

Young Anglican
in top 20

Seasonal workers
get second home



Bishops commit to
Anglican Communion

The Anglican

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SEPTEMBER 2012

Bakery all fired up

Churches
invited to
spend day

BY STUART MANN

JOHN Stephenson Jr. and Bob Harford have been working hard over the summer to get Take This Bread, the new bakery started by All Saints, Sherbourne Street in downtown Toronto, up and running.

Each Friday, the two have been baking loaves of bread and selling them, at reduced prices, to the tenants of the nearby Dan Harrison Community Complex. They've also been inviting the tenants to join them in the baking.

They're hoping to have the bakery running three days a week by early September, selling bread, cookies and communion wafers and providing training and job skills to 12 unemployed people.

"There's been lots of interest from the tenants at Dan Harrison," says Mr. Stephenson, who manages a drop-in at the housing complex. "It's wonderful to hear them say, 'I want to be part of this.'"

The goal is to provide unemployed people with training in the bakery for 12 months, and then to transition some of them into paying jobs. Each person who completes the year-long training will



From left, Keenan Menard, Bob Harford and John Stephenson display their bread outside Take This Bread bakery, located beside All Saints, Sherbourne Street. At right, Dave Bezanson makes eucharist wafers. PHOTOS BY MICHAEL HUDSON

receive a food handler's certificate, qualifying him or her to work in a professional kitchen.

In addition to working in the bakery, the participants will also meet with a social worker once a month to develop goals for employment and learn financial skills.

Continued on Page 10



Anglican, Lutheran churches amalgamate

BY HENRIETA PAUKOV

THE bells of St. Mark, Midland, rang during the Lord's Prayer at the service celebrating the amalgamation with Holy Cross Lutheran Church on May 27, one of many small ways that this service was different from the usual Sunday service.

"Part of the Lutheran tradition is that the Lord's Prayer is a highly significant part of the service, and so they've always rung their bells during the praying of the Lord's Prayer," says the Rev. Catherine Barley, the incumbent of St. Mark's. "So the person who has always done that at Holy Cross did that at St. Mark's on Sunday. We are integrating Anglican worship and Lutheran traditions."

The Anglican Church of Canada is in full communion with the Evangelical Lutheran Church in Canada. This means that Anglicans and Lutherans in Canada can share the Eucharist, use each

Continued on Page 2

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THE stories, photographs and columns you read and see each month in *The Anglican* are made possible by generous donations from you, our readers. Without your financial support, we would not be able to bring you the paper in its current form. If you haven't already done so, I encourage you to make a donation and keep this important ministry going. An envelope for the annual *Anglican Journal* appeal is inserted in this issue. As usual, your donation will be split evenly between *The Anglican* and the national paper. Together, let's keep sharing our stories about this wonderful church of ours. Thank you.

Stuart Mann, Editor

Continued on Page 8

'Cells' build rural parish in U.K.

New Christians meet in homes to share faith

BY STUART MANN

WHEN you hear the words "cell church" or "fresh expressions of church," you often think of them as taking place in urban or suburban settings. But they can also happen in rural churches and small towns and villages, with surprising results.

In the Rev. Sally Gaze's benefice (a multi-point parish) in rural England, for example, there are 10 "cells." These are small groups, mostly made up of new

Christians, who meet in people's homes or other locations to grow in their faith.

"We wanted people to know Jesus and to be able to grow in discipleship, and we felt that to do that, we had to meet people where they were," said Mrs. Gaze in an interview in early June. She was in the Diocese of Toronto to lead workshops on growing churches in rural areas.

Mrs. Gaze is no stranger to rural ministry. For the past 10 years, she has been the team rector of

the Tas Valley in Norfolk, East Anglia. Her benefice is made up of six parish churches and the cell church. Before this, she worked in rural parishes in Wales and Worcestershire. She's also the author of the book *Mission-shaped and rural: growing churches in the countryside*.

In 2003, she brought together a team of people to run an Alpha course, which is an introduction to Christian basics. About 26 people showed up, half of whom were new to Christianity. At the end of the

course, several wanted to be confirmed. They also wanted to keep meeting and talking to each other.

Rather than be directed to their nearest parish church, they were given the opportunity to form church in small groups, similar to those in the Alpha course—and the first cells were born.

Mrs. Gaze said keeping the people together in small groups was important to keep them growing in their faith. "They hadn't come

Vote leads to union

Continued from Page 1

other's liturgies, and participate in each other's ordinations. Anglican and Lutheran clergy may also serve in either church.

St. Mark's and Holy Cross had been worshipping together in an informal way for many years, including Advent, Christmas and Holy Week services. "When I arrived, it seemed to me that it made sense for us to be doing more things together," says Ms. Barley. "So we did a joint Bible study that we planned together, and we had 25 people from the two churches involved in that."

Holy Cross sold its building in 2010, and the new owner gave them three years to continue to use the facilities. In September 2011, Ms. Barley and the Rev. Rachel Dart, the interim pastor at Holy Cross, began to talk about bringing the two congregations together, and after Christmas "really started in earnest, planning



The clergy of St. Mark Anglican Lutheran Church in Midland process out of the church after the service of amalgamation on May 27.

things like worship, finance, governance, a legal agreement."

They held a town hall meeting for both congregations, with presentations on various aspects of the proposed amalgamation and an opportunity for people to ask questions. Some parishioners visited St. David's Anglican Lutheran Church in Orillia, to see "how the two churches came together

and what they've accomplished," says Ms. Barley. Both churches held a vote immediately after Sunday service on May 13, with the majority voting in favour of amalgamation.

The joint congregation will worship at St. Mark's, with Ms. Barley as incumbent and Ms. Dart staying on as interim pastor until the end of December. The clergy and the people of the new St. Mark's Anglican Lutheran Church have a lot of work to do in the coming months, including a visioning session to figure out "who we see ourselves to be and

what is our vision for the church," says Ms. Barley. "We are going to need to be doing some things differently, we'll need to be out in the community more, and we will be making changes to our worship. There really is a sense of energy as we come together."

That energy was palpable at the amalgamation service. "It was wonderful," says Ms. Barley. "There was just so much excitement in the church. I've been here three and a half years and I don't think we've ever had a service that was filled with such joy and anticipation."

BRIEFLY

Young Anglican named in top 20

Brooke Harrison, a member of the youth choir at Trinity, Aurora, has been named one of the Top 20 under 20 in Canada. "I was completely shocked. It was very humbling," said Ms. Harrison. She was chosen from among 600 applicants.

Since the age of six, Ms. Harrison has been raising money for various causes. When she was eight, she published *Cookin' in Brooke's Kitchen*, a cookbook of family recipes that eventually raised \$60,000 for leukemia research. She later founded the Youth Advisory Council for the Philip Aziz Centre, a non-profit, home hospice program in Toronto for people living with cancer, HIV/AIDS and other life-threatening illnesses. Ms. Harrison and some of her high school friends raised \$150,000 for the centre.

Last year, after listening to Bishop Mark MacDonald speak about the plight of aboriginal children in the North, she sought out donations of backpacks, toys and school supplies, valued at \$100,000, and arranged to have them transported from Aurora to Sioux Lookout and then by plane to remote First Nations communities.

Top 20 under 20 is a program of Youth in Motion, a national charitable organization. Apart from a \$5,000 scholarship, awardees get paired with an Order of Canada mentor. Ms. Harrison plans to attend Western University this fall to study social justice and peace. *Anglican Journal*

Church changes name

St. George, Willowdale, has officially changed its name to St. George on Yonge. The church's vestry approved the change, as did Diocesan Council at a meeting in the spring. The church is located at 5350 Yonge St., Toronto.

Send your parish news to editor@toronto.anglican.ca

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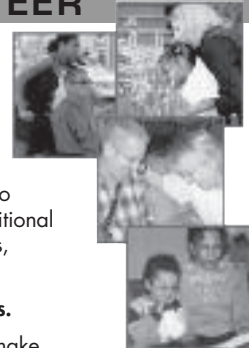
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Church gives workers second home

Canadians, Mexicans forge bonds

BY KIMBERLEY REID

MANY parishes welcome back old friends each spring, as retired snowbirds return from Florida and other sunny climes. But along with a few of those, St. Paul, Beaverton, swells with dozens of seasonal agricultural workers returning from Mexico to work in the surrounding fields.

About 20,000 farm workers travel from Mexico to Ontario each year, including 120 who come to Beaverton, a small town on the eastern shore of Lake Simcoe. They live in close quarters and work long hours, cultivating and cutting bok choy to provide a better life for their families back home. Many of the older men use their wages to put their children through university or professional schools, while the younger ones often put their money into building a house. They work in the isolated back roads of rural Ontario, where the almost homogeneous population speaks no Spanish, public transportation is virtually non-existent, and their ability to access local businesses and services during normal opening hours is limited.

At St. Paul's, we are in our fourth year of striving to become a bilingual, multicultural parish. Finally, it seems, we have fallen into a comfortable stride. When the Mexican workers returned to Beaverton this spring, those of us who are most involved in this ministry received excited phone calls, Facebook messages, handshakes and hugs on the main street. As Miguel Atriano said, "I feel like I have a second home here now."

The English- and Spanish-speaking parts of St. Paul's congregation have come together through a weekly Eucharist in Spanish, and many fiestas and dinners. Our volunteer drivers help the men with their transportation needs.

We have found that, due to language and transportation impediments, the men need help to navi-



The Rev. Ted McCollum, incumbent of St. Paul, Beaverton, visits Mexican farm workers harvesting crops in a field near Lake Simcoe. PHOTOS BY MICHAEL HUDSON



Enrique, one of a group of Mexicans that attends St. Paul's, provides musical accompaniment during a service.

gate an almost endless number of practical and personal matters. Frequently, someone needs help with a government document or needs a ride to the bank, doctor or tax office, where translation is required. Recently, a man had to visit the Mexican consulate in Toronto to sign papers that would permit his wife to take their son across the border to Sacramento, California, to receive treatment for severe burns he had suffered.

We are trying to develop within Beaverton and the surrounding area a greater understanding of the two cultures and languages. People from outside the parish, including local business owners and post office workers, have enrolled in the Spanish lessons, and some have become involved in the ministry. In March, we also began a lunch-hour Spanish club at the local Roman Catholic elementary school, where a small but enthusi-



A weekly dinner at the church brings rest and refreshment.

astic group of children amaze us every week with how fast they can pick up the lesson of the day.

We believe that these seeds will grow deep roots and far-reaching branches into the community, making it a more hospitable place for those who must make it their second home. At the root of this hospitality, both given and received, is openness—openness to other ways, other ideas, and an open heart to empathize with a

stranger. The success of this ministry has depended not only on the great dedication of both the Mexican workers and Canadians, but on their openness to come together.

Kimberley Reid is a parishioner of St. Paul, Beaverton. She has been instrumental in the ministry to seasonal field workers, and has become almost fluent in Spanish as the ministry grows.

FaithWorks donor challenges Anglicans

New and increased contributions will be matched, up to \$5,000 per donor

BY SUSAN MCCULLOCH

SEVENTEEN FaithWorks Ministry Partners stand to benefit from a challenge grant offered by an Anglican who was inspired by the apostle Paul's reminder to the Corinthians that "we who are many are one body" (1 Cor 10:17). Margaret McCain is offering a \$75,000 challenge grant which, if successful, will help to raise an ad-

ditional \$150,000 in the 2012 FaithWorks Campaign.

"FaithWorks is able to support so many vital ministries because of the generosity of many, many people," said Mrs. McCain when she announced the challenge. "My family and I have been richly blessed, and I want to encourage others to consider how God's promises of blessings and abundance have made a difference in

their lives. I hope that my gift will help to inspire others to give generously to support the ministries of our FaithWorks partners."

