

Service celebrates
black heritage

Youth volunteer
in Mexico



Faith groups
go to City Hall

The Anglican

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APRIL 2014

Christians to tell Mark's Gospel

'Epic' event
planned for
Peterborough

BY CAROLYN PURDEN

A special event will take place on Monday, April 14, at St. John the Evangelist in Peterborough. Some 27 people will stand up, one at a time, and without a note in their hands start telling stories from St. Mark's Gospel.

The event emerged from a biblical literacy challenge issued last year by Bishop Linda Nicholls, the area bishop, encouraging everyone in Trent-Durham to read the Bible in 2014.

She sent out an e-mail to clergy saying that as part of the challenge, there would be presentations in each deanery during the year and a public reading of the Gospel of Mark.

This immediately piqued the interest of the Rev. Mary Bell-Plouffe. The incumbent of St. Barnabas, Peterborough, she has been a biblical storyteller since 2007 and has trained a number of parishioners in the art.

"I e-mailed (Bishop Linda) back right away and said what about a biblical storytelling? We could do



The Rev. Mary Bell-Plouffe, incumbent of St. Barnabas, Peterborough, tells stories from St. Mark's Gospel to a group in the church. She will be one of 27 people who will tell the Gospel at St. John the Evangelist, Peterborough, on April 14. PHOTO BY MICHAEL HUDSON

an epic storytelling and I could co-ordinate it."

Bishop Nicholls thought it a great idea and Ms. Bell-Plouffe be-

gan to pull together a roster of storytellers. Among the 27 participants on April 14 will be a United Church minister from Montreal, a

Mennonite minister and her husband from Toronto, clergy from the Diocese of Toronto and the Diocese of Huron, and a number of

lay people.

The storytellers range in age from 10 to 80 and include Bishop

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Clergy offer ashes to busy commuters

BY STUART MANN

AS she hurried to catch the subway train, the woman stopped and received a blessing from the Rev. Canon Mark Kinghan. "I'm going to go to my office now and find the people I can share joy with, because my day is going to be wonderful because of this," she said.

The woman was one of about 100 commuters who stopped for the imposition of ashes or a blessing at the Finch subway station in Toronto on March 5.

Canon Kinghan of St. George

on Yonge, the Rev. Carol Friesen of St. Christopher, Richmond Hill, and the Rev. Susan Haig of St. Theodore of Canterbury were in the station from 7 a.m. to 8:30 a.m. They were one of at least four teams of clergy and laity offering ashes in subways, bus stations and on street corners in the diocese on Ash Wednesday.

"It was phenomenal," said Canon Kinghan. "It was really well received. You could tell it meant something to people. There was surprise that we were there and delight that they could enter into that ritual act. There



The Rev. Carol Friesen anoints a commuter with ashes at the Finch subway station in Toronto on Ash Wednesday. PHOTO BY MICHAEL HUDSON

was a real sacredness about it, a real holiness at that moment."

The group got the idea after listening to Bishop Jane Alexander's speech to Synod, in which she de-

scribed offering ashes to commuters in Edmonton, said Canon Kinghan. For many churches in

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Readers support newspapers

Readers of *The Anglican*, the newspaper of the Diocese of Toronto, have once again responded generously to the paper's annual fundraising appeal, which it shares with the national paper, the *Anglican Journal*. In 2013, readers in the Diocese of Toronto donated \$112,880 to the appeal. After campaign expenses, the amount was split evenly between the two papers, with each receiving \$43,151. "This will help us continue to publish stories and photographs of the life of our diocese," says Canon Stuart Mann, editor. "I want to thank each and every person who contributed to this important ministry."

Schools using church program to help kids

Students learn how to spot sexual exploitation

BY CAROLYN PURDEN

IN 2012, All Saints, Sherbourne Street, piloted a program to teach school children about the dangers of commercial sexual exploitation. Now, two years later, and with financial support from the diocese, the program is widely used in schools across Toronto.

The prevention program is led by the parish's Providing Resources Offering Support (PROS) project, which offers counselling, support and services to people

who have been sexually exploited for commercial benefit.

The program is run by Jolene Heida, who is a social worker at All Saints, and another woman who has been in the sex trade. They visit schools and train guidance counsellors, teachers, social workers and community liaison officers (police officers who work in schools). The training has several components, including understanding the culture of the sex trade, becoming aware of the risk factors for young people, and



Jolene Heida, PROS program manager (right) with Deborah Belcourt (left) and Janet Lyons stand outside All Saints, Toronto. Ms. Belcourt and Ms. Lyons provide street-based outreach to sex workers and co-facilitate the prevention workshops in schools. PHOTO BY MICHAEL HUDSON

learning the four stages of exploitation – luring, grooming, exploitation and coercion.

Once the training is completed,

Ms. Heida and her partner go into the schools – usually Grade 8, since the target age for prostitution is 12 to 14. They show a 15-minute video, which features four young people, two male and two female, who have experienced sexual exploitation and who tell their stories in an age-appropriate way.

“They share some of the precursors to being lured and groomed into this life and they highlight the stages, so the kids can see the manipulation that happens as part of the cycle of abuse,” says Ms. Heida.

The video is followed by a PowerPoint presentation and group discussion. The entire program is designed to arm the students with information and a realistic picture of what sexual exploitation looks like.

Ms. Heida says a lot of kids have recognized being in situations where luring has been attempted, but until the prevention program came to their classroom, they did not have the language to understand what was happening.

“They haven’t really seen it as boundary-crossing or an exploitative relationship, but they’ve had the experiences that the youth describe in the video,” she says. “So it’s been really eye-opening for young people.”

So far, the project has trained 520 law enforcement officers, teachers, guidance counsellors and social workers, and has made presentations to about 350 students, most of them in the Toronto Catholic School Board.

PROS partners with a number of other agencies, not only in prevention work but in frontline work that supports women and young people who have been in the sex trade.

“There are dozens of agencies that we partner with,” says Ms. Heida, and they are across the province. In Thunder Bay, for example, PROS worked with the government of Manitoba and the Alliance Against Modern Slavery to train RCMP officers on how to recognize trafficking and the increased risk for aboriginal women in the area.

Currently, PROS is developing an online web and smart phone app to reach young people who are not in school, but who are at risk or are involved in the sex trade.

“People who have been exploited have phones and they advertise online or they’ve been bought and sold online,” says Ms. Heida. “So we’re trying to increase our presence online because that’s where a lot of the exploitation is happening.”

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Ebenezer Ankrah and the Life4Christ Music Group sing at the 19th Annual Celebration of Black Heritage in the Diocese of Toronto at St. Paul, Bloor Street. PHOTOS BY MICHAEL HUDSON



The Diocesan Liturgical Dancers perform at the service.



Matthew Austin smiles for the camera.

Young people honoured

BY STUART MANN

THE theme of this year's diocesan black heritage service at St. Paul, Bloor Street, was "Rise Up, Reach Out – Empowering Our Youth," and it certainly did that. Young people served as the crucifer, servers, readers, intercessors, the bishop's chaplain, dancers, musicians, the organist, singers and the Eucharistic minister. In addition, a young person and a young adult shared their faith story.

"We pray that through this experience the youth will be strengthened in their faith, knowing that they are surrounded by a loving God and caring church community," said Constance Kendall, a member of the service's organizing committee.

Many young people and young adults were given awards in recognition of their commitment and leadership. All young people who attended the service were given pens as mementos.

In his homily, Bishop Peter Fenty, the area bishop of York-Simcoe, said, "You are loved by God and you have a Gospel message to also



Kathynn Sandiford carries the Gospel in the procession.



St. Stephen, Downsview, youth and servers receive awards for commitment.



Aliya Whyte



Avery Spence-Warner



Chibuikem Emenogu



Kendra Austin and Kwesi Johnson



Christina Brooks takes flight.



The Rev. Dr. Sonia Hinds with Bishop Peter Fenty and Archbishop Colin Johnson



Denzel Pryce



Matthew Harris

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The resurrection matters



So what?"

I remember reading an article about preaching almost 40 years ago that proposed that the preacher or teacher ask themselves that question

every time they prepared.

"Alleluia! Christ is risen!" So what? Does it matter?

For Mary Magdalene in the garden of the tomb of Jesus, it changed everything – her tears wiped away, her name spoken in love, her life's purpose re-directed. For Peter, his blurted affirmation at the Mount of Transfiguration, "You are the Messiah," was vindicated, his cowardice and betrayal were forgiven and healed, and he was re-commissioned for mission and leadership. For Stephen, it brought a man initially set apart for practical service to the widows to voice a defence of his faith so eloquently that it led to martyrdom. For Barnabas, it meant the redirection of his wealth and influence for the sake of the community of faith, the discernment of new leaders and innovative sharing of the Gospel with outsiders. It mattered for Saul, initially spurring his bloody attack on anything that challenged the orthodoxy he knew well and held dear, and then releasing the capacity to re-imagine it all for the sake of a newly discovered life. The experience of Christ's resurrection gave Paul strength to overcome personal suffering and insufficiency (his thorn in the side) to speak of the love and power of God in Jesus to bring life to all and reconcile them to God.

