance with the whole community. This is the very foundation of the life of a steward.

*The Rev. Bill Welch is the incumbent of St. James the Apostle, Sharon.*



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## The Anglican Church

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A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

**Archbishop of Canterbury:**

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

**In Canada:**

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

**Primate:**

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

**In the Diocese of Toronto:**

A community of 254 congregations in 210 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

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# Let our actions be the medium

BY AMIT PARASAR

A medium is a method or tool by which a message is communicated. When Marshall McLuhan coined the phrase “The medium is the message,” he meant that the medium so significantly influences how we perceive the message that the medium can become more important than the message itself.

McLuhan’s phrase is very relevant to evangelism. Historically, evangelism meant traveling long and arduous journeys to preach the Gospel message. This was of primary importance in a time when multitudes of people hadn’t heard about Jesus yet. But today, for better or worse, mass media has spread the Gospel message for us so that telling others about the Gospel is now a secondary priority.

It’s entirely possible that, at least in the developed world, those who have heard about Jesus and have chosen not to follow Him outnumber those who have never heard about Him. Some Christians would condemn those who have refused to take up the faith, but I see this as a failure to understand why people refuse to believe.

I won’t condemn nonbelievers precisely because I understand them. I’ve experienced doubt to the point where I’ve questioned God’s very existence. In fact, to some degree,

I always question God’s existence. This questioning has endowed me with insight into the criticisms of Christianity raised by nonbelievers. Some may label such questioning as heretical. I feel that, in this case, the benefit of increasing our knowledge of others outweighs the risk of heresy. God wants us to love our neighbours and I agree with William P. Young who wrote that “knowledge is a skin around love” (*The Shack*, p. 155).

The most disturbing criticism I’ve heard from nonbelievers is that Christians are very good at talking about Jesus, but fail to exemplify the man who loved sinners without condoning sin, did good deeds for others out of the kindness of his heart and defended the weak and forgotten of society. This is a serious accusation that doesn’t distinguish between denominations. Indeed, all Christians are being challenged to practice what we preach, to walk the path rather than just talking about the path.

Take, for example, the tragic story of a Somali woman who had to cross a large distance with her family in search of food and water due to the famine striking the region. Her youngest children were two and five years old. Both died on the journey. The woman had no choice but to abandon their little bodies at the roadside because she had

to conserve her strength to guide the rest of her children to safety. This woman didn’t need to hear about Jesus at that moment. She needed someone to give her food and water. She needed to experience Christ through the actions of His followers.

My cousin Danny and his friend Tomi once stopped to offer a man in a stalled vehicle some assistance. They pushed his car to a safer place and helped him with some of his mechanical problems before the tow truck arrived. In that time, the man asked Danny and Tomi if they were Christians. Surprised at the question, they both responded in the affirmative and inquired as to why the man asked. The man, an atheist, replied, “You can tell Christians, because it’s hard to find good people in Toronto these days.”

Marshall McLuhan was right. The medium is the message. What we use to communicate is often interpreted as what we are communicating. I say we let our actions be the medium by which we preach the Gospel. There are multitudes of people today who have heard about Jesus, but need to be inspired to follow Him. God has made it our responsibility to inspire them with the way we live.

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

EDITOR’S CORNER

BY STUART MANN

## Try the back pages

This summer I decided to read the New Testament. I’ve read the gospels and Acts before but never Paul’s letters and the other epistles. This time would be different, I told myself. I would read it all the way through.

I read and pondered the gospels of Matthew, Mark and Luke. Then I decided to take a break. I knew Paul’s letters were coming up and I just couldn’t face them. Something about his letter to the Romans had always stopped me from reading further. I read *The New York Times* for three days in a row, then got overwhelmed by all the bad news and read *A River Runs Through It*, which is a great story to read under a shady tree in the backyard.

A few weeks later I was hunting for a receipt from Canadian Tire on my desk in the basement when I saw the Bible and, on impulse, flipped open the New Testament and scanned a few lines. It was one of Paul’s letters and I braced for the worst. But instead of finding Paul the Apostle thundering on about this or that, I encountered a rather ordinary man sweetly writing to his friends in another part of the world.

I glanced at the title at the top of the page. It was his letter to the Philippians, a name I’d heard many times in church but had never taken the trouble to read myself. It was wonderful. He writes: “Finally, beloved, whatever is true, whatever is honourable, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.” Words to live by.

I read on, eventually reading all his short little letters to the Galatians, the Ephesians, the Philippians, the Colossians, the Thessalonians, etc. They were easy to read and helped to shore up my understanding of the gospel of Jesus Christ.

So if you, like me, have ever balked at reading Paul’s letters, start with the little ones tucked in the back. They contain some wonderful nuggets of inspiration and affirmation and shed a great deal of light on Jesus Christ and the early church. Paul wrote them 2,000 years ago, but his voice is so clear and passionate that he could just as well be writing to us here and now.

# We have much to offer in the face of grief

BY THE REV. HEATHER MCCANCE

Following the death of Jack Layton in August, there was a huge outpouring of public mourning. Facebook and Twitter called us to light a candle or leave porch lights on, and enabled a successful campaign to have the CN Tower lit in NDP orange on the night of his funeral. Nathan Phillips Square in Toronto was covered in chalked remembrances and tributes, and in Ottawa some 10,000 people lined up for hours to pay their respects as he lay in state. His Toronto home and constituency office were awash in orange flowers, balloons and cans of Orange Crush pop.

What was going on here? Why was it that so many felt such strong grief over the death of a man that most of them had never met in person and many had never voted for?

Theories abound. *National Post* columnist Christie Blatchford drew the ire of many when she voiced an opinion that such public displays of grief are “mawkish.” (I confess I had to look up the word: “sentimental in a feeble or sickly way.”) She opined that the media, coupled with Mr. Layton’s “canny, relentless and thoroughly ambitious” nature, had somehow evoked huge public displays of grief where otherwise none would have existed.

Ms. Blatchford may be an experienced newspaper writer, but she doesn’t seem to know a lot about the nature of grief in contemporary society.

First, we live in a world where many actually feel, rightly or wrongly, that we “know” the celebrities whose faces and voices people our day-to-day lives. We follow the news of their marriages and divorces, the birth of their children, and their deaths through magazines, television shows and social media. Many celebs are very public in sharing their thoughts, emotions, and lives; anyone who desires can actually come to “know” a person like Jack Layton fairly well, and when someone we know dies, we mourn.

Second, we live in a world where cynicism and despair are the order of the day. We are accustomed to expecting the worst of people, perhaps especially politicians. When someone brings authentic hope, love and optimism, it is inspiring, whatever one’s political inclinations. The death of someone who has brought hope threatens to kill that hope.