Mrs. McCain has offered to match all new and increased donations to FaithWorks raised between July 1 and Nov. 30, 2012. Churches, individuals and corporations who give a higher amount to FaithWorks this year than they did last year will see their in-

creased contributions matched, up to a maximum of \$5,000 per contributor.

For example, if a church gave \$10,000 to FaithWorks last year and raises \$11,000 this year, the challenge grant will provide another \$1,000 for a total donation to FaithWorks of \$12,000. Individuals, companies and parishes that have never before contributed to FaithWorks are also eligible to have

their donations matched.

As of July 18, FaithWorks donations were more than 27 per cent ahead of contributions received during the same time period in 2011. The success of the Our Faith-Our Hope campaign has placed a renewed emphasis on stewardship in parishes throughout the diocese, says Peter Misiaszek, director of Stewardship Development.

Continued on Page 7

Committed to reconciliation



Every summer, my wife and I spend part of a day of our vacation “touching base”—a time to affirm what is working well in our marriage and raising pinch-points of minor irritation or concern. We do it when we are calm, well rested and alone. It is a time of listening. It constitutes an act of reconciliation. Most of the issues arise from a simple misunderstanding, or inattention to the other’s feelings. Sometimes they are habits fallen into that need to be changed. Sometimes it is a matter that can’t be so easily resolved because it is based on personality or a real difference of opinion, and then it becomes a discussion to understand why it is important to the other, even if we do not ultimately agree. We can do this because we know that it is safe to do this exercise—we are committed to each other “for better, for worse...” and 36 years of marriage have shown us that in spite of differences (or even enriched by them!) we have something even more important that keeps and binds us together.

Reconciliation: an important word and an important work that we as Christians are committed to do at the heart of our spiritual life and our concrete witness to the world. God was in Christ reconciling the world to himself, and has entrusted us with the message of reconciliation. “We are ambassadors

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

for Christ, since God is making his appeal through us” (2 Corinthians 5:18-20).

Can we allow this Church to be a safe place to engage in this hard but life-giving work?

Last March, Archbishop Terence Finlay and the Rev. Jim Ferry engaged in a public act of reconciliation as part of a Eucharist celebrated at Holy Trinity, Trinity Square, Toronto. It marked a significant moment in the life of two men embroiled in a controversy that had international attention 20 years ago, and still has rippling consequences today. It had personal, spiritual and doctrinal complexities. It was more than an apology grudgingly offered. Reconciliation does not resolve all the issues—differences still exist and pain persists—but here is the witness: that in spite of these difficulties, they will continue to walk together as brothers in Jesus Christ and work for a better future as partners in the Gospel, because they have made vows of baptism and ordination.

Over the past few years, and more intentionally through the current Truth and Reconciliation hearings, the same process is at work in Canada regarding our society’s attitudes and actions toward our aboriginal sisters and brothers. Representatives of the

Anglican Church have been present to express not only apology for the harm done in residential schools but our commitment to continue walking together to build healthy relationships that are truly healing and life-giving for all.

In June, 19 bishops from Africa, Canada and the U.S.A. met in Toronto to continue a dialogue begun two years ago at our invitation, to listen, learn, understand each other and promote reconciliation across real and sometimes imagined differences. The discussions were frank and respectful. Questions were asked not to score points but to seek deeper understanding. We left even more committed to our relationships within the Anglican Communion. Significantly, our concluding public statement centred on the prayer from the BAS marriage rite: that our lives together may “be a sacrament of (God’s) love to this broken world, so that unity may overcome estrangement, forgiveness heal guilt, and joy overcome despair.”

For what hope is there for the world if the Church, and we Christians individually, are unwilling to be sacramental signs of this (outward and visible signs of God’s inward, spiritual grace that transfigures the world)? We are ambassadors of reconciliation for Christ, who not only reconciles us to the Father through his sacrifice on the Cross and the gift of the Holy Spirit, but also draws us into deeper communion with one another.

Get outside and join in



You may have heard of “management by walking around” (MBWA).

The idea is that a manager should not simply sit in his or her office but needs to walk around and talk to the workers, to listen to them and

help when and where needed. I want to introduce you to “mission by walking around.” If the word mission scares you, substitute the word ministry.

While on sabbatical, I was able to follow the news more closely. There was an article on my *Globe and Mail* app called “9 lessons from great leaders in tech.” The first story was about Ursula Burns, chair and CEO of Xerox. She started in the copy room and worked through the ranks to her present position. The lesson is that she knows her business from the inside out. She knows MBWA.

This dovetails with the emphasis of the course I just took, offered by the Missional Institute (i.e. Alan Roxburgh and Craig Van Gelder). Much of it was about recognizing the adaptive challenges necessary to bear witness in the post-modern world. Many of us grew up at the zenith of the modern era. We believe in a stable world and salvation by technical answers. In that world, all the church has to do is do better at what worked before—preach better sermons, have better music, offer better programs—and people will flock into church. In that world, you “find a need and meet it.” We research the need, or even commission research, and launch a program afterwards.

Many churches, if they do hands-on outreach at all, try things that others have succeeded at elsewhere. A priest may transplant what worked in a previous parish to the current situation. Perchance there are hits, but there are more misses. When that happens, people get weary of doing good, or blame the world for not responding. What is most dead-

BISHOP'S OPINION

BY BISHOP PATRICK YU

ly is that one failed program after another depletes hope, which is the most valuable resource in a congregation.

Mission by walking around does not start with big programs that will turn everything around. It involves small groups of motivated parishioners doing small-scale research that may result in experiments. Craig told a story about a big city church, built on the streetcar line in the 1900s. Like many city churches, its members now commute. To their credit, these parishioners came back to the much-changed neighbourhood and offered programs in the church. They ran sports programs and a food program, but there was a sense that they were not making inroads. After some facilitated reflection, some parishioners organized a neighbourhood walk. Small groups of parishioners decided to simply walk the neighbourhood. At the debriefing after the first walk, they looked at each other and said, “Well, we are alive!” You see, for all their good intentions, they viewed the neighbourhood as foreign and dangerous, and indeed many neighbourhoods do look like that until you get to know them. We may sing “this is my father’s world” but mentally we exclude the neighbourhood in which our church is situated; perhaps we exclude the area where we live as well. The church then becomes a place of refuge. In contrast, the good people of that city church followed up their initial walk by finding out where people actually gathered and began to connect with them at those places. I don’t think that church will ever be the same again. Would that be good news if it happens to your church?

This is, of course, not a new idea. Evangelization of much of the world happened because people, small bands of Christians, sim-

ply lived out their faith in neighbourhoods. The theological underpinning is the Incarnation—God came to us. God seems to want us to go to the world that God loves. When I was at the course, we only studied one passage, the sending of the 70 in Luke 10:1-12. It was a surprisingly rich text. What impressed me is the fact that there is always a plentiful harvest, and that we are sent where Jesus himself would go, and that we can cultivate a radical trust in God—a good antidote for the risk aversion that accompanies a reactive and frightened church.

There is a trend to form virtual communities today, at least to form communities of affinity. We use social media with people we like half a world away and only hang out with friends we like, while we hardly talk to neighbours. Church activity sometimes takes place exclusively within its walls. A priest can spend a good chunk of time on the computer away from people. That is at least incomplete. There is something earthy, something geographical about a religion about Jesus of Nazareth, a first century Jew spending most of his time walking around his home town. We have good company when we do MBWA.

Today (July 26), I read a commentary article by City Councillor Michael Thompson titled “Take a step back to see my Scarborough.” In light of the horrendous shooting on July 16, he felt compelled to write about the many acts of goodness that he saw in the area which he “loves and serves” as councillor. “It is a mistake to define a neighbourhood by random acts of violence,” he writes. Good call, Michael. I live in Scarborough, too. I urge the churches in Scarborough to take a page from the good councillor: get out the door and see where the goodness is, where the opportunities are, indeed where God is already working, and join in. And you, readers, perhaps you can do the same where you are.



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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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Refugees will suffer



As a nurse practitioner who has worked with refugees in downtown Toronto, I am writing to express concerns about the changes the federal government made on July 1 to the health coverage

provided to refugees in Canada. These changes are inequitable and unjust and will have harsh consequences for many individuals, families and communities. Nurses have a professional and ethical responsibility to promote the health of patients and communities. As an Anglican, I also feel it is my duty to speak out against the absence of compassion these changes reflect.

Initially, when I wrote this article, the changes were devastating to refugee health care in Canada. Since then, however, I've had to revise it twice, as the government has backed down on several issues. Most disturbing were the initial changes for Government Assisted Refugees, who often come from refugee camps and may have lived through persecution and the atrocities of war, torture, famine and rape. The government's initial argument that they would have access to what the rest of Canadians receive was false. Low income and disabled Ontarians have access to Ontario Works and Ontario Drug Benefits, others to insurance coverage through their employers. Neither would have been available to these refugees, who spend their first year adjusting to Canada, learning English and upgrading schooling and skills, and aren't

HEALTH CARE

BY JESSICA MUNRO

eligible for assistance. Thankfully, the government revoked changes to this group at the 11th hour, but only after weeks of national protests by concerned health professionals and significant media coverage criticizing this policy. More recently, refugee claimants, who were to receive only emergency care, are now likely to get some of what Ontario Works and Ontario Disability Support Program clients get, but that isn't yet clear. Some may not be eligible in the first six weeks of arrival, and providers are supposed to phone ahead and ensure services are covered (a process that can take up to 48 hours—not very realistic when the patient is in front of you and in need of help).

Refugee claimants arrive asking for our protection. In many cases, they will not have access to any physician or nurse, lab tests, or, most frighteningly, emergency care, unless they can pay for them. This includes women who arrive pregnant due to acts of violence in their home countries. Unless they have a condition which poses a risk to public health, they will not receive coverage for treatment, even if they have a heart attack, stroke or car accident. Someone who has latent TB will not be supplied with medication to help reduce their risk of developing active TB; however, once they have active TB and are desperately ill and a threat to public health, the government will pay for the medications. This contradicts the principles of preventive health care on which

our system is based.

The federal government's stated reason for the changes (cost-cutting) is erroneous. People who cannot afford preventive and primary health care will wait until they are critically ill to be seen, requiring far more expensive emergency treatment. This is a poor use of our health care system. The province will be stuck with bills for patients who simply do not have the money to pay. In some cases, they will be seen too late to be treated effectively and lives will be lost.

Other concerns are that health care providers may be reluctant to see refugee patients, because of the uncertainty about what (if any) services will be covered. As well, there is concern about the impact on private refugee sponsorships, when medical costs for refugees, at least initially, may fall on the shoulders of the compassionate individuals and groups involved.

This is not how we should treat our country's most vulnerable new citizens. My Canada does not abandon and ignore their health care needs. As Anglicans, we remember that Jesus was a refugee—his parents fleeing from their own country to Egypt to save the life of their son. I urge anyone who shares these concerns to write to their MP, MPP and the provincial and federal Ministers of Health and to bear witness to the inequities that will result from these new policies.

Jessica Munro is a nurse practitioner in Toronto and a member of St. John, Norway, Toronto. For more information about this issue, visit www.doctorsforrefugeecare.ca/.



EDITOR'S CORNER

BY STUART MANN

Give it a try

At church on Easter Day, I realized that I believed in the resurrection. This came as a surprise to me. For years, this had been the one part of Christianity I could not believe in. (We'll save the Holy Spirit for another day.) I could accept that Jesus walked the earth, that he said and did remarkable things, and that he was nailed to a cross. But rise from the dead, spend some time with his disciples, and then ascend to heaven to be with God? Sorry, I couldn't quite manage that one.