For countless millions of men and women

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

over two millennia, the resurrection has mattered enormously. It prompted some to go into the desert to learn a life of abstinence and prayer in solitude with God or in vowed community. Others entered into marriages with a new understanding of mutual fidelity and generous love to raise families as a human reflection of the dynamic life of the Trinity. Others found healing of their physical ailments or emotional scars and developed the skills to bring that healing to others. Others found new compassion for their neighbours, reaching out to the unlovely and unloved, the broken and weak, the impoverished and imprisoned, in acts of self-sacrificial service. Others were drawn to a life of study to unravel the mysteries of the created order in response to the Word of life, and others to create works of art and music to reflect the beauty of their Redeemer. Others gave themselves tirelessly to build a neighbourhood and even a world of peace and justice in alignment with God's mission. The tenses in this paragraph are present as well as past!

I have responded to that message in devoting my life as a priest and bishop to serve the living Christ in and for his church. I have found strength in times of doubt and weakness, hope in times of fear, unsought possibilities in periods of darkness. I have found forgiveness in brokenness because of my faith in Jesus, and the generative power of love that draws me closer not only to my wife and family but continues to expand outward.

I have witnessed in other people lives transformed from bitterness and fear,

opened up in charity and purpose because of Christ. I have watched people whose lives have changed when they have read the Gospel for the first time and discovered themselves participants in the great story. I have seen people literally leap with joy as they received the water of baptism and flourish as they are fed on the sacramental bread and wine of Christ's life-giving body and blood. I have seen distraught, suffering people calmed by the balm of the oil of healing. I have seen the dying achieve dignity and peace in their last moments in the comfort of the promise of the resurrection.

Yes, there have been others who have inflicted great pain and suffering, abuse and death in the name of their faith in Christ. Yes, I have met people who have narrowed their minds and hardened their hearts in unrighteous anger and intolerant rigidity as their chosen response to the new life offered in Christ. Yes, I have met people apparently unaffected by scripture and sacraments, indifferent to ministry and unwilling to serve. But for the life of me, I do not see in these the reflected faces of the early witnesses to the resurrection of Jesus.

The sacred text is uniform in recounting the sometimes sudden, but more often gradual, transformation of the lives of those early witnesses to the resurrection, revealing some or all of the fruit of the Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. Or to expand the list somewhat: courage, fortitude, perseverance, creativity, self-sacrifice. They are in touch with life.

Is the resurrection of Jesus real? Is it important? Does it matter? Unequivocally, yes! Christ is risen! God has acted. Life is offered. We are changed. Alleluia!



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Jesus is with us, always



Spring and Easter occur at about the same time each year. Each speaks about new life and rebirth. It never ceases to amaze me that the many trees that were just sticks in winter, and the grass that was discoloured, show signs of rejuvenation and begin to return to their respective beautiful colours in the spring.

The Easter message is about new life and hope for new beginnings. Spring is always welcomed after the cold season of winter. The past winter is believed to be one of the coldest in recent memory. Many are rejoicing that the warmer weather is closer than three months ago and will only be too happy to shed the heavy coats for less cumbersome clothing.

Just as many look forward to warmer weather and the opportunity of doing outdoor things again, so too Easter speaks of the promise of a rich life in Christ. This has been the Gospel message for over 2,000 years. After the death of Jesus, all who had been with him or knew of him, and in particular his close friends, wondered what the future held for them. They could not fathom what life would be like without him.

In John's Gospel, we are told that Mary Magdalene went to the tomb, only to discover that the stone had been removed from the entrance to the tomb. She did not go in, but ran and told Peter and John, who went to the tomb and found out that the body of Jesus was not there. It was upon seeing the empty tomb that they came to believe that Jesus had risen from the dead, as he had told them he would. Mary, on the other hand, was so dis-

BISHOP'S OPINION

BY BISHOP PETER FENTY

traught that she remained there weeping. She did not recognize Jesus at first, until a very familiar voice said to her, "Mary." She was commissioned to go and tell the disciples that he was alive. It was Mary who first broke the news to the disciples that she had seen the risen Lord.

One may imagine how that news was received by the close friends of Jesus. According to John's Gospel, the disciples remained locked in a room until Jesus made his first appearance to them. In that meeting, Jesus offered them "shalom" (peace) and breathed his spirit upon them, as he commissioned them for future ministry. I believe that was a moment of transformation, and a real reason to hope and not be afraid anymore.

In our lives, there are so many things that can happen to us that can break our spirits or give us reason to give up. Fear, hopelessness, despair and despondency can easily beset us in the midst of loss, brokenness, betrayal, or the death of someone close to us. There can be an emptiness, maybe like that which the disciples experienced when Christ was crucified. Until something happens that reverses those feelings, we remain doubtful and even feel paralyzed.

In the Gospel stories, those who met the risen Christ all experienced change in their lives. Christ was alive and offered them peace and hope. In a real sense, they were offered new beginnings, just like at spring time. Our Lord's resurrection meant overcoming sin and death. Therefore, every human flaw may

be corrected, and we can all be redeemed. Easter offers the assurance that we can overcome the many obstacles, difficulties and challenges that life presents from time to time. We live in a world that, at times, is cruel, uncaring, unforgiving, and seemingly void of hope or second chances. The risen Christ makes possible for all of us to have second chances, new beginnings, new life and hope.

Despite our behaviours that are not always consistent with good manners, healthy lifestyles, neighbourliness, respect for the dignity of others and doing to others as we expect others to do to us, Jesus loves and values each and every one of us, even with our faults and shortcomings. He offered to those who offended and hurt him, as he does to us, new life and hope for the future. There is healing and hope to be experienced in him who came that we might have life in all its fullness. Jesus says to us, as he said to the women who went to the empty tomb and to the frightened disciples in the locked room, "Do not be afraid" and "Shalom." Do not be afraid, whether it is because of a loss of a job or a loved one, or of pending surgery, or of meeting with someone with whom you are seeking reconciliation, or of a new venture to be started. Jesus always offers hope and guidance in all situations, through the power of his spirit.

The Good News is that Jesus is going before us every day and promises to be with us, always. We have the opportunity of a second chance, being forgiven and being reconciled with another. Let us grasp every opportunity to experience new beginnings in the name of him who is alive and reigns for ever. Christ is alive! Alleluia! Have a blessed and happy Easter.

Live out resurrection



BY THE REV. MAGGIE HELWIG

I was anxious, skinny, isolated and 19 years old. I had started attending services at the Anglican church near my house, but had not yet been baptized. One day, an acquaintance got off her bike outside the bookstore where I was working, came in, and gave me a small painted panel. “I thought you should have this,” she said, and left again. It was an Orthodox icon of the harrowing of hell. I’m not sure I had ever consciously encountered that story before, but somehow I recognized it immediately.

In that icon, dry and barren ground is broken, as if there has been a great earthquake. Out of the dark chasms, figures emerge, confused and uncertain. Christ, wounded and triumphant, reaches out to take two frightened elderly people by the hand and lift them into the daylight.

This is what happened, our story tells us, when the body of Jesus was lying in the tomb. At the moment of greatest loss, when darkness fell on the land and the

disciples scattered in fear and it seemed as if there was nothing left, life itself came blazing into death like the sunrise, filling the place of death with life. All the lost and condemned saw their prisons shattered. Their Beloved had come to set them free.

This is the image at the heart of our faith, and yet it is a hidden moment. It is invisible to us, something that happens at a level of our being to which we have no direct access. It is not described in our Gospel narratives, though it is alluded to by Paul and in our creeds. Instead, we are given fragmentary, almost dream-like stories of mysterious figures in white and terrified women, or a stranger who appears on the road and breaks bread and vanishes, or a familiar voice in a garden, or a breakfast on a rocky shoreline in the chill of dawn. This is what we know of resurrection in this world – hints and suggestions, moments only. We embrace, understand, and then are compelled to let go. We are thrown back into the world of authority and power, oppression and injustice, loss and death – a world in which the evidence of resurrection can be so slight it is barely perceptible at times.

But what we are given is the call to live out this story, to hold that image of hell broken open and the forsaken-dead rising. We are called to embody it in our lives as best we can, to live as if love is stronger than death, to reach out to those whom our society has written off as no better than dead and useless, to say that we will not be controlled by the dead hands of fear, greed, money and power, but will speak and work for a world of greater life for all creation. We are called to reach into the dead parts of ourselves – into the loves and sorrows and hopes that we have buried – and lift them into the light, not believing that death will be vanquished right here and now, and not believing that all our attempts will succeed, but because this is the story that lies in our deepest being, which we know without knowing. We are called to do this because this was the picture – love triumphant in the time of greatest loss – that was engraved on the human soul at creation.

