

What does it mean to be missional?

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The Anglican

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MAY 2014

Young Anglican runs for mayor

BY STUART MANN

MORGAN Baskin, an 18-year-old member of Holy Trinity, Trinity Square, is in the running to become the next mayor of Toronto.

Since throwing her hat into the ring on Feb. 28, Ms. Baskin has taken part in a slew of media interviews and speaking engagements. "I've been shaking a lot of hands and talking to a lot of people," she says. "That's what campaigning is all about – talking to as many people as possible. It's been an awesome experience."

Ms. Baskin, who is the youngest candidate in the race, says she wants to be mayor to bring unity to the city and to make it a leader in the environment and technology.

"We talk a lot about our urban and suburban divide, but we don't talk a lot about how we can solve that," she says. "I also think we need to talk about what the city is going to look like in 10 years. Do we want to be a really environmentally and technologically friendly city – a truly global city – or do we want to be just another city in Canada?"

She says the key to both those goals is to include young people in the conversations. "Young people bring a different and outside perspective, and we're not hearing that right now. Young people bring fresh ideas. We're inventors and forward-thinkers and activists and change-makers, and we need to be given opportunities and bring our voices to politics."

She says her message is resonating with voters. "I've learned that people are ready for change and they love this city and they want it to do well."

She's also getting a lot of encouragement from young people. "I get emails from young people who say, 'You've actually made me excited to vote for the first time. I turn 18 in August and I'm so excited to be able to vote for the first time. I will be voting for you.' I got an email the other day from some-

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Morgan Baskin, 18, stands outside Toronto City Hall. She is campaigning to become mayor. PHOTO BY MICHAEL HUDSON

Climate change raises concerns

Speakers sound alarm and call for faith-based response

BY MURRAY MACADAM AND ELIN GOULDEN

THE enormity of the global environmental crisis and the promise of a response rooted in faith brought 75 people to St. James Cathedral on March 8 for a powerful workshop called "The Earth is the Lord's."

The Very Rev. Douglas Stoute, dean of Toronto and rector of the cathedral, put his finger on the nub of the issue in his opening remarks, when he noted that many people are "absolutely paralyzed" by the sheer enormity of the environmental challenges facing humankind.

Those challenges were underscored by David Bazett-Jones, a scientist and member of the cathedral congregation, who said he went through shock, dismay,

anger and other emotions when he grasped the severity of resource depletion and climate change. Each day, about 100 species go extinct, he said. "Ultimately, resource depletion is going to bring the economy down," he predicted. Yet, like other speakers, Mr. Bazett-Jones said Christian faith can provide hope in these troubled times. "Society needs a new narrative, a new story," he said. "The faith community has a unique way of telling this. God is present to us."

Alanna Mitchell, a former *Globe and Mail* science reporter and author of the book *Seasick*, painted a graphic image of the ailing health of the world's oceans, linking it with former mass extinctions in the Earth's history, all of them involving changes in the amount of carbon in the atmosphere. "The



Group discusses ideas at environment workshop at St. James Cathedral. PHOTO BY MICHAEL HUDSON

chemistry of the ocean is changing faster than at any time in the history of the planet," she said. "That's really dangerous."

Former MP Lynn McDonald, who helped found an environmental coalition called Just Earth, also touched on the spiritu-

al elements at play, calling the climate crisis "a moral challenge unlike other moral challenges." Part of the problem we face as people of faith, she said, is that our moral code was formed before the climate crisis. "We don't

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FRIENDS

Girls gather for a photo at the Ash Wednesday Discovery Day for children at St. James Cathedral on March 5. Activities included the meaning of Ash Wednesday, a scavenger hunt, playing the organ, a visit to the bell tower and the crypt, drawing and meeting Archbishop Colin Johnson. PHOTO BY MICHAEL HUDSON

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Fall in love with Earth, says speaker

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have a sense of our neighbour being future generations. There's no commandment against greenhouse gas emissions." However, the call to stewardship of the Earth and the Anglican Communion's Fifth Mark of Mission can strengthen us to become co-workers with God in protecting the Earth. She named "citizen literacy" around climate change as one of the most important roles the church can play.

Stephen Scharper, a professor and environmental advocate, showed a chilling clip from the 1960s of families being sprayed with DDT as he spoke about Rachel Carson, a pioneer of the environmental movement and author of *Silent Spring*, a landmark 1962 book on the risks of DDT. Ms. Carson began her environmental advocacy after a woman wrote to her about seeing birds go into paralysis after being sprayed by DDT. "Never think that our little actions cannot lead to stronger actions," said Mr. Scharper.

Faith communities are rediscovering the care for creation found in scripture, he said, but more needs to be done. He cited the need for religious education to instill a love for the Earth, and the need for religious services outdoors as examples. "Unless we fall in love with the Earth, how can we stand on guard for it?" he asked.

Despite the huge challenges, Mr. Scharper remains optimistic because of the vast upsurge in en-

vironmental awareness and action around the world. "Christians around the world are uniting concern for the poor with concern for the Earth."

Sylvia Keesmaat, a theologian living on an off-the-grid organic farm near Lindsay, outlined how scripture is rooted in creation and God's call to care for the land, starting with the name Adam, from the Hebrew "admah" meaning "from the Earth." Genesis calls us to stewardship of the Earth, she said. The covenant with Noah outlined in Genesis 9 is particularly forceful in this regard. "Noah's story is really a lesson from God to learn what it is to tend and keep," said Ms. Keesmaat. "The Earth is a home for God to dwell with humanity."

Through table discussions, forum participants shared ideas of their own action to support creation. Kathi Gilbert, a member of the Green Team at All Saints, Collingwood, said creation care has taken root at her parish through things like the "green tip" printed in the Sunday bulletin each week. "We know that it's working," she said. "Why? Because when it's not in the bulletin, people come up to us at coffee hour to ask why it's not there. And when it is there, they say thank you."

Murray MacAdam is the diocese's Social Justice and Advocacy consultant and Elin Goulden is the parish outreach facilitator for York-Credit Valley.

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Andrew Solomon speaks at the Richard Gidney Seminar on Faith and Medicine. PHOTO BY MICHAEL HUDSON

Stories move many to tears

With love from parents, kids overcome great odds

BY STUART MANN

WHEN Andrew Solomon was a little boy, his mother said to him, "The love you have for your children is like no other feeling in the world, and until you have children, you don't know what it feels like."

He has spent the past decade investigating just how deep that love can be. In his bestselling book, *Far from the tree: parents, children and the search for identity*, he tells the stories of parents who not only learn how to deal with their exceptional children but also find profound meaning in doing so.

Mr. Solomon was the guest speaker at the fifth annual Richard Gidney Seminar on Faith and Medicine, held at Mount Sinai Hospital, Toronto, on April 3. The annual event is hosted by the Diocese of Toronto, Mount Sinai and SickKids hospitals. It brings together health care workers and those who provide spiritual and religious care for conversations around holistic patient care.

Mr. Solomon, a writer based in New York, moved many in the audience to tears as he recounted the experiences of parents who raised children whom society has traditionally rejected – dwarfs, the transgendered, autistic people, schizophrenics, deaf people and others. In many cases, the parents were told to let their children die at birth or put them in institutions. They often encountered fierce resistance from neighbours, schools, churches and places of work.

"The irony at the centre of the book was that most of the parents I interviewed had ended up in one way or another grateful for the lives that they would have done anything to avoid," he said.

His journey into this other world began about 20 years ago, when his editors at the *New York Times Magazine* asked him to write an article about deaf culture. He was taken aback by the assignment, partly because he had no idea that deaf people had a culture. "I always thought deafness was a disability – those poor peo-

ple, they couldn't hear, what a tragedy it was for them, we should do something to help them."

Then he went into the deaf world – to deaf clubs, deaf theatre and even attended the Miss Deaf America contest in Nashville. "As I went deeper and deeper into the deaf world, I came to understand that deafness was a culture and that the people I was meeting had a strong sense of cultural identity," he said.

A major turning point came when he attended a meeting of the National Association of the Deaf. "I remember thinking that I wished I were deaf," he said. "There were all of these people rushing towards one another, their hands waving through the air in conversation, and I thought, wouldn't it be amazing to be a part of this society? It was a beautiful world."

He realized that those deaf people were the children of parents who could hear. Historically, he said, the parents of deaf children often pushed their kids towards learning lip reading or oral speech, often to their detriment. It wasn't until the children had found their own culture, where they were accepted by their peers for who they were, that they really began to thrive.

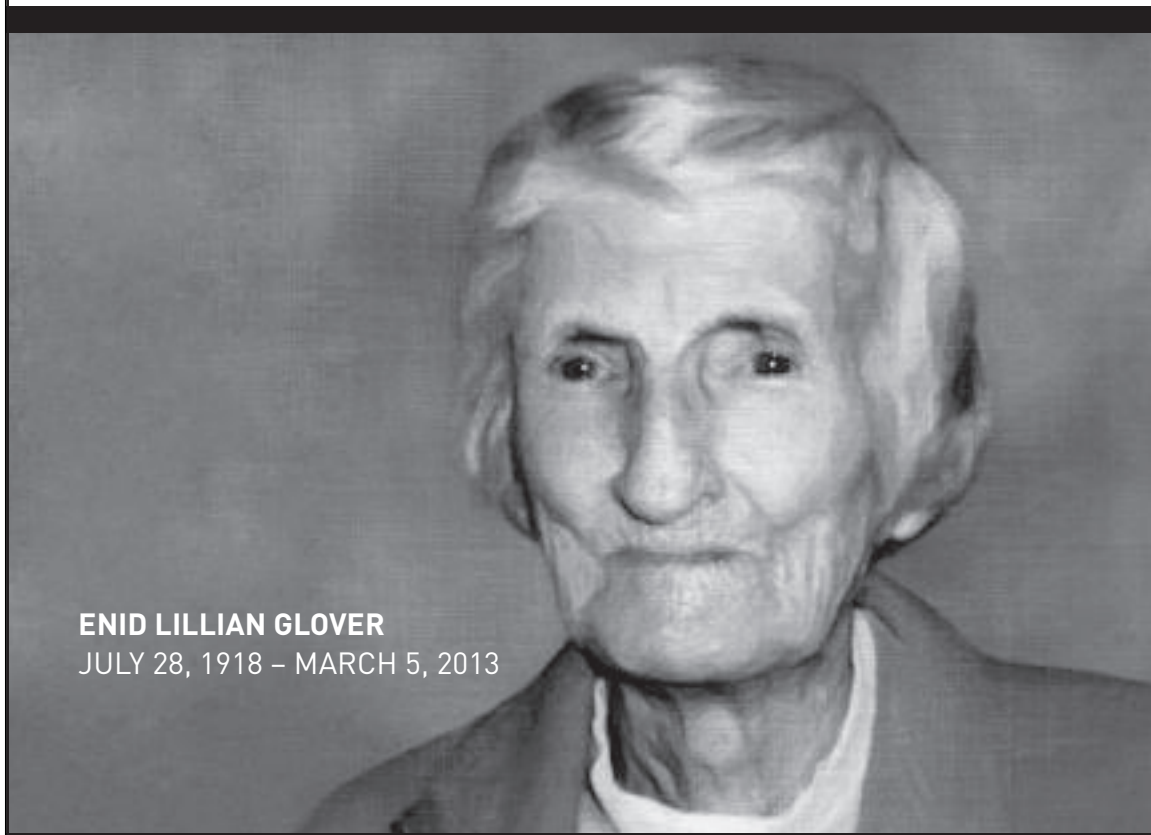
"As many of those children discovered deaf culture in adolescence and thereafter, it came as a glorious liberation for them, and then they and their parents negotiated their relationship around that," he said.

He found this was true for many other groups of exceptional children. As they found and then lived in their own culture, they blossomed and many of their conflicts and anxieties were resolved.

For their parents, this often took a long time to accept. "Acceptance is a process, and it takes time," he said. "It is a process that has to unfold in every family, and it takes time in every family. I think those themes of love and acceptance run throughout religious doctrine."

Most of the parents he talked to,

WITH HER GENEROUS LEGACY GIFT, THE MINISTRIES THAT ENID GLOVER CARED SO DEEPLY ABOUT WILL BE FUNDED IN PERPETUITY.