So what had changed? How did I come to believe it? Here are some things that happened. They might help you if you also don't believe it.

First, you have to make an effort. To sit back and simply say "Prove it" just doesn't cut it. To accomplish anything in life, you have to get off your behind, either literally or figuratively, and do something about it. Believing in the resurrection is no different.

Start by putting your ego on the shelf and let Jesus Christ come into your life. I wrote about this in a previous column and won't go through all that again. But this stage, I think, is essential.

Attend a worship service that is meaningful to you. The Christians that I hang out with each week are supportive and loving. I see Jesus in their words and actions. I could not have come to believe in the resurrection without them.

Sit with the Bible for one hour a week. Just flip through its pages or look at the maps or read a few passages. If you find an interesting part, read it over again and ponder it. Maybe buy a book of commentary on it. I like the "For Everyone" series by N.T. Wright, among others. Go to the Anglican Book Centre in Toronto (in person if you can—it has the best background music in the city) and browse the shelves. There's a new world waiting for you.

If you do all that, you might find a change coming over you. You might start thinking about God and Jesus a little bit more. You might start living your life a little differently. If that happens, you might be leaving your old life behind and entering a new one, with God and Jesus Christ as your guides. Don't fight it. Just let it happen. It's a strange and marvelous trip. (And don't worry, you can bail at any time.)

After six months or a year, look back at how far you've come. See the new things you're doing. See the old things you've left behind. Look at the new purpose in your life. You might see that you've been transformed. You might also realize that if a transformation like that can happen to you, a doubter and a sinner and an all-around hard nut to crack, then anything's possible—even the resurrection.

That's basically the trajectory of my own journey. I've come to realize that the resurrection isn't like some mathematical problem to be solved or science experiment to be proved—it's something to be lived out, something to experience in the everyday muck of life. That's where you'll find the risen Jesus, and your own resurrection as well.

Can't find one? Bring two!



I was recently reading about a priest in England who addressed his congregation from the pulpit on the Sunday morning before Back to Church Sunday. He said, "Next week, everyone is

required to bring a friend to church. If you can't find one person to bring to church, you don't need to come at all!" Even working with the assumption that he was speaking in jest, I'm not sure I would have the audacity to stand in front of my own congregation this September and declare the same thing, although I secretly appreciated his intention.

Back to Church Sunday began in England in 2004 as an effort by the Church of England to reach out to both unchurched people in local communities and to parishioners who had lost touch with their local parish church. "We don't believe in growing the church," says

BACK TO CHURCH SUNDAY

BY THE REV. DAVID GIFFEN

Michael Harvey, the founder of Back to Church Sunday. "We believe God does the growing. It is we who do the locking—we who lock growth down. Now we have to work at unlocking growth."

It is based on a simple idea. Every member of a parish who is committed to the idea invites another person to come to church with them on a designated Sunday. Then the results are measured six months later to see what happened. More than 150,000 people have accepted the invitation in the seven years that Back to Church Sunday has been running, and organizers have found that 15 to 20 per cent of those who come end up staying.

I am of the strong opinion that one of the greatest tangible measurements of

church health today can be seen in full view on this one Sunday each year. The number of people who are in church on Back to Church Sunday speaks volumes about where a congregation's missional voice and action reside. For a church like the one I serve, which has begun a renewed era of growth, there is nothing that can speak louder about how we feel about following Jesus as a member of a particular community than offering an invitation to another to come along.

On this year's Back to Church Sunday, everyone is required to bring a friend to church. If you can't find one person to bring to church, bring two!

The Rev. David Giffen is the priest-in-charge of the Church of the Transfiguration, Toronto. This article was published in the church's newsletter before last year's Back to Church Sunday. Back to Church Sunday is being held in the diocese this year on Sept. 30.

LETTERS

EFM at two locations

Thank you for your fine article on the Education for Ministry Program (EFM). But you didn't mention that EFM is active in locations other than the convent of the Sisterhood of St. John the Divine. As students and graduates of this splendid

four-year program of theological and spiritual reflection and education, we have been blessed by the ongoing generosity of St. Thomas, Huron Street, which has hosted EFM for over 20 years. The St. Thomas group is located in the heart of Toronto and meets on Saturdays from September through May. The current mentor, Carol Kysela, leads the

group, as well as a group at the convent. Your readers may want an opportunity to explore the riches of the Christian tradition. EFM is a great way to do it in either location.

Bill and Eliz Thoms, Carroll Guen and Willem Hart, Lucinda Sykes
Toronto

The Diocese is on Facebook, Twitter and YouTube.

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Send your parish news to
editor@toronto.anglican.ca

Mandarin ministry takes root

Two ask for baptism

BY CAROLYN PURDEN

LAST September, the Rev. Esther Deng started a Mandarin-language worship service at St. Paul, L'Amoreaux, Scarborough. The area has the largest number of immigrants from mainland China in Canada, many of whom have no Christian background.

That first service brought out 28 people, many of them friends and supporters. The next Sunday, only three people attended. But out of that tiny nucleus, a Mandarin-speaking congregation has formed and is growing.

Today, between 10 and 15 people attend the service every Sunday. There is also a Bible study group that meets at the church on Monday and a gathering at Ms. Deng's home on Saturday.

The Saturday group started with eight people in January and now has up to 15 members. Attendance fluctuates from meeting to meeting; most are not worshippers at St. Paul's. Seniors who are

church-goers account for one-third of the members, and the rest are middle-aged couples and students who do not attend any church.

The Saturday group did not start as a worship group, but in June Ms. Deng held a Eucharist and worship service for the first time, and now plans to do it once a month.

In building up her congregation and group membership, Ms. Deng had to learn from people without injecting her own ideas. She immigrated to Canada 20 years ago, but things are much different today and students and families are dealing with financial and personal problems she did not have to face. "You have to treat them in an individual way," she says.

Many of the people who attend the Bible study at St. Paul's on Monday and the Saturday meetings in her home are visitors to Canada. In April, Ms. Deng had a worrying time when her group of 16 suddenly plummeted to three,



Attendees of the Saturday group enjoy lunch at the Rev. Esther Deng's home. Ms. Deng provides worship services and Bible study to Mandarin-speaking people in Scarborough.

as people left to return to China.

"I considered whether I should stop, but we prayed and waited and more people came," she says.

There is another challenge for Ms. Deng. "From September, I need more people to be involved," she says. "I hope I can find some leaders inside the group so I can separate the congregation into at least two groups, one for younger

people and the other for older people."

There is no question that Ms. Deng has enjoyed a successful nine months. Although many people left her Saturday group in April, several of them had accepted Jesus Christ into their lives and told her they would seek out a church when they returned to China. And out of the congrega-

tion and Bible study group, at least two people have asked to be baptized in September.

Ms. Deng says she has had a lot of support from bishops, other churches and those who have been praying for her ministry. "I really feel great support from people and I want to say 'thank you' to them," she says.

Learn, share your faith

A number of workshops and initiatives are being held in the diocese this fall to help Anglicans learn and share their faith with others. Here are a few of them:

Reach New People workshop filling up

For many parishes, starting up a second service is probably the easiest way to plant a church.

But how does a cleric do it without burning out? That's one of the issues that will be addressed at the Reach New People workshop, held on Oct. 27 at Trinity College, Toronto.

The day-long event, organized by the diocese, will feature three speakers who have experience in starting up a second service to reach new people. John Bowen, the Rev. Judy Paulsen and the

Rev. Martha Tatarnic will share best practices and talk about the ups and downs.

Many parish teams have already signed up. The cost is \$25 per person or \$100 for teams of five or more. To register, contact Elizabeth McCaffrey, the Congregational Development coordinator, at emccaffrey@toronto.anglican.ca.

Reach Grants deadline Sept. 21

The deadline for the diocese's popular Reach Grants is Sept. 21. Reach Grants are one-time grants of between \$500 and \$5,000 to help start up new ministries to reach people who aren't being reached by traditional forms of church. The diocese has already given out 26 Reach Grants totalling \$61,400. The grants have funded many new parish ministries, including pub and cafe churches and ministries to youth, seniors and new mothers. To apply, contact Elizabeth McCaffrey, the Congregational Development coordinator, at emccaffrey@toronto.anglican.ca.

Reimagining Church in York-Simcoe

Bishop George Elliott invites clergy and laity in York-Simcoe to attend Re-imagining Church, a four-week course that challenges participants to listen and learn together, and continue the conversation about being faithful to God's call in the 21st century.

Reimagining Church is an introduction to missional thinking for those who know something is wrong, but are not sure what it is, how they should think about it or what might be done about it. It is pitched to the level of the committed Christian who has not studied theology in a formal way.

The course takes place at St. Paul, Newmarket, Mondays, Sept. 10 to Oct. 1, from 7:30 to 9:30 p.m. Individual registration costs \$50 per person. Teams of clergy and laity are encouraged to attend together and will receive a course discount of \$150 per team of four or more people. For more details, visit www.shapedformission.ca or call Elizabeth McCaffrey, the Congregational Development coordinator, at 416-363-6021 (1-800-668-8932), ext. 225.

Learn how to talk about your faith

Join John Bowen, director of the Institute of Evangelism at Wycliffe College, at a seminar on what it means to witness to one's faith. The seminar is based on the assumption that evangelism is something that all Christians can do as a normal part of being a follower of Jesus. Mr. Bowen's talk, like his book *Evangelism for Normal People*, will be biblically grounded and will attempt to challenge participants in a gentle way. The seminar takes place on Oct. 17 at 7:30 p.m. at St. Timothy, North Toronto, 100 Old Orchard Blvd. For more information, visit www.sttimothy.ca/bowen.

Focus on mission in rural areas

Clergy and lay leaders are invited to the 9th R. Alex Sim Rural Ministry Symposium, which is taking place Oct. 22-24 at the Salvation Army's Jackson's Point Conference Centre. The speaker will be John Bowen, director of the Institute of Evangelism at Wycliffe College. Each participant can take four workshops. For more information, visit www.ruralsymposium.ca.

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The Rev. Andrew Wesley, an Anglican pastor to Toronto's aboriginal community, points to a photo of him as a boy at St. Anne's Indian Residential Roman Catholic School at Fort St. Albany, Ont. in 1952.

Churches discuss life after apology

Anglicans taking action, says Bishop Poole

BY CAROLYN PURDEN

THE mainline churches have all apologized to aboriginal people for the residential schools they ran, but this is only one step on the journey of repentance. What do the churches do now to live out the apology?

This was the question posed to church representatives at one of the workshops at a Truth and Reconciliation Conference, held in Toronto in early June.

The Meeting Place: Truth and Reconciliation 2012 Toronto was a community-organized collaboration with the Truth and Reconciliation Commission of Canada. Its goal was to raise public awareness of the intergenerational impact of the schools on survivors, their families and communities.

The three-day conference focused on relationship-building, and one of the many workshops it ran was entitled, "How can churches walk the talk on reconciliation?"

Four church representatives anchored the discussion, with Bishop Philip Poole, area bishop for York-Credit Valley, speaking for Anglicans. The church representatives talked about their denominations' apologies and how their churches had been affected

since. Afterwards, others in the workshop were invited to discuss areas where the churches could do more.

It was evident that the apologies had made a dramatic impact on some of the churches. United Church representative the Rev. Brian McIntosh said that after its 1986 apology, the church's structure was changed to reflect a greater emphasis on aboriginal relationships and justice. In 1998, the church issued a statement of repentance directed especially to residential school survivors.

Catherine McClusky, speaking for the Presbyterians, said her church's apology represented a real desire to bring back "human being to human being dialogue." The church apologized not only for what it had done, she added, but also the things it had left undone.

It is a challenge to live out the apology, she added, but the church is very good at responding at a grassroots level. She concluded, "The church is asking us to make right the things that break the Creator, that break God's heart."