The Rev. Maggie Helwig is the priest-in-charge of St. Stephen-in-the-Fields, Toronto.



EDITOR'S CORNER

BY STUART MANN

Finding the way

As I entered my little room, I saw an icon on the wall of Jesus raising Lazarus from the dead. “How appropriate,” I thought, dropping my bag on the floor and flopping into a chair. I felt a bit like a modern day Lazarus, half dead from work and family obligations, entombed by endless deadlines, decisions and things to be done.

I had come to Cambridge, Massachusetts, for a one-week retreat at the monastery of the Society of St. John the Evangelist. I had never been on a retreat before, much less a silent retreat, and I was more than a little skeptical about it.

For want of anything else to do, I looked at the icon again. Jesus’s arms were stretched out as he ordered the men to roll away the stone, unbind his friend and “let him go.” Lazarus stood in the entrance to the tomb, still wrapped in burial clothes, looking back at Jesus.

“Lucky man,” I thought, looking around my room. There was no phone, no TV and I had left my computer and Blackberry at home. This was going to be a challenge.

The next morning – I forced myself to sleep in until 7 a.m. – I went down to the breakfast room and helped myself to a bowl of granola made by the monks, followed by a toasted English muffin with jam. They were delicious. I resisted the urge to finish up, wash the dishes and hurry off to something. Instead, I helped myself to another heaping bowl of granola and another muffin. As I ate in silence, I felt the stress rolling off me. My retreat had truly begun.

After breakfast I made a pot of tea, got a book from my room and found a comfortable chair overlooking the snowy courtyard. I started reading, then stopped. This couldn’t be possible, I thought. I couldn’t remember the last time I had all morning to read, let alone four days. I was enormously grateful.

The next four days were among the most beautiful I’ve ever spent. I didn’t know hospitality like that existed. The daily rounds of worship, the meals, the silence, the palpable presence of God – it was extraordinary. I had begun to heal.

About halfway through the retreat, I started to think how I could carry this experience back home with me. How could I remain healthy and whole under the pressure of daily life? It wouldn’t take much to snuff out the peace and balance I had found at the monastery.

As I was packing up to leave, I looked at the icon again. Maybe Jesus wasn’t stretching out his arms to miraculously raise Lazarus from the dead: maybe, instead, he was offering his friend a loving embrace. Lazarus was staring straight back at Jesus, his eyes wide with amazement, gratitude and even fear. The look on his face was unmistakable: given this new lease on life, this second chance, he was going to follow Jesus to the ends of his days, no matter what lay ahead. He had been given his life back. He would never again be separated from the source of that life.

As I closed the door behind me and headed down the hallway with my bag, I thought again of how I would remain healthy and whole back home. I think I knew how to do it.

Policy will guide staff, volunteers



SOCIAL MEDIA

BY HENRIETA PAUKOV

If the parishioner who manages your church’s Twitter account left tomorrow, would you

know what the password is? Does your Facebook team know what type of

permission is needed before posting a photo of a parishioner? And can your social media volunteers name your church’s official spokesperson? If you answered “No” to any of these questions, you would benefit from having a social media policy.

With a policy in place, you don’t have to just hope that everyone is being smart when using social media on behalf of your church. You can hand them a document that outlines your church’s standards and expectations. So get a group together and start drafting.

The first step is to think about all the other policies that your church already has in place that may apply to social media situations. You don’t want to contradict yourself or reinvent the wheel. When I was writing the social media policy for the Diocesan Centre and area offices, I realized that the diocese already had long-standing policies in place that were relevant. For example, the diocese’s staff manual addresses computer and Internet use, copyright and intellectual property, and media representatives.

In addition, diocesan staff are expected

to abide by the diocese’s Privacy Standards Policy. All of these policies apply to activities that take place online, so I incorporated them into the social media policy. To check out the diocese’s social media policy, visit www.toronto.anglican.ca/policies and look under Communications.

Your own policy can be as detailed as you want, but at the very least, you will want to cover the following points in a few sentences each.

Social Media Strategy and Channels

What is your church trying to accomplish through social media and on what channels do you have an official presence?

Authority

Who authorizes staff and volunteers to use the church’s social media or to initiate new uses of social media? Who among staff and volunteers will be authorized to use social media on behalf of the church? Who makes final decisions about all social media use?

Content

What type of content can be shared through the church’s social media? What type of content should not be shared?

Monitoring

How often will social media accounts be monitored and by whom?

Spokesperson

What social media interactions go beyond the routine and need to be referred to the church’s official spokesperson? Who is this spokesperson?

Passwords/Log-ins/Account protection

Who may have a password and other login information? Where will passwords be centrally recorded so work can continue when a staff member or volunteer leaves? How often are passwords changed? How will accounts be protected (password only? double verification log-in)? How are accounts protected when a staff member or volunteer moves on?

Intellectual Property

Churches need to respect copyright and intellectual property. Remind staff and volunteers to ask for permission before posting photos, text or any other content that doesn’t belong to your church.

Privacy/Confidentiality

Your church’s rules around privacy and confidentiality apply online, so refer to them in your social media policy. Outline

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LETTERS

Wage hike just the beginning

While I understand the context for seeking to raise the minimum wage to help alleviate poverty (Vestries Urged to Support Wage Increase – January issue), those who see this as a quick fix for the poor are mistaken. Unless the raising of the minimum wage is accompanied by affordable housing, government controls around the pricing of staples such as food, clothing, fuel (which generally rises as the costs of

employment increases) and other costs of living, the net gain to individuals will be minimal.

Second to this is a concern for the lack of full-time employment for wage earners, with many employers using casual or part-time staff to avoid the added costs of employee benefits. Many who earn \$11, \$12, \$13, or even \$14 dollars an hour have no pension plans or savings and work multiple jobs to make ends meet. This does not mean that we should not advocate for fair wages, but fair wages are not an end in themselves.

Somewhere along the line we have collectively forgotten that part of being human is for the haves to care for the have-

nots. We have stereotyped those who earn low wages or who are on social assistance in pejorative ways. We demean new immigrants by stating they are taking away our jobs. We do all this as a means of justifying public policies that serve the wealthy and continue to hurt the poor.

As an adjunct to the motions being passed by local vestries, there needs to be continued pressure mounted on all levels of government to assess how we care for the least among us. How we care for the least among us is a far greater indicator of a society’s success than its prosperity.

*The Rev. Donald Shields
Coordinator of Spiritual & Religious Care
Markham Stouffville Hospital*

CANADA BRIEFS

Sisterhood celebrates 130th anniversary ①

The Sisterhood of St. John the Divine (SSJD) will mark its 130th anniversary on Sept. 8. It was on that date that Hannah Grier Coome made her life profession at Peekskill, New York. From there, the Mother Foundress, accompanied by Novice Aimee, moved to Toronto and began the work that became known as SSJD. In 2002, Bishop Barry Jenks invited the sisters to the Diocese of British Columbia to provide a praying presence in the diocese. Soon after, St. John's House was established in the former rectory at St. Peter's, Lakehill, on Vancouver Island, where Sisters Brenda, Louise and Dorothy currently live and work.

The Diocesan Post

Mayan fashion show helps ②

The first Mayan Cultural Fashion Show in North America was held at All Saints, Agassiz, in the Diocese of New Westminster. Parishioners Keith and Maria Ester McPherson formed the organization Maya Corn Connection to connect Mayan artisans



to markets in Canada. Lack of employment opportunities in rural Mayan areas have caused a significant proportion of the menfolk to leave their families and seek work in other countries (mostly the United States), so many women are left behind faced with feeding and housing their children and extended families in the absence of any good jobs, explained executive director Maria Ester McPherson. But the good news is that many of the women and youth have developed expertise in traditional skills of the Mayan people in weaving, embroidery and

sewing, she added. Sales of the creations from the region give hope and dignity to the artisans who made them, she said.

The Topic

Women plan trip to ③ Jerusalem conference

Thirty lay women in the Diocese of Ottawa have expressed interest in travelling to the Diocese of Jerusalem next April for a 10-day women's conference in support of the growing partnership between the two dioceses. Plans for the event, to be held in different areas of the Diocese of Jerusalem, began to unfold after the visit to Ottawa last October

by the bishop of Jerusalem, the Rt. Rev. Suheil Dawani, and his wife, Shafeeqa. Ms. Dawani and Catherine Chapman, wife of Bishop John Chapman of Ottawa, pitched the idea to Synod members and received positive responses. Registration is limited to 40 people.