ENID LILLIAN GLOVER
JULY 28, 1918 – MARCH 5, 2013

Enid Glover was a lifelong Anglican whose mother was the caretaker of the first St. George, Willowdale, a wooden church that was replaced in the 1920s. As a young girl, Enid and her family took a horse and buggy down Yonge Street to go to church. As an adult, she was an active member of the ACW and sang in the church choir there and later, at St. Patrick, Willowdale. After taking early retirement from Sears, Enid was busier than ever as a member of the Second Mile Club where she enjoyed square dancing, line dancing and needlecrafts. Her close friends, Ken and Ruth Loan, remember Enid as a woman whose faith allowed her to live each day to the fullest. "Although she was a reserved person, Enid truly cared about others and was a generous supporter of FaithWorks. She wanted to leave a legacy to ensure that those who needed her help would receive it for many years to come."

Enid's legacy gift to the FaithWorks Endowment Fund at The Anglican Diocese of Toronto Foundation will help ensure that the ministries she cared so deeply about will be funded in perpetuity.

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Serving as Bishop of Moosonee



In mid-April, 11 years ago, I was elected a bishop in the Church of God, assigned to serve as area bishop of Trent-Durham, and June will mark my 10th anniversary as Bishop of Toronto. How quickly, at least for me, has the time passed!

Then, on April 1 (the date was not lost on some of my friends) I was installed as the 10th Bishop of Moosonee in Archbishop Anderson Memorial Church, Cochrane, the same parish church where I was installed as Metropolitan of Ontario some four years ago. That was a very fitting concurrence because it is in virtue of being the Metropolitan of Ontario that by canons (or bylaws) of the diocese and of the ecclesiastical province, I now serve as the Bishop of Moosonee.

And perhaps the “feast day” is fitting too – All Fools’ more apt than All Saints’ – as St. Paul proposed that we could be fools for Christ’s sake.

The date was actually chosen to coincide with the semi-annual meeting of Moosonee’s Diocesan Executive Council and its attendant committees, so that travel costs for clergy and lay leaders could be minimized. People gathered from the corners of the diocese – Kashechewan and Chisasibi, Geraldton and Val D’or, Timmins and Iroquois Falls. It was not a huge crowd but deeply committed. Prayers and hymns were offered in English, Moose Cree, East Coast Cree and French. Representatives from the Roman Catholic and United churches were present.

As the Metropolitan or Archbishop of the Province, I would normally preside at the installation of a bishop in any of the dioceses of the province. I couldn’t install myself, so the next senior diocesan, Bishop John Chapman of Ottawa, presided over the renewal of episcopal vows and the investiture. The retired Bishop of Moosonee, Tom Corston, laid down the diocesan crozier, sign of the bishop’s jurisdiction as chief shepherd of the people, and the two regional deans and the lay canon formally gave it into my hands. It is a deeply symbolic action showing that in the Anglican Church, the bishop’s jurisdic-

ARCHBISHOP’S DIARY

BY ARCHBISHOP COLIN JOHNSON

tion is not simply a direct lineage handed down from bishop to bishop but also involves the whole church – clergy and laity working together in council with the bishop to govern the church.

The chancellor of the diocese, Bryan Finlay, received my oath of office. Bishop Stephen Andrews, of the neighbouring Diocese of Algoma, participated.

The Primate of Canada, Archbishop Fred Hiltz, was present and led the congregation in renewal of our baptismal vows, the foundational covenant of the ministry of the whole people of God.

Because the clergy and laity had made very long trips to be present at this diocesan event, we incorporated into the service both the renewing of ordination vows for priests and deacons and the blessing of the oils for healing and the chrism used at baptisms for the coming year. In Toronto, where distances are much smaller – we just think we have to travel a long way! – this usually takes place at St. James’ Cathedral at a morning Eucharist during Holy Week closer to Maundy Thursday, the traditional date for this liturgy.

A couple of days later, I was seated (or enthroned) in the cathedra, the Bishop’s Chair, the seat of the bishop’s teaching ministry, at a brief service led by the dean in the cathedral church.

A number of people asked if Ellen and I were moving to Cochrane or Timmins (the location of St. Matthew’s Cathedral) or even to Moosonee village. Even some people in Toronto are asking the same question. The answer is no. I remain in Toronto and fly, as necessary, to the north. (In fact, I can be in Timmins faster than I can drive to some parishes in Scarborough, let alone Collingwood or Haliburton!) Most of the day-to-day administration of Moosonee is delegated to the diocesan administrator, the very able Archdeacon Deborah Lonergan-Freake.

My very first act as Bishop of Moosonee, immediately after I received the crozier and

was invested as bishop, was to license the retired bishop, Tom Corston, as assistant bishop, to assist in the pastoral ministry of the diocese. He has retired to Sudbury but will give a few days each month to this ministry. He and his wife will travel to the eastern edge of the diocese, some 1,100 kilometers or about 20 hours of driving (one way) to Mississini, Quebec, whose priest has just moved to a new parish, in order to lead their Holy Week and Easter services.

Moosonee is very different from Toronto, and there is much we can learn from each other that will mutually enrich all of us. That is really why this experiment has been undertaken for the sake of the mission of God. The geography is vast, resources few. There are a few parishes in Toronto with as many people in the pews on a given Sunday as there are in the whole diocese of Moosonee, yet they are being creative in finding ways of providing effective ministry that we could learn from.

As I said in my sermon, of the multitude of roles that a bishop has, three are central: to be one with the apostles in proclaiming the resurrection of Jesus Christ; to oversee the mission and life of the local (diocesan) church by providing ministers for word and sacrament, pastoral care and evangelism; and to link and interpret the local church to the wider church, and the wider church to the local.

In fact, we all share in that apostolic ministry. All of us are called to demonstrate in our words and actions the good news of God revealed in Jesus Christ and invite people to join in following him. The governance of the church in the Anglican tradition is by the bishop gathered with the clergy and laity in Synod or council, sharing in the ministry and mission of God for the sake of the whole community. We are part of a church much larger than our own congregation. We are invited to engage with our sisters and brothers in neighbouring parishes, in deanery and area, diocese-to-diocese, in the Anglican Communion and in the ecumenical world, not as competitors but as fellow disciples of Jesus Christ joining him in extending the Reign of God.



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

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We have the DNA of God’s love



One of the gifts of spring is the moment when a green shoot or a tiny snowdrop emerges from the barely defrosted ground – everything seems dead and then a sign of life emerges with no urging,

coercing or force from humankind. Children have the ability to wonder and delight in these signs, stopping abruptly in the middle of a walk to marvel at the tiny shoot. Although we may understand the biological processes by which this new shoot was triggered, and we may even have tried to create the best conditions for it, we cannot, by will or force, make it happen. There is an inherent transformational imperative in the DNA of that plant that renews life from a seed or root – and I am not in control of that imperative!

When I see that first shoot bravely bursting through the surface, I experience an infectious delight. Despite that all is still cold, dark, and seemingly dead, God’s creative power is at work and will bring life without human aid. If that is so, my heart intuitively knows that I can trust that same creative power to be able to transform the darkest

BISHOP’S OPINION

BY BISHOP LINDA NICHOLLS

pockets of human life and experience in me and in the world, even when I cannot see it or imagine it. It is constantly renewed, season after season, year after year! Yet not identically. A gardener or a farmer will tell you that every year is unique. Plants that grew well last year do not do as well another year. The changes of temperature, rainfall, and seasonal patterns give each year its own unique character. Adaptability and perseverance in the face of change are constant and necessary virtues – for the gardener and the plants.

These are the same virtues especially needed by younger generations today. The stability and expectation of constant progress and growth that Boomers have enjoyed has disappeared. My own father worked for nearly 45 years for the same company, a loyalty and career path that would be both unheard of and suspect today. In the midst of uncertain job markets and rapidly changing needs, younger adults need to

know the promise of adaptability and perseverance woven into creation that is infinitely hopeful when lived in partnership with the Creator.

These are equally the virtues essential for all of us in God’s church. The surrounding conditions for growth for the church change year by year. Congregations are invited to find new life by adapting to the conditions and persevering in the essentials. Some feel beleaguered by a drought of people, others by a drought of resources, and others by a drought of vision for mission. Yet at our core we all have the transformational DNA of God’s love, which is stronger than death of any kind. We can have confidence in the power of that love and grace, no matter how bleak the conditions or how daunting the challenges.

The early disciples did just that after their resurrection experiences with Jesus. In Christ we have Good News – the DNA of God’s love and grace that goes with us into the uncertainties. It is a DNA that will help us adapt and give us the perseverance needed. It is a DNA that is equally hope-filled for all generations. Let us proclaim that hope with courage and joy!

What does it mean to be missional?



"Every parish missional – turned inside out because you're sent out, moving from lectern and altar and kneeling desk, out into everyday life, into the world, for the sake of the Christ."

- Archbishop Colin Johnson

It's a question that's often asked these days, and it's important that we're talking about mission with urgency and passion. But the fact is, the term "missional" needs a little definition. Beginning with first principles, it means rooting our understanding of mission in Jesus' own earthly ministry.

That mission was to show and teach us about what God's love looks and feels like and to win us to "the way." Our mission is an extension of that: we, as the "ekklesia" – the "called out ones" – are called to witness to God's love for us, to show and teach the world what that love looks and feels like and to win the world to "the way" of Christ.

So when we talk about "missional," it means acting in accordance with this knowledge. Missional is not an optional thing we do: it is who we are.

This has prompted us to ask important questions again, questions that perhaps have not been asked in quite this way

MISSION MATTERS

BY THE REV. CANON SUSAN BELL

since the days of the fragile communities planted by Jesus' disciples: Who is Jesus Christ and why does he matter to my life? To my family's life? To my community's life? To life beyond this life?

Our wider culture is asking further questions with a strange mixture of indifference and fascination: Why ever would I commit myself exclusively to following the way of Christ? Why is Jesus so special and important? What difference will Christianity make? Why does the church even matter?

The fact is, we can only answer these questions from a knowledge of our Gospel story, and from a knowledge of our own relationship with the living Christ in our own hearts and in our communities of faith. But the question is: How do we tell our story in a culture that largely doesn't want to hear it, or at the very least doesn't see the need for it? That's a question that occupies the minds of a great many in our church. There is a hard truth here: it's not easy. There's no program that is going to chart our way forward, no 10-step solution. The answers are much less clear-cut, but equally, they are so much more exciting and transformative for us, the church. We begin by engaging in active listen-

ing – a kind of holy listening – in our neighbourhoods for the leading of the Holy Spirit. This is an act of intentional discernment and prayer. Active listening is an important and key skill for a missional church because, the fact is, God is already out in front of us, leading us to the places and people who need to know and feel the Lord's love and transforming power in their lives. Our job is to listen and then to follow the way that God is leading.

And that culture thing? If we're doing the work of listening in our communities, we'll discern what the culture is up to and how God is using it.

One thing is for sure: the church is now in a time of creativity. It's true that there is no program to "fix" the limitations of where we find ourselves in our culture. But there is good news, for there is holy imagination, compassion, a heart for the lost and the last among us. We are a gathered people, providing a foretaste of the fellowship of heaven and a meal that provides a foretaste of the heavenly banquet. We are rich in the Spirit and we are called to share those riches with the world around us.

And so we have a vision that not only responds to but surpasses culture!

That's what being "missional" means.

The Rev. Canon Susan Bell is the diocese's Canon Missioner.



EDITOR'S CORNER

BY
STUART MANN

Miracles an example for us

A little while ago we listened to the story about Jesus raising Lazarus from the dead. This is one of Jesus' most famous miracles. Even people who have no interest in Christianity are familiar with it.

When I first read it many years ago, I was quite unmoved by it. There was no way that Jesus or anybody else could raise someone from the dead, I thought. How could people believe this stuff? It simply wasn't true.

I thought that about almost all of Jesus' miracles, except for the little ones that might have happened by chance. The bigger the miracle, the greater my incredulity. I tried to read around them, or to gloss over them, but it was impossible. Eventually I put the New Testament down and did not go back to it for a long time.

I know I wasn't alone in this experience. The miracles are a stumbling block to a great many people, preventing them from reading the Gospels and even becoming Christians.

These days, I enjoy reading about the miracles. Having experienced and seen some in my own life, I no longer approach them with skepticism. I believe that some of the miracles described in the Gospels really happened and that others were metaphors, written so that we might gain a better insight into Jesus and his purpose.

The miracles tell us a great deal about Jesus, or at least the way his early followers saw him. It's significant that of all the things they remembered about him, even many decades after his death, it is his acts of transformation, redemption, new life and hope that stand out.