Finally, grief is cumulative. Anyone who has ever had cancer, and anyone who has ever lost a loved one to cancer (and that doesn’t exclude many), reacted viscerally to the July press conference in which Mr. Layton announced he was stepping aside. His death brought back for many the memory of

other deaths; the end of his life reminded us of our own mortality.

Our society doesn’t have a lot of shared outlets for grief. Once, the church would have been the guide, the site and the authority to shape those outlets; people would flock to church for memorials and bells would toll across the land. In our post-Christendom society, no more.

Yet I believe that the church could still offer our society something of value in the face of the death of a public figure. It would not be helpful to turn such a death into a sales pitch for, as one colleague puts it, “fire insurance faith” (believe in Jesus or you’ll go to hell when you die), but we can offer our hope to all: death does not have the final word.

Communal grief needs expression, and we in the church have been giving voice to such grief for thousands of years. It would, I think, be a fruitful conversation that might arise from this question: How can we in the church take our experience in grieving and our belief in new life out to contemporary people who are so clearly hungry for ways to make those things real, tangible and meaningful in their lives?

*The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.*

## BRIEFLY

### Speaking series looks at bio-ethics

St. James Cathedral is hosting a speaking series called “Bio-ethics for people in the pews.” Topics include “What is bio-ethics?” (Sept. 28); “Reproductive issues” (Oct. 5);

“End of life issues” (Oct. 12); and “Euthanasia and assisted dying” (Oct. 19). The events will be held at the cathedral, located at Church and King streets in Toronto, beginning at 7 p.m.

### Program helps seniors, families

St. Augustine of Canterbury, Toronto, will be launching a program to help seniors and their families deal with issues of wellness and housing. The first workshop, “Stay at

home or move to a retirement residence?” will be held on Oct. 25 from 7-9 p.m. and repeated on Oct. 27 from 1-3 p.m. The second workshop, “All about retirement residences,” will be held on Nov. 1 from 7-9 p.m. and repeated on Nov. 3 from 1-3 p.m. The third workshop, “Residence forum,” will be held on Nov. 5 from 10 a.m. to 2 p.m. All workshops will be held at the church, 1847 Bayview Ave., Toronto. For more information, call Suzanne Parsons at 416-429-6680.

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

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# Shelter plans transitional housing

## Church's offshoot helps the homeless

BY CAROLYN PURDEN

**ST.** Simon's Shelter, which operates out of St. Simon the Apostle, Toronto, is planning to build 40 to 45 units of transitional housing to help those who are homeless or living in shelters to improve their lives.

Transitional housing offers temporary affordable housing for people who are in transition from a shelter to permanent housing. It can also provide support services to help tenants cope with everyday life.

Bob Duff, executive director of St. Simon's Shelter, explains that people who have been living on the streets or in shelters for more than a couple of years need certain skills to make a successful transition to independent living. Support services can teach these skills, focusing on areas such as food shopping, budgeting, personal hygiene and simply getting along with other tenants.

St. Simon's Shelter has its roots at St. Simon the Apostle, where it began as the city's first Out of the Cold shelter program. In 2004, St. Simon's Shelter was incorporated as a stand-alone not-for-profit organization. Although it is separate from the church, its board always includes two parishioners as directors, elected by vestry.

Four years ago, St. Simon's



**Bob Duff stands in front of beds at St. Simon's Shelter at St. Simon-the-Apostle, Toronto. He says supportive housing will improve the lives of those who use the shelter. PHOTO BY MICHAEL HUDSON**

Shelter began holding focus groups with shelter users, and it emerged that the overwhelming need was for transitional support housing. The shelter's board of directors decided in 2008 that this would be a strategic goal of the shelter.

A conditional offer—contingent on financing—has been made and accepted on a downtown property. It would be renovated to accom-

modate 25 units of transitional and supportive housing, and 20 bachelor units that would be more independent, but with rent geared to income and some continuing support services.

St. Simon's Shelter has engaged an architect, who has developed a preliminary design, and it has also engaged three other agencies doing similar work to assist and to ensure there will be no duplication

of services. It expects the \$6-million project will take two years to complete.

Financing is still needed and the shelter is looking to the City of Toronto, who will be the primary funder. Despite an uncertain economic climate and a new era of stringency at City Hall, Mr. Duff is confident that the city will be responsive. "They have not told us to go away," he says.

In fact, he adds, the city cannot afford not to support transitional housing. "I'm optimistic," he says. "There's no question there's a need. Study after study has been done."

An estimated 10,000 to 15,000 units of transitional housing are needed in addition to current housing stocks, and their lack is putting a burden on taxpayers. "We're paying the freight," says Mr. Duff. "We're paying it through loss of economic opportunity because people are inadequately housed or homeless. We're paying it through increased costs in health care, because if you're under-housed or homeless you have greater exposure to the health care system."

The shelter will also be approaching the private sector for financial support. "We need a champion or a number of champions who will support us financially and be involved with the process," he says.

One way of attracting this sort of support is through a fundraising gala. Mr. Duff says a high profile event that attracts a large audience will bring in some individuals who will be willing to become involved. Last year, the shelter held its first gala, with former Liberal cabinet minister Bill Graham as speaker.

This year's gala will take place on Sept. 29 at the Gardiner Museum. There will be a keynote speaker, dancing to the Minimum Billing band and catering by Jamie Kennedy. Tickets, which are \$150 each, are available from Bob Duff or Judy Simpson at 416-972-0627. More information is available at [www.stsimonsshelter.ca](http://www.stsimonsshelter.ca).

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# Summer colony restores body, mind & spirit

Lectures, services mix with lake breezes

BY MARY LOU HARRISON

**WHAT** is the Chautauqua Institution? I'm often asked this question when I tell people where our family spent the first week of July. It's a simple question, but the answer is anything but simple.

I've heard Chautauqua described as being "like Disneyland for thinking adults" (although there are a lot of kids there, too) or as "a festival for the mind, body and spirit." A sign at the entrance once read "Chautauqua — Where Education and Recreation Meet in a Delightful Summer Colony." Although the sign is long gone, the description is still accurate.

Located on the shores of beautiful Lake Chautauqua, just south of Lake Erie in New York State, the Chautauqua Institution was founded in 1874 as the Chautauqua Lake Sunday School Assembly. It was an outdoor retreat and educational opportunity for Sunday school workers from a variety of Protestant denominations. It has since grown into a summer community, drawing more than 150,000 people annually for focused recreation: a time of learning, fellowship and refreshment.

Programming is centred on Chautauqua's four founding pillars: religion, education, the arts and recreation. Purchasing a gate pass (for the day, week or season) gains you access to most of the institution's delights. There are extra costs for

certain performances and activities, such as special interest classes (our daughters took robotics, among other things, this year), and for Boys and Girls Club (considered to be the oldest summer day camp in the United States).