Crosstalk

Church turns 150, seeks old friends ④

Like many Montreal churches, the downtown Montreal church of St. James the Apostle has seen many members make the proverbial trip down Highway 401 or move on in other ways in

recent decades. But the church hopes to share memories and also show off some recent accomplishments – including service and outreach to its diverse multicultural neighbours – as it celebrates its 150th anniversary year. The parish hopes some former members might travel back to Montreal for events. These will include a gala \$150-a-plate dinner in a downtown club on May 3 and a special sung Holy Eucharist on May 4. Bishop Barry Clark of Montreal will officiate at the Eucharist, which will feature a commissioned motet by Rupert Lang of Vancouver's Christ Church Cathedral. The parish also hopes that friends from far and wide, especially those who can't make it to Montreal in person, will send memories and perhaps photos and other memorabilia. More details are available from Brenda Gervais at 438-889-7854 or Lorna Titterton at 514-485-7951 or by email at celebration@stjamestheapostle.ca.

Montreal Anglican

New home for Halifax church ⑤

Seven years ago, St. John's, Fairview, sold its church building because of increasing costs to maintain the aging property. After many years of meeting at a funeral home, the congregation finally moved into a new building on Kearney Lake Road, where they held their first service on Dec. 22.

The Diocesan Times

THE LAST NIGHT OF THE PROMS

Friday, May 2, 2014 at 7:30pm

The St. James Cathedral Choir in concert with guests Giles Bryant, The Band of The Royal Regiment of Canada, and The Cathedral Parish Choir

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WORLD BRIEFS

Services commemorate lives lost in disaster ①

JAPAN – Anglicans held memorial services in March on the third anniversary of the earthquake and tsunami that devastated the Japanese coastline and caused severe damage to the Fukushima nuclear plant. The services on March 11 commemorated all those who lost their lives in the disaster. Nippon Sei Ko Kai (the Anglican Church in Japan) held services at three churches affected by the earthquake: St. Stephen's, located near the nuclear plant, Christ Church Sendai, and Morioka Sei Ko Kai. The three churches are part of the Diocese of Tohoku.

Anglican Communion News Service

Bishop teaches vicars to tweet ②

UNITED KINGDOM – The bishop of Manchester, David Walker, is giving his vicars a crash course in how to use Twitter to gain followers. Dozens of clergy are learning how to promote weekly services and events and interact with their parishioners using social media such as Twitter and Facebook. Bishop Walker was one of the first British bish-



ops to start tweeting regularly.

Manchester Evening News

Church to recharge electric cars ③

UNITED STATES – The Church of the Redeemer in Morristown, New Jersey, will soon be offering a free charging station for electric vehicles. The idea came from the church's participation in a two-year program called Greenfaith, which helps churches work on energy conservation and public education on green initiatives. Churches enrolled in the program complete energy audits and action plans to gain Greenfaith certification.

Anglican Communion News Service

Christians pray after attacks ④

SRI LANKA – More than 5,000 Christians from different denominations gathered in prayer

in Colombo following attacks on Christian places of worship. The attacks were launched by mobs claiming they were Buddhists. The attackers claimed Christians were trying to take Buddhists away from their religion. One church was set on fire. Two others had substantial damage, with windows and furniture smashed and bibles burned. Three churches were also attacked last Christmas Eve. There have been a number of people arrested in connection with the attacks, including five Buddhist monks. Worshipers at the Colombo prayer service prayed for those facing intimidation, threats and violence. Anglican Bishop Dhiloraj Canagasabay said freedom of thought, conscience, and religion are guaranteed by the constitution and must be respected. Christians form seven per cent of the population, with Muslims another ten per cent.

World Watch Monitor

'God's purpose for me is to give back'

Chief Emmanuel Mbulu is a philanthropist and a member of St. Hilary, Cooksville, in Mississauga.

The Chief Mbulu Family Foundation was formally founded in 2004, but its main goals and initiatives have been implemented gradually since 1997. With a focus on education and community development, the foundation has granted many scholarships and bursaries in Canada's higher institutions, and has also funded the building of schools and infrastructure in Nigeria.

In Nigeria, we funded, built, completely furnished and donated the Emmanuel Mbulu Primary School. We built dormitories for the Mary & Martha Secondary School and a two-story residence for the Anglican archbishop. We constructed the Church Community Day Care and renovated St. George Anglican Church. We built the Chief Emmanuel Mbulu Community Town Hall and a dormitory for my alma mater, the Anglican Secondary Grammar School in Ubulu-Uku, Delta State.

In Canada, we have set up the Chief Emmanuel Mbulu Family Scholarship Fund at York University to provide grants annually to needy students in perpetuity. This fund is managed by York University. The Community Foundation of Mississauga also manages the Chief Emmanuel Mbulu Family Fund to give annual grants to sickle cell associations.

I know that God's purpose for me is to give back and help those in need. I simply believe that the more you give, the more you receive. That is why God has continued to bless my family and me. Having financial success without sharing it is very empty. Making a difference and helping others is just part of my DNA.

An example is the primary school we built in Nigeria. Prior to it being built, children attended a school that was on one side of the Lagos-Asaba Expressway, a major highway that is much like Highway 401 in Toronto. It split the town in half so that children had to cross over daily to and from school. As a result, cars killed children almost daily. My wife and I took our two children on a visit to my hometown of Igbodo, Delta State. A child who had been playing with our children a few days earlier was killed on his way to school. You can imagine how our family felt. We knew we had to do something. The Holy Spirit spoke to our children and us. The government was not interested in doing something to rectify this – a too common occurrence.

We were led by the Holy Spirit to embark on the project. God provided the funds to build and furnish the primary school, the



principal's office, the well, the washrooms, etc. These projects were met with much success. Immediately when we handed over the school and it opened, it was filled beyond capacity so that we have been adding to the classrooms. Now children no longer have to pay to get an education and their parents no longer worry about their safety. Let the Lord be praised!

The Igbodo Kingdom of Delta State, Nigeria, made my wife and I chiefs in 1996. My title is Akwuelue Uno of Igbodo Kingdom. The king gave us these titles because of the development and projects that we funded for the community. It is a sign of recognition, similar to being knighted in the U.K.

I was born in Igbodo, Delta State, Nigeria. Growing up, my family was very close and industrious. My dad was born into a polygamist family but became a Christian and was one of the first in the community to be educated by missionaries. He became a teacher and later got a position in the northern part of Nigeria with a company named UAC (United African Company). My parents were Christians and served the Lord in various capacities in the church. We went to church every Sunday. My siblings and I had a wonderful childhood, but like everything in life, things changed.

In 1966, just before the outbreak of the Nigerian civil war, my father was brutally murdered in northern Nigeria by Muslims. Just before he was killed, the situation had really deteriorated, especially in the north. Southerners living in the north were warned to return home. My father told my family

to go home immediately to Igbodo, which was in the south. He and I remained because I had an exam and he, as the manager at his work, had the responsibility to remain. At the time I was 13 years old. A child was actually murdered in front of our house because they thought he was me. The next day, my father arranged for me to go back to the south. To this day, I cannot remember how I made it back home with the roads so unsafe. Unfortunately, my dad never made it back alive. The Muslims tricked him by pretending that they were the Red Cross. Using a loud speaker, they announced that he could come out of his hiding place. When he did, a mob murdered him.

My father had the biggest influence on my life. When I was very young, he always had high expectations of me. When we would go on walks together, he would always say to me, "Son, one day you are going to go overseas and study." At the time, I didn't know what he meant, but those words always resonated with me. I wouldn't be the man I am today without my father.

I came to Canada in 1973 and attended Lambton College in Sarnia for one semester. I transferred to York University, where I met my wife, and graduated with a BA with Honours degree. I then went to Washington, D.C. to get my MBA and MPA. While a student, I washed dishes and drove a taxi, while my wife continued to work in retail while attending York University.

Being a Christian and having a relationship with God gave me hope. After my father died, everything changed. I had no idea how I was going to move



Chief Emmanuel Mbulu (above). At left are some of the buildings he constructed or renovated in Nigeria, including, from top to bottom, St. George Anglican Church and the archbishop's residence, Emmanuel Mbulu Primary School, the Community Town Hall and dormitories and classrooms at Mary and Martha Secondary School.

forward without being bitter and how I was going to be a role model for my younger siblings. Something on the inside of me would tell me that everything was going to work out, and I could feel my father's presence. I began to speak to and converse with the Holy Spirit. Some days at boarding school, after playing soccer, I would just go to the corner and cry from being so overwhelmed with everything. After I let it all out, God would speak to me and tell me not to worry. My faith in God has directed me to my path. I feel that God is calling me to continue to keep giving in every way that I can. Philanthropy is my passion.

My favourite passage from scripture is Psalm 23: "The Lord is my shepherd, I shall not lack. He makes me lie down in green pastures; he leads me beside the still and restful waters." This psalm incorporates everything that I stand for and has driven me in my life – not being afraid, completely relying on the finished work of Jesus Christ. Also, God's Grace for support in trying times, putting all my faith in Him for success, rising above challenges, living abundantly – these are principles that have brought me to where I am. Psalm 23 was also my father's favourite Bible scripture – so much so that he had it inscribed on his license plate!