As a writer, I have to choose what to put into an article and what to leave out; this is determined by the point I want to make. It was exactly the same for the Gospel writers. They had to get straight to the point, and the point was that Jesus was a miracle worker, a life-changer. Of that we can be sure.

Two thousand years later, we still tell stories about Jesus healing us, raising us from a dead-end life, opening our eyes to a new way, feeding us with passion and purpose, etc. The reason, of course, is that Jesus has been raised and lives among us. This is the power that fueled the Gospel writers like John; without it, he would not have written anything like what he did. John wasn't writing about a figure of the past: he was writing from the perspective of someone who had an experience of the risen Jesus. That's why his Gospel, more than any other, is such a great testimony to the resurrection and has brought so many people to Christ.

It is unfortunate that the miracles have become a test of a person's "belief" in Jesus or God. I also think it diminishes Jesus to portray him as a superhuman wonder-worker, able to change reality at the wave of a hand. Perhaps what the miracles simply tell us is that Jesus changes lives, both then and now. In Jesus we have the ultimate example of how to live with others. There is a lot of pain in the world; a lot of people are suffering. I think Jesus, through his miracles as described in the Gospels, shows us how to respond to them.

LETTERS

Delighted

I was delighted to read the article on Kathy Langston (March). I have followed her dedication to her babies for several years. She is truly an inspiration.
Sheila Hawkins
Midland

Talking about Jesus

Just to let you know how much I enjoyed and appreciated the Editor's Corner column in the March issue. You do realize, don't you, that the reluctance to talk about God or Jesus isn't confined to the laity? Quite often we clergy don't have enough guts to initiate or extend a conversation about spiritual matters, not only because we are frightened that we'll be thought of as religious bores but also because we don't know the answers either!

When I was first ordained, I lived in terror that I wouldn't be able to answer the questions that the laity posed. Looking back, I see how ridiculous it was of me even to begin to think I could ever attain such heights of knowledge! On my second Sunday in the parish, the headmaster of the local comprehensive school, a man highly respected in the community and with a string of degrees, approached me. "I've a question for you and wondered whether you might be able to answer it for me," he said. I swallowed and sent up an urgent arrow prayer that I would be able to answer his forthcoming question satisfactorily, or at least not say something that would make me look foolish. "I have never understood the difference between the Holy Ghost and the Holy Spirit," he said, with evident embarrassment. I breathed a sigh of relief, sent up another

arrow prayer of thanks, and told him that they were two different ways of referring to the third person of the Holy Trinity.

Of course, since then, during the course of my ministry, I have had numerous questions thrown at me which I couldn't answer. I am now mature enough to be able to say, "I don't know, but let's talk about it" without feeling stupid. This has led to numerous conversations in which I have learned all kinds of amazing things, including the fact that people relate a great deal better to me if I don't come across as a know-all with an inflexible attitude. Besides, I really don't have all the answers. Not only that, I am even prepared to admit that sometimes I'm wrong!

Sticking my neck out, I would argue that, theologically speaking, there is very little difference between clergy and laity. I have always understood that the word "laity" refers to the whole people of God. If this is true, it means that I, as a priest, am also part of the laity. Of course, I am well aware that in popular usage the term refers to anyone who is not a bishop, priest or deacon, and we need to recognize that there's a difference between those who have been ordained and those who have not, if only to acknowledge that we have different functions within the church. It is vitally important to remember, however, that by virtue of our baptism all of us are expected to minister in Christ's name, whether or not we have been ordained. I should like to suggest, therefore, that there are four orders of ministry rather than three: laypeople, deacons, priests, and bishops, all of whom are tasked with speaking up for Jesus.

See how your column got me thinking...
The Rev. Canon Michael Burgess
Toronto

Minimum wage

The front page article in the March issue states that, "A person working 35 hours

per week at minimum wage receives only \$20,020 annually, well below the \$23,105 poverty line for a single person." However, at 40 hours per week, the person receives \$22,880, almost equal to the \$23,105. Failure to acknowledge that the recent change to the minimum wage essentially increases the minimum annual income of full-time workers up to the single person poverty line weakens our case. We should be celebrating the increase, not denigrating it. We lose credibility when we bias the information.

The proposed vestry meeting motion calls for a minimum wage of \$14.50 per hour, or \$30,160 annually, for a person working 40 hours per week. This is 31 per cent higher than the \$23,105 poverty line. This wage level would throw hundreds of thousands of people out of work, most of whom would be glad to work for the "poverty line" amount of \$11 per hour. We should be trying to help low income workers, not take their jobs away.

Ron Goldthorpe
Thornhill, Ontario

Murray MacAdam, the diocese's Social Justice and Advocacy consultant, responds: We are grateful to the Ontario government for the minimum wage increase to \$11 per hour, and our motion for vestries acknowledges this increase. The figure of 35 hours per week was used to take into account the fact that about one-third of Ontario part-time workers have said that they would prefer to be working full-time, and many of these people are working at minimum wage. The number of part-time Ontario workers who would rather be working full-time has risen by 43 per cent since 2000. In terms of the argument that a substantially higher minimum wage will lead to job losses, opinions vary greatly. However, Ontario's Minimum Wage Advisory Panel, which studied this issue extensively, said in its final report that "there is no consensus" on this issue.

What if we all gave?



In 2011, 23 per cent of taxpayers claimed charitable donations on their income tax returns. This level of giving is down sharply from the mid-1990s, when about one-third of all taxpayers claimed a donation. Surprisingly, average annual giving has climbed from \$458 in 1984 to \$1,437 in 2010. The conclusion from this is that fewer people are giving, but those who are giving are contributing a lot more. Religious causes are the largest beneficiaries, accounting for over 40 per cent of all charitable donations (all figures are from Statistics Canada).

Nearly six million tax filers gave a total of \$8.47 billion in 2011. This is astounding. The strength in the charitable sector lies in its ability to do great things while

drawing from an ever shrinking pool of donors. If all taxpayers gave according to the average annual amount, more than \$35 billion would be contributed to charitable causes across Canada.

The impact of a 100 per cent participation rate would be profound for churches, synagogues, mosques and faith-based service agencies. Assuming that religious causes would continue to be the largest beneficiaries of charitable giving, they would reap over \$14 billion in donations each year. This amount exceeds the total expenditures for the City of Toronto (the eighth largest government in Canada) in 2010-11.

Several years ago, my counterpart in the Diocese of Niagara, the now-retired Jim Newman, posited that 30 per cent of all givers in that diocese were responsible

THE STEWARD

BY PETER MISIASZEK

for about 70 per cent of the total gift amount made

through offertory giving. This ratio is consistent with most charitable organizations and indicates a worrying tendency to rely on a handful of very generous givers to support daily operations. On closer examination, Jim found that about 50 per cent of the givers in most parishes were responsible for only one per cent of the total amount donated. This tells me that what we have is a real opportunity to encourage the under-givers in our parishes to enter into a more profound experience of discipleship.

Clearly, not everyone has the same capacity to give a large financial gift to their church. For some, gifts of time and talent must suffice during periods of unemployment, illness or financial hardship. I re-

main perplexed, however, that such a significant number of faithful church-goers believe it is acceptable to give little or nothing on the collection plate on a regular basis. The absence of a consciousness oriented toward giving suggests a profound misunderstanding of the biblical imperative to give of one's first fruits or to acknowledge the true meaning of Christ's sacrifice on the cross.

If we all gave, clergy and churchwardens would breathe a sigh of relief and everyday worries for parishes would become a thing of the past. Most importantly, it would indicate that the profound message of generosity that is told many times over in the Bible was being emulated and fully lived. If we all gave, we would be a much stronger faith community.

Peter Misiaszek is the diocese's Director of Stewardship

What is the Holy Spirit doing in your life?



BY SEÁN MADSEN

Anglicans don't usually get very excited about the Holy Spirit. Other than for the doxology, and of course the creed, we don't often hear the Holy Spirit

mentioned during most church services, except for at the great feast of Pentecost, which we will soon be celebrating.

Why don't we Anglicans do more to recognize the work of the Holy Spirit, both in the church as a whole and in each of our lives? Jesus promised his disciples that the Father would send the Holy Spirit to be our "Advocate" after he had returned to heaven (John 14:16). And, as already mentioned, we profess belief in the Holy Spirit each time we recite the creed at church.

Our Anglican tradition tells us that the Holy Spirit is an equal member of the Trinity, along with the Father and the Son, and therefore should have the same kind of importance in our faith lives. We learn this from many sources, including the creed of St. Athanasius, which is to be found in the Book of Common Prayer.

In anticipation of Pentecost, an event where the Holy Spirit was made manifest in the early Christian community, we might ask: what is the Holy Spirit doing in our lives today?

Although we may use scripture, devotional guides or various kinds of books in our regular private prayer, most people also strive to employ their own words, particularly for intercession. Significantly, we are told in Romans 8:26-27 that, "the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep

for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God."

This same Holy Spirit also gives us inestimable spiritual gifts, according to Paul's letter to the Galatians. Paul says, "The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control." Unfortunately, there is a temptation to dismiss these gifts too easily as euphemisms, but we need to consciously integrate these fruits of the Spirit into our lives each day.

The feast of Pentecost will soon be upon us. Let us prepare our hearts for this celebration of the coming of the Holy Spirit, inviting the Spirit to renew and regenerate us in a world where it is so easy to become cynical and lose hope. As the collect for Pentecost calls us to pray, "Almighty God, on this day you opened the way of

eternal life to all peoples and nations by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach the ends of the earth; through Jesus Christ our Saviour, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen." (This is the collect for Pentecost Day from the *Saint Helena Breviary*, a new inclusive language Anglican office book.)

May the Holy Spirit of God come to you this Pentecost, in ways that you have not previously experienced. Amid all the confusion of this passing world, may you be strengthened and truly brought to see that God is at work, even in those dark corners where we may least expect to find him.

Seán Madsen is a member of the Church of the Ascension, Port Perry.

Speaker questions cures

Continued from Page 3

upon finding their children were different, first experienced outrage, and then bewilderment and then celebration. "These don't always happen in order and they're always in flux. There's a constant attempt to move through these various stages toward a greater

enlightenment in the interaction between parent and children."

He quoted from the gnostic Gospel of St. Thomas. "Jesus says, 'If you bring forth what is within you, then what is within you will save you; if you do not bring forth what is within you, then what is within you will destroy you.' I always wish those words were canonical because I feel that an awful lot of the journey of the families I was looking at was their journey toward bringing out what was within them, acknowledging it, acknowledging it openly, and allowing it to define the experience of the family in a profound and productive way."

He questioned whether the med-

ical community, in its efforts to find "cures" for exceptional children, take into account the great strides those children have made just as they are. "I'm a great believer in social progress, and I'm a great believer in scientific progress, but I sometimes think that they haven't noticed each other," he said. "I feel like there are these wonderful breakthroughs that come in social progress which are threatened to become immediately irrelevant because of the scientific progress."

"There's the question of whether people want to be cured or whether they feel their condition defines them and they don't want to be cured," he said. "A person with autism told me, 'When



Andrew Solomon speaks to about 200 people at Mount Sinai Hospital in Toronto. PHOTO BY MICHAEL HUDSON

parents say, 'I wish my child did not have autism,' what they're really saying is that they wish the autistic child they had did not exist, that I had a different, non-autistic child instead. This is what we hear when you mourn over our existence. This is what we know when you pray for a cure, that your fondest wish is that someday we will cease to be and a stranger you can love will move in behind our faces.' That's an extreme point of view, but it was shared by many of the people I talked to. They said I am who I am. I have come to have an understanding of myself as who I am, and I am just as human as anyone else."

He said these children, accepted and allowed to be who they are, have great potential to change so-

ciety. He quoted St. Paul's words in 2 Corinthians: "Therefore, I take pleasure in infirmity, for when I am weak, then I am strong."

At the end of Mr. Solomon's talk, the audience of about 200 gave him a long ovation. Afterwards, he signed copies of his book.

The lecture series, celebrating its fifth anniversary, is named after the Rev. Richard Gidney, an Anglican chaplain and the diocese's Coordinator of Chaplaincy who died in 2000. Previous speakers have included Bishop Mark MacDonald, Canada's national indigenous bishop, and author Ian Brown. This year's lecture also welcomed two new funding partners, The Toronto Board of Rabbis and The Anglican Foundation of Canada.