Bishop Poole outlined a large number of initiatives that the Anglican Church has taken since its 1993 apology. It has changed the



Six Nations artist Hilton Henhawk works on a painting on a teepee at the Truth and Reconciliation Conference in Toronto. PHOTOS BY MICHAEL HUDSON



Bishop Philip Poole

way it enters into international relationships, especially with aboriginal people. It is promoting and building its members' awareness of the legacy of colonialism, and ensuring Anglican participation at every Truth and Reconciliation hearing across Canada.

The church has also provided historical information about the schools, is working on translating the apology into aboriginal languages, and is providing anti-racism training for all committees and councils at the General Synod level, he said.

Bishop Poole expressed appreciation for the work of the Anglican national aboriginal bishop, Mark MacDonald, adding, "We have much to learn as a national church about becoming more diverse, more engaged, more multicultural."

Many indigenous people are increasingly experiencing a conflict between their desire to be practising Christians and their need to



Anglicans attending the conference gather for a group photo.

respect the teaching of their elders, the workshop heard. The church representatives were asked how their churches are responding.

Roman Catholic representative Gerry Kelly talked about the deep harm done to aboriginal communities by the disruption to and banning of their ceremonies by government and churches. He pointed out that people have been harmed, and they have only broken communities to go to.

"Nothing has been so damaging as the disruption of ceremony," he said, explaining that ceremony is very precious. "Talk helps, ceremony heals," he explained.

Ms. McClusky pointed out that there could be a natural intersection between aboriginal ceremony and church ritual. As an example, she compared smudging at the entrance to the church with incense inside the church.

Bishop Poole told a story about Christ Church, Bolton. The parish

had invited Bishop MacDonald to confirm their young people, but in preparation, the leader of the confirmation class took an unusual step. She based the preparatory teachings on the Anishinaabe Teachings of the Seven Grandfathers, a set of teachings on conduct towards others. "It's a tiny thing," he said, "But I bet dollars to doughnuts that the young people confirmed that day will never forget the preparation they had for confirmation," said Bishop Poole.

Mr. McIntosh said that many in the churches want to help but do not know what to do. He suggested they find a group or organization active in their community and reach out to them, saying they want to learn how to achieve a right relationship.

"Approach with humility and openness," he advised, "not feeling that we have the answers. Walk side by side into a different way of being."

FaithWorks contributions matched

Continued from Page 3

He says that the increased contributions to FaithWorks are a direct result of that growth in discipleship.

Bishop Philip Poole, who co-chairs the FaithWorks Corporate appeal, praises Mrs. McCain's extraordinary vision and commit-

ment to helping those in need. "Margaret McCain is known for her generous support of many important causes throughout our community and across Canada," he says. "Together with her late husband, Wallace, Margaret has always lived her faith through loving service to the church, and by

generously sharing God's blessings with others. Margaret's leadership in offering this challenge grant is a blessing to all of us who share in the ministry of FaithWorks."

FaithWorks Ministry Partners depend on FaithWorks support to help them respond to ever-in-

creasing needs throughout the community and around the world. In 2012, FaithWorks Ministry Partners will receive \$1.12 million. Parishes have retained \$83,147 to support their own outreach initiatives, while Area Councils received a total \$36,736 to support priority projects in their areas.

For more information about the McCain Challenge grant or to make a contribution, contact Susan McCulloch, FaithWorks Campaign Manager, at 416-363-6021, ext. 244 (1-800-668-8932 ext. 244) or smcculloch@toronto.anglican.ca. To make a secure online donation, visit www.faithworks.ca.

Baptized in river

BY THE REV. RISCYLLA SHAW

SUNDAY, June 10 dawned gloriously for our church school's picnic. The sun was shining and the breeze gently roused the scents of the warming earth and the new leaves. The local park served as the site for our celebration, which included the baptism of Julie and her nephew Cameron in the Humber River.

Julie, 17, bravely decided one day before Easter that it was time to start coming to church. She was on a search for truth, and the way she could live this out was to get her older sister, Alice, to drive her!

Inside the red doors of Christ Church, Bolton, Julie has found a place for herself, her sister and her nephew Cameron, in a vibrant faith community that practices being the hands and feet of Jesus in the world. Her next step was to declare her commitment to Christ.

We practice immersion baptism, as a vivid expression of the Christian's participation in the death, burial and resurrection of Jesus. It was a simple step to recognize the Humber River, in all its natural beauty, as the vehicle for baptism.

The cool water swirled around our legs and the musical notes of the hymn "As I go down to the river to pray" lingered in the wind. The congregation pressed forward along the grassy riverbank, coming as witnesses. With my word of invitation, many participated in the thanksgiving for the gift of water, hands dipping joyfully into the cleansing stream.

Showing solidarity, the sponsors-in-faith waded into the river with each baptismal candidate. I scooped water from the river and poured it onto each of their heads with a shell, declaring their new birth by water and the Spirit. The significance of this day will be lived into in the months and years to come, as Julie and Cameron shoulder their new identities, with pride and humility.



The Rev. Riscylla Shaw, incumbent of Christ Church, Bolton, leads Cameron and Julie, holding hands, into the Humber River for their baptism. The service took place in a park beside the river. PHOTOS BY MICHAEL HUDSON

U.K. parish grows through cell church

Continued from Page 1

from a church background. They had shared their needs and concerns at Alpha, and if they went to a Sunday congregation, they wouldn't see each other and they wouldn't have the opportunity to have the same sort of in-depth conversations and to pray for each other."

While it might seem odd at first to keep the newcomers separate from the regular Sunday congregation, it can actually lead to a stronger parish overall, she said. "Cells are vital parts of the body, and cells in church life are there to multiply and grow and keep the body healthy. Cells are small groups of people who meet as church-in-miniature. They are like cells which contain the DNA of what it means to be church—worshipping together, learning

from the Bible, caring for each other and the wider church, and sharing God's love in the local community and wider world."

Although congregation members can join the cell churches if they want to, the cells are primarily aimed at being church for the unchurched—for those for whom Sunday worship is unfamiliar and uncomfortable, or simply impossible among work and family obligations. They also actively reach out to those who don't attend church, and they create opportunities for others to find out about the Christian faith for the first time.

"Often a cell is defined by the kind of mission they feel called to," said Mrs. Gaze. In her parish, there are cells for youth, new mothers, men, people of different

generations, and people who reach out to those with learning disabilities.

"It's often difficult in a small village church to find people who share your interests and stage in life—one church has to cater for everyone—and cells give a chance for those with particular needs and interests to get together to explore issues of faith specific to them, such as being a teenager or being a parent of young children or managing a demanding workload. This is also attractive to others in similar situations on the edges of faith who value the opportunity to explore what they believe and how this works in their lives with people who understand their situation."

The cells, which meet weekly, have from four to 12 members. They meet in people's houses or

wherever is convenient. Each cell is led by a trained leader, usually a lay person. Their time together includes "the 4 Ws" – welcome, worship, word and witness." Three or four times a year, they receive the Eucharist from Mrs. Gaze or another priest in the Tas Valley Team.

While there is inevitably some tension between the cells and the congregations in the parish churches, they get along well together, she says. Not only do the cells bring new faith and energy, they also provide practical support. They contribute a significant amount of money to the benefice's operating budget and, because they have no buildings to maintain, they can buy things like photocopiers and other items for the parish churches. "The cell church

has never been a drain on the parish churches," she says. "There is a real relationship of love and support between them."

Mrs. Gaze admitted that, at first glance, getting cells up and running may over-stretch an already busy cleric in rural ministry. But her experience has been the opposite of that. "In my experience, in some ways the cell church is the easiest church to grow because of the people who've joined it and because it's mainly lay-led. When I invest in those cell leaders, they do a lot of pastoral care and ministry that otherwise nobody would be doing, or I would be asked to do and become stretched in doing it."

She said it's a rewarding part of her ministry. "Part of our ministry as ministers is to enable others to be ministers."

Bishops pledge support for Communion

International group meets in Pickering

BY CAROLYN PURDEN

AFRICAN, Canadian and American bishops meeting in Pickering and Toronto in June expressed a significant commitment to the continuing existence of the Anglican Communion. The Communion is important, they said, and regardless of divisive issues, they are committed to being part of the Anglican family.

The 17 bishops were engaging in the third annual Consultation of Anglican Bishops in Dialogue and had two themes to discuss: their shared mission and the proposed Anglican Communion Covenant.

The consultations emerged from the 2008 Lambeth Conference, when tensions arose over the church's stance on same-sex relationships, and are designed to build community among bishops who live and minister in different contexts.

Archbishop Colin Johnson and the Rev. Canon Dr. Isaac Kawuki-Mukasa, coordinator for dialogue for the national church, organized an initial conversation in 2008 and from that seed, future dialogues in London (in 2010) and Dar es Salaam (last year) developed.

There is a core of bishops who have attended each of the dialogues, and they have been joined by others, depending on the locale. But even with the presence of new members, the bishops have managed over the three meetings to build an increasingly strong community.

The bishops themselves commented on this in a statement is-



Archbishop Colin Johnson walks with Bishop Johannes Angela of the Diocese of Bondo, Kenya, and other bishops on the first day of their meeting. Below, Bishop Robert O'Neill of the Diocese of Colorado (left) talks with Archbishop Bernard Ntahoturi, the Primate of Burundi and the Bishop of the Diocese of Matana. PHOTOS BY MICHAEL HUDSON



sued after the Toronto meeting, noting that they had been able "to continue to build on the foundation of understanding and trust" that had grown over their previous two meetings.

Archbishop Johnson has witnessed this growth since the 2008 conversation. "There's a growing sense of trust, and a deeper commitment to one another in dia-

logue, and a greater understanding and knowledge of each other," he said.

He pointed out that those who have very extreme positions on the left or the right have little interest in listening. The bishops who participate in the dialogue represent the broad consensus of the Anglican Communion, and are committed to the Communion and

As a group, they pledged "to consider deeply the impact of our decisions and actions—informed by our own context and perspectives—on the life and ministry of the church in other contexts."

The bishops also said they were "deeply committed" to the intention of the Anglican Communion Covenant. However, they differed on the fourth section of the document, which outlines consequences for dissenting provinces.

They added that whatever becomes of the covenant, "The process in which it plays a vital role has caused us to engage in difficult, holy, important and hopeful conversations that have deepened our friendship in Christ and our commitment to support one another."

While they commented on the growth of their relationship

through the dialogues, the bishops also pointed out that they were "a work in progress." Their continuing relationship will require commitment and patience, they said.

The bishops closed their statement with a quotation from the marriage rite: "May (our) lives together be a sacrament of your love to this broken world, so that unity may overcome estrangement, forgiveness heal guilt and joy overcome despair."

Said Archbishop Colin Johnson, "I think this is an important message of hope for a world that needs to see that people who are in conflict can actually continue to be in relationship."

The full statement is available on the diocese's website, www.toronto.anglican.ca.

to developing relationships that will assist with God's mission.

"We listen and learn from one another," Archbishop Johnson said. "There is no agreement on a range of issues amongst the group, but on the core issues there's a real sense we can recognize one another as brothers and sisters in Christ."

Canon Kawuki-Mukasa echoed this feeling. "There's not as much tension in Anglican relationships as there was seven or eight years ago," he said, "and there's a will-

ingness to listen to one another and less need to demonize one another on both sides."

The high point of the meeting for Canon Kawuki-Mukasa came when some of the African bishops began asking how the Canadian church came to make decisions about same-sex relationships.

The Canadian and American bishops seemed to welcome the question, he added. "They were given an opportunity to respond in a way that they felt they would be heard without being judged. And their responses, I felt, were very effective in helping the Africans understand what was happening here and why decisions went the way they did."