Our family was introduced to Chautauqua by the Rev. Paul Kett, a retired priest of the diocese, who thought that my husband David, Sarah, Rachel and I might enjoy spending time there. At his suggestion, we applied for and received a clergy family scholarship to attend for a week in 2005, staying at the Ecumenical Community of Chautauqua (ECOC). Formerly called the Ministers' Union, the ECOC provides basic, affordable accommodation in the core of the community. It is located right beside the amphitheatre, which is a venue for ecumenical worship services, lectures, performances and other special events held daily. Guests prepare meals in one of three common kitchens, spend time in porch conversations and get to know one another every Sunday afternoon at an ice cream social.

Our family has been back twice since 2005. We cherish our time there and always look forward to renewing old acquaintances and making new ones. This summer, we felt even more among friends as other members of the Diocese of Toronto were also there. They included Archbishop Terence and Canon Alice Jean Finlay and the Rev. Andrew Asbil, incumbent of the



The Harrison family (from left: Rachel, Mary Lou, Sarah and David) at the Church of the Good Shepherd, Chautauqua. In the background, the Rev. Andrew Asbil, incumbent of Church of the Redeemer, Toronto, greets worshippers.

Church of the Redeemer, Toronto. He was the chaplain at the Episcopal Cottage, one of many denominational guest houses on the grounds.

Every week at Chautauqua has its own theme, around which interdenominational religious services, lectures, performances and other activities are planned. The theme for our week was "Applied Ethics: The Search for the Common Good." Morning lectures focused on the role of government, and afternoon lectures explored the role of religion in engaging citizens. The line-up of speakers included David Gergen, director of the Center for Public Leadership at Harvard University, Katharine Henderson, president of the Auburn Theological Seminary, and Barry C. Black, chaplain to the United States Senate. I came away from each service, lecture and event with greater knowledge, endless notes, inspirational quotations, book suggestions and new perspectives.

But Chautauqua is about so much more than being inspired and challenged by great preaching and by lectures grappling with the important issues of the day. It's more than a collection of riveting performances and unparalleled learning opportunities. For me, Chautauqua creates a shared experience and sense of belonging that I have yet to experience elsewhere. It has its own particular rhythm, with its own traditions and rituals.

Sundays start with worship services organized by the many Christian denominations present, followed by a common worship service in the amphitheatre. A Sacred Song Service brings the first day of the week to a close as everyone joins in singing "Day is Dying in the West." During our week, the



Fourth of July celebrations in Bestor Plaza, Chautauqua's village square.

theme of the service was "Favorite Hymns of Our United States Presidents" in honour of July 4, the next day.

Weekdays have their own particular shape and flow. Morning worship is held in the amphitheatre, followed by the first lecture of the day, with a pause in between for coffee, treats and conversation, graciously provided on the porch of the nearby Presbyterian House. Lunch also provides opportunities for fellowship and learning. Bishop Gene Robinson's brown bag lunch session on the topic "What the Bible Says about Homosexuality," for example, was well attended and engaging.

The afternoon's Department of Religion lecture is presented at the Hall of Philosophy, a majestic structure with tall white columns and bench seating, open to the afternoon breezes coming off the lake. Additional lectures, concerts and themed discussions fill in the rest of the day. For David and me, this included the opportunity to expe-

rience Jum'a, a Muslim prayer service to which all were invited on Friday afternoon by the Abrahamic Program for Young Adults.

A performance in the amphitheatre (and often at other venues as well) brings each rich and full day at Chautauqua to a close. The institution has its own symphony orchestra, theatre company, opera company, music school, and dance company. Our own family tradition is to indulge in post-performance ice cream, while sharing our reflections on the day.

So, what is the Chautauqua Institution? Mere words cannot describe it fully, and photos tell only a partial story. For me, it's a feeling of openness, a spirit of curiosity, occasions for thoughtful conversations, a treasured family time, and then some.

Mary Lou Harrison is a member of St. Mary Magdalene, Toronto. Her husband, the Rev. David Harrison, is the incumbent there.



Catholic House, one of many denominational houses at Chautauqua.

# Last look back

As fall arrives, *The Anglican* takes a last look back at spring and summer events in the diocese.

PHOTOS BY MICHAEL HUDSON



## NO MORE BOMBS

Young people make origami figures outside Holy Trinity, Trinity Square, Toronto, during the Hiroshima Day Coalition's 66th anniversary of the atomic bombing of Hiroshima and Nagasaki. At left, Setsuko Thurlow, a survivor of the Hiroshima bombing, presents Archbishop Michael Peers with a book of drawings by survivors as Canon Phyllis Creighton looks on. Archbishop Peers, a former Primate, was one of the speakers at the event on Aug. 6.



## PROUD ANGLICANS

The Rev. Canon Gregory Symmes (right), incumbent of St. Timothy, North Toronto, and Brainerd Blyden Taylor, St. Timothy's music director, carry a church banner in the 31st annual Pride Parade in Toronto on July 3. Anglicans from several churches walked in the parade.



## QUESTION TIME

An audience member asks a question during a round-table discussion on how people of faith will care and advocate for Creation. The event, called the Environment and the Climate in Peril, was held at Trinity College on May 11 and was attended by about 100 people. Speakers included Anglican, Presbyterian and United church leaders and a scientist. The event was sponsored by the Diocese of Toronto, the Anglican Foundation, the Green Awakening Network and the Oikos Network.



## SUMMER MUSIC

The Red Peppers Dixieland Band plays at St. James Cathedral's annual Canada Day barbecue on July 1. The event, held on the church lawn, drew more than 400 people. Originally for clients of the cathedral's drop-in clinic, the event now attracts parishioners, tourists and neighbourhood residents for free food and music.



## NEW OFFICERS

Bishop Linda Nicholls (centre), area bishop Trent-Durham, stands with the new ACW officers at the Toronto Diocesan Anglican Church Women's annual general meeting on May 14 in Oshawa. From left: Joyce Ellman, Lyn Hall, Anita Gittens, Gerri Currier, the Rev. Anne Moore, Carolyn Atkinson, Marion Saunders, Ruth Staples, Enid Corbett, Monica Mitchell and Dorothy MacLeod.



## RESURRECTION

Gutted by fire in 2009, All Saints, Whitby, has been rebuilt. The Toronto Diocesan Girls' Choir School (shown above and at right) performed in August. In September, the church held a lunch for people who helped after the fire, including representatives of the fire and police departments. The church also held an open house and tours. PHOTOS BY MICHAEL HUDSON

## BRIEFLY

### Bishop of Guyana to speak at dinner

The Rt. Rev. Cornell Jerome Moss, Bishop of Guyana, including Cayenne and Suriname, will be the keynote speaker at the annual Bishop Basil Tonks Dinner, held Oct. 29 at St. Andrew, 2333 Victoria Park Ave., Scarborough. Money raised from the dinner will support the work of the Anglican Church in the Province of the West Indies, including theological education and poverty alleviation. The event will start with a Eucharist at 5 p.m., followed by dinner at 6:30 p.m. Tickets are \$50. To order tickets, call Derek Davidson at 416-222-2865 or email Marjorie Fawcett at mfawcett29@gmail.com.