Celebrate the Mother of God in Eastertide

Saturday, May 3rd, 10:00am
Sung Mass, Church of the Advent
40 Pritchard Avenue

Saturday, May 10th, 10:00am
Solemn Mass and Procession
St Thomas's Church
383 Huron Street

Saturday, May 24th
10:00am, Solemn Mass
St Bartholomew's
509 Dundas Street East

Saturday, May 31st, 10:00am
Solemn Mass and Outdoor
Procession, St Mary Magdalene's
Church, 477 Manning Avenue

A collection will be taken at all services
All services followed by a \$5 lunch

May Festival sponsored by the
Society of Mary
societyofmary.wordpress.com

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WE WHO
ARE MANY
1 COR 10.17
ARE ONE BODY



1.55 million dollars

FAITHWORKS 2013 GOAL

FaithWorks – the annual appeal of the Diocese of Toronto provides support to 17 Ministry Partners helping those in need throughout our diocese and around the world. To learn more please visit www.faithworks.ca



FaithWorks exceeds fundraising goal

‘This is an extraordinary accomplishment’

BY SUSAN MCCULLOCH

In 2013, for the first time in its 18-year history, FaithWorks exceeded its fundraising goal. A total of \$1,604,058 was raised through parish and direct mail appeals, gifts from major donors and foundations, bequests, and income from the FaithWorks Endowment Fund of the Anglican Diocese of Toronto Foundation.

“This is an extraordinary accomplishment and just one more indication that, in the Diocese of Toronto, ‘we who are many are one body,’” said Archbishop Colin Johnson, referring to the FaithWorks campaign theme, a passage from St. Paul’s First Letter to the Corinthians.

“FaithWorks succeeds because of the generosity of many, many faithful Anglicans who share their gifts of time, talent and treasure – along with their prayers – in support of our FaithWorks Ministry Partners,” said Archbishop Johnson. “The outpouring of faithful generosity allows our partner agencies to minister to some of our most marginalized sisters and brothers across the diocese and around the world.”

Bishop Philip Poole, co-chair of the FaithWorks Corporate Appeal, added, “I want to acknowledge our FaithWorks Corporate donors for their partnership. By investing in FaithWorks, they are helping to improve the quality of life in our communities. As long as there are people in need, we are called to help in any way that



Archbishop Colin Johnson

we can. As St. Paul wrote in his Epistle to the Romans, ‘We have different gifts, according to the grace given us. If a man’s gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully’” (Romans 12:3-8).

The unprecedented level of support enabled the FaithWorks Allocations Committee to maintain its core funding commitment to 15 FaithWorks Ministry Partners, with grants totalling \$1,095,132. In addition, seed funding was provided to three ministries in the Trent-Durham episcopal area where FaithWorks had been under-represented for the past few years.

“We are delighted to welcome St. John, Lakefield’s after-school program; St. John, Peterborough’s community outreach ministries; and Transition House Coalition of Northumberland to the FaithWorks family,” said Bishop Linda Nicholls, area bishop. “These ministries are making important contributions in communities throughout Trent-Durham, and we are pleased to encourage them in their efforts.”

In addition to the funds awarded through the allocations process, FaithWorks also helps to sustain vital outreach ministries that are of local importance. Parishes are eligible to retain 15 per cent of undesignated contributions to support their own outreach projects, some of which include food banks, community meals, Out of the Cold programs, local shelters, after-school programs and summer camps, among others. Each episcopal area council receives five per cent of the amount raised in parishes to provide funding for Area Ministry Grants. In 2014, \$87,515 is supporting parish outreach ministry with an additional \$38,424 available to fund projects through area grants.

Information about all FaithWorks Ministry Partners can be found at www.faithworks.ca, where you can also make a secure, online donation. For more information, contact Susan McCulloch, the FaithWorks campaign manager, at 416-363-6021 or 1-800-668-8932, ext. 244.

Visit our web site at www.faithworks.ca

Parish honour roll

The diocese recognizes the outstanding achievements of parishes that went above and beyond in supporting the ministries of our FaithWorks partners in 2013.

Top 12 parishes by donation amount

St. James Cathedral	\$62,026
St. Paul, Bloor St.	\$41,010
Redeemer, Bloor St.	\$36,534
St. John the Evangelist, Peterborough	\$24,489
St. Martin-in-the-Fields	\$20,849
St. Thomas a Becket	\$19,400
Grace Church, Markham	\$19,228
St. John, York Mills	\$18,085
St. Mark, Port Hope	\$17,587
St. Martin, Bay Ridges	\$16,641
St. Peter, Erindale	\$16,640
Grace Church-on-the-Hill	\$16,558

Parishes contributing 5% or more of total offertory

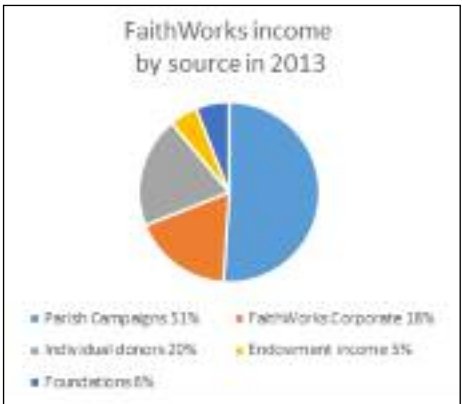
St. Luke, Burnt River	17%
St. Mark, Port Hope	13%
St. Martin, Bay Ridges	13%
St. James Cathedral	10%
St. John the Evangelist, Peterborough	10%
St. Martin-in-the-Fields	10%
St. Leonard	9%
St. Margaret, Wilberforce	8%
Christ Church, Bolton	8%
St. Saviour, Orono	8%
Grace Church, Markham	7%
St. George, (Clarke) Newcastle	7%
St. Stephen-in-the-Fields	7%
St. Thomas a Becket	7%
Christ Church, Woodbridge	6%
St. Barnabas, Chester	6%
St. Hilda, Fairbank	6%
St. Paul, Newmarket	6%
St. George, Willowdale	5%
St. John, Ida	5%

St. Matthew the Apostle, Oriole	5%
St. Philip-on-the-Hill, Unionville	5%
St. Thomas, Millbrook	5%

Parishes that increased giving by 100% or more in 2013

Christ Memorial Church, Oshawa
Good Shepherd, Mount Dennis
Parish of Perrytown
St. Andrew, Alliston
St. Andrew, Japanese Congregation
St. Anne, Toronto
St. George, Fairvalley
St. George, Haliburton
St. George, Hastings
St. George Memorial, Oshawa
St. James Cathedral
St. James, Fenelon Falls
St. John, Craighurst
St. John, Willowdale
St. Jude, Bramalea North
St. Luke, Burnt River
St. Luke, Creemore

St. Matthew, Islington
St. Michael the Archangel
St. Paul, Bloor Street
St. Paul, Keswick
St. Paul-on-the-Hill, Pickering
St. Peter, Cobourg
St. Philip-on-the-Hill, Unionville
St. Stephen-in-the-Fields
St. Theodore of Canterbury



'We are one body'

BY SUSAN MCCULLOCH

FaithWorks brings together Anglicans from across our diocese, along with the corporate community, to provide unrestricted operating support to 15 FaithWorks Ministry Partners that serve those in need. FaithWorks is able to do this because so many faithful Anglicans give generously on behalf of those who are without. Each contribution counts and makes a world of difference to the people helped by the ministries we support. Here are just a few of the parishes that contributed to FaithWorks' success in 2013.

Participation expands horizons

FaithWorks has enabled the parish of St. Philip on-the-Hill, Unionville, to add a new dimension to its ministry. "When the Holy Spirit comes on you, you will be able to be my witnesses in Jerusalem, all over Judea and Samaria, even to the ends of the world" (Acts 1:8). The parish has been engaged in three of these four "places": Jerusalem – the centre of worship – is represented by parish-based worship and activities at the church; Judea and Samaria are represented by the surrounding community and includes outreach ministry, summer camps and ecumenical partnerships. St. Philip's has reached out "to the ends of the earth" through refugee sponsorship, the Primate's World Relief and Development Fund (PWRDF), Operation Christmas Child, and Partnership Tanzania to support the Parish of Lugala, Tanzania.

The Rev. Stephen Kern recognizes that although the parish had long been committed to service beyond the parish itself, it hadn't considered work at the diocesan level as mission. "We are called to minister in and to our larger diocesan family," he explains. "We have been blessed to be involved in diocesan ministry in several ways. Deacon Lorraine Runza serves on the Chaplaincy Committee and helps to train lay pastoral visitors; Brian Suggs serves as the



Members of St. Philip on-the-Hill, Unionville, gather for their walkathon. PHOTO BY BENJAMIN CHEUNG

area youth coordinator on the Archbishop's Youth Ministry Team; and I chair the Bishop's Committee on Healing, serving with parishioner Beverly Kingsbury. As our parishioners have grown in their holistic understanding of our Biblical mandate to ministry, renewing our partnership with FaithWorks has become much more important in our parish." In 2013, the parish dedicated the proceeds of their annual outreach walkathon, which exceeded \$10,000, to support the ministry of The Dam, its youth drop-ins and young moms' programs. Kim Snell, the church's outreach team leader, emphasizes the important role that FaithWorks plays. "It is a bridge for us. Faithworks has done the 'heavy lifting' to identify needs in our diocesan community and to provide accountability and infrastructure. That means that we can concentrate our efforts on raising funds and awareness about these very worthwhile projects."

Focus on clean water

At St. Peter, Cobourg, a dedicated team of volunteers works hard throughout the year to keep FaithWorks in the hearts and minds of parishioners. FaithWorks committee members review websites and printed materials, and visit each of the Ministry Partners' locations to become active advocates within the parish. The parish's FaithWorks chair, John Lindsay, was a committee member for several years until Suzanne Grew-Ellis stepped down as chair two years ago. Since joining the committee, Mr. Lindsay has become very familiar with the ministries of All Saints, Sherbourne, and The Dam. Having learned about their needs, he has been able to talk about the importance of FaithWorks in the first person. "I was able to see God's work in play right before my eyes and bring this message back to the congregation, which has always responded generously to help others."

FaithWorks received another boost in 2013 after Mary Lou Adams attended the diocese's Outreach Networking Conference and learned about PWRDF's campaign to provide clean water to the community of Pikangikum in Northern Ontario. Along with fellow parishioner Lisa Bailey, Ms. Adams approached the parish incumbent, the Rev. Canon Judy Herron-Graham, to explore ways that the parish might support this important initiative. Canon Herron-Graham suggested that this project could be a special focus for the parish's FaithWorks campaign. Mr. Lindsay agreed and encouraged their efforts. According to Ms. Adams, "We held up the community of Pikangikum weekly in the bulletin and parish

announcements, on our bulletin board and in our parish newsletter. We suggested that people may wish to consider making a donation in lieu of a Christmas gift." This sustained emphasis on the need helped to prepare parishioners for a visit from Jim Steeves, who had visited Pikangikum and was able to relate the urgency of the request for help. "The stories he told really helped to inspire generosity among parishioners," says Ms. Adams. "We even received two donations from people who aren't members of the parish, who heard about the project and decided they wanted to help."

St. Peter's experienced a significant impact on their giving as a result of having a gifted, motivated speaker who was able to put a human face on the needs in Pikangikum. Their experience reflects the impact of parishes across the diocese who have taken advantage of the FaithWorks Speakers' Bureau. On average, these parishes have experienced increases of 20 per cent or more over the previous year. To learn more about the speakers' bureau, please contact Julie Poore at fwspeakersbureau@toronto.anglican.ca.

Appeal helps locally, overseas

St. Paul, Bloor Street, invites parishioners to share the abundance of God's blessings in their lives through its Advent Ask. This annual appeal allows parishioners to choose whether to give globally, locally, or share their gifts of time. In 2013, members of St. Paul's donated more than 1,200 pairs of warm socks to Toronto Sanctuary Ministries, and 150 volunteers prepared and served Christmas lunch to about 250 local residents. In addition

Thanks to our corporate donors

The diocese wishes to thank our FaithWorks Corporate Donors.

\$25,000 and higher

BMO Financial Group
CIBC
RBC Foundation
Scotiabank
TD Bank Group

\$10,000-\$24,999

Letko, Brosseau & Associates
Margaret McCain
The New England Company

\$5,000-\$9,999

Community Counselling Service Co.
Fleck Family Foundation
Greey-Lennox Charitable Foundation
Marsh Canada Limited
NHI Nursing & Homemakers Inc.
Smith-Boake Designwerke Inc.