Social media policy needed

Continued from Page 5

what type of permission is needed before posting photos of parishioners, whether adults or children.

Branding

Remind staff and volunteers about your logo and other elements of your church's visual identity. Your church's look should be consistent across online platforms.

Sexual Misconduct

The Diocese's Sexual Misconduct Policy applies everywhere, including online.

Applicable Laws

Remind staff and employees that

they are subject to federal, provincial and municipal legislation regulating internet use, including the provisions of the Criminal Code regarding obscenity, child pornography and the incitement of hate. Other laws may also apply, such as laws regulating the activities of charities.

Once you have finalized your social media policy, be sure to make it available to all staff and volunteers who will be expected to follow it. Looking for examples of social media policies? Check out <http://justinwise.net/social-media-policies-churches-ministries> by Justin Wise, the author of *The Social Church*.

Group refurbishes Mexican churches

Youth come home inspired

BY THE REV. NICOLA SKINNER

IT was with great excitement that 10 members of All Saints, King City, boarded a flight to Mexico City this past Boxing Day and escaped the frigid temperatures of home.

We went to visit the Anglican Diocese of Cuernavaca and some of the churches that we have helped to support over the past few years.

Our relationship with Cuernavaca began after a visit to All Saints' by the Rev. Gillian Ball, who served her curacy at All Saints many years ago and now lives for much of the year in her native Mexico.

She asked us to consider a partnership with a small church there, and we ended up with two. La Resurreccion had a talented priest who wished to teach stringed instruments to his young people. All Saints' parishioners provided money for both instruments and sheet music.

Father Pedro at El Calvario was doing great work amongst the poor, but had a dilapidated church with broken flooring, a porous and sagging stone altar and walls of lavic rock that provided hiding places for scorpions (not particularly conducive to an atmosphere of prayer). After a couple of fundraising events, we were able to send enough money to have the floor replaced, the walls plastered and a new font, altar and candle-stand created.

On the first Sunday after Christmas, we found ourselves in Father Pedro's church, witnessing the pride his parishioners felt in their refurbished church. It



Clockwise from top left: Alysha Dupuis inside Santa Maria church. Young people from All Saints, King City, take a break from cleaning the church. The team from All Saints sits with Bishop Enrique Trevino at the archaeological site at Xochicalco. PHOTOS BY THE REV. NICOLA SKINNER

was gleaming, filled with flowers and truly beautiful.

The next day, armed with cleaning supplies, we went to the abandoned church of Santa Maria and began to prepare it for its own ultimate make-over. Anita Del Aguila, secretary to Bishop Enrique Trevino and our welcoming hostess for the week, has been given this little mission church for when she is ordained in two years' time.

She has already started work, building relationships in the neighbourhood and plotting and

planning the marvelous things that God is calling her to do.

That day, our young people made us proud. They picked up 20 bags of garbage, cleaned windows, swept away years of dirt and polished old pews. Bishop Enrique worked all day with us, too.

Santa Maria still needs a lot of work. There are windows to replace, a roof to repair and a full interior to be plastered and repainted. But we know from seeing El Calvario what a few of our dollars can do, and our young people have returned home inspired.

None of us has ever experienced hospitality as we did in the Diocese of Cuernavaca. We were treated like family and felt truly loved by these people we had never met.

Every day was an adventure, the highlight being New Year's Eve at Anita's house, with her sister Avelina, who is the diocese's lawyer, and Emy, the diocesan housekeeper, and their large extended family. We ate at midnight and danced all night, and the next day we did it all over again.

When the final day arrived, we

all cried as we said our goodbyes. The kids from All Saints want to go back. They want to see Anita's church restored. And they want to go back for the Day of the Dead festivities.

All of us felt that our perspective on life had changed. We all vow to be more hospitable, more optimistic and to live more simply. Hasta Luego, Diocesis de Cuernavaca!

The Rev. Nicola Skinner is the incumbent of All Saints, King City.

Church rocks with U2Charist

BY JAMES WOOD

ST. Peter, Cobourg, held a powerful rock eucharist on Feb. 8. Instead of the traditional service of organ and hymns, the church's vast sanctuary space resounded to the music of Irish rock band U2, played by the tribute band Desire.

The fundraising event, which attracted Cobourg residents as well as parishioners, is known as a U2Charist and was brought to the parish by the associate priest, the Rev. Andrew Graham. First performed in the United States in 2003, the service has spread through numerous congregations and denominations across North America.

The combination of contemporary music and a traditional service was powerfully and eloquently expressed when Bishop Linda Nicholls, the area bishop, gave the Eucharistic prayer while the strains of "I Still Haven't Found What I'm Looking For" played behind her.



Bishop Linda Nicholls celebrates the Eucharist to the sounds of U2. PHOTO BY JAMES WOOD

"I loved it, even though my own background is in classical music," said Bishop Nicholls after the service. "I love music, and I love music that expresses the heart."

Desire guitarist David Della-Valle was excited to play in a church for the first time. Afterwards, he said the four-member band hopes to perform more

U2Charists for congregations across Canada.

Half of the proceeds raised by the U2Charist went towards Transition House, a local shelter in Cobourg. The other half paid for the band.

James Wood is a freelance writer in Belleville, Ontario.

BRIEFLY

Parishioners thank responders

On Christmas Eve, parishioners of St. George on Yonge, Toronto, decided to say a special thank you to some of their neighbours who selflessly serve the public.

After the family Christmas Eve service, some members of the parish walked down the road to the local fire, ambulance and police stations, bringing with them platters of sandwiches, cookies and cupcakes.

The parishioners wanted not only to say "Merry Christmas," but to express their appreciation to the firefighters, police and paramedics who work tirelessly on their behalf year round, including on holidays when most people are with their families.

One of the visitors, Victoria Clennett, reports that one paramedic, who had been through a stressful couple of days due to

the ice storm, was so overjoyed that people had come to say thank you and exchange Christmas greetings that he had a tear in his eye.

She adds, "This makes me realize that such a simple gesture as saying 'thank you' or 'Merry Christmas' to somebody is one of the best things you can do for a person, especially on Christmas."

Scholarship applications sought

St. Paul on-the-Hill, Pickering, is seeking applications for its scholarship program for post-secondary studies.

The scholarship, which includes a spiritual component, is open to high school students residing in Ajax or Pickering who have been accepted by and plan to attend university or college in September.

In their submission, applicants are asked to outline their academic performance, leadership roles and community service outside school. They are also

Continued on Page 9

Island church celebrates centenary

Cottagers take boats to Sunday services

BY CHRISTOPHER BUNTING

It is a place of peace and serenity which for generations of families has been the one constant in an ever-changing world.

In the summer of 1914, St. Peter on-the-Rock – a unique and picturesque island church ironically located at the junction of Devil's Elbow and Hell's Gate channels in Stoney Lake, Ontario – greeted its first parishioners and began what is now a century-old tradition of worship and fellowship. Many of the families who filled the simple white church's pews during that first summer are still represented at the church 100 years later, together with countless others who have become part of the community over succeeding generations.

Stoney Lake has a strong sense of identity and history. "This lake has rare and enduring institutions developed for a summer community," says Patrick Bunting, a former churchwarden of St. Peter's and chair of the anniversary steering committee. "For its part, St. Peter's is a wonderful place of worship – a church surrounded by water and open to the beauty of nature on all sides. For the past 100 summers, hundreds of cottagers have boated to the island in all kinds of vessels for two morning services each Sunday."

This coming summer will see a series of activities designed for a lake community that was first established in the latter part of the 19th century. The centerpiece of the celebration will be held on the weekend of July 19-20. On the Saturday evening, there will be a pot-luck supper at the Juniper Island Pavilion – a structure that has been the social centre of the lake since its opening in 1885 – and hundreds are expected to attend.

The next morning at 10:30 will see the service of thanksgiving and celebration at the church. More than 15 clergy, including



St. Peter on-the-Rock on Stoney Lake will be the focal point of festivities this summer. All are invited to attend.

archbishops and bishops from across Canada, will participate, representing several decades of spiritual leadership at St. Peter's. Covered seating for more than 550 people will be available inside and outside the church, while scores of volunteers will be deployed to help ensure everything from boat docking to sound systems run smoothly. Archbishop Colin Johnson will preside at the service. St. Peter's has a long tradition of music and a love of singing. Favourite hymns will be part of the service, and the music will be enhanced by some renowned and beloved Canadian musicians, all under the direction of cottager and St. Peter's music coordinator, Helen Batten.

