Mobile app created for commuters

Ajax church goes where people are

BY STUART MANN
FOR many commuters, the empty stretch of time on the train or in the bus or car is the only hour of the day they have to themselves. It is a time to read, sleep, listen to music or simply reflect on their lives. Their thoughts often turn to personal matters—their kids, their relationships, their bank accounts, their jobs. It can be a time of soul-searching.

A new mobile app and website has been created for these people. It’s called Redeem the Commute, and it is being launched by an Anglican priest who is planting a new church in Ajax, a growing suburb east of Toronto. Mr. Sim spent six months in prayer, research and planning to learn as much as possible about life in Ajax and where the Gospel could best take hold.

“We were very intentional about wanting to plant a church that makes new disciples,” he says. “To do that, we needed to understand what the life of an average person in Ajax was like—what their needs were and what might actually help.”

Their research revealed that Ajax has a high percentage of young, multi-ethnic families with adults who commute long hours to work. They spend little time at home, have demanding jobs and experience stress as a result. “They long to re-prioritize their lives but feel stuck,” says Mr. Sim. “They know something is wrong and they want to fix it, but they haven’t been able to do that yet.”

It became clear that the traditional form of church, with services on Sunday and courses and meetings on weeknights, wasn’t going to meet their needs, especially if they were new to Christianity. “We know the Gospel sparks the kind of transformation and re-prioritization that this group longs to experience, but because of their limited free time at home, it became apparent that...”

Internship program produces youth leaders

Partnerships with churches help interns step right into work

BY CAROLYN PURDEN
A youth ministry internship program started by the diocese in 2010 is a notable success, says one of its founders as it finishes its second year with a total of eight graduates.

The program offers nine months of formalized training to young people in their 20s who want to enter youth ministry. To date, five of the graduate interns are working in Anglican parishes or for the diocese, one is close to getting a job in an Anglican parish, one is working in a United Church parish because there was no opening in the local Anglican church, and one has moved out of the province.

Christian Harvey, a youth leader and the Trent-Durham area youth coordinator for social justice, is one of the founders of the program, along with Jenny Salisbury, youth ministry leader at St. Clement, Eglinton. “The program has been successful and we’ve learned some things along the way,” he says.

The program is intended to develop youth leadership in the diocese. Until now, parishes have had difficulty finding a youth ministry coordinator. There are few candidates, and they often have little experience and come from non-Anglican backgrounds.

The diocese has never directly provided formalized training for youth leaders—a gap that the internship program has addressed in a number of ways. The interns job-shadow a youth minister (Mr. Harvey or Ms. Salisbury) to understand working with teens in an Anglican context, and are mentored by the youth minister. The interns’ responsibilities include reading and discussing books on Christianity, youth ministry, ethics and modern culture and attending conferences for professional youth ministry training. They are also required to develop a youth ministry project based on their own interests and talents. Upon completion of the internship, the graduates receive a certificate in youth ministry from the diocese.

Reviewing the program, Mr. Harvey says that in many ways it has been tailored to the individuals, which is part of the reason for its success. “It’s relationship-based,” he says. “In a lot of ways, you form the program around the interns and where they need to grow. Some have felt they lack biblical knowledge, so we spend a lot of time on that. Others want to focus on the techniques of youth ministry.”

One innovation this past year has been developing a partnership with St. Paul, Lindsay, to...
When Bill Bradbury was preparing for a pilgrimage to Israel in 2006, he had the unexpected idea to make a video journal of the trip. He had no previous experience with video, but he bought a second-hand camera and practiced with it. “In Israel, I shot a whole lot of video, and when I came back, I made a DVD,” he says. “Looking back, it was a terrible DVD, but I really enjoyed making it. I continued to practice.”

His practice paid off this summer, when he won a video contest run by the diocese’s Back to Church Sunday Committee. On place this year on Sept. 30, Anglicans invite their friends and acquaintances to join them at church. The committee had put out a call for 60-second videos that would inspire people to come back to church. “We knew that there is a lot of creative talent in this diocese,” says the committee chair, the Rev. Stephanie Douglas-Bowman. “We thought it would be a good way to create awareness of Back to Church Sunday and produce a video that could be used by parishes across the diocese.”

The committee was pleased with the number and quality of submissions, says Ms. Douglas-Bowman. Mr. Bradbury’s video stood out because “it really has the personal touch that we were looking for in the winning video. It has people talking about the difference that church makes in their lives, about being part of a Christian community.”

Mr. Bradbury, a member of St. Paul on-the-Hill in Pickering, had approached fellow parishioners he thought might be willing to talk about what church means to them. “I feel at peace when I am at church,” says one person in the video, while another says church “helps you make sense, out of whatever is going on in your life.” He shot most of the footage at the parish picnic in July. Keeping in mind his audience, he took care to leave out “church speak,” which he says “can sound alien to people outside the church.” The sole Biblical reference is subtle, an invitation at the end to the “come and see.”

He says one characteristic of a good video is brevity. “That first video I made in Israel was 80 minutes long, and I discovered that people do not want to watch an 80-minute-long video,” he says with a laugh. “So I quickly learned to abbreviate my productions.” He also has found that people respond most to human stories. “I think people associate with others if they are sincere and if the message is sincere, and that’s what I try to do.” He has shot videos on mission trips to Kenya, Guatemala and Haiti and maintains a video archive of sermons from St. Paul’s on his website, www.bracracknet.com.

The winning video will be available on the diocese’s website and social media as Back to Church Sunday draws near. As the winner, Mr. Bradbury has received a new iPad from the Back to Church Sunday committee; but he says his true motivation had nothing to do with wanting a new gadget. “I believe strongly in evangelicalism,” he says, “and I was absolutely thrilled to enter the contest because its purpose was to invite people to church.”

Like some of the people in his video, he came back to church after a long absence. Born into the Church of England, he lapsed while he was attending university in the north of England. “There was a church nearby, and I tried to attend two or three times, but I just wasn’t welcomed,” he says. “So I dropped away from church, and I dropped away for a long time.”

After the events of Sept. 11, 2001, and he and his wife decided to return to church and were drawn to St. Paul’s, which they had driven by many times. “The first time we went, we were greeted so warmly and made to feel right at home,” he says. “We’ve been attending regularly ever since, and I could count on the fingers of one hand the number of Sundays we’ve missed. It’s a wonderful community and we love all the people there.”

Back to Church Sunday is a chance for all parishes in the diocese to practice invitation and see,” says Ms. Douglas-Bowman. “The goal is for Anglicans to relearn this missional skill of inviting people to church, inviting people to meet Jesus. We are really hoping that the parishes that participate will begin to see people inviting friends to church not just for Back to Church Sunday, but throughout the year.”

For Back to Church Sunday stay tuned, including Mr. Bradbury’s video, visit www.toronto.anglican.ca/backtochurch.
October 2012

THE ANGELICAN

NEWS

Garden brings neighbours together

Church uses vacant land

BY CAROLYN PURDEN

How can a church become a good neighbour? In the case of the Church of the Resurrection, Toronto, it has been as simple as starting a community garden.

The church has a large area of grass at the front of its property that for years was largely untended and unused. In the past, the congregation had thought of using it for parking, but nothing was done. For the neighbours, it was an eyesore.

Then, last summer, Miranda Snyder and some volunteers from the congregation started a small-scale vegetable garden on part of the land. As they worked, they found two things were happening. Neighbours and parents picking up their children from the church’s daycare were stopping to chat. And the gardeners themselves were cast longing eyes at the untended part of the property and imagining what they could do with it.

Based on the unexpected interaction with the neighbours, the church gardeners decided to turn the unused land into a large community garden that everyone in the neighbourhood could tend and enjoy.

There were several challenges, the major ones being finding a design for the expanded garden, raising funds for the necessary supplies and finding volunteers to do the work.

An architect in the congregation provided a design for the beds that was based on a monastic garden, with triangular beds in the centre surrounded by rectangular beds. A building team was assembled and local merchants donated goods such as lumber.

“We met with the gardeners from the community and the gardeners from the congregation and together we built it,” says Ms. Snyder. “It was a huge and involved building project, but it was really exciting to see everyone gathered together to create something really special in the community.”