The dialogue is not intended to be an annual event, but a fourth is scheduled for next year either in Gaborone, Botswana, or Cape Town, South Africa. The chosen theme of trust and reconciliation reflects mission imperatives in both Africa and Canada.

Archbishop Johnson said all previous participants will be invited to the next meeting, but the value of the dialogues will diminish if large numbers of bishops become involved. For this reason, the bishops, in their closing statement, encouraged other bishops, as well as clergy and laity, to develop similar opportunities for building trust and talking frankly together.


Bishops reflect on mission, Covenant, future dialogue

BY CAROLYN PURDEN

In a statement issued at the end of the third annual Consultation of Anglican Bishops in Dialogue, the bishops noted that mission is not something "that we do to another." Rather, its key tenet is listening for ways in which God is at work in the world, how others are responding to and participating in that work and how we might partner with them.

The bishops also said that mission is not about shifting resources from abundance to scarcity, but about combining a range of resources such as knowledge, trust and discernment.

The key challenge, they added, was how to support fellow bishops in the mission decisions they make within their own context and from their perspective.



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Thieves steal valuable items ①

Valuable items were stolen from St. Mary and St. Paul, Lytton, over Easter. Thieves carried off the wooden church's 100-year-old pump organ, a painting of the Madonna and Child, the Bishop's Chair, a rood cross, the lid off the baptismal font, a century-old cope, and all the church's brass. St. Mary and St. Paul is often thought of as the "cathedral church of the Thompson Nation." It is the largest of the churches serving The Nlaka'pamux First Nations. The church is located near the village of Lytton in the Fraser Canyon.

The Anglican Link

Chocolate festival draws hundreds ②

The Chocolate Lily Festival at St. Peter, Quamichan, in April was the best one ever, with 300 paying guests coming to the church's historic graveyard to look at the beautiful flowers and savouring chocolate creations in the parish hall afterward. The night before the big day, the volunteer groundskeeper, David Lowe, went around the graveyard and poked little red flags next to the lilies that had bloomed. In addition to the chocolate lilies, there were white and pink fawn lilies, shooting stars, toothworts and tall Oregon grapes. Volunteers from The Land Conservancy of Canada led tours of the flowers. Meanwhile, inside the parish hall, the big attractions were chocolate fountains, chocolate cakes and chocolate cones filled with chocolate ice cream. In the church itself, a choir of 18 young people sang to a large audience. Half the money from the event was donated to The Land Conservancy of Canada.

The Diocesan Post

Woman baptized in frigid river ③

Between periods of gently falling snow, baptismal candidate Joelle Caron and the Rev. Jacques Vaillancourt wriggled into wetsuits



and plunged into the frigid Battle River in central Alberta in April for a full immersion baptism. Breaking through the icy water, Joelle was signed with Holy Oil and given Holy Communion, which had been consecrated at a Eucharist at St. Andrew, Camrose, preceding the journey to the river's edge. "I had always wanted to be baptized in open water," said Joelle, a 20-year-old university student who grew up on a farm in Alberta. She said she wasn't nervous about going into the river, despite the freezing temperature. "I was a fearless child, and I'm a swimmer," she explained. Upon reaching dry ground, Joelle and

Mr. Vaillancourt were wrapped in warm towels and given hot coffee. Joelle was presented with an engraved Bible by the local Anglican Church Women.

The Messenger

"I am in Christ," produced by and starring the youth themselves. In addition to the video, four young people shared their personal beliefs and testimonies about their spiritual journeys.

The Messenger

Man climbs CN Tower to aid church ⑥

Ken Mann successfully climbed the 1,776 steps of the CN Tower in Toronto in April to raise funds for the restoration of St. Paul, Shigawake, in the Diocese of Quebec. He completed the climb in 29 minutes, only one minute longer than when he did it 18 years ago. His climb raised \$25,000.

Gazette

Cuban bishop visits Niagara ⑦

Bishop Griselda Delgado Del Carpio of Cuba and her husband, Gerardo, visited the Diocese of Niagara for four days in April. The Diocese of Cuba and the Diocese of Niagara are in a companionship program. Highlights of her visit included Morning Prayer at St. George, Guelph, which is helping to rebuild a church in Cuba, a fiesta and a worship service in Spanish, and an evening of Spanish food and music at St. Luke, Burlington. She also met with Bishop Michael Bird, the diocesan bishop, and Archdeacon Michael Thompson, the general secretary of General Synod.

The Niagara Anglican

Choir visits isolated community ⑧

The Rev. Ken Abbott, along with the band and choir of the Parish of Bay L'Argent, paid a visit to the isolated community of Rencontre East in the Parish of Belleoram to participate in a service of prayer and praise. The ladies of St. Stephen's church in the Parish of Belleoram served lunch for the travellers in the local fire hall, and then everyone made their way to the church for the service. St. Stephen's congregation enjoyed the music and singing and asked the visitors to return next year. On their way home, Mr. Abbott and the musicians thanked the captain and crew of the MV Northern Seal, the boat that ferried them home.

Anglican Life

Youth plan, lead worship service ④

St. Paul, Edmonton, held its first-ever worship service that was arranged and led entirely by youth. The service required a month of preparation by the church's youth group. Youth leaders coached teams to greet people at the door, be sidespeople, and write the prayers of the people. The youth conducted a skit during the children's focus time, entitled "Who is God?" The skit was about a young girl on a quest to find out the true identity of God from her friends. The sermon was a video called "Who

Youth retreat planned for dioceses ⑤

The youth ministry team in the Diocese of Brandon was planning the first-ever youth retreat for the Ecclesiastical Province of Rupert's Land, which encompasses several dioceses in western Canada and the Arctic. The retreat, for high school students and first-year university students, was planned for the last week of August.

The Mustard Seed

Bakery makes tasty wafers

Churches can place orders

Continued from Page 1

Mr. Stephenson is inviting churches to send small groups to the bakery to bake with the staff for a day. "We want people to not just buy the bread but to interact with what we're doing. We're hoping that churches will come on a Friday and bake with the program participants, and then take the baked goods back to their church for use on Sunday."

He says the bakery already makes a delicious communion wafer. "It tastes better because it has got a lot of shortening in it," he says with a laugh.

He says it's important that cus-

tomers get to know the people who are doing the baking. "To take part in the process of baking with people who are marginalized—that's key for people to buy into the project. The learning is much deeper then."

Volunteers are also needed to help out on a regular basis. The bakery is located in the Toronto Friendship Centre, just two doors down from the church at the corner of Dundas and Sherbourne streets.

The bakery plans to sell its goods to individuals, local restaurants and churches. One of the



From left, John Stephenson, Bob Harford and Keenan Menard check new loaves of bread. At left, communion wafers. PHOTOS BY MICHAEL HUDSON

aims of the project is to produce quality food that is accessible to people who couldn't otherwise afford it. Therefore, the unemployed and working poor will be able to buy the products at a lower price.

Mr. Stephenson says getting the bakery going has been hard



but satisfying work. "It's been a challenge but also a lot of fun. We had a good day about two weeks ago when we were baking communion bread and sitting around eating cookies and drinking coffee and I thought, 'This is a community of Christ right here.' That was a special moment."

Churches that are interested in visiting the bakery and purchasing its products, or volunteers who want to help out, are asked to contact Mr. Stephenson by phone at 416-368-7768. The bakery also plans to launch a website in September, www.takethisbread.ca, to sell its goods.

What is charity, justice?

New workshop looks at old, modern meanings

BY LEAH WATKISS

MORE than 30 Christians from the Pickering area gathered at St. Martin, Bay Ridges, on June 11 to attend a new workshop offered by the diocese's Social Justice and Advocacy department. The "Charity with Justice" workshop addresses questions such as: What is justice? How is it different from charity? What are some ways that we, as Christians, can respond to the calls of Jesus Christ and the prophets?

"The world we live in today is very different from the one of Jesus' time," says Murray MacAdam, the diocese's Social Justice and Advocacy consultant. "As our culture has become more individualistic and more materialistic, our notions of charity and justice have also changed. This means that when we use the words 'charity' and 'justice,' we do not refer to the notions of Jesus and the prophets."

In the workshop, participants discovered the Biblical meaning of charity and justice and compared it to modern notions. They then spent time in small groups discussing the charity and justice work of their parishes. They brainstormed ways to reclaim Biblical notions within that work. They were also presented with ways to get involved in current diocesan initiatives.

The feedback received from the event was positive. "It helped me realize the difference between charity and justice and has encouraged me to become involved with our social justice group," wrote one participant. Another participant wrote: "It reminds me just how much we are



Leah Watkiss and Murray MacAdam hold up *The Poverty Game*, which shows players how hard it is to make it through the month on social assistance. At right, participants speak during a small group discussion. PHOTOS BY MICHAEL HUDSON

doing, and how much more could be done."

Members of St. Martin's Social Justice Committee found the material interesting, informative, and useful. "The inclusion of the scriptures where the concepts of justice and charity are found in the Bible was very helpful in highlighting why we, as Christians, should be seriously engaging in these issues."

The workshop is a free and engaging way to get people to discuss charity and justice issues



from a Christian perspective. To learn more or inquire about hosting or attending a workshop in your area, contact Murray MacAdam, the diocese's Social Justice and Advocacy consultant,

at mmacadam@toronto.anglican.ca or 416-363-6021 ext. 240.

Leah Watkiss is the diocese's Social Justice and Advocacy intern.

10 named canons

THE following were made Honorary Canons of St. James Cathedral by Archbishop Colin Johnson at Synod on June 16:

- **The Rev. Canon Judith Heron-Graham**, incumbent of Trinity, Port Credit, for her extensive and creative contributions to revitalizing small parish ministries, and for her work at all levels of the Diocese.
- **The Rev. Canon Don Aitchison**, chaplain of Trinity College School, Port Hope, and **the Rev. Canon Stephen Crowther**, chaplain of Holy Trinity School, Richmond Hill, for their long, faithful and creative work with young people in school chaplaincy and on the early frontier of fresh expressions of church.
- **The Rev. Canon Murray Henderson**, incumbent of Christ Church St. James, Toronto, for his long and faithful service to the church in this Diocese and across Canada, and for his contributions to diocesan ministry in spiritual renewal, re-configuration and growth of the local church, and diocesan governance.
- **The Rev. Canon Drew MacDonald**, incumbent of St. John, York Mills, for his creative and expanding ministry combining the traditional and contemporary, and for his work in this and other dioceses on diocesan councils, and for leadership in the Our Faith-Our Hope campaign.
- **The Rev. Canon Richard Miller**, associate priest of St. Peter, Erindale, for faithful work in parish ministry as the incumbent of St. Luke, Dixie South, Mississauga, and now as associate priest of St. Peter's, and for his long-time work as regional dean, and in diocesan Human Resources, clergy wellness and on Diocesan Council.
- **The Rev. Canon Elizabeth Morley** for her outstanding ministry in challenging interim ministries.
- **The Rev. Canon Merv Mercer**, interim priest-in-charge of Trinity East, Toronto (Little Trinity), for his service in pastoral development of seminarians, the Postulancy Committee and interim ministries.
- **The Rev. Canon Millie Hope**, incumbent of St. Martin, Bay Ridges, Pickering, for her faithful and fruitful parish ministry, and her excellent work as regional dean and in the councils of the church.
- **Canon Paul Baston**, registrar of the Diocese, for his exemplary work in lay ministry in the parishes he has attended, and his consummate competence as registrar of the Diocese, as a major contributor to Diocesan Council, Trusts Committee, FaithWorks, as legal advisor and in a multitude of other capacities.