St. Peter on-the-Rock operates as a full parish church with a rectory (a cottage) and with the same governance infrastructure typical of any city church, but it is only open during July, August and on Thanksgiving weekend. On most Sundays during the summer, the Sunday school is packed with life-jacketed children, while the altar is decorated with flora and fauna from the lake. After the main service, parishioners gather on the rocks near the church for coffee and a catch-up with friends and neighbours. For many, Sunday mornings are a magical experience.

The Rev. Canon Timothy Elliott and



A young Patrick Bunting (rear seat, far left) leaves for a Sunday service at St. Peter's in July, 1959.

the Rev. Alan Wotherspoon are co-chairing the liturgy team. They are responsible for the sometimes delicate task of putting together a memorable service of thanksgiving involving many bishops and clergy, most of whom have done summer duty at St. Peter's over the decades.

"This is a very simple island with no grand rooms for clergy vesting, so trying to get everyone organized for the service will be really fun," says Canon Elliott, who resided with his family on the island during the summers of 1988, '89 and '90. "I think what we all share – clergy who are now spread around the country, churchwardens, lay leaders through the decades, and parishioners – is a true love of St. Peter's and this wonderful little island."

The process of selecting ministers for summer duty has been the same throughout St. Peter's first century. In consulta-

tion with the area bishop of Trent-Durham, candidates are selected from clergy within the Diocese of Toronto. They are then invited, with their families, to have a "working holiday," covering either July or August, for a three-year term.

The church shares the island with Clergy Cottage, a water-side summer home with superb swimming and boating facilities. For many clergy families, these summers at the lake are wonderful experiences and have turned a number of them into Stoney Lake cottagers themselves. For some clergy, these are summers of adventure, too, as when one minister spent an entire night lost on the lake in a small tin boat, while another "stole" a cottager's boat from the marina, thinking it was the church's boat. These and many other stories have become part of the lore of St. Peter's.

Before the official anniversary weekend, there will be other activities to mark the occasion. Everyone loves to see and explore cottages and homes, especially if they belong to someone else. This summer will feature one of the best-ever cottage tours. In keeping with the centennial theme, on Saturday, July 12, a selection of Stoney Lake cottages at least 100 years old will be opened to the general public for viewing. These cottages were inhabited when St. Peter's was consecrated and officially opened, and they are another window into the history of the Stoney Lake community.

"The cottages being showcased have a history with St. Peter on-the-Rock in many ways," explains tour organizer Barb Rimmer. "Some served as original places for St. Peter's early church services, while others were used for Sunday school early in the last century, while yet others belonged to churchwardens or were used for special occasions such as baptisms or weddings."

Patrick Bunting says, "The community has already shown incredible generosity through their volunteerism, by billeting priests, musicians and other visitors for the special weekend activities, and through their financial support. We are looking forward to welcoming everyone to this once-in-a-lifetime celebration."

Christopher Bunting is a member of St. Peter on-the-Rock, Stoney Lake, and Grace Church on-the-Hill, Toronto. For more information about St. Peter on-the-Rock's centennial celebrations, visit www.stpetersontherock.ca.

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BRIEFLY

Continued from Page 8

asked to write an essay demonstrating how, in their future career, they would use their spirituality to help others.

Winning applicants will be

awarded a cheque and commemorative plaque during a church service on Aug. 10.

Scholarship applications can be found at www.stpaulsonthehill.com.

hill.com, at the church and at area high school guidance offices. The deadline for applications is May 23.

The church also annually awards the Arcelia Hunte Memorial International Bursary, which has been renamed to recognize the late Ms. Hunte's outstanding volunteer service at St. Paul's and within the larger Anglican community.

The bursary provides financial and spiritual support for a student with financial need who is studying in an institution in a developing country. Special preference is given to female students with dependent children who reside in rural communities.

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Francis, Luther lead change



BY THE REV. CANON DR. REGINALD STACKHOUSE

It may seem a stretch to claim that Pope Francis I and Martin

Luther have something big in common, but they do, despite their historic differences.

Both are reformers, each seeing the challenge of his time to “be change.” Both are alike in understanding that the focus of that change is the opposite of what their previous generations assumed.

Luther, in the 16th century, could contrast himself with previous reformers such as John Wycliffe by asserting that while it was given to them to challenge the life of the church, “It has been given to me to change the doctrine!”

Paradoxically, Francis can now contrast the way his church, for more than a century, has concerned itself with doctrines, such as papal infallibility, but is now called to target nothing less than the life of the world. And, like Luther, he can do it by first searching the scriptures. There he can find that the prime concern is not what his predecessors assumed. Instead of that priority being the Christian religion, it is the world God created and now (so Francis thinks) wants to re-create.

Strange as it may seem, that kind of secular agenda is where the Bible itself starts and ends. Genesis not only opens with a

secular proclamation that God created the heaven and the earth, but Revelation concludes with the promise that at the end, God will create not a new church but a new heaven and a new earth.

Yes, the Bible stresses first the temple and then the church as vital parts of its message, but they are not the priority – the world is. It is the world which God so loved that he gave his Son to save.

But save from what?

If Francis has been right in his papal assertions, one of them will be to save it from judging instead of caring when addressing sexuality. It can mean saving the world from warring instead of conciliating when facing national or tribal conflicts. It can be saving it from hunger when scientific agriculture can produce an abundance of food that economic aggression refuses to make available.

What a mission stands in front of the Christians of the 21st century world when this unique ecclesiastic calls on believers to lift our eyes above the secondary issues that so mistakenly absorbed both the church and state in so much of the 20th century!

Any of us who wonder what it must have been like to serve in Luther’s time need not be curious any longer. Francis may be about to start a new Reformation – an even greater one that aims to change nothing less than the world itself.

The Rev. Canon Dr. Reginald Stackhouse is the principal emeritus and research professor at Wycliffe College, Toronto.

BRIEFLY

Walk addresses justice issues

Jesus’ betrayal by one of his own disciples for 30 pieces of silver sets the theme for this year’s Good Friday Walk on April 18: “Sold Out for Silver.” Participants will gather at Holy Trinity, Trinity Square, Toronto (behind the Eaton Centre) at 2 p.m., then visit three sites addressing the issues of human trafficking, the potential for environmental devastation from the oil industry and the plight of homeless persons. Walkers return to Holy Trinity for a closing ritual and a simple meal. Everyone is welcome. An offering will be taken.

Anglican Foundation giving new grants

The Anglican Foundation is giving away five \$10,000 grants to new projects that train young adult leaders in ministry, evangelism or mission. Proposals must be submitted to the founda-

tion by Sept. 1 for initiatives that will start in 2015. The grants are part of a new process whereby the foundation will put aside \$50,000 a year to fund and encourage innovative ministry-related projects through a Request for Proposals (RFP) process. This year’s focus on young adult leaders responds to Vision 2019. The leaders must be between 18 and 30 years of age and may be lay or ordained. The RFP requires that leadership skills and project outcomes be specific and impactful. Projects need the endorsement of a diocesan bishop and proposals will be reviewed by the Anglican Foundation board of directors in November. Those receiving grants will be announced the following month. For more information, visit www.anglicanfoundation.org.

Grief support group held this spring

The Streetsville Coping program, a branch of the Coping Centre in Cambridge, is planning a spring group to be held at Trinity, Streetsville. It’s an eight-week group for adults mourning

LOOKING AHEAD

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

Worship

APRIL 2 & APRIL 9 - Evensong for Lent, 6 p.m., followed by a light supper at 6:30 p.m. and an informal discussion at 7 p.m. in which the Rev. David Burrows examines the significant role of women in the Bible. Evensong, supper and talk at St. Olave, Bloor Street and Windermere Avenue, Toronto. Call 416-769-5686 or visit www.stolaves.ca.

APRIL 13 - Blessing and distribution of the palms on Palm Sunday, 10:30 a.m., St. Olave, Bloor Street and Windermere Avenue, Toronto. Call 416-769-5686 or visit www.stolaves.ca.

APRIL 17 - Holy Communion, 6 p.m., followed by seder and light supper, St. Olave, Bloor Street and Windermere Avenue, Toronto. Call 416-769-5686 or visit www.stolaves.ca.

APRIL 18 - Cross of Christ service, 10:30 a.m., St. Olave, Bloor Street and Windermere Avenue, Toronto. Participating churches will be Farmer Memorial Baptist Church, High Park Morningside Presbyterian Church and Windermere United Church. Call 416-769-5686 or visit www.stolaves.ca.

APRIL 18 - Ecumenical Good Friday Walk for Justice. Jesus’ betrayal by one of his own disciples for 30 pieces of silver sets the theme for this year’s walk: “Sold Out for Silver.” Participants will gather at Holy Trinity, Trinity Square, Toronto (behind the Eaton Centre) at 2 p.m., then visit three sites addressing the issues of human trafficking, the potential for environmental devastation from the oil industry and the plight of homeless persons. Walkers return to Holy Trinity for a closing ritual and a simple meal. Everyone is welcome. An offering will be taken. For further information, contact the Rev. Sherman Hesselgrave, 416-598-4521, ext 226.