The gardening team raised funds from members of the congregation, and they also applied for a diocesan Reach grant, receiving $2,000. “That really propelled us forward with this project,” says Ms. Snyder.

The search for volunteer gardeners was easier than she had expected. The church group talked to neighbours, to people in local parks and to members of the local gardening club. Within weeks, they not only had all the volunteers they needed, they had a waiting list. “The response was overwhelming,” says Ms. Snyder.

Parishioner Kate Masson and her son in the garden.

Members of the Church of the Resurrection, Toronto, and guests enjoy their community garden. PHOTOS BY MICHAEL HUDSON

They choose. Most people have opted for vegetables and the produce is theirs to use.

While people garden as they have the time, Monday nights have become community gardening nights, when all the gardeners get together to tend the plots and water them. The Reach grant could not be spent on capital costs, says Ms. Snyder, so the money has been used for community barbecues, gardening pub nights, children’s activities, picnics and jam-making.

“The garden has been an amazing space where people in the community are able to gather in a variety of ways,” Ms. Snyder says. “Many people who have never been inside a church before feel really comfortable coming into a garden. We feel we’ve turned what was basically an unused and pretty derelict private space into a community asset.”

While the project is largely completed, there are still a few things that are needed. For example, the only storage area for tools and wheelbarrows is a hard-to-access crawl space, and winter storage space is also required. But Ms. Snyder feels confident that the funds will be easily raised before the next gardening season begins.

“The garden has been a great success and Ms. Snyder sums up the feelings of the church gardeners. “We felt that there was a real need to go out and be good neighbours in our community, and we feel this garden has been an awesome entry point into the community to do just that.”
Thanksgiving weekend will soon be upon us, an occasion to gather together with family and friends around a table laden with plenty. For some of our rural churches, the annual Thanksgiving dinner continues to be served as the incumbent of the Parish of Min- den in the 1980s, St. Peter, Mapel Lake, served 308 people in four sittings every Thanksgiving Saturday. Tickets went on sale at 8:30 a.m. and were sold out by 9 a.m. It was quite the opera- tion, with fresh vegetables and potatoes cooked for each sitting on an old wood-burn- ing stove tucked away in the tiny kitchen. All the dishes were washed by hand. I was a turkey carver, and I have to confess that when the dishes were washed by hand. I was a turkey carver, and I have to confess that when the dishes were washed by hand.

Spent some wonderful time at a cottage this sum- mer and found myself, as I often do, reminiscing. I was delighted to find out that I had read and prayed and played. We were entertained by some extraordinarily hospitable people and entertained many of our- selves. I observed some people who lived with great generosity, who were narrow in their choices and stifling in their encounter with others. Interestingly, it had nothing to do with financial resources. Some of those finan- cially strapped were careful but nonetheless generous, and some who had much to spare were downright stingy. You could see it not in what they contributed to a meal or a party, but how they engaged others in conver- sation and in their whole outlook on life. The Bible speaks to us of Jesus Christ. In the creation story, there is an exuberance of life in all its forms and conditions. God is an over-abundantly generous creator. Noth- ing is scrimped. God rejoices in abundance and declares it good! Throughout the Hebrew scriptures, God is generous in his patience, abundant in mercy and overflowing in love. His promises are extravagant — so much so, that they can sometimes be difficult to take to heart. Nothing is narrow or constrained or, to use the old Scot- tish description, “tight” about this God. Jesus reveals the same God both in what he teaches about the Father and in how he lives. His generous love brings him to the sac- rifice of himself across all of creation—brought there by the constraining and dead- ening forces of sin—where he offers even his own life for our freedom. Paul called the con- straining bonds even of death itself and con- tinues to offer us life in all its abundance (Rom 8:37). A generous God, not dripped out in carefully measured drops on the deserving but showered on his people so that they might know the breadth and length and height and depth of the love of Christ.

And our response? To become a truly “eu- charistic” people — that is, a people full of thanksgiving, born out of generous sacrifice, rooted in faithful love and sent out in willing service. We witness in the shape of our lives the grace of God, as we are formed. This house out upon this land of Canada, we are not with- out notice. We are entertained by some extraordinarily generous people.

It has reached out to us and offered us life in and through Jesus Christ. Our Sunday worship, the Eucharist, derived from the Greek word for thanks, reminds us week in week and out

of God’s abundant and unconditional love. The Prayer of General Thanksgiving brings to an end the service of Morning Prayer. We Chris- tians are a thanksgiving people.

Yet, there is clearly more to our journey of faith than simply offering our thanks to God. I am reminded of the account of Jesus healing the lepers. Those lepers had an amazing transforma- tion that would have been, as a life of being an outcast vanished in an instant. However, only one of those 10 lepers took the time to return and find Jesus to say thank you. I’m sure the other nine were thankful, but for whatever reason, that inner joy did not lead to a respon- sive action.

Despite the blessings that God has poured out upon this land of Canada, we are not out with our flaws. Rich as we may be, not every- one will be enjoying a Thanksgiving feast this year. Or perhaps now is the time for us to say thank you to Jesus, there will be many Canadians who are simply oblivious to the realities facing a growing number of younger men and children who live without family, friends, food or shelter in our communities. I have often thought about the children who have no thank- you to thank.

The Christian church has a long history of offering thanks and other responses to God who has reached out to us and offered us life in and through Jesus Christ. Our Sunday worship, the Eucharist, derived from the Greek word for thanks, reminds us week in week and out

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I have heard someone say that we were in this campaign because we were desperate and failing. Not so! We are engaged in this campaign because we are blessed and full of faith! Hope! People have been, and continue to be, generous in their support of their parishes and the wider work of the Church. This cam- paign was built on hope and faith (that’s why it was named as it was), as an opportunity to enable the Anglican Church of Canada to build new bold steps in ministry in the name of Je- sus Christ beyond what is already being done.

Your leadership skills are needed now more than ever before, and we will need all of our leadership skills necessary for 21st century ministry, acquire the tools for communicating the Gospel effectively today, and reach out in innovative ways to those who are craving a deeper spiritual connection that we believe only God who is revealed in Jesus Christ can provide. Your gifts will support the church in the north of Canada, which covers 85 percent of our country but is inadequately resourced, that is why we are asking for at least $1.3 million that has al- ready been returned directly to parishes. Most importantly, perhaps, it has allowed us to grow in our relationships with one another, and to reaffirm our relationship with God. I have heard countless stories of par- tial needs being uncovered, new leaders identified, new connections made, and re- newed enthusiasm for sharing the good news of Jesus Christ.

I am so thankful to you, not only for your participation in this campaign but for your lives of generosity in all its dimensions that echo the fullness of Jesus. Thanks be to God!...
Imagine a world made new

BY THE REV. MAGGIE HELWIG

Talking about where the Occupy movement is headed is a peculiarly difficult task, because Occupy was never really a movement in any traditional sense, but a sort of large-scale, round-the-clock conversation. It began, on Wall Street, as a protest against the immense and appalling gap between rich and poor. But by the time the winds of the Spirit had brought a 40-day camp into the yard of St. James Cathedral, it was clear that almost every good idea was well—about fair taxation and food security and homelessness, about mental health policy, about public art, about public space, about who was included and who was excluded. It was about a ramshackle group of people trying to make a better kind of talking, always talking. It was about trying to imagine other ways to be a society, about ways more just, more loving. And, for a short time, it was about trying to live out that imagination together.

So the question is less where Occupy is now, and more where that conversation is still happening, where people who were in some way touched by that occupation of St. James Park are still trying to imagine a new world.

There is the People’s Garden at Queen’s Park. It is a vegetable garden in a public space, belonging to no one and to everyone. It is the product of donated soil, seeds and seedlings. A loose group of assorted people give their time to plant, weed and water. There is a piece of cardboard on a post inviting anyone who passes by to help care for the garden and to harvest from it any vegetables they need. The garden is a small sign in the city of the possibility of community, of sharing. It helps us think about how we can grow and eat and feed each other in justice and equity.