Other gifts

Alexandra Arnett
DUCA Financial Services Credit Union Ltd.
Todd Grierson-Weiler, Investment Arbitration Counsel
Jackman Foundation
Japhi Corporation
OPG Employees' and Pensioners' Charity Trust
Osler, Hoskin & Harcourt LLP

Income from trusts

The Marguerite Hinsley Fund (at The Anglican Diocese of Toronto Foundation)
The Bishop Kenneth McGuire Trust (for LOFT Community Services)

to this generous outpouring in response to local needs, Alison Chapman, St. Paul's stewardship coordinator, explained: "The humanitarian crisis in Syria was very much in our hearts – and in the news – over the past year. Through prayer and discernment, our stewardship team came to realize that the people in Syria are very much like us – before the crisis, their lives were normal, their kids attended school. Their entire world has been turned upside down. We decided to support the Canadian Foodgrains Bank, through PWRDF, because they have been on the ground a very long time and have well established partnerships."

FaithWorks is very pleased that the resulting synergy helped us to achieve our best-ever fund-raising result.

Susan McCulloch is the diocese's FaithWorks Campaign Manager.



A package of food is shipped to Syrian refugees by Canadian Foodgrains Bank.

Dear FaithWorks,

Throughout the year, we receive letters of appreciation from many of our FaithWorks Ministry Partners. Here are excerpts from just a few of the letters we received last year.

Crucial to our ministry

The continuing support of FaithWorks is crucial to our ministry and we are very grateful. Thank you and blessings, *The Anglican United Refugee Alliance (AURA) Team Toronto*

Ex-offenders return to community

On behalf of the board of directors of The Bridge Prison Ministry, I wish to thank you for your continued financial and spiritual support. The Bridge is often referred to as the most effective offender re-integration program in the province. We are also a highly regarded community ministry, supporting issues of justice and addressing issues of injustice in unique ways. While our hands-on work with prisoners and ex-prisoners remains our primary mission, our effectiveness needs to be seen in its larger context. Our success in assisting so many ex-offenders to return to the community safely and to restore their lives requires a constant and visible presence, a strong reputation,

diligence, and a clear and firm policy of accountability. Being a FaithWorks Ministry Partner is important to us, and we remain very proud and grateful for your sponsorship.

*Garry Glowacki,
Executive Director
The Bridge Prison Ministry
Brampton*

From the bottom of my heart

FaithWorks is our founding and sustaining partner, and we have been very blessed to have your ongoing support and encouragement. Who can better share the impact of your gift than one of our former residents? "I am very appreciative of the support of Couchiching Jubilee House, as I wouldn't be where I am today if it hadn't been for its belief in me. During my time there, I got my strength and direction back. Now, as an administrative assistant and payroll clerk, my days are busy and I'm known as the "den mother" to the 50 people in the company where I work. Thank you to Jubilee House, from the bottom of my heart." Thank you, FaithWorks, for your generosity. Your support is changing lives and building futures.

*Shauna Crawford,
Development Co-ordinator
Couchiching Jubilee House
Orillia*



Women enjoy a picnic by Couchiching Jubilee House in Orillia.

Youth keep coming back

Our exceptional staff and volunteer team makes The Dam a special place for so many youth. When a visitor asked a group of young people why they started coming to The Dam, they all mentioned that Ken had come to their school. A young mom told me how much she appreciated Karen, a weekly volunteer. The programs, food and games are the tools that our staff and volunteers utilize to engage the youth of our community. The relationships formed are what keep the youth coming back. Your support ensures that we have an exceptional staff and volunteer team equipped with the right tools to form meaningful relationships. Thank you. *Carol Reist, Executive Director The Dam Mississauga*

Hope to hundreds

Thank you for your support of the David Busby Street Centre. We provide hope to hundreds of individuals and families who access our services each year. Your donation helps provide much needed support to reduce the impact of poverty, homelessness, addiction and mental health issues and underemployment. With humble gratitude, *Sara Peddle, Executive Director David Busby Street Centre Barrie*

A breath of fresh air

The Downsview Youth Covenant (DYC) is grateful for the continued support of FaithWorks. The DYC is a breath of fresh air, a light in the darkness and hope in the midst of despair for many families where parents are working two or three jobs just to make ends meet. The funding we receive from FaithWorks helps to make this ministry possible. Blessings and peace, *The Rev. Kenute Francis, Incumbent St. Stephen, Downsview*

Catering business helps clients

Each year North House continues to advance its mission of relieving homelessness and related issues. Through our offer of transitional housing and the wrap-around counseling model, we are now able to offer hope to the homeless in the North Durham region. Our social enterprise catering business is growing and we anticipate that it will be instrumental in providing North House clients with additional funds to cover all those expenses that crop up. Thank you for your generous support of our efforts. *Anne Kewley, Board Chair North House Beaverton*

Helps forget my pain for a while

Your contribution makes it possible for the Philip Aziz Centre's staff and volunteers to continue to offer skilled and compassionate hospice care in our community and in our new hospice home, making an immeasurable impact for clients like 11-year-old Stephanie: "I have had 16 big operations and lots of smaller ones. This makes getting through each day hard, but I am so happy for

the help given to me. It all helps me forget my pain for a while. And when I get scared, I can ask the chaplain to help guide me through this unusual life." Thank you for understanding that when there is no cure, there is still care. There is hospice. In appreciation and God bless, *The Rev. Rauni Salminen, Executive Director The Philip Aziz Centre Toronto*

Lives touched and transformed

FaithWorks has continually expressed compassion, love and caring to members of our community, and I want you to know that it does not go unnoticed. Your commitment to Samaritan House Community Ministries is greatly appreciated and recognized not only by ourselves but the families that receive your assistance. Lives are being touched and transformed throughout the year. I cannot tell you how much we appreciate your partnering with Samaritan House to do God's work. Blessings, *Kerry Ploughman, Executive Director Samaritan House Barrie*



Youth at The Dam in Mississauga. Photo by Keira Donais



A father and daughter read at David Busby Street Centre in Barrie. PHOTO BY CATHERINE LEACH

You can leave a lasting legacy



"Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (Matthew 6:19-21).

BY SUSAN MCCULLOCH

In 2013, FaithWorks was blessed to receive two significant bequests totalling \$406,887. The impact of these gifts has made a tremendous difference in our ability to share God's abundance with our sisters and brothers in need. A bequest from the estate of Enid Lillian Glover, who attended St. George, Willowdale, and later St. Patrick, Willowdale, was directed to the FaithWorks Endowment Fund of the Anglican Diocese of Toronto Foundation. The estate of Annie Kathleen Kerr enabled the FaithWorks Allocations Committee to sustain its core funding commitments and support three

additional ministries in the Trent-Durham episcopal area.

Since FaithWorks was founded in 1996, faithful Anglicans across our diocese have helped raise more than \$23 million on behalf of our FaithWorks Ministry Partners. These agencies know and understand the needs of their communities, and work with local partners to ensure the highest level of compassionate care and support to vulnerable women, youth, children and families. Through your support, FaithWorks agencies are ministering throughout our diocese and around the world, sharing the good news of Jesus Christ with some of the most marginalized children of God.

A recent survey on charitable giving by Canadians has shown that, not surprisingly, there is a strong correlation between charitable giving (and volunteer engagement) and people who are part of a faith community. People who attend church regularly are three times more likely to make charitable donations than people who do not attend church. The study also found that individuals aged 55 and over contribute more of their time, talent and treasure than younger donors.

As we look deeper into these statistics, they mirror a trend that many of our parishes are already experiencing. The study found that people who are active in religion and aged 75 and over donated an average of \$1,178 in 2010 (the most recent year for which statistics are available). This amount is similar to the amount given by all other age groups with the exception of donors aged 15-24, who give less. According to the study, "The fact that baby boomers are less religious than their parents might, in the medium term, have a negative impact on the amounts they donate as seniors." (A copy of the full report, "Charitable Giving by Canadians," can be downloaded from the Statistics Canada website, www5.statcan.gc.ca.)

This report merely confirms what we already know. The demographics of our diocese are changing. A generation of faithful Anglicans who built our churches through their generous donations of time, talent and treasure are being followed by generations who are sharing their gifts, but in other ways. In his charge to Synod in November 2013, Archbishop Colin Johnson described our diocese as a community of "compassionate service, intelligent

faith, and Godly worship." The gift of the Holy Spirit is leading us to re-imagine church in ways that were never before thought possible. This will be our legacy to the future, and our FaithWorks Ministry Partners have a key role to play. They are counting on us to ensure that they have the resources that they will be required to meet increased demands and evolving needs of the most marginalized members of our community.

As you review your plans for the future, please consider making a legacy gift to the FaithWorks Endowment Fund of the Anglican Diocese of Toronto Foundation. This can be accomplished through a gift of securities, a paid-up life insurance policy, or an outright bequest. If you would like to discuss these or other options for ensuring that FaithWorks remains a strong partner in outreach ministry in our diocese and around the world, please contact Peter Misiaszek, director of Stewardship Development, at 416-363-6021 or 1-800-668-8932, ext. 246, or by email, pmisiaszek@toronto.anglican.ca.

Susan McCulloch is the diocese's FaithWorks Campaign Manager.

WORLD BRIEFS

Anglicans take The Bible Challenge ❶

UNITED STATES – A Bible-reading course that began in an Episcopal church has spread to 2,500 Anglican churches in 40 countries. "There is an enormous hunger out there for Anglicans to engage the Bible," says Rev. Marek Zabriskie, director of The Bible Challenge. He says the goal is to help people develop a life-long discipline of reading scripture daily. The website for The Bible Challenge, www.thecenterforbiblicalstudies.org, got 80,000 hits in one month this year. Unlike the lectionary, the challenge asks participants to read the entire Bible in order.

Anglican Communion News Service

Floods leave many homeless ❷

BRAZIL – The Anglican Episcopal Church of Brazil is appealing for assistance to support rural Brazilians who are suffering from the worst flooding in 50 years. More than 2,000 families have been displaced and 10,000 people left homeless. The church has reported a severe lack of food, medicine and shelter. The church appealed for prayers for those suffering from the flooding as well as emergency aid.

Anglican Communion News Service

Priest arrested at mine protest ❸

AUSTRALIA – The Rev. Byron Smith, an Anglican priest, was

arrested during protests aimed at stopping the development of the Maules Creek mine site in New South Wales. Thea Omerod, chair of the Australian Religious Response to Climate Change, was also arrested. The two were blocking a truck trying to enter the site. The spokesman for the group said protestors should be called "protectors" because they are trying to protect the water, air, wildlife, climate and sacred aboriginal sites from the new mining development. "They are destroying the forest for short term profits."

Anglicans Online

Bishops oppose gun bill ❹

UNITED STATES – A proposed new law which would allow Georgia citizens to carry guns almost anywhere, including

church, has been strongly opposed by the state's Episcopal bishops. In a statement, the bishops say that simply allowing more "good guys" to carry guns doesn't stop the "bad guys." The bishops says, "People who have had no criminal record and a legal right to their weapons perpetrated almost all of the recent tragic shootings in houses of worship and schools. They were 'good guys' until they weren't." The bishops say the bill will create the potential for more gun violence, not less. "We have a right to keep guns out of our places of worship and our schools."

Anglican Communion News Service

Church helps keep loan sharks at bay ❺

UNITED KINGDOM – A grant from a lottery has helped turn

the former church hall of St. Mary's in Horden, Durham, into a community centre. One of the services offered at the centre is computers that allow people to access the local credit union. Previously, there had been a serious problem with loan sharks preying on low income people. One of the problems for credit unions has been finding sites for their service. The building still belongs to the church, but it is managed through a group of trustees.

Anglican Communion News Service

Leaders agree to combat slavery, trafficking ❻

ITALY – For the first time, leaders of Anglican, Roman Catholic and Muslim communities have

joined together to combat slavery and human trafficking. The project began recently at the Vatican with an agreement signed by representatives for Pope Francis I, the Archbishop of Canterbury and the Grand Imam of Egypt. The interfaith initiative will encourage governments, businesses, education and faith groups to end slave labour. Slavery and human trafficking is "one of the greatest scandals and tragedies of our time," said Anglican Archbishop David Moxon, the representative to the Holy See. The initiative is called the Global Freedom Network. It will be based at the Vatican and has a five-year plan aimed at working with governments and businesses to implement anti-slavery programs.