New topics at outreach conference

BY MURRAY MACADAM

HOW much can you expect to learn and enjoy at a one-day conference? A great deal, if it's the annual diocesan Outreach Networking Conference. The opportunity to meet and worship with Anglicans who share your values, to be challenged by a dynamic keynote speaker, and to learn practical skills and ideas to take back to your parish are all included. The conference takes place on Oct. 20, from 9 a.m. to 3:30 p.m., at Holy Trinity School, Richmond Hill.

The keynote speaker will be Terry McCullum, well known to many Anglicans as the chief executive officer of LOFT Community Services, a major provider of affordable and supportive housing. He will al-

so lead a workshop about supportive housing.

The conference theme is "Transforming Relationships," a theme being reflected in the conference workshops, which will include new topics such as elder abuse, providing water for First Nations, sustainable community enterprises, prison ministry and the Occupy movement.

Alanna Mitchell, an author, journalist and Christian, will lead a workshop on environmental advocacy. Ways of developing transformative relationships with people in poverty will be explored in a workshop led by the Rev. Helena Houldcroft, director of Flemingdon Park Ministry.

The Rev. Joyce Barnett and Krista Fry will outline how the

small Toronto parish of St. Matthias, Bellwoods, led a successful campaign against the threatened closure of the Bellwoods House supportive housing program, supported by their parish.

"I have been attending outreach conferences for years and never tire of the interesting and educational workshops," says Jenny Formanek, a member of St. James Cathedral's outreach committee. "I always learn something new. I leave with new hope and a renewed commitment to social justice and outreach ministry to which we are all called by Christ."

The conference attracts about 150 Anglicans from across the diocese. All interested Anglicans are invited to attend, not only people currently involved with

parish outreach and advocacy ministry. A special program for young Anglicans (ages 14 to 25) will be provided, led by Christian Harvey, youth social justice coordinator for Trent-Durham. Bishop Linda Nicholls will preside at a eucharist.

Because workshops are limited to 30 people, register early before your preferred workshops reach capacity. Free childcare is provided, but request it by Oct. 12. The conference fee of \$20 (\$10 for students and the unemployed) includes lunch. Register online at www.toronto.anglican.ca/outreachconference. For more information, contact Murray MacAdam, 416-363-6021 (1-800-668-8932) ext. 240, or mmacadam@toronto.anglican.ca



The Young Anglican Leaders of Christ Church, Deer Park, show their team spirit at the Trump AIDS Poker Walk in Toronto on April 28.

Polka Mass kicks off clean-up day

At St. Theodore of Canterbury, the Sunday after Easter is traditionally designated as "Clean-up Sunday," when parishioners arrive at the service in work clothes and spend the afternoon cleaning the church. The clean-up is in preparation for the Monks' Cell, a fundraising steak dinner which takes place the following Friday and Saturday and welcomes about 500 guests. The event has been running for 45 years.

This year, St. Theodore's music director, Gregory Paskaruk, suggested that Clean-up Sunday, April 15, might be the perfect time to hold the church's first Polka Mass. Leading off the mass, four accordionists—including Mr. Paskaruk, Paul Hietala, Roy Tillotson and the Rev. Canon Ian Noseworthy—augmented by horn and clarinet players from St. Theodore's instrumental youth ensemble, The Tunes, played a prelude of Liechtensteiner Polka, Sakkijarven Polka and Maple Sugar. The polka theme returned at the postlude, with the Clarinet Polka, and then, in honour of the clean-up work to come, the dwarves' song Heigh Ho, Heigh Ho from Disney's *Sleeping Beauty*. And then the congregation was off to work, energized by their first Polka Mass.

Mississauga church reaches record

For St. Elizabeth, Mississauga, the third Sunday in June was about more than just celebrating Father's Day. Bishop Philip Poole confirmed 16 people and received one person into the Anglican Communion on June 17. It was the highest number of people receiving confirmation on the same day in St. Elizabeth's 20-year history. The church runs a ministry for Mandarin speakers and holds services in Cantonese, English and Mandarin. An expansion project is in the works to accommodate the growing congregation.

Whitby church gets new incumbent

On April 25, the Rev. William Stonehill was inducted as the



The Rev. Elizabeth Green, the incumbent of St. Giles, Barrie, blesses a member of the Canadian Motorcycle Cruisers at a special worship celebration on June 23, which included a blessing of the bikes and prayers for a safe and happy summer season. Twenty-four motorcyclists attended the service, the first of its kind at St. Giles'. The church plans to hold the service again next year. PHOTO BY KEVIN DOONAN



Members of St. Thomas à Becket, Mississauga, congratulate the Rev. Canon James Woolley on his 40th anniversary of ordination on June 3. From left to right: Jane Farrell, Joyce Veen, Thierry Cecilia, Canon Woolley, his wife Cathy Woolley, Henry Turner, and Bishop Philip Poole, who had presided over confirmation that day.

21st incumbent of St. John, Whitby. Formerly the incumbent of St. Theodore's in Taber, Alberta, Mr. Stonehill succeeds the Rev. Elizabeth Hopkins, who was incumbent from 2000 to 2011.

Churches join walk to fight HIV/AIDS

On April 28, Anglicans from several churches participated in the



Artist Max Streicher (left) and members of St. Anne, Toronto—Shauna Gundy, Chris Sabas, and Wendy Boyd—install the inflatable sculpture "Quadriga," in preparation for the church's 150th anniversary celebration, which will take place Oct. 13-21 and will focus on the arts. PHOTO BY THE REV. GARY VAN DER MEER



Members of St. Elizabeth, Mississauga, with Bishop Philip Poole and the Rev. Philip Der (right), hold up their personal mission statements after being confirmed on June 17. The confirmands wrote the statements as part of their confirmation preparation.



Musicians from St. Theodore of Canterbury pose with their instruments during the church's Polka Mass on April 15. Front row, left to right: Greg Paskaruk, Mykola Paskaruk, Maya LiPrete, Paul Hietala, Roy Tillotson; back: the Rev. Canon Ian Noseworthy.

Trump AIDS Poker Walk, sponsored by Rotary District 7070 (Southern Ontario). The St. Mary Magdalene Marchers from St. Mary Magdalene, Toronto, walked with members of Latinos Positivos, raising \$2,000 in support of Latinos Positivos and Casey House, a hospital that provides palliative and supportive care for people living with HIV and AIDS.

The Young Anglican Leaders of Christ Church, Deer Park, also participated, along with the Rev. Canon Douglas Graydon, associate priest, and Hilary Keachie, Director of Children's Education. They raised \$3,160 to support women and children living with HIV/AIDS in Africa. In addition to walking in the event, the youth also served as the eco-team, helping with waste separa-

tion after lunch.

The arts meet the sacred during anniversary

Art will be the focus of St. Anne, Toronto's, nine-day celebration of the 150th anniversary of its founding, which will run from



Saad Amjad (with plaque) receives the first All Saints' Scholarship from members of the Scholarship Committee of All Saints, Whitby, on June 3. The scholarship funds, in the amount of \$1,500, were raised through a 17-month penny collection drive led by parishioner Margaret McDavid. The scholarship will be given annually to a Durham high school student entering college or university. Also in the photo, from left: Millicent Wright (scholarship committee member), Mr. Amjad (Saad's father), and committee members Mary Anne Mantle, Margaret McDavid and Catherine Bartlett.



Norton and Anne Orser (seated) and Genevieve Johnston enjoy luncheon in the hall of St. Luke, Price's Corners, following a service on June 3 celebrating the church's 150th anniversary of consecration by Bishop John Strachan. Ms. Johnston is a descendant of the Price family, who donated the land on which the church was built, while Mrs. Orser, whose maiden name was Drinkwater, is a descendant of the Rev. George Hallen, the first minister of St. Luke's. PHOTO BY JULIE POORE



Archbishop Colin Johnson (left) visits with the Rev. Canon Anthony Jemcott, incumbent of St. George Memorial, Oshawa, and parishioner Hugh Harris, after a service on April 22 celebrating the Feast of St. George, the church's patron saint. PHOTO BY LYNDA FLEGG



Rick Norlock, M.P. for Northumberland Quinte West (left), delivers congratulatory letters from Prime Minister Stephen Harper and Governor General David Johnston to the Rev. Rob Sweet, priest-in-charge of St. Paul, Brighton, on June 17, during the celebrations of the church's 150th anniversary.



Young parishioners grab a bite after their confirmation by Primate Fred Hiltz at Grace Church, Markham, on May 6. From left to right: Katie Noel, Dasola Dina, Arden Worrell, Kayla Melbourne, and Denisha Brand. Seventeen people were confirmed that day. PHOTO BY MYRON NICHOLSON



Young people display quilts they have made as part of the Dorcas Ministry at Holy Family, Heart Lake, in Brampton, during a blessing of the quilts on April 29. The quilts were sent to an orphanage in Uganda with parishioner Jamie Robinson, who works with the Mercy Project in Gulu. PHOTO BY NORMA DEACON

Continued from Page 12

Oct. 13 to 21. The celebration is entitled *Mirabilia*, meaning "things that cause us to wonder," and its lineup of worship services, lectures, visual art displays, film screenings, and music events aims to do just that.

The Byzantine-styled church, which contains murals by members of the Group of Seven, will lodge art installations by the artists' collective *Nether Mind*, including Max Streicher's inflatable horse sculpture *Quadriga*. The music program will range from The Junction Trio, led by flautist and Royal Conservatory of Music faculty member Jamie Thompson, with cello and violin,

to a 100-voice choir, The Pax Christi Chorale, under the direction of artistic director Stephanie Martin, which will present two Bach pieces, Cantata No. 147 *Herz und mund und tat und leben*, with the Jesu Joy Chorale, and Cantata No. 80 *Ein feste burg ist unser Gott*, the Reformation Cantata, accompanied by a chamber orchestra.

Worship services will include an opening evensong with Mozart's *Solemn Vespers* performed by St. Anne's choir and orchestra, and a 150th anniversary Eucharist on the final day, with the theme "What does God have to do with art?" For more information about *Mirabilia*, visit www.stannes.on.ca.



The confirmation class of St. Thomas à Becket, Mississauga, with Bishop Philip Poole and the Rev. Canon James Woolley, gathers for a photo on June 3.

To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the October issue is September 1. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship

OCT. 14 – Join Christ Church-St. Jude, Ivy, and Bishop George Elliott, in a celebration of the church's 150th anniversary at 10 a.m., with Holy Communion and dedication of the new window. Luncheon after the service. For more information, call 705-424-1257.

Social

SEPT. 22 – Caribbean Night at St. Simon-the-Apostle, 525 Bloor St. E., Toronto, at 6 p.m. Dine on Caribbean cuisine and enjoy live entertainment by Ken Lewis' One Man Band. Tickets are \$30, with cash bar. For more information, call 416-923-8714 or visit www.stsimons.ca.

SEPT. 29 – St. Nicholas, Birch Cliff, 1512 Kingston Rd., Toronto, is hosting a 100th birthday party community picnic, 12 p.m. until 3 p.m. Food and fun for all ages; music, games and special guests. Everyone is welcome. Visit www.stnicholasbirchcliff.com.

OCT. 2 – Downton Abbey Tea at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Come for a Victorian-style English tea, featuring entertainment by a harpist. A prize for the best Victorian outfit, door prizes, 50/50 draw, crafts for sale. Seating is at 1:30 p.m.; tickets must be purchased in advance through the church office. Cost is \$15 per person. For tickets or information, contact 416-283-1844.

Educational/Conferences

OCT. 12-13 – The 3rd Canadian Festival of Biblical Storytellers, entitled Life is in the Breath, takes place at St. John the Evangelist, Peterborough. Kathy Hood Culmer, Mission Funding Coordinator for the Episcopal Diocese of Texas, will be the featured speaker/storyteller. All are welcome. The cost of \$150 for two days includes workshops, epic telling, two lunches and one dinner. For

more details and registration, contact Ron Coughlin at nbscan@aol.com or 514-694-0214.