The Rev. Maggie Helwig of St. Timothy, North Toronto, blesses the Occupy Garden at Queen’s Park. PHOTO BY MICHAEL HUDSON

There are people gathering in parks for self-organized classes in everything from human rights to drama. There are the “transcendent protest spaces” that a walkway through the west end of the city during June, a challenge to the economics of “austerity”—the idea that a vulnerable human community can be achieved by taking more away from the already disadvantaged. There are people doing yoga to relax their one’s entire body during gatherings at Bay and Wellesley streets to support the neighbourhood campaign for a park. There are meetings and forums and marches, diverse and sometimes disjointed, but driven by a sense, coming to life everywhere, that the way our society works is not good enough, that too many are left out, that we can find better and better ways to be. It is emergent energy, that a, a moderately cynical and occasionally burnt-out lifetime activist, have not felt in the air like this for many years. It might not go anywhere, but then again, it might. It might shape policy, and it might shape lives.

And where is the church in this? We need to acknowledge that most of the young people engaged in Occupy see us as a static institution, basically happy with society just as it is, not as an ally in imagining the world new. And they are right. We are wholly wrong. The church is no more one single thing than Occupy is, but the face we have presented has too often been an indifferent one, more concerned with official reachability, stability and institutional survival than with challenge or movement or vision.

It’s easy to say that we are except that imagining a world made new? We are guardians of the astonishing story of how some of us—those that are vulnerable, poor in body, shared food with the outcasts, was killed at the hands of power and rose again, love is stronger than death. We are guardians of the imagery of the one bread, the one body. We need to take our stories and ourselves to where the new imaginations are being born.

Call it solidarity, call it the ministry of hope. It means going places which may be strange or frightening, inconvenient, unpredictable, potentially messy, often chaotic, often confusing and talking to, and, much more than that, listening to, people with whom we disagree, and letting them shape us as we are. It means being willing to become different ourselves, as the Holy Spirit calls us into an unknown future. It means searching for the sites of possible change, and it means showing up, and being a part of it, as humbly, as thoughtfully, and as consistently as we can. Sometimes it means watering a garden.

There are symptoms of a world made new. They are in the air, they are in our practices, they are in our dreams, they are in our discussions, they are in our decisions, they are in our actions.

So we need the rescue project after all, I think. It is not. Instead, the vast majority of us are left out, that we can find better and better ways to be. It is emergent energy, that a moderately cynical and occasionally burnt-out lifetime activist, have not felt in the air like this for many years. It might not go anywhere, but then again, it might. It might shape policy, and it might shape lives.

It’s our choice

BY THE REV. HEATHER MCCANCE

Have you ever noticed the connection between your physical well-being and your spiritual well-being? It’s not that people who are in poor physical health are spiritually unhealthy, and vice versa. But when I have been sick, I have noticed that it is different. In fact, I have noticed that it is different. When I have been seriously ill, I have noticed that it is different. I have noticed that I have been physically unwell in the past, and I have noticed that I have been physically unwell in the past. When I have been feeling physically unwell, I have noticed that it is different. I have noticed that I have been physically unwell in the past, and I have noticed that it is different.

It’s so much faster just to grab a bag of chips and a pop … I’ll eat a real meal later. I have plenty of shade and water. Life was good. It was about a ramshackle group of people trying to make a better kind of talking, always talking. It was about trying to imagine other ways to be a society, about ways more just, more loving. And, for a short time, it was about trying to live out that imagination together.

The Rev. Helwig is the chair of the diocese’s Social Justice and Advocacy Committee and the assistant curator at St. Timothy, North Toronto.
Fight against HIV/AIDS not yet won

BY THE REV. CANON DOUGLAS GRAYDON

One in every 25 deaths worldwide is related to HIV/AIDS. Such was the focus of news that opened the International Pre-Conference on Faith and HIV/AIDS in Washington this past July. Despite remarkable advances in therapy development and health care delivery, more than two million new infections occur annually and more than eight million HIV-positive people have no access to appropriate health care or anti-retroviral therapies.

HIV/AIDS is now stoppable. We have the science, the technology and the resources necessary to embrace and make real the hope of a generation without AIDS. And yet, as the global human family faces the daunting challenges of today’s fiscal crisis, the gains made over the past five years may be lost due to defunding and shrinking resources.

As well, familiar barriers of stigma and judgementism hamper effective HIV/AIDS education. For example, amongst the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the poor and unemployed of the...
Joe Kissick — The Anglican

Day 1

I arrived after supper, just in time for the welcome and community-building exercises. I was drawn to think of songs with the words “justice” and “peace” in them. If your table could think of one that no other table had thought of and could sing it, you got a point. It became a very competitive and amusing way of working together and getting a sense of the others at your table.

Through readings, music and the Eucharist, we were drawn into a community that will learn, live and grow together for the next five days. (Archbishop) Colin Johnson preached about the complexity of justice, of how keeping the sheep and the goats on the right or the left can be tricky. What we are really called to do is to create justice with God. Just as the miracle of the few loaves and fishes fed many, we are called to bring who we are and what we have into this time and place and offer them to God. Justice will be done with this offering.

Day 2

The bus ride to the church downtown was a much chattier affair this morning. This group is clearly ready for some challenges and engagement. We began the morning with a worship of lament. What role have we humans played in the unravelling of the covenant with God? Where are our moments of disobedience, our oversights of those actions that we should have recognized as wrong? Dr. Stephen Scharper offered us with hope in his presentation, “God be with you.” Through news clips, videos, images and stories, we learned about “the chain of courage.” One person can have a conviction, but the process of it being shared requires a community to be inspired and methods like media or print to make it known.

Dr. Sylvia Keesmaat’s romp through the Bible showed us the key moments of shalom and the moments when it was simply destroyed, only to be re-introduced or emerge in a new place or community. Exploring the scriptures of shalom on the streets of Peterborough was a revealing experience. Hearing the creation story within the context of a city park and trying to see how shalom was or might be made present in this park made both the scripture and the park more real and relevant. When scripture intersects with our current experience and speaks to it, both experiences are somehow more alive.

One of our stops was to be the bus station where we were to read the story of Jacob’s flight from Esau. We followed another group, and when we settled down to do the study, we were asked to leave. This provided even more fodder for the discussion of who travels by bus, who welcomes them and how shalom could be created in that place.

Day 3

Our immersion group was introduced to political advocacy strategies in Peterborough by a long-time advocate and popular educator, Linda Slavin. Advocacy was defined as working for those things that are necessary for a life of quality. One of the key ways of achieving this is finding common voice and using strong language to articulate the issues and solutions. This can be done using mainstream techniques and programs like Peterborough GreenUp and The Public Health Unit or more cutting-edge activities like Transition Town and the Raging Grannies.

Day 4

What is the scriptural basis for political advocacy? Dr. Keesmaat took us through an exploration of passages. For some people, really understanding the Biblical basis for political advocacy enables them to engage in advocacy in ways that might not otherwise be able to. It moves us from simply caring for people to actually speaking out for them with others. Rachel, a former municipal and provincial politician, and Amanda Sussman, a former federal government policy advisor and current activist, shared their perspectives on what works and how best to build relationships and campaigns to achieve your goals and objectives. Amanda’s book, The Art of the Possible, should be on all church library shelves. It breaks down the task of advocacy into manageable pieces that she and others have used to make changes in the world.

Day 5

This was the moment when we all came back together to hear from each of the groups. We could not use PowerPoint. Instead, we were encouraged to seek creative ways of sharing what we learned. The result was incredibly engaging presentations with poetry, storytelling, music, drumming, drama, and ritual. Our group had been struck by our participation in a Raging Grannies’ rehearsal, so we followed in their footsteps by writing a song to share our experience:

"Our Faithful Call" (Tune: "My Favorite Things")

Meeting with Linda, with movers & shakers, activists, greenies, and health-and-peace-makers, MPs and editors, right on the ball, help us respond to our faith-ful call.

Postcards and letters and online petitions, rallies and sit-ins with local musicians. The scripture reminds us to take care of all: working for justice can be such a ball!

Refrain:
When our greed strikes, when our fears roar, when we’re feeling proud, we simply remember our faith-ful call—and then we can speak out loud!