Anglican Communion News Service



'It's an incredibly diverse job'

Simon Chambers is the communications coordinator at the Primate's World Relief and Development Fund (PWRDF), the Anglican Church of Canada's disaster relief and international development agency. He is a member of St. Peter, Erindale, in Mississauga.

My job is primarily to share the story of PWRDF with Anglicans in Canada. I am responsible for the PWRDF website, social media, advertising, photography, video, and more. It's an incredibly diverse job in which I'm doing different things every day, and I love it!

I am really excited about our food security campaign – "Fred Says" – which is encouraging people to learn more about and support a variety of PWRDF's food-related projects. Each of this year's four projects includes a video, photos, stories, and social media support. Right now, I'm also working on an *Under the Sun* insert for the June issue of *The Anglican*.

I love visiting PWRDF's partners around the world, meeting the people who are able to improve their own lives with our help and then telling those stories in parishes, in print and online. I love that PWRDF is the ministry of all Anglicans, and that I get to be a part of it, and to report back to them about the fantastic things we are all doing through this ministry.

Photography is a passion of mine. Bringing back strong pictures of people's lives and work helps to open a door between them and us, allowing Canadians to better understand how phenomenal the people PWRDF works with are. It's also a thrill to see my photos in the newspaper or on websites.

The most challenging part of the job is often finding ways to talk about the complexities of our work briefly and in such a way that someone who is outside the development industry can understand. Sometimes the concepts are so technical that I have trouble understanding them myself. Sometimes I find that I've been working in the industry long enough that I fall into "development speak" and forget that my audience doesn't live and breathe this work the way my colleagues and I do. But it's great when I can come up with a good explanation or graphic to demonstrate the work. Most of the issues of *Under the Sun* that we produce are devoted to a particular area of focus in our work. This gives me the freedom to explore a topic like disaster relief or food security in more depth.

I have travelled across Canada, from St. John's, Newfoundland to Vancouver Island, and visited 11 countries on four continents in the six years I've been with PWRDF. It's really hard to pick a favourite country, so I'll cheat and pick two. My first international trip was to Burundi, the country just south of Rwanda. I learned so much about welcome, faith in adversity, and generosity from our partners there and from the people in the communities we visited. I visited Hamburg, South Africa, in 2012, and loved the community, the climate, and the work our partners are doing to support people living with HIV in the region. The women of the Keiskamma Trust, our partner in Hamburg, are doing such incredible work. All of them are living with HIV themselves, and have become strong leaders in their community despite disease, poverty and stigma.

I have a bachelor's degree from the University of Toronto



Simon Chambers interviews members of the Episcopal Church of Haiti. PHOTO BY NABA GURUNG

in philosophy and religious studies, but most of my work skills were developed through volunteering in the church in youth ministry. My career before PWRDF was as a parish youth worker at St. Mary, Richmond Hill, St. John, York Mills and St. Peter, Erindale, as well as working for the Diocese of Toronto as the youth ministry consultant. I actually moved to PWRDF as the staff for their youth initiative, before moving into communications a couple of years later.

My faith has always been a huge part of my life. I was a "church rat" who spent 12 hours at church every Sunday when I was a teen. At that time, my mother went back to school to earn her Master of Divinity and get ordained, and I figured out very quickly that God was calling me to work in the church, although not as a cleric. After university, I spent a year working for the East York school board, and during that time I couldn't talk about my faith – staff sharing their faith with students was a no-no! I really felt there was a hole in my life. So when I had the

opportunity to work for a parish full-time, I took it.

Working at PWRDF has helped to refine my response to the Gospel call to justice in the world. So much of what Jesus told us and showed us has to do with showing dignity and respect to the people on the margins of society. It's an honour to be able to do work which upholds the spirit of that ministry in the world today. My work at PWRDF, as well as my youth ministry experience before that, has helped me to really understand the baptismal promise to "respect the dignity of every human being." Ministry – whether it's being a priest, a parent, a teacher, a lawyer, or a communications coordinator – is really about reflecting God's love for all creation into the lives of the people we encounter. The more different people I meet, the more I embrace that idea.

I have also come to value the Anglican liturgy more and more as I've travelled. There's something comforting about knowing the rhythm and shape of liturgy. I have worshipped in Burundi and Haiti and other

countries in languages that are not my own. The service is generally formatted almost identically to our own, so I can join in at the appropriate times without needing to understand the words that are being said. I know that I am part of a huge community of Anglicans around the world worshipping together.

I've learned not to make five-year plans in my life. Every time I do, something major changes. I love what I do, and where I am in my life, so would be very happy to be at PWRDF living out my ministry. Wherever God calls me to be, I hope to be a good example to my children, and a benefit to my employer.

An old favourite of mine from scripture is Romans 14:2, but the verse that guides my ministry now is Micah 6:8b: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" I think of this verse regularly in my work for PWRDF, and think it describes what I see as my ministry very well.

Anglican, Lutheran churches plan worship conference

THE Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) are holding a national worship conference in Edmonton July 20-23.

The theme of the biennial event is "Weaving Strands: Liturgy for Living." Exploring diverse forms of worship, the conference welcomes lay and ordained participants who

seek to build the life of the Christian community through worship. It also provides a special networking opportunity for musicians and liturgists.

During the conference, a new Anglican honour will be unveiled. The Anglican Companion of the Worship Arts will be awarded to an individual who has made a sig-

nificant contribution to the worship life of the Anglican Church at the local, diocesan and national levels.

Workshop leaders at the Weaving Strands conference include the Rev. Ann Salmon, who serves an Anglican-Lutheran congregation in Edmonton. She will discuss sharing a common liturgy. Luther-

an pastor James Hendrickson will explore modern technology in worship.

The conference also includes a music and worship symposium led by internationally acclaimed musician David Cherwien, in which he will give practical feedback to musicians, and an "organ crawl" through Anglican and Lutheran

churches in Edmonton.

For further details about the conference and registration, visit www.nationalworshipconference.org. An early bird rate is available for those who register before June 15, and special rates are available for students and for congregational groups registering multiple members at once.

Visit our website at www.toronto.anglican.ca

CANADA BRIEFS

Bishop's ordination in two locations ①

Under the sails of the Vancouver Convention Centre, and before more than 1,400 Anglicans and their guests, Melissa Skelton was ordained a bishop on March 1. Then, led by Nisga'a singers and dancers and accompanied by hundreds of laity and clergy, she paraded up the centre of Burrard Street for five blocks to Christ Church Cathedral. She knocked on the cathedral's door three times with her staff, was admitted and installed as the ninth Bishop of New Westminster. The two-part service was attended by 18 American and Canadian bishops. Bishop Skelton was a priest in the Diocese of Olympia in Washington State before her election in the Diocese of New Westminster.

Topic

Priests take ancient ritual outside ②

On Ash Wednesday, three Anglican priests greeted early morning commuters in the busy underground corridor beneath Edmonton City Hall. As passengers disembarked from trains, they were met with smiles as the priests offered ashes of burnt palm leaves. They anointed hundreds of people, many of whom expressed their gratitude for an opportunity to connect with their faith in the midst of their daily routine. "As people get busier and busier, we need the church in new and non-traditional ways," says Archdeacon Chris Pappas. "We especially need reminders of forgiveness in the tough places of our working lives." Three years ago, Edmonton was the first diocese in Canada to join the international Ashes to Go movement. Anglican



and Lutheran priests offered ashes outside in other parts of the city as the temperature hovered around -25C.

The Messenger

Englishwoman ③ volunteers in Regina

"I've never seen anywhere so flat," says Millie Swan, a young woman from the Diocese of Lichfield in England, who is spending six months as a St. Chad's Volunteer in the Diocese of Qu'Appelle. The St. Chad's Volunteer scheme is a program in which young people between the ages of 18 and 35 experience a different culture in one of the dioceses that is in partnership with Lichfield. Ms. Swan, who finished high school last year and plans to study theology at Durham University, is the first volunteer in the program to go to the Diocese of Qu'Appelle. While in Regina, she will be helping out with administrative duties in the Synod Office, assisting with children and youth ministry and helping the Rev. Dale Gilman in her work with First Nations and Metis people. She said one of the most exciting

parts of her stay was seeing the northern lights for the first time. Following her stint in Regina, she planned to spend two months with a Mennonite community in Montreal.

Saskatchewan Anglican

St. Catharines ④ church transformed

Excitement was in the air as parishioners of the Church of the Transfiguration in south St. Catharines returned home to a very different building in late February. Throughout 2013, the church underwent extensive renovations, transforming the structure, which was founded in 1959, into a modern space while keeping the essential elements that made it feel like home. The new space includes a larger fire-side room for social gatherings, bright Sunday school classrooms and a nursery, large offices and an accessible wash-room. The sanctuary was also renovated, as chairs replaced pews and a state-of-the-art sound system was installed.

Niagara Anglican

Bishop appoints ⑤ territorial archdeacon

The Rev. Bill Gray, the former incumbent of All Saints, Peterborough, and the current rector of St. George's Place du Canada in downtown Montreal, is the new territorial archdeacon of Bedford and the Richelieu. Bishop Barry Clarke said Archdeacon Gray will work with him to oversee the part of the Diocese of Montreal that includes most parishes south of the St. Lawrence River, from Chateau-guay to Sorel and the U.S. border. Archdeacon Gray will be one of four territorial archdeacons in the diocese.

Montreal Anglican

Youth home built on church property ⑥

Funding from the New Brunswick government will allow work to begin on the Safe Harbour Transitional Youth Home in Saint John, on the site of the recently demolished St. James, Broad Street. The first residents are expected to be welcomed in September. The provincial government pledged \$480,000. The Rev. Paul Ranson, an Anglican

priest who conducted a survey that identified a youth shelter as a priority need in the area, now chairs the board of Safe Harbour. Archbishop Claude Miller said he hopes the facility will play a significant role in ending youth homelessness in Saint John.

The New Brunswick Anglican

Church welcomes artist-in-residence ⑦

St. Paul's church in downtown Halifax has welcomed Ian McKinnon as its first artist-in-residence. Mr. McKinnon is an instructor at the Nova Scotia College of Art and Design University. He was integral to the recent success of the exhibit "Perceptions and Perspectives: St. Paul's seen anew through the drawings of NSCADU Foundation Students." The artist-in-residence program was established to support and invigorate the historic role of St. Paul's and to return the church to the centre of the city's "art conversation." St. Paul's is the oldest Protestant church in Canada.

The Diocesan Times

Shipwreck needs to be cleaned up ⑧

The Rev. Dr. Joanne Mercer, the parish priest in Twillingate, Newfoundland, has written to the Anglican Church of Canada's Creation Matters Working Group to ask for support for a campaign to clean up a shipwreck near the Change Islands. The Manolis L is a freighter that sunk near the Change Islands in 1985. In the last few months, there has been growing concern about oil leaking from the ship. The Coast Guard is taking measures, but nothing seems to be working for long, Dr. Mercer wrote. She is looking for support from the national church to lobby the federal government to approve funding to remove the oil from the ship before the situation worsens. More information about the campaign is available at www.newfoundlandoilspill.ca.

Huron Church News

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LOFT



LOFT Community Services Annual General Meeting

Tuesday, June 24, 2014

6:30 pm - Business Meeting
7:00 pm - General Meeting

St. Lawrence Hall, 3rd Floor
157 King Street East (at Jarvis)
Downtown Toronto

For information on attending, please contact:
Amy Tran
by phone: 416-979-1994, ext. 233
or by email: atran@loftcs.org

www.loftcs.org

Candidate inspires first-time voters

Continued from Page 1

one who was 24 and had never voted. He said, "You made me understand why we have politics, and you made me feel like I have a voice and will be heard."

She relishes being an underdog in a race that has several big-name candidates. "I understand how politics works, but it's been nice to break outside that mold and find that you can engage in the politics and be taken seriously without playing the game like everyone else."

Her Christian upbringing has influenced her decision to run and her platform, she says. "I grew up in a church, surrounded by a community of people, and still am. It's definitely a part of why I'm running and my value system. We

have to care for our homeless population and people who need housing and people who need jobs. I have to care for our environment."

A high school graduate, she is taking a year off to consider her options. She is a Scout leader who mentors children and teaches leadership skills. She has offers from universities but may travel or work first.