APRIL 20 - Sunrise service, 7 a.m., (outside if weather permits), early service at 8:30 a.m. and main service at 10:30 a.m. (both in the church), St. Olave, Bloor Street and Windermere Avenue. Call 416-

769-5686 or visit www.stolaves.ca.

Speakers

APRIL 4 - “Respecting our Responsibilities,” 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto. NDP MPs Romeo Saganash and Craig Scott will discuss harmonizing Canadian laws with the UN Declaration on the Rights of Indigenous Peoples. No charge for admission. Register by calling the church office at 416-922-4948 or online at www.thedeemer.ca.

APRIL 30 - “A Fair Country,” 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto. John Ralston Saul will discuss the history of the relationship between indigenous peoples and Christian settlers, and their roles in attaining reconciliation in the coming decade. No charge for admission. Register by calling the church office at 416-922-4948 or online at www.thedeemer.ca.

Music & Art

APRIL 3 – JUNE 25 - Lunchtime chamber music series at Christ Church, Deer Park, 1570 Yonge St., Toronto. Every Thursday at 12:10 p.m. For more information, visit the church’s music webpage at www.christchurchdeerpark.org or call 416-283-1844.

APRIL 13 - A special Holy Week concert of favourite hymns, anthems and special pieces featuring the Parish Choir and the Etobicoke Citadel Band of the Salvation Army, 7 p.m., St. Peter, Erindale, 1745 Dundas St. W., Mississauga, Ont. For tickets, call 905-828-2095 or purchase them at the door.

APRIL 27 - Toronto Mandolin Orchestra (TMO), 7 p.m., St. Andrew, Scarborough. TMO is an ethnically diverse group offering classical, folk, popular and Canadian music. Tickets for adults are \$25 and \$15 for students. The church is located at 2333 Victoria Park Ave. at Hwy. 401. For tickets, phone the church at 416-447-1481 or email churchofstandrew@bellnet.ca.

MAY 7 - Concert featuring The Three Cantors at St. Thomas, 101 Winchester Rd. E., Brooklin, at 7:30 p.m. A reception to meet the performers will follow the concert. Proceeds will benefit the Primate’s World Relief and Development Fund, as well as the church. Tickets are \$30. Call the church

office, 905-655-3883.

MAY 29, 30 31 - Canterbury Creative Arts third annual juried art show and sale, St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. May 29-30: 2 p.m. to 10 p.m.; May 31: 10 a.m. to 4 p.m.

Dinner & Sales

MARCH 29 - Spring sale, 9 a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Crafts, jewelry, baking and more, plus olive wood and ceramic creations from Bethlehem. Call 416-283-1844.

APRIL 10-12 - Spring craft sale and raffle, held by St. Jude, Wexford, at Parkway Mall, corner of Victoria Park and Ellesmere Road, Scarborough, during mall hours. Call 416-441-6107.

APRIL 26 - Semi-annual rummage sale, 8:30 a.m. until noon, Grace Church, Markham, 19 Parkway Ave. Bargains on clothing, linens, household goods and other items. Call 905-294-3184.

APRIL 26 - Spring tea party, 1:30 p.m. to 4:30 p.m., Grace Church in Scarborough, 700 Kennedy Rd. Fashion show of hats, prizes and refreshments. Tickets are \$15 for adults and \$5 for children under 12. Call Veronica at 416-264-2685 (evenings), Grace Church at 416-755-5316 or Margaret at 416-261-6762.

APRIL 26 - Spring rummage sale, 9 a.m. to 12 noon, Holy Trinity, 140 Brooke St., Thornhill. Clothes, household items, linens, books and more. Call 905-889-5931.

APRIL 26 - Annual spring fair, 11 a.m. to 2 p.m., St. Cuthbert, Leaside, 1399 Bayview Ave., featuring an art gallery, baking, books, crafts and more, plus a barbecue and a snack kiosk. Free activities for the children. Call the church office at 416-485-0329.

MAY 3 - Flea market, rummage and bake sale, May 3 from 9 a.m. to 1:30 p.m., Christ Church, Scarborough Village, 155 Markham Rd.,

MAY 3&4 - Monks Cell, a unique dining experience, at St. Theodore of Canterbury, 111 Cactus Ave., Toronto. Dinner includes salad, fresh rolls, New York Strip steak or chicken cooked over an open hearth, potato, apple pie and wine. \$40. Call 416-222-6198 or email monks-cell@hotmail.com for reservations. Seating available Friday night 6 p.m. to 10 p.m. and Saturday night 5 p.m. to 10 p.m.

ACW’s annual meeting in Stouffville

Shawn Branch, the national director of Threshold Ministries (previously known as the Church Army) will be the keynote speaker at the Anglican Church Women’s annual general meeting, held May 10 from 9:30 a.m. to 3:30 p.m. at Christ Church, 254 Sunset Blvd., Stouffville. Mr. Branch has experience in training and equipping individuals and churches to fulfill their potential as missionaries. Tickets for the event are \$25 and can be purchased in advance or at the door. For more information, call 416-363-0018 or email acw@toronto.anglican.ca.

www.toronto.anglican.ca

the death of a loved one. For information, contact Patricia Wood at 905-826-1901, ext. 231 or visit coping@trinitystreetsville.org.

Earth Sunday April 27

The second Sunday of Easter, April 27, has been designated Earth Sunday in the Diocese of Toronto. Parishes celebrate caring for God’s creation in a variety of ways, such as encouraging parishioners to walk, cycle or carpool to services, going on a nature hike, and shaping the homily, prayers, and hymns around environmental themes. It’s also a good time to start a new parish project such as undergoing a green audit or starting a community garden. This year, the Anglican Church of

Canada is preparing a poster on the Fifth Mark of Mission: “To strive to safeguard the integrity of creation and sustain and renew the life of the earth.” The poster will be available in digital form for printing in time for Earth Sunday. “The Diocese of Toronto is excited to be partnering with the national church on this project and looks forward to making the poster available to all interested parishes,” says Elin Goulden, chair of the diocese’s Creation Matters committee. For more information on Earth Sunday, contact Elin Goulden at e.goulden@sympatico.ca, or Murray MacAdam, the diocese’s Social Justice and Advocacy coordinator, at mmacadam@toronto.anglican.ca.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Jesus crucified, Jesus risen

Whenever all four Gospels mention an event, you can be sure that it was important for the early church. The Christmas stories are only mentioned in Matthew and Luke. Mark begins his Gospel with the baptism of Jesus. John writes a theological treatise about the "Word" becoming flesh and dwelling with us.

All four Gospels, however, climax their stories with the crucifixion of Jesus, and all four have a brief epilogue about the resurrection. This became the kerygma, or proclamation, of the first Christians: "Jesus crucified and Jesus risen!" The Gospel stories don't agree as to who was at the empty tomb or the order of the subsequent events, but they all proclaim that the tomb was empty. The Easter story was essential to the life of those early Christians.

John's Gospel has Mary Magdalene coming to the tomb by herself. She was the first person to witness the risen Christ and the first to proclaim that Jesus had risen from the dead. Mark's Gospel has three women coming to the empty tomb. Luke has a group of women, but Matthew limits the number to two: Mary Magdalene and "the other Mary." We do not know the identity of this other Mary, which was a very common name for Jewish women in the first century.

As we are in Year A for our biblical readings, we will look especially at the resurrection story according to Matthew. Remember, it was women's work to prepare a body for burial. In Matthew, the two Marys arrive early on the first day of the week to do their duty, but the tomb is empty. Matthew emphasizes that the guards have been ordered to seal the tomb to prevent the body from being stolen. Matthew tells the story of the chief priests bribing the guards to claim that the disciples had taken the body of Jesus so they may claim he had risen from the dead.

All four Gospels have the story of Jesus commissioning the disciples during the resurrection appearances. Matthew wrote, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to

obey everything that I have commanded you. And remember I am with you always, to the end of the age" (Matthew 28:19-20. See also Mark 16:15-16; Luke 24:41-49 and John 20:21-23).

Matthew was written sometime after Mark. Both Matthew and Luke use Mark's Gospel as a primary source. Matthew is usually dated between 75CE and 85CE, probably written in Antioch (modern day Syria). You may remember that Antioch was the centre for Paul's missionary journeys. Antioch was the third largest city in the Roman Empire. It also had the largest Jewish community in Syria and it became a hotbed of the Christian faith in the first century.

It has been suggested that Matthew was probably written to encourage a group of Christian Jews who were being forced out of the synagogue. Matthew is the most Jewish of the Gospels and the most anti-Semitic. He seems to be looking for a balance in Christianity between the extremes of Paul and the conservatism of James and Peter. His Gospel was quoted by Ignatius, the second bishop of Antioch, in his letters written to the local churches on his way to Rome, where he was executed for his faith. This was in 110CE.