Ruth & Amanda said, “MPs will hear ya, but missing deadlines and dates won’t endear ya, start with small steps and do homework, you-all, if you’d be faithful to Jesus Christ’s call.”

Ref: Come from churches both rural and urban, we’ve heard of problems both dark & disturbing, but with the expertise here in this hall, we’ll start the healing that answers God’s call.

(REFRAIN)

Beth Baskin is a member of Holy Trinity, Trinity Square, Toronto, and the staff member for The Social Justice Project, Toronto Southeast Presbytery, United Church of Canada.
Summer in the city

Although the church slows down in the summer months, Anglicans are still active in their churches and the wider community. On this page, photographer Michael Hudson shows what some of us were up to this summer.

Eiko Adams, left, with other Hunger Patrol volunteers from St. Olave, Toronto, feeds people outside the Scott Mission in Toronto. The Patrol, a street ministry started by the Rev. David Burrows, has delivered food and clothing from a van since 1996.

A young dancer performs at the 15th annual Inti-Raymi Festival of the Sun in Christie Pits Park, Toronto. The festival, started by San Lorenzo, Dufferin Street, is attended by people from Central and South American countries living in Toronto and the GTA.

Members of St. Philip, Etobicoke, and St. Andrew Presbyterian Church celebrate the fifth anniversary of their Community Lunch program. ‘It’s been a huge success for the community,’ says the Rev. Canon Al Budzin, incumbent of St. Philip’s. ‘It’s an ecumenical ministry that has fostered a fantastic relationship between the two churches.

Customers line up at the annual Canada Day Drop-in Barbecue on the lawn of St. James Cathedral in Toronto. Originally for clients of the cathedral’s drop-in and street clinic, the event now attracts more than 400 parishioners, tourists and neighbourhood residents for free food and music.

Archbishop Colin Johnson shakes hands with Anita Gittens, president of the diocesan Anglican Church Women (ACW), at the ACW’s annual general meeting in Toronto. Archbishop Johnson blessed and congratulated the newly installed ACW officers, seen in background.

The Rev. Joanne Davies (middle left) and the Rev. Samantha Caravan walk with other Anglicans in the 32nd annual Pride Parade.
Seniors’ residence becomes women’s centre

The Diocese of New Westminster has an agreement with the Altra Women’s Society of Vancouver to convert a former seniors’ residence into a support centre for women. Altra provides housing, advocacy and support to women who are struggling with poverty, violence, addiction or mental health issues. The facility, on the grounds of St. Margaret of Scotland Anglican Church in Burnaby, B.C., is to be re-named Elspeth’s Place, for Elspeth Alley. A former priest of the diocese, Ms. Alley was one of the first women ordained as an Anglican priest in Canada. The home has 20 individual rooms, two kitchens and large living and activity rooms. The diocese has agreed to a 15-year lease at nominal rent.

Conference supports end to homelessness

The Diocese of Edmonton’s social justice and advocacy committee hosted the “We Believe: We Can End Homelessness” conference in April that was attended by about 70 people from different social agencies and faith communities. Delegates listened to the stories of people who have been homeless. Anabelle Rain, a mother of seven and grandmother, described living in a van after leaving an abusive relationship. This year, she was evicted from low income housing with 10 minutes’ notice. All her belongings were confiscated. “My Bible, family pictures, my kids’ birth certificates, all my prize possessions, were taken,” she said.

Participants were invited to connect with representatives attending from social agencies and programs to share tools and resources. Since the launch of the City of Edmonton’s 10-year plan to end homelessness three years ago, 1,399 people, about half the estimated number of homeless people, have been housed.

Fire delays Hamilton community project

A fire in April nearly destroyed a former hotel in Hamilton that was being converted into a community centre by St. Matthew’s House, a charity with roots in the Diocese of Niagara. The St. Matthew's House board thanked the Hamilton Fire Department for saving the building. “The fire destroyed our project, but not our dream,” said board chair Doug Smith. He added that “at word, our grand opening will be delayed from summer to year's end.”

Parish helps provide clean drinking water

This spring, parishioners at St. Paul’s in Kanata, Ont., set out to raise money to buy 20 water filters for people who lack clean drinking water. BioSand Water Filters, developed by Canadian inventor Dr. David Manz, are able to remove 95 to 99 percent of bacteria and pathogens and can produce up to 40 litres of clean water per hour, enough for a household of 10 people. With simple maintenance, the filters have an infinite life expectancy. They cost $100 each. St. Paul’s surpassed its goal, raising enough funds for 101 filters. More information about the filters and the non-denominational Christian international relief agency Samaritan’s Purse clean water project, go to http://www.samaritanspurse.ca/ourwater.

Bishop Clarke talks new ARC dialogue co-chair

Bishop Barry Clarke of the Diocese of Montreal is the new Anglican co-chair of the Anglican-Roman Catholic Bishop’s Dialogue in Canada. Bishop Clarke succeeds Archbishop Philip Gille, Prelate of the Anglican Church of Canada. The gathering of five bishops from all 52 of the churches has been meeting for 41 years to deepen bonds. Bishop Gary Gordon of Yellowknife is the Roman Catholic co-chair, Montreal Anglican

Halifax parish gets a new, green home

Since the 2006 sale of its former church building, the parish of St. John, Halifax has worshiped in a school library and, more recently, in the chapel of a funeral home. After a long search for a new property, construction of a new church in the West Bedford area of greater Halifax is slated to begin in June. The new building has green features such as geothermal heating, thermal windows, energy saving lighting and lighting, and lots of natural light. The congregation hopes to celebrate Easter 2013 in its new church.

Cathedral hosts music conference

A music conference for Christians of all ages is being held at St. Martin’s Cathedral in Gander, Nfld., from October 12 to 14. Local musicians will offer two musical instrument workshops (guitar, bass, percussion, organ, piano, keyboard, accordion and electronic keyboard) and two musical style workshops (contemporary praise, Christian rock, songwriting, traditional hymns, liturgical chorale and gospel). June Award-winning Christian singer Steve Bedell will also teach a workshop called “Worship as Journey,” and he will perform at the conference. For more information, contact the diocese synod office at (709) 256-2572 or the Rev. Rod Conom, co-ordinator, at (709) 536-2281 or ssraconom@yahoo.ca.

Is your church in your will?

A few years back, a friend of mine told me the story about an experience he had with four funerals in one week. Doing four funerals in a week is a tall order for most clergy at the best of times. To make the experience even more draining, these were people who were long-time members of his congregation—people who had been churchwardens, treasurers, choristers and ushers people. Four committed parishioners gone in one week! He was disappointed to learn three months later that one of the parishioners had donated more than $109,000 to the Salvation Army through their will. Unfortunately, his parish received nothing.

This example is not meant to denigrate the efforts of the Sally Ann, who does important work, as one would think. But as thousands of other charities. However, I am saddened when parishioners overlook the very church they turn to for the rites of passage during their lifetime and spiritual nourishment on the journey. I suspect part of the reason the church frequently gets overlooked is because it doesn’t ask.

We are all familiar with the gifts we give to the church through our weekly offering or through some other special offering or fundraiser. These gifts normally come out of our current incomes. We are less familiar with the many ways we can give to the church and its ministry from the assets we have accumulated over a lifetime—aspects such as real estate or stocks and bonds or life insurance. These gifts, made from our accumulated assets, are called “legacy gifts,” and they are a wonderful way to provide additional money to expand the mission of the church for generations to come. Legacy giving seems like a relativity new concept in the church, but it is actually as old as the church itself. In the New Testament, Acts 4 tells the story of a man named Joseph, a native of Cyprus, who sold a field that belonged to him and gave the proceeds to the apostles, to distribute the money as needed. The gift of land from Joseph’s assets is what we would call a legacy gift. The apostles gave Joseph a new name, Barnabas, which means “son of encouragement” in Hebrew.

The good news of legacy giving is that we, too, can be sons and daughters of encouragement through the gifts we give to the church from our accumulated assets. In fact, many of our churches can boast that their very foundations were laid through the benevolence of their parishioners.