For now, though, she's completely focussed on her campaign and inspiring young people to make a difference. "I urge young people to get involved and older people to encourage them. It's incredibly important."

For more information on Ms. Baskin's campaign, visit www.morganbaskin.ca.

Trent-Durham holds Day of Celebration

About 250 people from around Trent-Durham gathered on March 1 at St. Peter, Cobourg for the annual Area Day of Celebration, an event that is anticipated and planned throughout the year and is the highlight of area life. Despite falling snow north of Highway 401 in the morning and less than ideal driving conditions for the return journey, people came.

The theme this year was "Discipleship: Living the Story." More than 20 workshops were offered under the headings "Learning the Story (Know)," "Living the Story (Grow)," and "Telling the Story (Go)." Three workshops were videotaped and are available by visiting the area website, www.trentdurhamanglicans.ca. The most popular workshops were about Biblical knowledge and spirituality. Comments on the workshops were very positive, with many people indicating they were the best they had attended since coming to the event. A lot of gifted and knowledgeable people around the diocese offered their time and energy to lead the workshops. A central component of the day is always the opportunity to worship together. This year, the event began with Morning Prayer, propelling participants into the Day of Celebration.

Many thanks must go to the planning team under the leadership of the Rev. Stephen Vail, the incumbent of All Saints, Whitby, and Heather Burton, the administrative assistant to the area bishop.



The Rev. Lisa Newland, incumbent of St. Matthew, Oshawa, leads a workshop at Trent-Durham's Day of Celebration while Bill Bradbury and Sharon Hanks make a video at the event. PHOTOS BY CLIFF HOPE



Bishop Peter Fenty visits St. Athanasius. From left are Gordon Launchbury, David Cleaveley, Bishop Fenty, the Rev. Joan Mitchell and Jamie Kerr.

Orillia church welcomes bishop

The members of St. Athanasius, Orillia, welcomed Bishop Peter Fenty, who officiated at the Sunday eucharist on Feb. 16, assisted by the Rev. Joan Mitchell, priest-in-charge. Following the service, everyone enjoyed a delicious lunch catered by the White Lions Tea House. "We were honoured to

have Bishop Fenty visit, as it gave all of us the opportunity and pleasure of getting to know him and appreciate his humility and wit," said Ms. Mitchell. In other parish news, the congregation was saddened by the Rev. Bill Sherwin's decision to retire. Mr. Sherwin was a retired United Church minister who preached each month at the church and led the Children's Time. He always had a special lesson for the children of St. Athanasius and taught them the meaning of FROG (fully rely on God), which became their special saying.

Parishioner has zest for life

When Eileen Clarke celebrated her 100th birthday on Jan. 12 at St. Theodore of Canterbury, Toronto, the Rev. Susan Haig noted that her attendance at church was almost perfect. "First amongst her many virtues and gifts is her passionate devotion to our Lord and to singing God's praises Sunday by

Sunday in this place," she said. "Eileen is a model to us all of faithful discipleship."

Ms. Clarke, also known affectionately as "Clarkie," has deep roots in the Anglican Church. Born in Barbados, she has been involved in the life of the church from an early age and has had roles in the Mothers' Union, various church guilds, and as a Sunday school teacher.

Her sense of humour and zest for life was noted by many of the family members and friends who rose to pay tribute to her. "It is perhaps the main reason why she has lived so long and so well," said one. At the conclusion of the party, Ms. Clarke offered her heartfelt thanks for her century of adventures.

Lutheran bishop tweets after visit

St. Mark's Anglican Lutheran Church, Midland, had a special visit from Bishop Michael Pryse of



FIRST VISIT

Bishop Peter Fenty, assisted by the Rev. Matthew McMillan, confirms young people at St. Peter, Churchill, during his first visit to the Parish of Churchill and Cookstown on March 2. Five young people were confirmed.

the Eastern Synod of the Evangelical Lutheran Church on Jan. 26. He tweeted that the worship at St. Mark's was magnificent and that his heart was full. The church also held a silent auction and raised \$1,950 for the First Nation community of Pikangikum. The money, donated to the Primate's World Relief and Development Fund, will help to provide clean drinking water in every home.

Walkers raise money for shelter

A team of eight from St John, Blackstock, collectively walked more than 20 kilometers for the fundraiser The Coldest Night of the Year on Feb. 22nd in Uxbridge. They raised \$2,250 for North House Shelter, a transitional housing agency supported by Faithworks.



The Rev. Bill Sherwin preaches at St. Athanasius, Orillia.

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BRIEFLY

Bishop's Company Dinner May 20

The Bishop's Company Annual Dinner will be held on May 20. The evening begins with a reception at Holy Trinity, Trinity Square, at 6 p.m., and continues with a dinner and auction at the Toronto Marriott, Eaton Centre, at 7 p.m. The evening will fea-

ture guest speaker John Fraser, CM, Master of Massey College and noted journalist and author. Funds raised from the dinner support the bishops' emergency fund, which is used to assist clergy and their families in crisis. In addition, the fund has helped with travel emergencies, school support for the children of clergy, bursaries for religious scholarships, curacy training for the newly ordained and emergency medical expenses. Tickets are \$175 each or \$1,500 for a table of

10. Register online by visiting www.toronto.anglican.ca or contact An Tran at the Diocesan Centre at 416-363-6021 or 1-800-668-8932, ext. 243.

Youth leaders invited to retreat

All youth workers in the Diocese of Toronto are invited to the Youth Leaders' Retreat, a weekend of training and spiritual development to be held May 30 to June 1 at the Valley of the Moth-

er of God Retreat Centre, located at 953376 7th Line, Orangeville. This year's retreat will focus on engaging youth with the Bible. The fee for the weekend is \$90 and includes single-occupancy rooms and all meals. Participants are welcome even if they can only come for part of the weekend. For more information, email Brian Suggs at bnsuggs@spoth.ca.



The Rev. Sherman Hesselgrave, incumbent of Holy Trinity, Trinity Square, speaks at a forum at Queen's Park. At right, Alex Himelfarb talks to the Rev. Andrea Budgey (right) and the Rev. Maggie Helwig. PHOTOS BY MICHAEL HUDSON



Taxes create community, forum told

BY MURRAY MACADAM

THERE'S no "free lunch" in terms of tax cuts, and in fact tax cuts are worsening life for the poor and stretching the rich-poor gap even wider. That was the key message outlined in a forum at Queen's Park on April 3 attended by 65 faith leaders, including 18 Anglicans, as well as MPPs from the major parties.

"Taxes create community," said the Rev. Sherman Hesselgrave, incumbent at Holy Trinity, Trinity Square, Toronto, in an opening reflection. He contrasted that sense of sharing with a recent report saying that 86 people own as much wealth as 11 million Canadians at the bottom end of the income scale.

Echoing Mr. Hesselgrave's theme, keynote speaker Alex Himelfarb, co-author of the book *Tax is not a Four-Letter Word*,

described taxes as "the hinge that joins us together." He added that "tax cuts deliver negative consequences that nobody talks about," mentioning austerity and the erosion of core public services, such as health care for refugees. Another example is the fact that only 30 per cent of jobless Canadians are able to access employment insurance benefits.

Mr. Himelfarb acknowledged public anger over misspent tax dollars and agreed that government must cut waste, but noted that the vast majority of tax dollars are used to fund programs that people care about, such as health care and schools. Most middle- and lower-income Canadians receive more in services than they pay in taxes. Taxes are "the biggest bargain in Canada."

Mr. Himelfarb urged his listeners to "change the conversation" about taxes, noting that

several cities, such as Calgary, have elected progressive mayors willing to talk about the value of taxes.

Our sense of caring for our neighbour is being eroded as people only think of themselves and their family, warned Dennis Howlett, executive director of Canadians for Tax Fairness. He warned that poverty among seniors will increase if current trends continue, and urged faith communities to rekindle a sense of community. "We can do better than this."

Ted McMeekin, Ontario's Minister of Community and Social Services, affirmed his government's commitment to a more fair society, and its plans to increase the Ontario Child Benefit for low-income families and other steps to help the poor.

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

She founded prison ministry

BY GARRY GLOWACKI

DAISY Dunlop, the founder and first chaplain of The Bridge Prison Ministry, died on Dec. 6, 2013, leaving many of us who knew and loved her thinking about her amazing contribution to God's work.

The Bridge Prison Ministry started in 1974. Although the birthing process was a complicated struggle, Daisy and her dedicated supporters fought the good fight, creating a ministry within the diocese that continues to this day.

Unable to continue her missionary work in India, Daisy returned to Canada determined to continue her vocation to serve. Through Sister Loretta, Daisy was introduced to inmates in Kingston Penitentiary, who shared such intimate thoughts and feelings that she was "blown away by their humanity." Daisy left Kingston believing she was called by God to work with prisoners as they moved towards repentance, restoration and renewal. She also felt God's call to challenge society in understanding



Daisy Dunlop

this true experience of redemption. She often said one of her

LOOKING AHEAD

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

Worship, Music, Art

MAY 1-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.

MAY 4 – Jazz Vespers, 4:30 p.m., Church of the Incarnation, 15 Clairtrell Road, North York. Join us as we reflect on the word of God and listen to inspiring jazz music by the Barry Livingstone Quartet. Call 416-221-7516.

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 10 – "Sing for Life: Singing for Mature Voices," an interactive workshop for choir members that explores vocal conditioning techniques to preserve and improve a healthy voice for choral singing, 10 a.m. to noon, St. John, East Orangeville, 3907 Highway 9, Caledon. This workshop will be led by Victoria Meredith, associate dean and coordinator of Choral Activities, Faculty of Music, Western University, London, Ont.. Limited enrollment, \$15 tuition charge. To reserve a place, call the church office at 519-941-1950.

MAY 11 – Joint concert featuring the All Saints', Kingsway Choir, the Etobicoke Centennial Choir and the Etobicoke Philharmonic Orchestra, 3:30 p.m., All Saints', Kingsway, 2850 Bloor St. W., Toronto. Tickets \$20. Call 416-233-1125.

MAY 29 – Ascension Day at St. Thomas, 383 Huron St., Toronto. Procession and Solemn Eucharist at 6:15 p.m. Dinner follows, \$12.

MAY 29-31 – 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

MAY 2-3 – Used book sale, St. Clement, Eglinton, 59 Briar Hill Ave., Toronto. May 2: 5 p.m. to 8 p.m.; May 3: 10 a.m. to 2 p.m. Call 416-483-6664.

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

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 monkscell@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.

MAY 10 – 55th anniversary Murder Mystery dinner and dance at Christ the King, 475 Rathburn Rd., Etobicoke. Buffet, dancing and suspense, with a "Roaring 20s" theme. Cocktails at 6:30 p.m., dinner at 7:30 p.m. Tickets \$50. Call the church office, 416-621-3630 or email Wendy at wmarrett_2@sympatico.ca.

MAY 10 – Rummage sale, including clothing, linens, kitchen items and more, St. Olave, Swansea, Bloor Street and Windermere Avenue, Toronto. Call 416-769-5686 or visit www.stolaves.ca.

MAY 10 – Yard and bake sale, 9 a.m. to 2 p.m., St. Peter, 776 Brimley Rd., Scarborough. Coffee and muffins at 9 a.m. and hot dogs, pop and chips at 11:30 a.m.

MAY 10 – Rummage sale, 10 a.m. to 2 p.m., Church of the Advent, 40 Pritchard Ave., Toronto. A large selection of china and glassware, books, clothing, household items and more. Call 416-763-2713 or visit www.churchoftheadvent.ca.

MAY 24 – Plant sale, including perennials, annuals and house plants, 9 a.m. to noon, Christ Church, Stouffville, 254 Sunset Blvd. Call 905-640-1461.

JUNE 12 – Seraphina, a duet from Montreal, presents a program of Celtic music for harp and solo soprano, 7:30 p.m., St. George Memorial, 39 Athol St., W., Oshawa. All proceeds from this concert will be used to support Faithworks. Tickets, which are \$20 for adults and \$15 for seniors and students, are available from the church office, 905-723-7875.

Speakers, Meetings

MAY 4, 11 – Forty Minute Forum series on May 4 with film director and novelist Paul Almond on "A Creative Canadian Life: A Reminiscence", St. Clement, Eglinton, 59 Briar Hill Ave., Toronto. The series concludes on May 11 with heritage architecture professor Shannon Kyles speaking about Toronto's architectural hot-spots. Forty Minute Forum is held at the church from 10:10 a.m. to 10:50 a.m. in the Canon Nicholson Hall. Call 416-483-6664.