Matthew claimed throughout his Gospel that Jesus came to fulfill the law and the prophets, not to abolish them. Matthew used the Pharisees as the chief opponents of Jesus. Matthew was probably demonstrating his anti-Semitism and was showing that Jesus, too, had many problems with the Jewish hierarchy.

Matthew and the early church celebrated Easter from the very beginning. They proclaimed loudly that Jesus had died and had risen from the dead. This was an essential part of their proclamation. It has been an essential part of the Christian message throughout the centuries. It is essential to the life of the church today as we continue to proclaim the Easter acclamation, "Christ has risen indeed, Alleluia!" May these words be on your lips and in your hearts this year as we worship the risen Christ during this great Easter festival.

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

PRAYER CYCLE

APRIL

1. Grace Church on-the-Hill, Toronto
2. Church of the Messiah, Toronto
3. St. Augustine of Canterbury, Toronto
4. St. Clement, Eglinton
5. St. Cuthbert, Leaside
6. Eglinton Deanery
7. St. Leonard, Toronto
8. St. Timothy, North Toronto

9. Church of the Transfiguration, Toronto
10. Christ Church, Bolton
11. Christ Church, Brampton
12. Holy Family, Heart Lake, Brampton
13. Palm Sunday
14. Holy Week
15. Holy Week
16. Holy Week
17. Maundy Thursday
18. Good Friday
19. Holy Saturday
20. Easter Day

21. Ingles House (LOFT)
22. St. James the Apostle, Brampton
23. St. James, Caledon East
24. St. Joseph of Nazareth, Bramalea
25. St. Jude, Bramalea North
26. Trinity Church, Campbells Cross
27. North Peel Deanery
28. Church of the Evangelists, New Tecumseth
29. St. Andrew, Alliston
30. St. David, Everett

IN MOTION

Appointments

- The Rev. Mary Ryback, Honorary Assistant, St. Peter, Cobourg, Feb. 6.
- The Rev. Canon Ann Smith, Honorary Assistant, St. Mark, Port Hope, Feb. 23.
- The Rev. Mary Bell-Plouffe, Incumbent, St. Barnabas, Peterborough, March 1, and Priest-in-Charge, St. James, Emily, as of Jan. 1.
- The Rev. Dr. Sonia Hinds, Interim Priest-in-Charge, St. Matthew, Oshawa, March 15.
- The Rev. Lisa Wang, Associate Priest, St. Mary Magdalene, Toronto, April 1.
- The Rev. Julie Meakin, Incumbent, Holy Family, Heart Lake (Brampton), April 1.

Vacant Incumbencies

Clergy from outside the diocese, with the permission of their bishop, may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe.

Trent Durham

- Christ Memorial, Oshawa
- St. Matthew, Oshawa

York – Credit Valley

- Royal St. George's College Chaplaincy
- St. George-on-the-Hill, Toronto
- St. Matthias, Bellwoods

York – Scarborough

- Christ Church, Deer Park (Associate Priest)
- Christ Church, Scarborough

York – Simcoe

- Parish of Coldwater-Medonte
- Parish of Georgina
- St. Andrew, Alliston (Associate Priest)
- St. David, Orillia
- St. Mary, Richmond Hill

Ordination

- The Rev. Adrienne Clements will be ordained a priest at St. Timothy, Agincourt, on April 6 at 4 p.m.

Retirement

- The Rev. Maisie Watson's last Sunday as deacon at All Saints, Peterborough, was Feb. 23.

Death

- Sister Merle Milligan, SSJD, died on Feb. 28. Her funeral was held on March 6 at St. John's Convent, Toronto.

Youth honoured

Continued from Page 3

proclaim as young people. Do not let others detract you from doing what is right and pleasing to God. You are not defined by the colour of your skin, by your youthfulness or by the prejudices others may exhibit towards you, but you are defined by the good life you choose to live. Be examples for

others that they may see your good works. Respect the dignity of others and always strive to bear Christian witness in your daily living. In keeping with today's theme, rise up, reach out and remain faithful to your Lord and Saviour."

Social justice discussed at City Hall

Faith leaders meet councillors, staff

BY MURRAY MACADAM

SOME 200 people from a wide range of faith communities, including 25 Anglicans, heard a clarification call to justice at a Faith in the City conference at Toronto City Hall on Feb. 13. The event brought faith leaders, including Archbishop Colin Johnson, together with Toronto city councillors, city staff and community activists to explore ways to work together for the common good.

The Rev. Christopher White, a United Church minister, noted that it has been long recognized that faith communities add great value to their communities through the counselling, children's programs and many other services they provide. He cited a report from Philadelphia that tal-

lied up the financial value of community services provided by local churches, an amount far higher than anyone expected. A Ryerson University research project is providing similar information on the value of community services provided by faith groups in Toronto, along with ideas for improved coordination.

Keynote speaker Armine Yalnizyan, one of Canada's leading progressive economists, outlined an insightful portrayal of Canada's economy and society, exhorting participants to challenge conventional economic thinking and move beyond charity to justice work. "What is the meaning of economic growth if it leaves so many behind?" she asked. "How do we steward the planet and growth? We all need each other,



Participants share ideas at the Faith in the City symposium at Toronto City Hall. PHOTO BY MICHAEL HUDSON

and should all benefit from the fruits of growth."

Ms. Yalnizyan, a Christian, urged her listeners to refute the notion that faith values should be set aside when considering public policy options. "Faith has everything to do with it. What does justice demand of us: To do justice, love kindness, and walk humbly with your God" (Micah 6:8).

Warning that a growing underclass in our society threatens social cohesion, Ms. Yalnizyan said: "Our job is to talk about the abundant life." She urged participants to stand in solidarity with low wage workers, contrasting the concept of a "living wage" with the minimum wage. "At \$11 an hour (Ontario's new minimum wage),

you are never going to get out of poverty."

Conference workshops on advocacy, social assistance rates and the minimum wage were marked by lively debate. Ideas on how to deepen faith groups' involvement in advocacy were shared at the advocacy workshop, with participants encouraged to learn of recent Anglican advocacy efforts, such as meetings with MPPs on poverty issues, and promotion of a motion at parish vestries in support of a \$14.50 minimum wage in 2015.

Participants acknowledged that much remains to be done for faith communities to become a stronger force for social justice. The Rev. John Stephenson, incumbent of St.

Timothy, Agincourt, noted that the conference involved only a small fraction of Toronto's faith communities. "If you care for suffering, you have to care for the causes of suffering. How do we address the causes? We need to move from social ministry to social action."

The conference wrapped up with reflections by Imam Shabir Ali, a Muslim community leader, and by Rabbi Ilyse Glickman, who told a beautiful story affirming the work of "tikkun olam," a Hebrew phrase meaning "repairing the world," commonly used to refer to the pursuit of social justice.

Murray MacAdam is the diocese's Social Justice and Advocacy consultant.

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Event emerges from biblical literacy challenge

Continued from Page 1

Nicholls. The storytelling, which starts at 7 p.m., will take just over two hours.

Ms. Bell-Plouffe explains that biblical storytelling is an art and a spiritual discipline in which narrators learn the scriptures by heart, aiming for 75 per cent accuracy in words and 95 per cent accuracy in content.

Hearing the biblical stories told is a vastly different experience from hearing them read, she adds. Storytellers bring out the living word in the Gospels. "We come from an oral tradition," she says. "The stories of scripture were

meant to be told. When we hear them told (instead of read), we experience them as they were first heard. When the story is told, there is a face-to-face encounter with the living Word of God."

It takes six weeks to learn a story because the storytellers not only memorize the words, they internalize the story. "You live with the story, the story lives with you," she says. "After six weeks, it's in your long-term memory and you can just take it out and dust it off."

After encountering biblical storytelling in the United States, Ms. Bell-Plouffe joined the Network of

Biblical Storytellers International and, along with a United Church minister, a Mennonite, and other Anglican lay people, founded the Network of Biblical Storytellers Canada.

She often uses biblical storytelling in her Sunday service, and she also holds workshops for those interested in learning the art. Her most recent workshop, at St. Barnabas, attracted 18 people, and six of them are going to be telling the Passion at the church on Good Friday.

To find out more about the telling of the Gospel of Mark in Peterborough, email stbarnabasan-glican@trytel.net. To find out more about biblical storytelling, visit <http://www.nbsint.org>.

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Ashes given

Continued from Page 1

the U.S., it has become an annual event called Ashes to Go (www.asheswego.org).

The Rev. Carol Friesen said she was deeply moved by people who came up to her to receive ashes. "It was just awesome, how people were so surprised to see God at the subway. It was my first time doing it but it's not going to be my last," she said.