I urge you to make your will if you have not done so, or to review it if you have one. When you do, please consider a gift to your parish, the diocese or to FaithWorks. Even a person of modest means often has a considerable estate, when property and insurance are considered. A gift to the church can also help reduce your taxes. More importantly, your gift will help continue the good work that you have supported over a lifetime, enabling new ministry to be taken on.

The Anglican community in the Diocese of Toronto has an extensive history of faith and outreach. Deeply committed to building communities of hope and reconciliation, the energy and lay people of the diocese joined together to build hospitals in Africa and Southeast Asia. They have not only their own congregations, but to reach out to the needy, the sick and the elderly in all walks of life. This work has continued to the present day. I am grateful for the foundation of people who have laid and pray that our current generation will respond with the same energy and fervor.

Peter Misiaszek is the diocese’s development officer.
w o r s h i p
S E P T . 3 0 — St. Olave, Swansea, Toronto, hosts John Fenton, an expert on Nordic music, at 8 p.m. More information, call 461-769-5666.

O C T . 2 — Grace Church, Markham, 19 Parkway Ave., will hold its annual Autumn Sale & Boutique from 10 a.m. to 2 p.m. High quality, gently used clothing, including outwear and brand names for children, teens, men and women. Boutique and craft table, raffles, light refreshments. For more details, call 461-486-7844 or visit www.gracechurchtonhill.ca.

O C T . 1 3 — Fall Rummage Sale at Church of the Holy Trinity, Deer Park, Toronto, from 9 a.m. until 1 p.m. Baking, jams, preserves, soups, knitted items and crafts, jewelry, gingerbread house raffle and house baskets raffle. For more information, call 416-385-1805 or visit www.christchurchdeerpark.org.

E d u c a t i o n a l / C o n f e r e n c e s
O C T . 1 2 – 1 3 — The 3rd Canadian Festival of Biblical Storytellers, “Liftd Life is in the Breast: Where takes place at St. John the Evangelist, Peterborough. Kathy Hood is the founder of Canada’s Prayer Episcopal Diocese of Texas, will be the featured speaker. Additional information, call 416-889-5931.

S o c i a l
O C T . 5 – St. Nicholas, Birch Cliff, 4400 Queen St. E., Toronto, is holding its Christmas Fair from 10 a.m. until 2 p.m. Bake sales, white elephant table, book and craft table, raffle, light refreshments. For more information, call 416-283-1844.

O C T . 1 5 – Autumn Bazaar & Silent Auction from 9 a.m. until 12 noon. At Holy Trinity, Trinity Square, Toronto. For more details, call 416-486-7844 or visit www.christchurchdeerpark.org.

O C T . 1 7 – The Church of the Advent, 40 Pritchard Ave., Toronto, is holding its Annual Snowflake Bazaar, from 10 a.m. until 2 p.m., featuring new gift items, china and glass collectibles, flea market, quilt draw, bake sales, crafts, lunchroom and more. For more information, call 416-768-8412.

S a l e s
O C T . 1 3 — Grace Church on-the-Hill, 800 Leslie St., Toronto, will hold its annual Clothing Sale & Boutique from 10 a.m. to 2 p.m. High quality, gently used clothing, including outwear and brand names for children, teens, men and women. Boutique and craft table, raffles, light refreshments. For more details, call 416-486-7844 or visit www.christchurchdeerpark.org.

M a i s e H u e k e u r a , from the city of Gazza, attends the opening of A Child’s View From Gaza, an exhibit of children’s drawings depicting their life during the three-week war between Israeli forces and Hamas during the winter of 2008-2009. The exhibit, hosted by Canadians for Justice and Peace in the Middle East, was held this summer at Holy Trinity, Trinity Square, Toronto. PHOTO BY MICHAEL HUDSON

Looking Ahead
To submit items for Looking Ahead, email hkuakov@toronto.anglican.ca. The deadline for the November issue is October 4. Parishes can also promote their events on the diocese’s website Calendar, at www.toronto.anglican.ca.
Priest becomes bishop of Horn of Africa

Former Wycliffe professor and wife ‘returning home’

BY STUART MANN

A priest who worked in the Diocese of Toronto has become the Area Bishop for the Horn of Africa, an episcopal area that includes Ethiopia, Eritrea, Djibouti and Somalia.

Bishop Grant LeMarquand, who was a student and then a teacher at Wycliffe College in the 1980s, was consecrated at All Saints Cathedral, Cairo, on April 25. He and his wife Wendy, a medical doctor, plan to settle in Gambella, Ethiopia, near the Sudanese border, where there has been an explosive growth in Anglican churches. The congregations, which number about 70, were founded within the past decade by refugees from Sudan.

“We are delighted to be returning home to Africa,” he said. Born in Canada, Bishop LeMarquand was ordained in Montreal in the early 1980s. He and Wendy were appointed mission partners of the Anglican Church of Canada in 1986, and LeMarquand went to study at St. Paul’s United Theological College, Nairobi. “Our three years in Kenya really helped to shape us,” he said.

On his return to North America, he taught at St. Paul’s United Theological College in Nairobi. “Our time there has helped to shape us,” he said.

“On his return to North America, he taught at St. Paul’s United Theological College, Nairobi. “Our three years in Kenya really helped to shape us,” he said.”

He and Wendy’s work will be invaluable. “Her great hope is to help our area of the diocese to develop programs of community-based health care, and she will also be involved in curative care. One of her great loves is prayer, and she hopes to spend a good deal of time with the women of the Gambella region, many of whom have been traumatized by war.”

Because the poverty-stricken parishioners can’t afford to pay a bishop, the LeMarquands are raising their own support from backers in North America. To learn more, visit their blog site, grantandwendy.com.

and quilt raffle, silent auction, home baking, plum puddings and country-style toiletries, dollies, boutique and treasures, gift baskets, church calendars and paperbacks, Ted’s art gallery, toys and the infamous odds and ends. For more information, call 416-920-5211 or visit www.thereselifehere.org.

NOV. 14 – Grace Church, Markham, 18 Florence St., invites all to its Christmas Bazaar from 9 a.m. until 2 p.m. Christmas gifts, jewellery, home baking, silent auction and more. Christmas Tea Room, crafts, tea and cookies available. Call 905-294-3184.

NOV. 15 – Grace Church, Deer Park, Toronto, located northeast of Keele and Bovaird from 10 a.m. to 2 p.m. Silent auction, bake table with homemade pies and preserves, gifts, craft and raffles, lunch room, Santa Claus and much more. For more information, call 416-920-5211 or visit www.thereselifehere.org.

NOV. 19 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge & Centre St.), will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. Hand-made gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 416-805-5931.

NOV. 20 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge & Centre St.), will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. Hand-made gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 416-805-5931.

NOV. 24 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge & Centre St.), will hold its Festival of Christmas from 10:30 a.m. until 2 p.m. Hand-made gifts, decorations, a large bake sale, raffle, and festive luncheon will be available. For more information, call 416-805-5931.
Volunteers needed to act as hosts

Launched on Sept. 24, the app offers content on marriage, parenting and the basics of Christianity, with plans for other topics in the future. There is also a daily discipleship program for people who begin to follow Jesus. The information is presented in a simple, easy-to-use format and includes audio and video.

As people engage with the content, they will be encouraged to share it with their family members, friends and even their fellow commuters. Mr. Sim hopes this will turn into a network of small discussion groups. He’s also looking for people to volunteer as hosts, who will make themselves available once a week on their train or bus, or near their workplace or home, to discuss some of the content that is being delivered through the app.

“The best way to engage with this content is in a community, so when people click on the ‘group’ part of our app, they’ll see a list of hosts who are available on a certain day of the week to host a discussion group. The hope is that, once a week, people will start linking up in groups to discuss the content they’ve been exploring through the week. Basically, we’re going to have to network of small groups forming on the app and meet frequently.”

By the end of 2013, the groups will be invited to Ajax to take part in their first and the Occupy service together and to celebrate the creation of their new church, called Redeemer Church.