### Outreach conference offers new workshops

Now in its 10th year, the diocese's annual Outreach Networking Conference on Oct. 15 shows no signs of slowing down, with a keynote address by Bishop Mark MacDonald, the national indigenous Anglican bishop. A range of new workshops will be offered, on topics such as successful community outreach by small parishes, high-rise poverty, how to "green" your parish and two workshops on aboriginal issues. Bishop MacDonald will also lead a workshop on the spirituality of social justice. Christian Harvey will lead a program for young Anglicans (ages 14 to 30).

The conference attracts about 150 Anglicans from across the diocese and is open to all interested Anglicans. The conference

fee of \$20 (\$10 for students and the unemployed) includes lunch. It takes place at Holy Trinity School, 11300 Bayview Ave., Richmond Hill, from 8:30 a.m. to 3 p.m. Visit [www.toronto.anglican.ca/outreachconference](http://www.toronto.anglican.ca/outreachconference) for details, or contact Social Justice and Advocacy consultant Murray MacAdam, at 1-800-668-8932 or 416-363-6021, ext. 240, or email [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca).

### Conference, event info on website

Information on the following conferences and courses is available on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca): Re-Imagining Church: Shaped for Mission; Lay Aointers Training Weekend; Energizing Volunteers conference and Appreciative Inquiry.

# Snowbirds boost givings to campaign

## After slow start, parish surpasses goal

**THE** congregation at All Saints, King City, really didn't think it could achieve its \$240,000 fundraising goal in the Our Faith-Our Hope: Re-Imagine Church campaign.

It was the beginning of January, and the pledges were coming in very slowly. The Rev. Nicola Skinner, incumbent, was worried. Many parishioners are snowbirds, and they fled south as soon as the cold weather appeared.

Things didn't look much better by the beginning of April. The campaign had raised only a small amount in pledges, but a dedicated core group of six volunteers tried to remain positive.

Then the snowbirds returned just as the campaign was winding down at the end of April and, says Ms. Skinner, "the donations flowed in. We had a very small amount of money, and it suddenly went up very quickly. That really encouraged people and it was much easier to finish off the campaign."

By the time the campaign ended, All Saints had raised not just \$240,000 in pledges, but \$271,000.

Ms. Skinner says she and her committee found the campaign materials extremely useful in persuading the congregation to support Our Faith-Our Hope. The most important thing, she explains, was to encourage everyone in the church to read all the information and to watch the accompanying video in which Archbishop Colin Johnson explains the reason for the campaign.

Once people realized that the campaign benefited every parish in the diocese, she says, people became involved. "If they'd thought the campaign was going to fund infrastructure, they wouldn't have been so excited," she adds. "But because they could see that 40 per cent was coming back to them and that this money would help themselves and other churches, they were very positive."

King City is a small town and All Saints is a large church, so 50 per cent of the money that reverts to the parish will go into a maintenance fund for the building. As well, King City is growing. There are currently three subdivisions under construction and the town's population is expected to double in the next 10 years.

"We want to put money towards reaching out to newcomers and welcome packages, and making ourselves known to all the new people in the neighbourhood," says Ms. Skinner. Some of the money will also be put toward

youth ministry.

Now that the campaign is over, she admits to being surprised at its success. "We went in at the beginning not sure how we would do, and we were very, very pleased with the results," she says. "It was a pleasant surprise."

## Campaign on target

**THE** diocese's Our Faith - Our Hope: Re-Imagine Church campaign is on target to reach its goal of \$50 million.

As of Sept. 7, just over \$19 million had been pledged by parishes and individuals. That number is expected to increase significantly over the next three months as 135 more parishes join the campaign.

"What is most evident is that when parish leadership prayerfully reflects on the future of the church and embraces a theology of abundance, much can be achieved," says Peter Misiaszek, the diocese's director of Stewardship Development.

"Again and again, it is those parishes that trust their campaign staff, are consistent in following the campaign plan and believe in the capacity of people to be generous, that not only meet their campaign goal, but exceed it," he adds. "I am hopeful that this campaign experience will embolden and energize Anglicans across our diocese."

Anglicans are once again proving to be generous. As of Sept. 7, the average gift has been \$5,855, higher than similar campaigns in other churches. "People in the pews are supporting the vision of Archbishop Johnson," says Mr. Misiaszek.

The campaign has four goals: to strengthen local parishes (\$17 million); to build the church for tomorrow (\$14 million); to revitalize the church's inheritance (\$14 million); and to give to others (\$5 million).

Forty per cent of funds contributed to the campaign in each parish - up to its goal - will be returned to the parish to meet the needs it has identified. In addition, each parish that exceeds its campaign goal will receive 75 per cent of the funds raised over their goal.

For more information about the campaign, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

Visit our website at  
[www.toronto.anglican.ca](http://www.toronto.anglican.ca)

## LOOKING AHEAD

To submit items for Looking Ahead, email [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the November issue is October 1. Parishes can also promote their events on the diocese's website Calendar, at [www.toronto.anglican.ca](http://www.toronto.anglican.ca)

## Services

**OCT. 1** – St. Timothy, Agincourt, invites all to its centennial celebrations. Attend “A Celebration of God’s Gifts to the Children of St. Timothy, Agincourt, 1911-2011” at 6 p.m. A free-will offering will be taken. Call 416-293-5711.

**OCT. 1** – Ascension, Don Mills, 33 Overland Dr., invites you to its Blessing of the Animals at 11 a.m. Bring pets large and small, stuffed teddies and other loved creatures, to be blessed at a special outdoor service. Call 416-444-8881, email [ascension@ca.inter.net](mailto:ascension@ca.inter.net) or visit [www.ascensiontoronto.ca](http://www.ascensiontoronto.ca).

**NOV. 5** – Ascension, Don Mills, 33 Overland Dr., invites all to a special Eucharist, Fauré Requiem for All Souls, at 4 p.m. Experience the beauty of the music while remembering loved ones who have touched our lives. Participants are invited to bring treasured photos to place on the table of remembrance during the service. A wine and cheese reception will follow. For more information, call 416-444-8881, email [ascension@ca.inter.net](mailto:ascension@ca.inter.net) or visit [www.ascensiontoronto.ca](http://www.ascensiontoronto.ca).

**NOV. 26** – Propitiation, a fellowship of gay and lesbian Anglicans and their friends who prefer the Book of Common Prayer, will hold a meeting at 7:30 p.m., with said evening prayer, followed by light refreshments (pot luck) and discussion. The location is 34 Little Norway Cres., Unit 117 (Bathurst and Queen’s Quay), in Toronto. For more information, call Peter Iveson at 416-977-4359.