OCT. 19-21 – All men are invited to the 2012 FLAME Conference, a weekend retreat featuring talks by the Rev. Peter Blundell, small group discussions, worship singing, fellowship and much more. The conference takes place at the Jackson's Point Conference Centre. First-time participants pay \$135. For more information, contact Tom Butson at 905-640-2912 or artom@rogers.com.

OCT. 20 – The 2012 Outreach Networking Conference, taking place at Holy Trinity School in Richmond Hill, will include workshops, a special program for youth, worship, and keynote speaker Terry McCullum, CEO of LOFT Community Services. For more information and registration, visit www.toronto.anglican.ca/outreachconference.

OCT. 20 – "Lord teach us to pray: Living the prayer that Jesus taught" is the theme of this year's prayer conference. The Rev. Dr. Michael Knowles is the speaker. For more information and the application form, visit www.toronto.anglican.ca/prayer. Reduced rates for early registrants and first-time participants.

Sales

OCT. 13 – 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. 27 – The Church of the Advent, 40 Pritchard Ave., Toronto, is holding its Annual Fall Bazaar, 10 a.m. to 2 p.m., featuring new gift items, china and glass collectibles, flea market, quilt draw, bake table, crafts, lunchroom and more. For information, call 416-766-8412.

NOV. 3 – Christmas Bazaar at Church of Our Saviour, 1 Laurentide Dr., Don Mills, from 10 a.m. until 1 p.m. Baking, jams, preserves, soups, knitted items and crafts, jewellery, gingerbread house raffle and hostess baskets raffle. For more information, call 416-385-1805 (church) or 416-449-3878.

NOV. 10 – St. Cuthbert, Leaside, will hold its Christmas Fair from



RELEASE

Children release some of the 107 white doves into the air on Pentecost at St. John the Baptist, Dixie, Mississauga, on May 27. The doves, who flew back to their home, represented the spirit in Christians to spread the word of Jesus Christ, said the Rev. Steven Mackison. PHOTO BY MICHAEL HUDSON

11 a.m. until 2 p.m. Christmas crafts and gifts, knitting, sewing and quilt raffle, silent auction, home baking, plum puddings and candy, cheese, kitchen items, jewellery, boutique and treasures, gift baskets, church calendars and paperbacks, Ted's art gallery, toys and the infamous odds and ends. For more information, call 416-485-0329 or visit www.stcuthbertsleaside.com.

NOV. 10 – "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, jewelry, woodwork, Christmas crafts and decorations, "Grandma's Attic" finer things and collectibles, a

silent auction, food, music and more. Free admission. Donations of non-perishable food for the Deacon's Cupboard food bank are welcome. For more information, call 905-828-2095.

NOV. 10 – Grace Church, Markham, 19 Parkway Ave., will hold its annual Gingerbread Bazaar & Luncheon from 9 a.m. to 2 p.m. Antiques & collectibles, baking, coffee time, crafts, knitting, new & nearly new, plants, preserves, sewing, surprise packages and grab bags will be featured. Lunch will be served. Call 905-294-3184.

NOV. 17 – Christ the King, Etobicoke, invites all to its Christmas Bazaar from 9 a.m. until 12 p.m. Christmas gaffs, jewellery, home baking, silent auction and more. Coffee and muffins available. Call

416-621-3630.

Music/Film/Theatre

SEPT. 23 – Choral Evensong at Church of the Advent, 40 Pritchard Ave., Toronto, sung by the Schola Cantorum under the direction of Clement Carelse, at 4 p.m. For information, call 416-766-8412.

SEPT. 28 – Organ Concert at St. Thomas, Huron Street, Toronto, by John Tuttle, organist and choirmaster, at 7:30 p.m. Hallelujah! Gott zu loben, Op. 52, No. 3 by Max Reger (1873-1916), Sonata I (1937) by Paul Hindemith (1895-1963), and Symphonie II, Op. 20 by Louis Vierne (1870-1937). Admission at the door: \$20 (students and seniors \$15). Call 416-979-2323 or visit www.stthomas.on.ca.

PRAYER CYCLE

FOR OCTOBER

1. St. John, Cookstown
2. St. John, East Orangeville
3. St. Luke, Rosemont
4. St. Paul, Coulson's Hill
5. St. Peter, Churchill

6. Trinity Church, Bradford
7. Evangelical Lutheran Church in Canada
8. David Busby Street Centre (FaithWorks)
9. Bishop's Committee on Healing
10. The Dam Youth Drop-in Centre (FaithWorks)
11. Diocese's Communications Department

12. Clergy Programs of the Diocese: Momentum and Fresh Start
13. The Christian-Jewish Dialogue of Toronto
14. Durham and Northumberland Deanery
15. Chaplaincy to the Newmarket Courthouse
16. Administrative Assistants and Parish

Secretaries

17. St. Martin, Courtice
19. St. George, (Clarke) Newcastle
20. Chapel of St. George, Gore's Landing
21. Flemingdon Park Ministry (FaithWorks)
22. St. George, Grafton
23. St. John, Bowmanville
24. St. John, Harwood

25. St. John the Evangelist, Port Hope
26. St. Mark, Port Hope
27. St. Paul, Brighton
28. Primate's World Relief and Development Fund
29. St. Paul, Perrytown
30. St. Peter, Cobourg
31. St. Saviour, Orono

BRIEFLY

Trent-Durham hosts Bishop's Company Dinner

The Bishop's Company Regional Dinner will take place at the Peterborough Golf & Country Club on Oct. 17. The speaker will be author and playwright Dan Nee-

dles. For more information and tickets, contact Peter Misiasek, director of Stewardship Development, pmisiasek@toronto.anglican.ca

Stewardship Conference scheduled

The Ontario Stewardship Network invites clergy and lay leaders to a conference called generosity@mission.god, on Nov. 3 at St. David Anglican

Lutheran Church in Orillia, from 9 a.m. to 4 p.m. Learn about doing stewardship in small and rural congregations, how to motivate generosity, and how to implement a successful stewardship program. The registration fee is \$35 before September 21 (\$50 after). For information and registration, contact Peter Misiasek, director of Stewardship Development, pmisiasek@toronto.anglican.ca

Palestinian doctor promotes peace

Dr. Izzeldin Abuelaish, a Palestinian doctor who promotes reconciliation between Israelis and Palestinians after three of his daughters were killed by Israeli tank fire during the Gaza War, will be speaking at St. Olave, Swansea, Toronto, on Oct. 14 at 10:30 a.m. The church is located at 360 Windermere Ave., Toronto.

Biblical storytelling festival returns

St. John the Evangelist, Peterborough, will host the 3rd Canadian Festival of Biblical Storytellers Oct. 12-13. The festival will include a keynote speaker, workshops, and a variety of Biblical stories that will be told. The theme for this year's festival is "Life is in the Breath." For more information, visit www.toronto.anglican.ca/calendar.

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IN MOTION

Appointments

- The Rev. Canon Ruth Smith (Ontario), Honorary Assistant, St. Olave, Swansea, Toronto, May 1.
- The Rev. Roy Shepherd, Interim Priest-in-Charge, St. Theodore of Canterbury, Toronto, May 1.
- The Rev. Liska Steffko, Associate Priest, Church of the Redeemer, Toronto, May 1.
- The Rev. Susan Spicer, Assistant Curate/Deacon-in-Charge, Parish of Fenelon Falls and Coboconk, under the supervision of the Rev. Canon Anne Moore, May 9.
- The Rev. Carol Friesen, Honorary Assistant (Deacon), Grace Church on-the-Hill, Toronto, May 11.
- The Rev. Ted Bartlett, Interim Priest-in-Charge, All Saints, Whitby, May 14.
- The Most Rev. Terence Finlay, Interim Priest-in-Charge, St. Clement, Eglinton, Toronto, May 22.
- The Rev. Jo-Anne Billinger, Assistant Curate, St. Luke, East York, Toronto, June 1.
- The Rev. Jordan Wellington, Assistant Curate, St. George, Pickering Village, Ajax, June 1.
- The Rev. Beverley Williams, Incumbent, Christ Church, Scarborough, June 1.
- The Rev. Canon Timothy Foley, Interim Priest-in-Charge, St. George, Newcastle, and St. Saviour, Orono, June 1.
- The Rev. Ronald Scott, Interim Priest-in-Charge, St. Nicholas, Birch Cliff, Toronto, June 3.
- The Rev. Gus Constantinides, Honorary Assistant, Church of the Redeemer, Toronto, June 8.
- The Rev. Charles McMulkin, Honorary Assistant, Church of the Redeemer, Toronto, June 8.
- The Rev. Catherine Waugh, Honorary Assistant, Church of the Redeemer, Toronto, June 8.
- The Rev. Stephen Blackmore, Interim Priest-in-Charge, St. Matthew, Islington, July 1.
- Mr. Jason McKinney, Minister of Intentional Community, Jeremiah Community, July 1.

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- The Rev. Julie Meakin, Assistant Curate, Christ Church, Deer Park, Toronto, July 1.
- The Rt. Rev. Douglas Blackwell, Interim Priest-in-Charge, St. Martin, Bay Ridges, Pickering, July 1.
- The Rev. Andrea Budgey, Interim Priest-in-Charge, St. Simon the Apostle, Toronto, July 1.
- The Rev. Elivered Mulongo, Interim Priest-in-Charge, Epiphany & St. Mark, Parkdale, Toronto, July 1.
- The Rev. Canon Douglas Graydon, Associate Priest, Christ Church, Deer Park, Toronto, July 1.
- The Rev. Susan Climo (EL-CIC), Interim Priest-in-Charge, Holy Spirit, Dixie North, July 1.
- The Rev. Canon Edmund Der, Interim Priest-in-Charge, St. Christopher, July 1.
- The Rev. Lee McNaughton (Ontario), Interim Priest-in-Charge, St. Augustine of Canterbury, Toronto, Aug. 1.
- The Rev. Stephen Drakeford, Honorary Assistant, St. Andrew-by-the-Lake, Toronto, Aug. 1.
- The Rev. Sonia Hinds, Interim Priest-in-Charge, St. Margaret, New Toronto, Aug. 1.
- The Rev. Janet Read-Hockin, Incumbent, St. Nicholas, Birch Cliff, Aug. 15.
- The Rev. Mark Leach, Incumbent, Trinity, Streetsville, Aug. 15.
- The Rev. Gregory Fiennes-Clinton, St. Leonard, Toronto, Sept. 1.
- The Rev. Carol Friesen, Assistant Curate, St. Christopher, Richmond Hill, Sept. 1.
- The Rev. Kenute Francis (Jamaica), Priest-in-Charge, St. Stephen, Downsview, Sept. 15.
- The Rev. Mark Gladding (Niagara), Incumbent, St. Margaret, New Toronto, Sept. 15.
- The Rev. David Montgomery, Incumbent, St. Augustine of Canterbury, Toronto, Oct. 1.
- The Rev. Heather Gwynne-Timothy, Incumbent, Church of the Incarnation, Toronto, Oct. 1.
- The Rev. David Turner, Associate Priest, St. Cuthbert, Leaside, Toronto, Nov. 1.

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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):
- All Saints, Whitby
 - St. Martin, Bay Ridges
 - All Saints, Peterborough
 - Epiphany & St. Mark, Parkdale
 - Church of the Advent, Toronto
 - St. Luke, Dixie South, Mississauga
 - Parish of Elmvale
 - St. Thomas, Shanty Bay
 - Church of the Nativity
 - St. Clement, Eglinton

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- St. Simon the Apostle, Toronto (York-Scarborough)
 - Trinity East (Little Trinity), Toronto (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- None

Leaves

- The Rev. Jennifer Schick commenced a Pregnancy and Parental Leave on June 1.
- The Rev. Anna Spray commenced a Pregnancy and Parental Leave on June 1.
- The Rev. Andrea Christensen commenced a Pregnancy and Parental Leave on June 25.