Mr. Sim says there is a significant difference between his app and other church apps. “Lots of churches have websites, apps, podcasts and YouTube channels for their members. But they’re generally focused on the discipleship of existing followers of Jesus and those who might come to a Sunday service. What’s unique about our app is that it is not intended for followers of Jesus: it’s intended to be something new and explore what that might mean. It’s outwardly focused.”

He says getting the app launched, along with the other work of planting a church, has been hard but satisfying. “It feels great. It’s one of those plans and ideas that I think is of God. We didn’t go into the church plant project thinking, ‘Hey, we’re going to build an app and that’s going to connect with people.’ It’s the fruit of some good research, prayer and discernment. We truly want to make new disciples in Ajax and I think this idea and make sense.”

The Redeem the Commute app is available online at the iPhone or Android app stores. For more information about Redeem the Commute, including opportunities to volunteer as hosts for discussion groups, visit www.redeemerajax.ca or redeemehomecommute.com.

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

The Rev. Ryan Sim (foreground) checks out his mobile device, along with others waiting for their train. His research showed that many people in Ajax spend a lot of time commuting and have mobile devices.

PHOTO BY MICHAEL HUDSON

The Future of the Church

Join us this fall for four provocative evenings of lectures and discussion

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Oct 24: THE NEXT CHRISTIANITY The Very Rev’d D. Stoute
Oct 31: THE ANGLICAN CONTRIBUTION The Very Rev’d D. Stoute

6:00pm Choral Eucharist | 6:30pm Light Supper* 7:30pm Lecture & Discussion (*cost $20, RSVP to 416-364-7865)

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www.toronto.anglican.ca • Arch- bishop Johned similar meetings in the spring.

Exhibit includes royal memorabilia

A special exhibit on the monarch is planned to mark the opening of the newly renovated Archives and Museum of St. James Cathedral. The exhibit includes royal memorabilia dating back to George III. Admission is free. The Archives and Museum is open Wednesday, Thursday and Sunday afternoons from 12:30 to 4 p.m. until Oct 28 or by appointment. For more information, call Nancy Mallett at 416-364-7965,

Sign up now for Outreach Conference

TIME is running out to attend a major highlight for outreach-minded Anglicans: the diocese’s Outreach Networking Conference, held on Oct 20 from 9 a.m. to 3:30 p.m. at Holy Trinity School, 11300 Bayview Ave., Richmond Hill.

This year’s conference offers several new topics, such as elder abuse, faith-based development for First Nations communities, sustainable community enterprises, prison ministry and the Occupy movement. Terry McCullum, the chief executive officer of LOFT Community Services, a major provider of affordable and supportive housing, will be the keynote speaker.

Journalist Alanna Mitchell, a leading advocate on the environment, will lead a workshop on environmental advocacy. Other workshops will provide strategies for how to build a society more in tune with Gospel values of justice and compassion. The Rev. Joyce Barnett and Krista Fry will outline how the parish of St. Matthias, Bellwoods, led a successful campaign against the threatened closure of the Bellwoods House supportive housing program. Flemingdon Park Ministry has developed innovative ways to connect Anglicans with people who struggle with poverty, and these ideas will be outlined in a workshop led by Flemingdon’s director, the Rev. Helena Houghtcroft.

A special program for young Anglicans (ages 14 to 25) will be led by Christian Harvey, youth social justice coordinator for Trent-Durham. Bishop Linda Nicholls will preside at the Eucharist.

The conference fee of $29 ($10 for students and the unemployed) includes lunch. For further details and to register, visit www.toronto.anglican.ca/outreachconference.

Mr. Sim says the project thinking, “Hey, we’re going to build an app and that’s going to connect with people.” It’s the fruit of some good research, prayer and discernment. We truly want to make new disciples in Ajax and I think this idea and make sense.”
Church, orchestra team up for students

Music at St. Timothy’s (Agincourt) and the Cathedral Bluffs Symphony Orchestra, led by their joint music director Norman Reintamm, have teamed up to work with students in the Malvern and Jane and Finch areas of Toronto in October.

With sponsorship from the Toronto Foundation of Canada and the Estonian government, two musicians from Tallinn, Estonia, will visit Canada in October to teach the students. The program will culminate with a concert on Oct. 8 at 7 p.m. at the Toronto Symphony Orchestra’s Venue.

Last season, St. Timothy’s provided a music outreach program at Lester B. Pearson High School in Scarborough, to help students with the performance aspect of their music studies.

Church musician receives medal

Edward Moroney, organist and choirmaster at St. Andrew, Scarborough, received the Queen’s Diamond Jubilee Medal on July 14 at a ceremony in Toronto. The award was for his work in church music.

Mr. Moroney’s hymn for the Jubilee was sung on May 6 at evensong at Christ Church Cathedral in Ottawa. He was awarded the Golden Jubilee Medal in 2002 and is a Knight of the Order of the Holy Sepulchre of Jerusalem. He has been an accompanist and vocal coach for 40 years and has worked at St. Andrew’s for 15 years.

Cross to inspire reflection

At St. Clement, Eglinton, a cross by Ottawa sculptor Russell Baron, hanging above the chancel altar, is the final touch in a renovation that began in 2009. The sculpture weighs 300 pounds and is made of clay on a steel skeleton and covered with copper foil. A central disc depicts motifs of the incarnation and the Eucharist, and each of the arms represents one of the four elements: earth, wind, fire and water. The cross is double-sided, each side revealing a different perspective.

The congregation wanted the cross to be “more than simply decorative,” writes the Rev. David Montgomery, associate priest, hoping it would “encourage viewers to reflect upon the meaning of Christ’s cross.” Visitors are welcome to stop by to view the cross. The church is open Monday through Thursday, 9 a.m. to 4 p.m., and Fridays until noon.

Lay leader retires after 17 years

At the time of the 2005 census, the hamlet of Burnt River, nestled in the Kawarthas, had a population of 250 people. It is a tiny place with a cozy Anglican church, St. Luke’s, established in 1863. As you might expect, the congregation is also small, but it remains a vital part of the community’s fabric and dedication. Since 1995, the leader of this group has been Ron King, a lay pastoral assistant for the Parish of Bobcaygeon, Dunsford and Burnt River, who retired from his ministry at St. Luke’s in August.

Mr. King has been a lay reader at Christ Church in Bobcaygeon for 45 years and is well known in the Anglican Church in Ontario. In Burnt River, he is respected for his work at St. Luke’s and in the community. As lay pastoral assistant, he acted as a stand-in for the priest in charge of the three-point parish, leading Sunday services and providing parishioners with support whenever needed. He became a vital part of the church community. His wife Mary Ann was also deeply involved and served as a churchwarden for many years, providing a helping hand in the church’s many activities. During the centennial celebrations, their fundraising activities enabled the church to build an addition to the building and provide Sunday School facilities. Though Mr. King has retired from his responsibilities at St. Luke’s, he will continue his lay reader duties at Christ Church, Bobcaygeon.

By David Sparkes

Church celebrates century on the hill

The Rev. Canon Peter Walker, the incumbent of Grace Church on-the-Hill, Toronto, enthusiastically championed the idea of a year-long centennial celebration in 2012 to honour the church. Key among the festivities, a Centenary Dinner was held April 27 at the Bishop Strachan School, where letters from past incumbents were read aloud, and the

Most Rev. Andrew Hutchison delivered the keynote address. Archbishop Hutchison was a parishioner of Grace Church beginning in 1950 when his family began attending there. He gratefully attributed the inspiration of Grace Church and the encouragement of the priest at the time, the Rev. Canon James Craig, as major influences for his decision to enter the priesthood. Archbishop Hutchison was Primate of the Anglican Church of Canada from 2004 to 2007.

The Feast of All Saints, Nov. 4, will be celebrated to honour a century of faithful witness. Archbishop Colin Johnson will visit. A very special guest will be David Broughall, who was located over the course of research for the centennial. Mr. Broughall will read a lesson in honour of his great-grandfather, the Rev. Canon J.S. Broughall, the first incumbent of Grace Church on-the-Hill.