**NOV. 27** – The Church of the Advent, 40 Pritchard Ave., Toronto, is celebrating its 100th anniversary with a special Advent Sunday Service at 10:30 a.m. Primate Fred Hiltz will be the presiding celebrant and preacher. For information and gala tickets, call 416-241-8293 or 416-767-4248.

## Social

**OCT. 5** – Propitiation, a fellowship of gay and lesbian Anglicans and their friends who prefer the Book of Common Prayer, will hold a social event to view the art show “Haute Culture: General Idea” at the Art Gallery of Ontario in Toronto. Meet inside the main entrance at 317 Dundas St. W., at 6 p.m. After touring the exhibition together, the group will gather at a nearby pub to discuss the show. For more information, call Peter Iveson at 416-977-5359.

**OCT. 21** – St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, is holding a Divine Diva Night at 6:30 p.m. Tickets are \$35 per person. For information and tickets, call 416-283-1844.

**OCT. 22** – Ascension, Don Mills, 33 Overland Dr., will hold a Thanksgiving Dinner/Dance at 5:30 p.m. Enjoy a festive dinner and dancing to your favourite music while participating in the silent auction.

Former parishioners, present parishioners, neighbours, family and friends are all welcome. For tickets, call 416-444-8881, email [ascension@ca.inter.net](mailto:ascension@ca.inter.net) or visit [www.ascensiontoronto.ca](http://www.ascensiontoronto.ca).

**NOV. 26** – The Church of the Advent, 40 Pritchard Ave., Toronto, is celebrating its 100th anniversary with a gala dinner at the Lambton Golf & Country Club. The reception starts at 6 p.m., with dinner at 7 p.m. For information and gala tickets, call 416-241-8293 or 416-767-4248.

## Fundraisers

**OCT. 1** – The Parish of Lloydtown invites all to the First Annual Schomberg Country Run, a five-kilometre route that takes participants through the village of Schomberg and into the surrounding hills and farmlands. Proceeds will support clean water initiatives in Indigenous communities in the North and the work of the three churches that belong to the Parish of Lloydtown. Visit [www.anglicanparishoflloydtown.com](http://www.anglicanparishoflloydtown.com) or call the Rev. Sheilagh Ashworth at 905-939-2314.

**OCT. 15** – St. John, Ida, hosts the 7th annual Cavan Hills Country Run from 8 a.m. until noon. Events include a 10K walk, 10K run, and a 4K run/walk. Enjoy scenic autumn views, fresh air, gift bags, prizes and treats. Proceeds will support the church’s Outreach Ministry. Registration, pledge forms and information are available on the church’s page within [www.runningroom.com](http://www.runningroom.com), or email [cavanrun@yahoo.ca](mailto:cavanrun@yahoo.ca), call Sandy at 705-740-9620 or visit <http://stjohnsida.com/welcome/>.

## Educational

**OCT. 1** – Celtic Knots workshop at Christ Church, Deer Park, in Toronto, from 9:30 a.m. to 12 noon. Pay as you can; suggested fee \$10. Call 416-920-5211 or visit [www.thereslifehere.org](http://www.thereslifehere.org).

**OCT. 14–15** – St. John the Evangelist, Peterborough, will host the second annual Canadian Festival of Biblical Storytelling, with keynote speaker Pam Faro. All are welcome. The cost is \$125 for two days, which includes workshops, two lunches and one dinner. For further details and registration information, contact Hermione at 705-742-0367.

**OCT. 23 & 30** – St. Clement, Eglinton, 70 St. Clement’s Ave., Toronto, begins its fall Forty Minute Forum series, Sunday mornings from 10:10 to 10:50 a.m. On Oct. 23, former Congolese child soldier Michel Chikwanine will speak on “From Child Soldier to Activist: The Journey of Hope” and on Oct. 30, acclaimed jazz pianist/composer Ron Davis and singer/songwriter Daniela Nardi will speak on “Toronto’s Golden Age of Music: It’s Now!” Books and CDs will be for sale when available. All events in the series are free, and everyone is welcome. For more details, call 416-483-6664.

**NOV. 5** – The Centre for Excellence in Christian Education presents a “Children’s Ministry Leadership Conference”, at St. John, York Mills, from 8:45 a.m. until 3:30 p.m. This will be a day of fellowship, learning and network-building for those who work in

children’s ministry. The cost is \$25, which includes lunch. Child-care is available. For more information or to register, contact [ck-eating@stjohnsyorkmills.com](mailto:ck-eating@stjohnsyorkmills.com).

## Art

**OCT. 21–22** – St. Barnabas, Chester, 361 Danforth Ave., invites all to Riverdale Art 2011, its 23rd annual art show and sale, opening on Oct. 21 from 6 to 8 p.m., and continuing on Oct. 22, 10:30 a.m. to 5 p.m. Free admission. For more information, call 416-463-1344 or visit [www.stbarnabas-toronto.com](http://www.stbarnabas-toronto.com).

## Sales

**OCT. 1** – Fall rummage sale at Christ Church, Deer Park, in Toronto, from 9 a.m. until 12:30 p.m. Women’s and men’s clothing and accessories, shoes, jewellery, housewares, toys, linens, designer boutique. Call 416-920-5211 or visit [www.thereslifehere.org](http://www.thereslifehere.org).

**OCT. 15** – Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-3184.

**OCT. 15** – Holy Trinity, Thornhill, 140 Brooke St., will hold its Fall Rummage Sale from 9 a.m. until 12 p.m. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more. For more information, call 905-889-5931.

**OCT. 29** – The Church of the Advent, 40 Pritchard Ave., Toronto, is holding its Annual Fall Bazaar from 10 a.m. until 2 p.m. Bake sale, china and glass collectibles, crafts, books, Christmas gift items, luncheon, quilt raffle, pre-owned treasures and more. Copies of At the Edge: 100 years of Life at “The Advent” 1911 – 2011, a documentary narrative of the parish by the Rev. Jonathan Eayrs, will be available for purchase. For information, call 416-766-8412.

**NOV. 5** – Christmas Bazaar at St. Barnabas, Chester, 361 Danforth Ave. (near Chester subway), Toronto, from 11 a.m. to 3 p.m. Artisan jams, jellies and baked goods, innovative craft offerings, books, jewellery, handmade toys, and new and gently used items in the Upper Hall (entrance off Hampton Ave.). St. Barney’s Diner in the Reception Hall, with sandwiches, soup, beverages and homemade desserts. For more information, contact 416-463-1344 or visit [www.stbarnabas-toronto.com](http://www.stbarnabas-toronto.com).

**NOV. 5** – A “Faire” to Remember, a unique craft sale and bazaar, at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, 10 a.m. to 2 p.m. Get a head start on your Christmas shopping: knitted and sewn goods, baking, preserves, Christmas crafts and angel decorations, jewellery, woodwork, plants, a silent auction, food, music, and more. Free admission. Donations of non-perishable food for the Deacon’s Cupboard food bank are welcome.