MAY 10 – The annual general meeting of the Anglican Church Women, with special guest Bishop Peter Fenty, 9:30 a.m. to 3:30 p.m., (registration begins at 8:45 a.m.), Christ Church, Stouffville, 254 Sunset Blvd. The theme is "Living in Hope – Being Missional," with keynote speaker Shawn Branch, national director of Threshold Ministries (formerly the Church Army). Tickets \$25 per person. Call 416-363-0018 or email acw@toronto.anglican.ca.

biggest jobs was to help society get to a "place of forgiveness." That work continues today in her spirit.

There will be a celebration of Daisy's life on June 1 at 1:30 p.m. at St. James the Apostle, Brampton.

Garry Glowacki is the executive director of The Bridge Prison Ministry. For more information about the celebration of the life of Ms. Dunlop, call Mr. Glowacki at 905-460-5274.

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- 29. St. Paul, Runnymede
- 30. St. Stephen-in-the-Fields, Toronto
- 31. St. Thomas, Huron Street



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Prophets' words changed reality

As we continue our dialogue with the Tanakh (the Hebrew Bible), we will look at the "classical" or "literary" prophets. These are the prophets whose words were written in scripture and credited to them. They are divided into two sections, the "major" prophets and the "minor" prophets. The distinction is simply the length of their writings. The major prophets would take a whole scroll to record their writings. These include Isaiah, Jeremiah and Ezekiel. The 12 minor prophets were included on one scroll; in the Tanakh, they form one book from Hosea to Malachi. Notice the Book of Daniel was not included as a prophet in the Hebrew Bible. Daniel is placed in the Writings, the third section of the Tanakh.

The prophets' writings cover a period of about 350 years, from 750 to 400 BCE. They can be grouped into four eras during this period: the prophets of the Assyrian crisis; the prophets of the Babylonian crisis; the prophets of the exile; and the prophets of the post-exilic period and restoration.

Let's put the prophets into their historical context. In the eighth century, the Assyrian Empire was dominant and threatened the kingdoms of both Israel and Judah. The prophets Amos and Hosea were active in the northern kingdom (Israel) and warned the inhabitants of their impending doom. This doom was in punishment for their violations of the covenant between God and Moses. When Israel fell in 722 BCE, the Assyrian threat continued for the southern kingdom, and the prophets Micah and first Isaiah carried this message to the people of Judah.

Before Judah was attacked, the Assyrian armies were called home to defend their homeland, and in 612 BCE their capital of Nineveh was conquered by the Babylonians. The Book of Nahum celebrates this event. The new imperial master of this region was Babylon, and Judah became a vassal state. Judah aligned itself with Egypt and together they plotted a revolt against Babylon. The prophets Habakkuk and Jeremiah prophesied in Judah during the Babylonian crisis.

Jeremiah urged submission to Babylon because he believed it was Yahweh's agent to punish Judah for its idolatry. Jeremiah

witnessed the destruction of Jerusalem and was then hustled off to Egypt against his will, where he spent his last days. Jerusalem fell in 586 BCE and the temple of God was completely destroyed.

As most of the inhabitants of Judah were led into exile in Babylon, Ezekiel became the prophet of the exile and post-exilic period. He asserted the justice of God's punishment and offered consolation and encouragement. He outlined a vision of a new temple and a glowing future. By the end of the sixth century, the first of the exiles were allowed to return to their homeland, where they faced hardship and poverty. The prophets Haggai and Zechariah promised they would eventually have a better future. In the fifth century, the prophets Joel and Malachi offered them a future with hope.

The prophets used many dramatic acts to get their message across, and were often condemned and persecuted. They chastised the people and especially the monarchy and were generally unpopular. They accused the people of idolatry and of ignoring their social obligations; in particular, they had ignored the poor and the most vulnerable in society. The Occupy Movement of a few years ago could find support in the prophets of the Hebrew Bible!

Although the prophets were persecuted by the authorities, their writings greatly influenced later Judaism. Their words became enshrined in the books of the Tanakh and their message helped change the political and religious reality of these ancient people.

The prophets, together with the Deuteronomistic historians (the compilers of the Pentateuch and the books of the former prophets) basically convinced the Jews that their God, Yahweh, was all powerful and universal. According to them, God used other nations to punish the Israelites. They had sinned by neglecting the poor and by worshipping other gods in their country, thus breaking the covenant between God and Moses, and they were justly punished. The Assyrians and Babylonians were used by God to mete out his punishment. After the people had been purged, they would be restored, the temple would be rebuilt, and Jerusalem would be inhabited once again.

PRAYER CYCLE

MAY

1. St. John, Cookstown
2. St. John, East Orangeville
3. St. Luke, Rosemont
4. New curates of the diocese
5. St. Paul, Coulson's Hill
6. St. Peter, Churchill
7. The Chapel of St. John, New Tecumseth
8. Trinity Church, Bradford
9. The Dam, Mississauga
10. Toronto Council Fire Native Cultural Centre
11. Tecumseth Deanery

12. Church of the Advent, Toronto
13. Epiphany and St. Mark, Parkdale
14. Good Shepherd, Mount Dennis
15. Order of the Holy Cross Priory
16. Parroquia San Esteban, Toronto
17. St. Anne, Toronto
18. Parkdale-Toronto West Deanery
19. St. Chad, Toronto
20. St. George-the-Martyr, Parkdale
21. St. Hilda, Fairbanks
22. St. John, West Toronto
23. St. Martin-in-the-Fields, Toronto
24. St. Mary Magdalene, Toronto
25. The Bridge Prison Ministry, Brampton
26. St. Matthias, Bellwoods

IN MOTION

Appointments

- The Rev. Capt. Ron McLean, Interim Priest-in-Charge, the Parish of Coldwater-Medonte, March 1.
- The Rev. Dr. Ephraim Radner, Honorary Assistant, St. Matthew, First Avenue, Toronto, March 6.
- The Rev. Margaret Rodrigues, Honorary Assistant, St. Peter, Carlton Street, Toronto, May 1.
- The Rev. Michelle Childs-Ward, Incumbent, St. George on-the-Hill, Toronto, May 15.
- The Rev. Bryan Beveridge (Calgary), Priest-in-Charge, St. Peter-on-the-Rock, Stoney Lake, for the month of July.
- The Rev. Michelle Stanford (Niagara), Priest-in-Charge, St. Peter on-the-Rock, Stoney Lake, for the month of August.
- The Rev. Murray McColl, Honorary Assistant, the

Parish of Apsley and Chandos,
Jan. 29 2013.

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

- St. Matthias, Bellwoods

York – Scarborough

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

York – Simcoe

- Parish of Coldwater-Medonte
- Parish of Georgina
- St. David, Orillia
- St. Mary, Richmond Hill

Conclusion

- The Rev. Mark Leach is concluding his ministry at Trinity, Streetsville. His last Sunday in the parish will be Dec. 28.

Ordinations

- Christian Harvey will be ordained a deacon at St. John the Evangelist, Peterborough on May 3 at 7 p.m.

The following individuals will be ordained transitional deacons at St. James Cathedral on May 4 at 4:30 p.m.:

- Jacqueline Daley
- Simon Davis
- Megan Jull
- Andrew MacDonald
- Graham McCaffrey
- Jason McKinney
- Jeffery Stone

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Forum tackles inequality

Speakers lament tax-cut mentality

BY MURRAY MACADAM

FAITH groups joined forces with community agencies and Liberal MPP Mike Colle to sponsor a town hall meeting in north Toronto on inequality. The forum highlighted disturbing trends as well as examples of innovative community action. It drew 75 people, including Archbishop Colin Johnson and other Anglicans.

Held at the North Toronto Community Church on March 20, the event began with a greeting by Pastor Rick Zelinsky, who affirmed Christian justice texts such as Acts 2:44, in which community resources were shared to meet everyone's basic needs. "For us, it's all about sharing," he said.

Mr. Colle, MPP for Eglinton-Lawrence, told the crowd, "We're here because we're frustrated." His riding includes some residents who enjoy lives of luxury and others who live in the low-income Lawrence Heights neighbourhood, which is marked by 60 per cent unemployment and families torn apart by poverty and deprivation. "I see utter despair," he said. "I see people living in bedbug-infested apartments."

Mr. Colle lamented today's tax-cut mentality, even among public housing tenants, which is often coupled with criticism of public services such as transit. Echoing a common theme at the event, he said citizens need to "change the conversation" about the value of taxes in providing services for all, especially those on the margins.

He made an impassioned plea for action from churches and corporations, as well as government. "Yes, government should be doing more. We need to raise the minimum wage. But what are you doing?"



Keynote speaker Trish Hennessy says public services, paid for by taxes, are 'the great equalizer' of Ontario's society. MPP Mike Colle says government, corporations and the church need to 'change the conversation' about the value of taxes, in order to provide services for all. PHOTOS BY MICHAEL HUDSON

Keynote speaker Trish Hennessy, from the Centre for Policy Alternatives, outlined how income inequality has widened since the 1960s, when the Liberal Party, led by Prime Minister Lester Pearson, campaigned on the slogan, "Good things happen when government cares." In the past 30 years, Ontario's poorest citizens have lost ground economically, while the richest one per cent have enjoyed a 71 per cent leap in their income.

Public services are "the great equalizer" of Ontario's society, she said, and they are paid for by taxes. When she said "taxes are the gift we give each other," the audience burst into applause. She added that the average middle-income family receives \$41,000 in public services such as health care, education and programs.

Inequality affects all of us, she noted, mentioning that societies with a wide rich-poor gap tend to have more crime than more equal societies. Ontarians shouldn't ac-

cept rampant inequality as inevitable, she said. "We need to change expectations of what's possible."

Virginia Mills, a member of a local ecumenical social justice group called Voices for a Just Society, spoke of her group's efforts to help create the political will needed for social change. "This work is about what we believe it means to be faithful. We need to be outraged that there are so many Torontonians living on the streets."

Representatives from community organizations outlined creative ways in which low-income residents are being equipped to develop their skills and build more humane communities. Shelley Zuckerman from North York Community House outlined how youth and new Canadians are learning how democracy works and how to get involved through a program called Democracy Talks. The North York Harvest Food Bank is involving its clients in community



kitchens and trips to nearby farms. Yet the amount of food distributed has doubled in the past five years, said director Anete Chawla. "We're quite concerned about what that bodes for the future," she said.

Archbishop Johnson called for new ways of thinking and acting about poverty and inequality. He rejected the scarcity argument, which is often mentioned in public policy debates, saying "we have all the abundance we need." He also noted the change in public discourse in recent decades, from speaking of "citizens" to "consumers" to today's common term, "taxpayers." He said, "We need to grow our capacity to talk about citizenship again." He echoed the call to action, encouraging forum participants to help shape public policy. "Let your voice be heard."

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

BRIEFLY

Organ turns 100, church celebrates

St. Paul, Bloor Street is holding a three-day event to celebrate the 100th anniversary of its organ. Gerard Brooks, an international concert organist and a former associate director of music at All Souls, Langham Place in London, England, will be giving at free organ recital at St. Paul's on May 2 at 7:30 p.m. It will be followed by a reception that will include a birthday cake for the organ. The following day, the church will hold a series of workshops to explore resources for worship music. On May 4, the church will offer different types of worship music at its 9:30 a.m. and 11 a.m. Sunday services. The three-day event is called "Pulling Out All The Stops." All are invited. More information can be found on St. Paul's website, www.stpaulsbloor.org. The church is located at 227 Bloor St. E., Toronto.

Archbishop Tutu visiting Toronto

Archbishop Desmond Tutu will be in the Diocese of Toronto in May for a meeting of the international Order of St. John. Details of his visit will be posted on the diocese's website, www.toronto.anglican.ca, as they become available.

Youth make scarves, tie them to poles

The youth of St. Stephen-on-the-Mount Church in Hamilton took inspiration from a group of knitters in Ottawa who kept people warm last winter. Members of the Ottawa group knitted scarves and tied them to poles and trees around the city, with a note that read: "I am not lost. If you're stuck out in the cold, take this scarf to keep warm." During a Sunday school class, the youth of St. Stephen's learned how to knit scarves. Ten of them completed the task and the scarves were tied outside the church. The scarves were all gone the following day. When word of their good deed spread, parishioners began donating scarves that were then tied to poles around Hamilton. *Niagara Anglican*



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