The first Grace Church began in downtown Toronto on Elm Street in 1874. Due to major changes in the parish, including the demolition of residences and tenement houses to make room for businesses and public buildings, the church relocated to its current location at Russell Hill Road and Lonsdale Road in Forest Hill, and the first sod-turning was held on May 23, 1912.

By Ian Anthony

PARISH NEWS

SONGBIRDS

Girls from the Diocesan Girls’ Choir School gather for a photo after singing at a worship service at St. Martin-in-the-Fields in Toronto, on Aug. 12. The choir school is a summer music camp for girls aged eight to 18, which provides training in the singing of a wide range of choral music for the Anglican tradition. This year’s choir school, with 32 singers, took place Aug. 8-19 at Trafalgar Castle School in Whitby. The choir school commissioned a new work from Rupert Lang, the organist and director of music at Christ Church Cathedral in Vancouver, and performed it at St. James Cathedral in Toronto on Aug. 19. PHOTO BY CLIFF HOPE

Church musician Edward Moroney received the Queen’s Diamond Jubilee Medal on July 14.

At St. Clement, Eglinton, a cross by sculptor Russell Baron invites reflection. PHOTO BY NICHOLAS FORD-EWART

Ron King has retired from his role as lay pastoral assistant at St. Luke, Burnt River, after 17 years of service.

JUBILEE

The Rev. Nicola Skinner and her son Noah enjoy a “Jubilee Tea for Queenie” on June 10 at All Saints, King City. PHOTO BY DENISE WHALLEY

UNVEILED

Members of St. Nicholas, Birch Cliff, and guests unveil a Heritage Toronto plaque commemorating the parish’s 100th anniversary on Aug. 9. From left to right: Deb Chapman, Sonia Halloran, Archibishop Collin Johnson, Heritage Toronto Board Member Patrick Forster, Scotiabank representative Alexandra Smith (Scotiabank sponsors Heritage Toronto’s Plaques and Markers Program), and Councillor Gary Crawford. As one of the first churches in the area, reads the plaque, “St. Nicholas Church has played an important role in the development of Birch Cliff.”

The Parish of Bobcaygeon, leader of this group has been Ron King, a lay pastoral assistant for the Parish of Bobcaygeon, Dunsford and Burnt River, who retired from his ministry at St. Luke’s in August.

Mr. King has been a lay reader at Christ Church in Bobcaygeon for 45 years and is well known in the Anglican Church in Ontario. In Burnt River, he is respected for his work at St. Luke’s and in the community. As lay pastoral assistant, he acted as a stand-in for the priest in charge of the three-point parish, leading Sunday services and providing parishioners with support whenever needed. He became a vital part of the church community. His wife Mary Ann was also deeply involved and served as a churchwarden for many years, providing a helping hand in the church’s many activities. During the centennial celebrations, their fundraising activities enabled the church to build an addition to the building and provide Sunday School facilities. Though Mr. King has retired from his responsibilities at St. Luke’s, he will continue his lay reader duties at Christ Church, Bobcaygeon.

By David Sparkes

Birch Cliff celebrates hundred years

The Church celebrates century on the hill

The Rev. Canon Peter Walker, the incumbent of Grace Church on-the-Hill, Toronto, enthusiastically championed the idea of a year-long centennial celebration in 2012 to honour the church. Key among the festivities, a Centenary Dinner was held April 27 at the Bishop Strachan School, where letters from past incumbents were read aloud, and the
DAY AT THE BALLPARK
Six teams played in the 51st annual Scarborough Anglican Youth Movement baseball tourney at Corvette Park in Scarborough on Aug. 18. The winning team, Calvary Church, Toronto (bottom right), beat St. Paul, L’Amureaux, 16-12 in the final to win the Rev. Peter Trant Memorial trophy. PHOTOS BY MICHAEL HUDSON

A mother’s call hits home

BY GARRY GLOWACKI

LIKE many of us working on the margins of society, I often question if my work is worth it and if I’m really making a difference. The local paper, the Brampton Guardian, had published details of an upcoming event that would commemorate International Prisoners Justice Day. The event was to be held at St. James the Apostle, Brampton.

The day after the story was published, I received a phone call from a very quiet and humble woman. She said she’d read the article and asked if she could say something to “someone.” I said, “Of course.” She then said, “My son died needlessly in prison, and I never knew that anyone cared.”

I was at a loss for words, but with a bit of encouragement she spoke of her pain and the loneliness of having to keep her grief a secret for many years. I invited her to the event. Although she hesitated and was understandably afraid, she showed up at the church and was embraced by all who met her.

During the commemoration, Jacqui Dale, a Native Elder who works with women prisoners, blessed an eagle feather and presented it to another mother, Eta, whose son Laurence died at Millhaven Penitentiary. He had been convicted and sent to jail for a non-violent crime. Laurence’s mother, Eta, applied to have his case re-examined and was told it would not be heard. I was at a loss for words, but I knew that anyone cared.

I was once again reminded that the work we do is important and necessary, even if only to offer comfort to a grieving mother. The commemoration took place as scheduled at St. James on Aug. 10, with about 75 people attending.

Garry Glowacki is the executive director, The Bridge, a ministry to prisoners, their families and their victims, based in Brampton.

MP challenges faith groups on climate change

BY ELIN GOULDEN

ABOUT 40 people from a wide variety of faith communities gathered at Bloordale United Church in May to hear Kirsty Duncan, MP for Etobicoke North, speak about climate change. Duncan, a geologist, is a recipient of the Nobel Prize for her work on the issue.

Duncan spoke passionately and eloquently about the urgent challenge posed by climate change. On a recent visit to Bangladesh, she had asked 10-year-old children in the street what they would tell Canadians about climate change. “Tell them to come here and they will taste climate change,” they answered.

Rising sea levels have already affected Bangladesh’s water supplies, so that the drinking water now carries the unmistakable tang of salt. Although Bangladesh produces less greenhouse gas emissions than the city of Manhattan, it stands to lose 20 per cent of its total land mass if average global temperatures rise more than 2°C. Humans would have to reduce greenhouse gas emissions by 80 per cent by the year 2050 to keep the rise in global average temperature below 2°C.

Stories like these confirm that climate change is not a partisan issue; it is a humanitarian issue, and it is urgent. As such, it should be of primary concern to us as people of faith and compassion. Dr. Duncan highlighted several ways in which people of faith can make their voices heard. She is a strongponent of the Canadian Interfaith Call for Leadership and Action on Climate Change, a document whose signatories include Archbishop Fred Hiltz and others.

Several Anglican churches have already signed petitions in support of this document. Dr. Duncan reminded her audience that every time 25 names are gathered on a petition, it gives the MP sponsoring that petition an opportunity to speak in the House of Commons on the issue. Thus, presenting several petitions of 25 to 50 names gives the issue of climate change much more exposure than one petition with 10,000 names. If one’s own MP refuses to present the petition, it can be submitted to another MP who will agree to do so, she said.

Dr. Duncan also encouraged people to make their views known to their MPs through phone calls, personal letters and face-to-face meetings. She encouraged church leaders to host roundtables on climate change and invite their local MPs to speak. She underscored the importance of inviting members of the press to cover such events, both to put public pressure on the MP and to emphasize our commitment as people of faith to addressing the issue of climate change.

A lively discussion, moderated by Ron Ewart of the Green Awakening Network, followed Dr. Duncan’s talk. Many participants also signed the petition in support of the Interfaith Call for Action and Leadership on Climate Change. If you haven’t already signed this, I would encourage you to do so here. To sign the petition or to get involved in climate change advocacy, visit the Environmental Issues page on the diocese’s web site, www.toronto.anglican.ca/environnement, or contact Murray MacAdam, the diocese’s Social Justice and Advocacy consultant, at mmacadam@toronto.anglican.ca.