**NOV. 5** – Christmas Bazaar at the Church of Our Saviour, 1 Laurentide Dr., Don Mills, from 10 a.m. to 1 p.m. Baking, jams, preserves, soups, knitted items and crafts, jewellery, gingerbread house raf-

file and elegant hostess baskets raffle. Call 416-385-1805 (church) or 416-449-3878.

**NOV. 5** – Christmas Bazaar at St. Nicholas, Birch Cliff, 1512 Kingston Rd. (east of Warden), from 12 until 3 p.m. Shop for crafts and Christmas decorations, “lavender and lace,” baked goods, candies and preserves, books, attic treasures and much more. Lunch available. Call 416-691-0449 or visit [www.stnicholasbirchcliff.com](http://www.stnicholasbirchcliff.com).

**NOV. 5** – Snowflake Bazaar at St. John, Bowmanville, from 10 a.m. to 2 p.m. Lunch room, silent auction, bake sale, handmade crafts & knits, attic treasures, Christmas store and fair-trade products. For more information, call 905-623-2460.

**NOV. 12** – Christmas Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, 11 a.m. to 2 p.m. Featuring Ted’s Art Gallery, boutique, church calendars, crafts, home baking, cheese, electrical items, knitting, jewellery, kitchen items, paperback books, odds and ends, quilt raffle, sewing, silent auction, toys, gift basket raffles, treasures and luncheon. For more information, call 416-485-0329.

**NOV. 12** – Holy Berry Fair at St. Luke, East York, 904 Coxwell Ave. at Cosburn, 9:30 a.m. to 2:30 p.m. Tea room, crafts, knitted goods, baking, quilt raffle, books, Christmas items, pre-owned treasures and much more. Call 416-421-6878, ext. 21.

**NOV. 12** – Grace Church, Markham, will hold its annual Gingerbread Bazaar and Luncheon from 9 a.m. to 2 p.m. Antiques and collectibles, baking, coffee time, crafts, knitting, new and nearly new, plants, preserves, sewing, surprise packages and grab bags. Lunch will be served. Call 905-294-3184.

**NOV. 12** – Big Bazaar at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Willowdale, from 10 a.m. to 2 p.m. Gold party, books, baking, silent auction, vintage, jewellery, live music, buffet luncheon and more. Recession prices and no taxes. Call 416-494-7020.

**NOV. 12** – St. Peter, Churchill, will host its annual Christmas Bazaar from 9 a.m. until 3 p.m. at the Stroud Arena Banquet Hall, 7883 Yonge St. Hand crafts, raffles, silent auction, quilt tickets, and lunch area. If you would like a table, contact bazaar coordinator Carolyn Alksnis, at 705-458-0748 or [calksnis@rogers.com](mailto:calksnis@rogers.com).

**NOV. 12** – St. James the Apostle, Brampton, 3 Cathedral Rd., will hold its Holly Bazaar from 10 a.m. until 2 p.m. Lunch room featuring home-made soups, a silent auction, 25-30 vendors, a penny auction, candy house raffle, surprise package table, a members’ craft table, and bake table. Call 905-451-7711.

**NOV. 12** – Christ Church, Brampton, is holding its Christmas Tree Bazaar from 10 a.m. to 2 p.m. Join in for a little shopping and a light lunch at 4 Elizabeth St. N. in downtown Brampton. For more information, call the parish office at 905-451-6649 or email [christchurchbrampton@bellnet.ca](mailto:christchurchbrampton@bellnet.ca).

**NOV. 19** – Christmas Bazaar at Christ the King, Etobicoke, from 9 a.m. until 12 p.m. Crafts, jewellery, baking, deli table, Christmas decorations, silent auction for sport events and dinners. Call 416-621-3630.

**NOV. 19** – Holy Trinity, Thornhill, 140 Brooke St., will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. A selection of handmade gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 905-889-5931.

**NOV. 19** – St. Timothy, North Toronto, 100 Old Orchard Grove, invites everyone to its Christmas Kitchen, from 10 a.m. until 1:30 p.m. Silent auction, home baking, tourtières, preserves, lunch. For kids: Santa, shopping, cookie-decorating. Visit [www.sttimothy.ca](http://www.sttimothy.ca) or call 416-488-0079.

**NOV. 19** – St. Martin, Bay Ridges, 1203 St. Martin’s Dr., Pickering, presents its annual Holly Bazaar from 9 a.m. until 1 p.m. The bazaar features Granny’s Attic, antiques and gifts boutique, crafts, preserves, jewellery, beaded designs, cards and paper crafts, toys, bottle boutique, bake table, “Cafe by the Bay” tearoom. Call 905-839-4257.

**NOV. 19** – Christmas Fair at Christ Church, Deer Park, from 10:30 a.m. until 1:30 p.m. Quilt raffle, tea room, treasures & collectibles, decorations, knitted, sewn & craft items, jewellery, baskets & tins, home baking, jellies, jams & preserves. Call 416-920-5211 or visit [www.thereslifehere.org](http://www.thereslifehere.org).

**NOV. 26** – Holly Berry Bazaar at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. until 2 p.m. Lunch room, outside vendors, craft and bake tables. For more information, call 416-283-1844.

## Music

**OCT. 1** – St. Timothy, Agincourt, invites all to its centennial celebrations. Hear a children’s musical history of the church, from 2 to 4 p.m. A minimum donation of \$5 would be appreciated. Refreshments will be on sale during intermission and a silent auction will be held in Walker Hall. Call 416-293-5711.

**OCT. 2** – St. Luke (Dixie South), 1513 Dixie Rd., Mississauga, invites everyone to its fundraising concert, A Harvest of Music, at 7:30 p.m. Performances by four up-and-coming Mississauga Ensembles: Falgarwood Brass Quintet, Eufouria Vocal Jazz Quartet, Sound Harbour Wind Quintet, and Two Degrees of Separation Flute/Piano Trio. Proceeds will go to the Multiple Sclerosis Society of Canada and to the PWRDF for Famine Relief. For more information and tickets, call 905-278-1811 or email [stlukes@eol.ca](mailto:stlukes@eol.ca).