Installations

- The following Honorary Canons of St. James Cathedral will be installed during Choral Evensong on Sept. 16 at 4:30 p.m.:
 - The Rev. Canon Don Aitchison
 - The Rev. Canon Stephen Crowther
 - The Rev. Canon Dr. Murray Henderson
 - The Rev. Canon Judy Heron-Graham
 - The Rev. Canon Millie Hope
 - The Rev. Canon Dr. Drew MacDonald
 - The Rev. Canon Dr. Merv Mercer

Continued on Page 16



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Clan produces three religions

As we continue with the sagas of the patriarchs in the Hebrew Bible (the Tanakh), we meet the second patriarch, Isaac, "the child of laughter," born to Abraham and Sarah in their old age. He was the most passive of the early patriarchs and the least travelled. Beside his trip to Mount Moriah as a young person with his father, where he was saved at the last moment from being sacrificed to Yahweh, he seemed to have travelled little from his home base. His people were semi-nomads and moved from time to time to find pasture for their animals, but Isaac stayed close to home throughout his life. Abraham even sent his servant to his homeland in Mesopotamia to find a wife for Isaac. Of all the patriarchs, Isaac has the least amount of information written about him in the scriptures. The biblical information on him is found scattered through chapters 17 to 35 in the Book of Genesis.

The "Akedah" (the binding) of Isaac was an important event in Jewish tradition and was celebrated later in their history. The author of *The Book of Jubilees*, written in the second century BCE, linked Isaac's escape from being sacrificed to the paschal sacrifice at Passover. Mount Moriah was identified as Mount Zion, the location of the temple in Jerusalem. Thus, the lambs were put to death on the supposed spot where Isaac was to be sacrificed.

Abraham's servant arrived with Isaac's bride, Rebekah, from Mesopotamia about the time that Sarah died. She married Isaac, consoling him during his grief over the death of his mother. Rebekah was the most active and energetic of the matriarchs, but she was barren for almost 20 years. Isaac prayed to his God, and twin sons, Esau and Jacob, were born. Esau, the eldest, was his father's favourite. He was a hunter and an outdoorsman. Jacob favoured his mother and was somewhat of a homebody. He was also a trickster!

In the Tanakh, the eldest son did not necessarily inherit the leadership of the family. Jacob tricked his brother into selling him his birthright, and then with the help of his mother he tricked his father into giving him his blessing. Rebekah then sent Jacob to her brother's house to escape the wrath of Esau. Here the trickster will get tricked! Next month we will hear about his sto-

ry. Why did the Tanakh begin the historical account of this ancient people with such a group? They were an interesting collection, all very different. Abraham, a pagan from Mesopotamia, was a man of great faith. Isaac, who barely survived childhood, was a passive homebody. Jacob was a trickster and a cheat. But God used each of these patriarchs to establish a race of people. Genesis is the story of these people as they moved through history, trying to be obedient and living in a covenant relationship with this new God, Yahweh. They regularly fell in and out of favour with Yahweh; the Bible shows this thread of redemption winding throughout their history as God continually accepted them back under his protection.

The Hebrew race was born in the midst of a world where pagan worship of many gods was the norm. Somehow they came to realize that Yahweh was one, universal, eternal and all-powerful. They entered into a covenant relationship with this God, and from this tiny clan history has produced three major religions: Judaism, Christianity and Islam.

There is no archaeological proof that this clan even existed. They are not mentioned in any of the ancient writings of other tribes or nations of the Near East. The first mention of the Israelites appeared on a stele (a stone slab with an inscription), dated about 1204 BCE, when the Hebrew people had returned from slavery in Egypt and entered into the land of Canaan. Our only knowledge of their existence is from scriptures. It is interesting that the writers of our Bible included the good and the bad characteristics of each of these early patriarchs and matriarchs.

They were regular people, not super-humans, who believed that Yahweh was working out His purpose in their history. God had established a covenant with Abraham in which He promised to make them a holy nation. It took many centuries for this to happen, but through the twists and turns of history, the Hebrew people did emerge as a holy nation under God.

As we continue this dialogue with the Tanakh, may you find it a fascinating study in human nature and discover what a great and powerful God they worshipped and followed.

Church aims high, pays off debt

Parish feels new energy

BY CAROLYN PURDEN

ST. Margaret in-the-Pines, West Hill, has every reason to celebrate a successful Our Faith-Our Hope campaign. The church exceeded its target of \$150,000. At the end of the campaign, it had raised \$301,750—twice its target.

Two years ago, this would have been an unlikely scenario. The parish was indebted to the diocese and faced a bleak future of declining congregations and too small a base of weekly financial support.

The former incumbent, the Rev. Ronald Scott, and the churchwardens made the difficult decision to request that the parish be placed under diocesan administration. In retrospect, this request and the decisions that followed it were pivotal in launching the parish on a course of renewed optimism, spiritual growth and sacrificial re-awakening.

The appointed administrator and Bishop Patrick Yu, the area bishop, visited the parish on separate occasions. During these meetings, both of them encouraged parishioners to confront the



St. Margaret's Our Faith-Our Hope executive committee members enjoy the end of a successful campaign. Front row, left to right: Toni Terbenche, Judith Matthew, the Rev. Karen Hatch, Jacqueline Tannis. Back row, left to right: Iveleen Thomas, Trevor Matthew, Neville Alleyne, Joycelyn Williams and Margaret Halvorson. PHOTO BY MICHAEL HUDSON

harsh realities that lay before them.

Mr. Scott, the churchwardens and the administrator embarked on a period of teaching and re-education, culminating in significant increases in stewardship commitments from parishioners. The administrator reviewed all non-stewardship sources of parish income and found them to be below

current market values. On his recommendation, these fees were increased. Within a year of these actions, the parish finances improved, but the debt to the diocese remained a major concern.

St. Margaret's was scheduled to be in an earlier block of the Our Faith-Our Hope campaign, but on account of the financial state of the parish, the leadership

team requested deferral to a later date. In February 2012, with the transitional year behind them, an improving financial condition, and the appointment of a new incumbent, the leadership team faced the challenge of the campaign. The spirit of renewal and optimism that began a year earlier seemed to increase with the appointment of the Rev. Karen

Hatch. The leadership team decided to use this positive energy to launch the campaign. There was the normal human apprehension that accompanies charting a new course, but with Ms. Hatch as spiritual leader, and a team of very committed parishioners, those misgivings were replaced with excitement and enthusiasm.

Pledges from the first phase of the campaign came in at a steady pace. Before the campaign was introduced to the congregation, nearly 60 per cent of the goal was achieved. This early success motivated members of the congregation. There was an awakened sense of sacrificial giving and a greater awareness of the significant role of the diocese in many aspects of parish life. Encouraged by the generosity of the pledges, the leadership team set a new "challenge" target of \$250,000, as the parish's portion of this amount would provide the appropriate funds to pay off the debt to the diocese.

"The campaign was a journey of faith and hope," said Ms. Hatch. "The financial commitments will ensure that the parish is able to address its immediate short-term concerns, but the most enduring benefits of the campaign were the moments of inspiration, spiritual renewal, and opportunities for community building."

IN MOTION

Continued from Page 15

- The Rev. Canon Richard Miller
- The Rev. Canon Elizabeth Morley
- Canon Paul Baston, LLB

Conclusions

- The Rev. Judith Alltree has resigned as Incumbent at the Church of the Holy Spirit, Dixie North, Mississauga. Her last Sunday was June 24.
- Mr. Rob Crosby-Shearer concluded his ministry at the Jeremiah Community at St. Anne, Toronto, on June 30.
- The Rev. Robert Szo has accepted an appointment in the Diocese of British Columbia. His last Sunday as Associate Priest at the Church of the Resurrection, Toronto, was Aug. 5.
- The Rev. Glenn Empey has resigned as Chaplain at Lakefield College School. His last day was Aug. 15. His ministry will continue at St. Matthew & St.

Aidan, Buckhorn.

- The Rev. William Gray has accepted an appointment in the Diocese of Montreal. His last Sunday at All Saints, Peterborough, was Aug. 26.

Relinquishment

- Peter Orme has relinquished the exercise of his ministry in order to be received into the Roman Catholic Church.

Retirement

- The Rev. Mary Lewis has announced her retirement. Her last Sunday at St. Leonard, Toronto, was June 17.
- Major The Rev. Frank Beasley has announced his retirement. His last Sunday in the Parish of Elmvale was July 29.
- The Rev. Diane Fryer has announced her retirement. Her last Sunday at St. Athanasius, Orillia, was Aug. 26.
- The Rev. Dr. Raymond Porth has announced his retirement. His last Sunday at Penetan-

guishene and Waubaushene will be Sept. 30.

Deaths

- The Rev. R. Murray Belway died in Ghana on May 11. Ordained to the priesthood in 1956 in the Diocese of Niagara, he spent many years in the U.S. (including 10 years as a Brother with the Order of the Holy Cross), as well as in the dioceses of Ottawa and Niagara, and many years teaching in Africa. Mr. Belway was the younger brother of the late Rev. Donald Belway. A requiem mass was held at St. Mary Magdalene on June 20.
- The Rev. Canon H. Stanley Hanes died on May 12. Ordained to the priesthood in 1967 in the Diocese of Toronto, Canon Hanes was the Assistant Curate at St. Matthew, Islington, before becoming the Incumbent at St. Paul the Apostle, Rexdale. After returning from the Diocese of the

Arctic and Edmonton, Canon Hanes spent time in several parishes in the Trent-Durham area (including the Parishes of Fenelon Falls, Bridgenorth/Emily and Ida/Omeme). Canon Hanes is survived by his wife Shirley and three children. A memorial celebration of the Holy Eucharist was held at St. Paul, Lindsay, on May 24.

- The Rev. Canon Jack Sydney Crouch died on July 11. Ordained in 1954, he served in the parishes of Pickering & Dun-

barton; Christ Church, Bolton, with St. John, Castlemore; St. Barnabas, Toronto; All Saints, Kingsway, Toronto; and St. Bede, Scarborough; before accepting an appointment as Youth Consultant for the General Synod in 1969. In 1974, he moved to the Diocese of Algoma. After his retirement in 1994, he was occasionally appointed to parishes in Toronto as Interim Priest-in-Charge. His funeral took place on July 16 at Holy Spirit, Mississauga.

BRIEFLY

Dinner supports West Indian Christians

The 26th annual Arthur Brown and Basil Tonks Dinner will be held at St. Andrew, Scarborough, on Nov. 3. The evening will begin with Holy Eucharist at 5 p.m., followed by a reception and a West Indian dinner at 6 p.m. The

guest speaker will be Archbishop Fred Hiltz, Primate of the Anglican Church of Canada. The dinner is the annual fundraising event of the Canadian Friends to West Indian Christians, who support the ministry of the Anglican Church in the Province of the West Indies.

This year, the group is recognizing the life and ministry of Bishop Arthur Brown by adding his name to the Basil Tonks Dinner. Bishop Brown, who died in

2011, was one of the founding members of the Canadian Friends and was its long-time chair.

Tickets are \$50, of which \$25 will be receipted for income tax purposes. To buy tickets, call Ken Holder at 416-499-6774 or Leonard Leader at 416-682-1104. St. Andrew, Scarborough, is located at 2333 Victoria Park Ave. (east side of Victoria Park, directly south of Highway 401) and has ample free parking.

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