Elin Goulden is the Parish Outreach Coordinator for York-Credit Valley and a member of the Diocesan Environmental Working Group.
The Rev. E. Geoffrey Howson
The Rev. Joan Cavanaugh-
• The Rev. Jo-Jo Entsiwah (Cape
1. Founders and benefactors of the Diocese
3. St. Stephen’s Community Ministries
4. Oshawa Deanery
5. Street to Trail Association (FaithWorks)
October 2012

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All Saints, Whitby
21. St. Peter, Oshawa
22. St. Thomas, Brooklin
23. Diocese’s Finance Department
24. Our Faith & Hope Re-imagining Church fundraising campaign
25. Chaplaincy Services of the Diocese
26. Mission to Fatherless
27. Camp Cooshigichig
28. The Community of Deacons of the Diocese
29. Myrdif College
30. Bishop Strachan School

Second Phase - Parish Selection Committee Receiving Completed Forms (to be registered by Bishop):
• Church of the Advent, Toronto (York-Credit Valley)
• St. Simon the Apostle, Toronto (York-Scarborough)
• Trinity East (Little Trinity), Toronto (York-Scarborough)

Third Phase - Parish Selection Committee Interrogation (not receiving names):
• None

Jacob important in Hebrew story

The third and most com-
plex, colourful and fully
of geographic and his-
archical sites that we meet in
Genesis is Jacob (see Genesis 25:19-
37:1 and 46-49). He was the
younger son of Rebekah and
Isaac. He was a twin, the second-
born, coming out clutching the
heels of his brother Esau, as
though he was trying to supplant
his brother and be the first-born.
As the twin in God’s eyes was
“he who wrestled with God.” He
gave Jacob a new name,
Israel, meaning “he who
prevails with God.”

Thus Rebekah and Jacob
managed to trick Isaac into
blessing the younger son.
Faced with Esau’s reaction,
Rebekah sent Jacob to her
brother Laban’s home in
Mesopotamia.

On his way to Laban’s, Jacob
had an encounter with God
(Genesis 28:10-22). One night as
he lay his head on a rock for a
pillow, he had a dream. He saw
a ladder that reached up to heav-

the trickster was about to be
slaughtered. When his brother
Esau returned one day from
hunting and was famished, Jacob
demanded the birthright as the
first-born. Jacob reasoned that
his beloved brother was out
hunting, and he would be afraid.

Sad is the fact that this story
often only becomes a legend for
the young reader, when in fact
the theme is a serious one in
Semitic folk tradition. Jacob
was a trickster, a schemer, a
rascal, an outsider, a threat to
the established order. How
can we be supposed to see
Jacob as an icon of Jesus?

Jacob had two wives, Rachel,
and Leah, and their two matri-
archs, Bilhah and Zilpah; togeth-
er, they produced 12 sons and
one daughter. The youngest two
sons were by his favourite wife
Rachel. She had been barren for
a number of years but finally
produced Joseph and Benjamin.
A barren wife who eventually
conceived was another common
theme in ancient Near Eastern
tales. These 12 sons would
eventually be the fathers of the
12 tribes of Israel. Again, Joseph,
the second son, was to be their
leader, another common theme
in Near Eastern literature. The
oldest son did not necessarily
inherit the leadership of the
clan. Joseph was the one who
received the birthright as the
first-born. Jacob was a schemer,
trickster, a rascal, an outsider.
How could such a person be
revered as the patriarch of the
Israelites for 3000 years?

The metaphor of wrestling
with God is a common one for
God’s people. Jacob, like Isaac,
Abraham, and Moses, was to
severely test and prove the
loyalty of his people. Jacob’s
wrestling with God was a
metaphor for the road that
his people would travel.

Jacob left Laban’s” home
and went back to Canaan. He had
a dream, and saw angels (as in
the book of the Revelation) in
the form of ladders, climbing
upward, to heaven. Jacob
placed a stone upon the
ladder, and God promised him
that the land of Canaan
would be his forever.

The trickster was about to be
slaughtered. When his brother
Esau returned one day from
hunting and was famished, Jacob
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Priest turns model for a day
She shares her faith during shoot

BY STUART MANN

A shopping trip to a woman’s clothing store in Toronto has led an Anglican priest to become a model for a Canadian fashion designer, with her pictures appearing in ads for Toronto Life and the Globe and Mail.

“It’s a very odd experience for me to open a magazine or click on a website and see my face there,” says the Rev. Michelle Childs-Ward, incumbent of St. John, Weston. “It’s exciting, exhilarating, and a little bit disconcerting.”

After buying some clothes at Kallyana, a fashion boutique on Yonge Street, Ms. Childs-Ward got a call from a member of the staff, wanting to know if she would be willing to have her picture taken for a possible photo shoot.

A fan of the Kallyana clothing line, she agreed to give it a try. Soon after her picture was taken, she got a call from the designer herself, Jana Kalous, asking if she would like to model the new line of clothes for fall, including the designer’s “anti-suit,” an avant-garde creation in black and white.

“I was on my holiday and I thought, ‘Why not?’ So I decided to do it,” she says. “It was loads of fun.”

She admits to being “incredibly nervous” as she drove to the photoshoot, which took place in a studio warehouse on Eastern Avenue. She had never been a model before and didn’t know what to expect. Within minutes, however, the fashion photographer put her at ease. “About five minutes into it, all my fears were gone and I was loving the camera.”

She says being a model is a lot harder than it looks. They had her jumping in the air, climbing up on boxes and perching on ledges. “I was there for about six hours, and when I woke up the next morning, everything hurt.”

When it comes to fashion, there’s a stark difference between being a model and being a priest, she says. “I was modelling all these different outfits, and yet my day-to-day outfit is head-to-toe black with a collar on. The realm of wild fashion in my vocation is usually limited to which shoes I choose to wear with my suits. My street clothes are more artistic: being a disciple of Christ doesn’t mean I can’t also enjoy fashion!”

In addition to the print ads, photos of Ms. Childs-Ward are posted on www.anti-suit.com and www.kallyana.com. They will also feature prominently on posters in Kallyana stores in Toronto, Oshawa and Montreal. She will also model the clothes in a video.

She says she would consider being a model again, but only if it fit into her schedule as the incumbent of St. John’s. “I look at it as a fun side hobby. If I have time to do it in my time off, great; if not, I won’t. It was fun, but it isn’t my vocation.”

The Rev. Michelle Childs-Ward
models the anti-suit (left) and clothes from Kallyana. PHOTOS BY JANA KALOUS AND RYAN FAUBERT

Oshawa church uses funds for local needs

BY STUART MANN

CHRIST Church, Oshawa, plans to use its share of the Our Faith-Our Hope funds—nearly $128,000—to do a lot of little, local things really well.

“It’s the little projects that are getting the church known for being involved in the community, and we love that,” says the Rev. Judy Paulsen, incumbent of Oshawa, Christ.

A few years ago, the church switched its outreach focus from sending money to projects to building relationships, especially with people in the neighbourhood. As a result, the church has made strong connections with the community and energized its outreach volunteers.

For example, the church recently started a drop-in play group for parents on maternity and paternity leave, and it is already growing. “We had no idea how many people feel isolated from work and family,” says Ms. Paulsen. “We’re finding that a lot of people who just want to get together with other young parents to talk and find out what they’re doing.”

The church ran a marriage course in the spring and plans to offer a parenting course this fall.

“That’s an area we want to grow in: how to be a resource to young families, whether it’s through parenting courses or answering their kids’ spiritual questions,” she says.

In addition to programs for adults, the church runs Messy Street Community School and asked the principal about its needs. The principal thought the students were not getting enough calcium in their diet, so the church started providing an extra serving of milk a week for every child in the school. The school was also short of play equipment, so the church donated 200 skipping ropes of every colour and style.

The church also runs some projects at O’Neil High School. Some kids cannot afford the full bus fare to get to school, so the church, along with the school, provides reduced-cost bus passes for them. During the first year of the church’s relationship with the high school, the principal estimated that about 20 students would arrive at the school without any school supplies, so the church bought some backpacks, put them around the altar, and the congregation filled them with items that the school had suggested.

Ms. Paulsen said these and other local projects will benefit from the Our Faith-Our Hope money. “We’ll use this money in a very intentional way,” she says. “What are the little things that we could help with and get involved with? That’s part of our plan for the campaign.”

She adds: “We have the people to do volunteer work, but we’re not a parish that is wealthy with endowments, so the Our Faith-Our Hope money is definitely going to help us do ministry into the future.”

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