**OCT. 13, 20, 27** – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Oct. 13, Toronto Flute Quartet; Oct. 20, Sarah Moorehouse on flute and Bryan Holt on cello; Oct. 27, Ang Li on piano. Admission free; donations welcome. For more information, visit the music page of the church’s website, at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**OCT. 15** – The Toronto Mendelssohn Choir (TMC) presents Singstation Saturdays, choral workshops where anyone who loves to sing is invited to join with noted local conductors and TMC choristers to learn about and sing some of the great choral

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16. St. Martin, Bay Ridges (Pickering)
17. St. Matthew, Oshawa
18. St. Paul on-the-Hill, Pickering
19. St. Paul, Uxbridge
20. St. Peter, Oshawa
21. Rural Outreach Committee (FaithWorks)
22. St. Thomas, Brooklin
23. Finance Department of the Diocese
24. Our Faith—Our Hope: Re-imagine Church fundraising campaign
25. Missions to Seafarers
26. Camp Couchiching
27. Chaplaincy Services of the Diocese
28. The Community of Deacons of the Diocese
29. Wycliffe College
30. Bishop Strachan School

## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Short mission bears fruit

After Paul rather hurriedly left Philippi, he continued west along the Via Egnatia and came to Thessalonica (called Salonika today). This was on the northern coast of the Aegean Sea and was the capital of the Roman province of Macedonia. It had a busy and active seaport with a large and bustling dockyard. Being on the Via Egnatia, it was on the major trade route between Asia and Rome, thus it was a wealthy and prosperous centre. It was also another strategic place for Paul to establish a Christian community. In Acts 17, Luke suggested that Paul was only in Thessalonica for three weeks but left behind an active Christian community. We will be reading several passages from Paul's first Epistle to the Thessalonians during the next couple of months. This is probably Paul's first letter that we possess, written in late 52 CE from Corinth; thus it is the oldest composition we have in the New Testament.

Paul and most of his team moved on to Athens, then Corinth, following his time in Thessalonica. Concerned about the people in Thessalonica after such a short mission, Paul sent Timothy back to see how this small community of Christians was coping. Was it possible for the faith to take root after such a short mission? Could the faith survive in the midst of persecution? Timothy caught up with Paul in Corinth, with good news about the folks in Thessalonica. The church was maintaining itself in the midst of this turmoil and they continued to have a great fondness for Paul. They had caught a vision and had committed themselves to the Gospel of Jesus Christ. It was in response to this report that Paul wrote his epistle. He wrote an encouraging, pastoral letter to help them cope with their trials and tribulations. His epistle was warm in tone and affectionate throughout.

Paul wrote about the three virtues necessary for Christian living: faith, hope and love (1:3). This is the first time we see this theme in his writing. It is repeated in Romans 5 and Galatians 5 and expanded in 1 Corinthians 13. The Thessalonian Christians had been chosen by God for a special purpose, and they were responding to this call. Paul encouraged them to remain faithful to their purpose and live a moral life. Their faith was exemplary to other believers in Achaia and Macedonia. Paul prayed that they would continue to be witnesses to their faith in Jesus Christ, for

their faith had become known everywhere (1:4-7).

The central theme in this letter was the imminent return of Jesus Christ. The Thessalonian church seemed to have had an eschatological preoccupation with Jesus. Some worried about those who had died before Christ returned (4:16). Paul assured them that the dead in Jesus would be raised up first and all would come into the presence of the living Christ. He told them that the second coming would come like a thief in the night, or like labour pains in the birth of a child (5:1-3). You do not know the day or the hour, but must remain vigilant and be ready for the Parousia, he wrote. Paul was so successful in assuring them about the imminent second coming of Jesus that a number of Thessalonians decided to stop work and wait for the end to come. His second letter to the Thessalonians was to correct this behaviour!

Paul was writing to a primarily Gentile congregation in Thessalonica. There were no church structures or formal worship; baptism and the eucharist are not even mentioned in this letter. There was no body of Christian theology such as justification by faith. These things would appear in later Pauline letters. Here they were encouraged to live in spontaneous joy and constant prayer and praise (5:16).

This epistle provides us with a glimpse of life in the early church written about 20 years after the death of Jesus. We are taken back to almost the beginning of church history and encounter a primitive and unstructured church. This letter contained the early mission teaching of Paul, as he called the Gentile Thessalonians to turn from worshipping dead idols to the one true God who is alive and who raised Jesus from the dead. This Jesus will come again in glory to bring salvation to all believers. Meanwhile, they were to live a Christian lifestyle, abstaining from improper behaviour, and supporting one another in love.

This epistle is very short and could be read in one sitting. Take some time during this busy fall schedule to read through the first epistle of Paul to the Thessalonians, reflect on his words to this very young Christian community and listen to how they may affect your life in this 21st century. Enjoy the dialogue.

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

## IN MOTION

### Appointments

- The Rev. Mary Florence Liew (Quebec), Honorary Assistant, St. Olave, Swansea, Toronto, July 27.
- The Rev. Lesley Barclay, Priest-in-Charge, St. Paul, Perrytown, Sept. 1.
- The Rev. Helen Bradley, the Rev. Canon Brian Prideaux and the Rev. Dr. Harold Shepherd, Associate Priests, newly amalgamated South Scarborough parish, Sept. 1.
- The Rev. Esther Deng, Priest-in-Charge, Mandarin Ministry in Scarborough, based out of St. Paul, L'Amoreaux, Sept. 1.
- The Rev. Glenn Empey, Interim Priest-in-Charge, St. Matthew & St. Aidan, Buckhorn, Sept. 1.
- The Rev. Canon Ian Noseworthy, Interim Priest-in-Charge, St. Theodore of Canterbury, Toronto, Sept. 1.
- The Ven. Dr. Michael Pollesel, Interim Priest-in-Charge, St. Nicholas, Birch Cliff, Scarborough, Oct. 1.
- The Rev. Robert Shantz, Interim Priest-in-Charge, St. John, West Toronto, Oct. 1.
- The Rev. Kevin Robertson, In-

cumbent, Christ Church, Deer Park, Toronto, Oct. 1.

### Vacant Incumbencies

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

### First Phase - Parish Selection Committee in Formation

(not yet receiving names):

- Parish of Perrytown
- St. Paul, Brighton
- St. John, West Toronto
- St. Theodore of Canterbury
- Hastings & Roseneath
- St. John, Whitby
- Ascension, Port Perry
- St. Francis of Assisi, Meadowvale West
- St. Stephen, Downsview
- St. Margaret in-the-Pines, West Hill
- Incarnation
- St. Nicholas, Birch Cliff
- Trinity, Barrie

### Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- St. Thomas, Millbrook (Trent-Durham)
- Emmanuel, Richvale (York-Simcoe)
- Craighurst & Midhurst (York-Simcoe)

### Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- none

### Conclusions

- The Rev. Brent Stiller has voluntarily relinquished his ministry in the Anglican Church of Canada as of Aug. 21.

### Death

- The Rev. Harry Folinsbee Newman died on July 27, in his 96th year. Ordained in Nova Scotia, he was Assistant Curate at St. Paul's Cathedral in Halifax from 1941 to 1942, then served in Kensington, Prince Edward Island, as the rector of a three-point parish. He went to the mission field in the Punjab in 1944. Upon his return in 1949, Harry and his family attended St. Paul on-the-Hill, where he assisted from 1950 to 1953. From 1953 to 1979, he was honorary assistant at All Saints, Whitby, where he also briefly served as Priest-in-Charge. Latterly, he worshipped at St. Thomas, Brooklin, and then St. Paul on-the-Hill. His funeral took place on Aug. 2 at St. Paul on-the-Hill, Pickering.

## LOOKING AHEAD

Continued from Page 10

masterpieces. On Oct. 15, participants will sing some Renaissance greats, including Byrd's Mass for Four Voices and Ave Verum, and Palestrina's Stabat Mater and Exultate Deo. The workshop runs from 10:30 a.m. to 1 p.m., at Yorkminster Park Baptist Church, Cameron Hall, 1585 Yonge St. The fee is \$10 and includes refreshments. Partici-

pants can register at the workshop. For more information, call TMC at 416-598-0422, ext. 24, or visit [www.tmcchoir.org](http://www.tmcchoir.org).

**OCT. 25** - The Church of the Transfiguration in Toronto invites everyone to a concert with the Three Cantors, at 7:30 p.m., as part of its 90th anniversary celebrations. The concert will be followed by a wine and cheese fellowship in celebration of the church's 90th year. Tickets are available for \$20 through the

church office, at 416-489-7798 or [office@churchofthetransfiguration.ca](mailto:office@churchofthetransfiguration.ca).

**NOV. 16** - The Three Cantors in concert at St. George, Pickering Village, 77 Randall Dr., Ajax, at 7 p.m. An evening of music, humour, energy and faith followed by a reception. Admission is \$25. Proceeds will benefit the Primate's World Relief and Development Fund. For information or tickets, call 905-683-7981 or [stgeorges@bellnet.ca](mailto:stgeorges@bellnet.ca).

# Gifts bring joy

Continued from Page 1

That home is a “fixer-upper” duplex in a good area, close to central transportation, that will house a single man and a single mother and child. Asked what she would have done without the diocesan grant, Ms. Clarke says, “It would have impacted us severely.” Homegrown Homes would have had to put a bigger mortgage on the house and extend the line of credit on another property.

“We operate on paper-thin margins,” she explains. “Most of the money we receive in monthly rent—95 to 98 per cent of it—goes back to the care and feeding of the properties.”

Such a large donation does not just help the people being housed in the duplex, she emphasizes. A reduction in the organization’s debt service frees up cash and allows Homegrown Homes to help all its tenants a little more.

“It isn’t that the diocese helped one family and one single man here,” she says. “They’ve probably helped 70 people.”

Seeds of Hope, based in Toronto, provides transitional homes, safe places and creative spaces—“places of hope and belonging”—for those at a crossroads in their lives. It was founded 10 years ago by Roman Catholic Sister Susan

Moran, founder of the Out of the Cold program and a member of the Felicien order, and David Walsh, a leader in sustainable urban development.

The organization operates five community homes that offer a wide variety of resources and support programs, including two learning centres, three post-rehab recovery homes and a shelter for abused women. It has some 200 volunteers.

The diocesan money will go toward renovating and making accessible Felicien House at 25 Augusta Ave. in Toronto, a large three-story red-brick Victorian house set on a wide treed lot. The house has been home to three members of the order, but they felt it would be better used if they turned it over to the community through Seeds of Hope.

The house will become a mixed-use residence for 15 women of all ages who are in need, but it will require substantial renovations, which the diocesan money will help fund. Currently, Seeds of Hope is applying for changes to the zoning by-laws and expects to begin renovations in October. Work should be completed by next April, Ms. Currie says.

## Videographer captures new forms of church

Continued from Page 1

studied film and television production and post-production, and has been a freelance videographer ever since. He also worked at an online television network for a year, shooting and editing video.

Mr. Carter spent the summer travelling to parishes and says he received a warm welcome wherever he went. “Everyone was excited about it and saw where it was going to lead. It’s stepping out into new media, and the reaction was pretty positive,” he says.

He adds that he appreciates the opportunity to make the videos and he hopes the diocese will continue in this direction. “I hope with the success of this, it’s something the diocese will continue to do and branch out, not only into video but into more new

media like podcasts.”

He admits that when he says this, he is speaking from his experience as a youth worker. A lot of young people are naturally involved in new media, he adds, and to get them involved would be a great advantage not only to the Anglican Church but to the community in general.

He points out that St. Clement’s had a weekly speakers program, and the young people helped set up the microphones and get the sound levels right. “Taking that to podcast would be an easy thing to do,” says Mr. Carter, “and something that’s very, very exciting as well.”

The videos will be posted on the diocese’s website as they become available.

### THE THREE CANTORS IN CONCERT

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From left, the Rev. Canon Elizabeth Hardy, the Rev. Richard Dentinger, Michael Joshua, Amy Talbert and Jason Pinkstaff give blood. PHOTO BY MICHAEL HUDSON

## Staff give blood, urge others to donate

IN addition to voting on agenda items and discussing church matters at the upcoming Synod, Synod members and guests can do something else—learn their blood type.

At the invitation of the diocese, Canadian Blood Services is setting up a table where people can find out their blood type and how they and their fellow parishioners can give blood.

The idea came about after some staff of the Diocesan Centre and

the Our Faith-Our Hope fundraising team gave blood three times over the spring and summer. “It can really make a significant difference in someone else’s life,” says Amy Talbert, the diocese’s Human Resources and Screening coordinator and a donor.

The employees joined the Canadian Blood Services’ Partners for Life program and committed to giving 20 donations of blood by the end of the year,

enough to help 60 people. Anglicans who wish to join the diocesan Partners for Life program can donate blood at their local clinic and cite the program number AN-GL012297.

Synod will be held in Toronto on Nov. 25-26. Synod members and guests will not be able to give blood there but can learn their blood type and more information about arranging for a group from their parish to become blood donors.

## Pre-Synod meetings coming up

Continued from Page 1

- Trent-Durham: St. John the Evangelist, 99 Brock St., Peterborough, Oct. 18, 7 p.m.
- York-Scarborough: St. Peter, 776 Brimley Rd., Scarborough, Oct. 20, 7 p.m.
- York-Simcoe: All Saints, 12935 Keele Street, King City, Oct. 25, 7 p.m.

Senior Synod Office staff will be available at all pre-Synod meetings to answer any questions. A synopsis of each meeting will be posted on the diocese’s website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), following each meeting. This will allow Synod members to keep abreast of ongoing discussions in other episcopal areas as well as their own.

In addition to clerical and lay members of Synod, treasurers and one churchwarden from each parish may attend the pre-Synod meeting in their episcopal area.

Prior to each pre-Synod meeting, the area bishop will constitute

a Nominating Committee to prepare a slate of nominees for election to Diocesan Council. The election will be held at the pre-Synod meeting. Each episcopal area will elect one clerical and two lay members to Diocesan Council. Only voting members of Synod may be nominated and only members of Synod may vote.

For more information, contact Pamela Boisvert, assistant secretary of Synod, 416-363-6021, ext. 231 (1-800-668-8932).



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