

**Pentecost message
written in Cree**

**Dinner honours
military chaplains**



**Photographs make
dreams come true**

The Anglican

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JUNE 2012

Campaign sparks ideas

Parish asked
to dream

BY STUART MANN

EACH Wednesday, a group of people from St. Peter, Erindale, go for a hike in a Mississauga park. The hour-long walk includes prayers, a reflection, some stretching exercises, and a chance to experience God's creation in the company of friends.

What's unusual about the walk is that it had its origins in the Our Faith-Our Hope campaign.

As the Rev. Canon Jennifer Reid and her leadership team visited parishioners to talk about the campaign, they asked them to think about what new ministry initiatives they would like the church to do.

"I wanted the parish to dream and say, 'Wouldn't it be neat if—,' recalls Canon Reid. "So people started coming up with ideas."

One of those ideas became the Wednesday morning hike. Maryanne Collins, a fitness instructor at the church, leads the group, which meets at a different park each week. The group has about 17 people, including some from outside the church.

The newcomers are seniors who were looking for people to walk in the parks with, says Canon Reid. "That it was run by a church made it more appealing to



Maryanne Collins leads hikers through their stretching exercises. The weekly walks (right), hosted by St. Peter, Erindale, include prayer and reflection. The idea for the walks and the funding came from the church's Our Faith-Our Hope campaign. PHOTOS BY MICHAEL HUDSON



Church bakery provides training

BY STUART MANN

YOUR church's communion bread might soon be coming from an Anglican bakery that provides training to some of Toronto's most marginalized people.

All Saints, Sherbourne Street, has set up Take This Bread, a bakery located in the Toronto Friendship Centre, just two doors down from the church at the corner of Dundas and Sherbourne streets.

"The initiative came out of a desire to give people something to do in the neighbourhood," says the Rev. David Opheim, incumbent. "People with mental health issues or addictions have a lot of time on their hands, and they want to do something purposeful."

The bakery will give them a chance to become skilled bakers, he says. Led by John Stephenson Jr., an outreach worker at the church, small teams will bake the bread and other goods and offer them for sale to local restaurants, churches and the general public beginning in September. They've already made their first batch of 30 loaves.

"The more we talk to people about this, the more excited they are because we are actually taking a scriptural passage and bringing it to life," says Mr. Opheim. "We're breathing new life into it for people who have had very bad luck or have no hope or are caught in a cycle of addictions."

The church set aside money in its operating budget to buy the equipment and has raised \$16,000 through grants and donations, including a \$5,000 Reach Grant from the diocese. The money gives the bakery the ability to buy more equipment and ingredients and set up a website for those

Campaign passes 'significant milestone'

BY STUART MANN

AS of May 1, the diocese's Our Faith-Our Hope campaign had received more than \$38 million in pledges and cash.

"I think we've passed a significant milestone and we're within reach of hitting our goal" of \$50 million, says Peter Misiaszek, the diocese's director of Stewardship Development.

By the end of June, \$3,345,000 will have flowed back to the parishes for local initiatives, with another \$1.6 million to be returned by the

end of December. Parishes are using the money in a variety of ways, from paying off building repairs to funding outreach projects.

"They're ecstatic about the amount of money that's coming back," says Mr. Misiaszek, adding that some cheques have been for more than \$100,000. "They're dreaming about how it's going to be used in the parish."

Forty per cent of the funds raised by a parish, up to its goal, will be returned to the parish. In addition, each parish that exceeds its campaign goal will receive 75

per cent of the funds raised above its goal. When a parish finishes its campaign, it will receive its first cheque six months later, and then cheques every three months thereafter.

If the campaign raises \$50 million, parishes will receive a total of \$17 million. They will also be eligible to apply for grants from the remaining funds.

Mr. Misiaszek says it's important that all campaign pledges be fulfilled. To accomplish that, he encourages parishes to take the following steps:

- Faithfully apply the funds received from the campaign to the items identified by the parish.
 - Let people in the congregation know when money has been received from the campaign, and how much the amount is.
 - Let people in the congregation know that their gift is making a difference.
- Parishes will be able to apply for grants beginning in 2013. Grants will be made in the following areas,

Continued on Page 2

Continued on Page 2

Pledges need to be fulfilled

Continued from Page 1

according to the campaign's case for support: leadership development, pioneering ministry, communicating in a wireless world, adaptive reuse of parish facilities, enabling parishes to become multi-staffed and giving to others.

The diocese is setting up an Our Faith-Our Hope Allocations Committee to establish guidelines, receive applications and make recommendations for grants. Diocesan Council will have the final ap-

Our Faith-Our Hope Progress (As of April 30, 2012)	
Total Pledges (all sources)	\$38,200,000
Total Funds Received to Date (all sources)	\$11,840,000
Funds Returned to Parishes (forecast for June 30, 2012)	\$3,345,000
Funds Returned to Parishes (forecast for September 30, 2012)	\$1,038,000
Funds Returned to Parishes (forecast for December 31, 2012)	\$543,975

proval of all grants. The allocations committee will be made up of eight clergy and lay members from across the diocese.

Mr. Misiaszek says one of the reasons for the success of the campaign is the generosity of major donors. At the beginning of the campaign, Archbishop Colin John-

son had set a target of \$10 million in major gifts. As of May 1, he had raised \$6.3 million, with more expected to come in over the spring and summer.

For more information on the Our Faith-Our Hope campaign, visit the diocese's website, www.toronto.anglican.ca.

Parishes receive campaign cheques

Continued from Page 1

them, and they are quite happy to talk about faith issues and to pray."

The walks were held each week during Lent. They were so enjoyable that the decision was made to continue until the end of June, and possibly start them up again in the fall.

"We're seeing something that's really interesting here," says Canon Reid. "We can afford it because the campaign gave us the ability to hire Maryanne to lead it. Now we've got the freedom to try some things."

The church is going to use some of its money from the Our Faith-Our Hope campaign to hire

a part-time parish nurse. It's also going to put aside money for innovative youth projects.

The building and the music program will also benefit from the campaign. The church used its first payment, for \$30,000, to pay off the debt on a new roof. It also plans to buy and install a new organ.

Canon Reid is glad the church decided to spend some of its campaign money on things in addition to the building. "It's a beautiful building and we love it, but we've got people whose heart is really for worship and for Christ and for giving. It's about what other things we can do for God."



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Bakery a 'beacon of hope,' says priest

Continued from Page 1

who want to buy the bread online.

Mr. Opheim hopes that someday the church can even open a small cafe that sells the bread and other baked goods and coffee at a reasonable price.

In the meantime, the bakery is off to a good start. Last November, when it was announced that the bakery would become a reality, about 40 supporters, including Bishop Patrick Yu, turned up at the church to celebrate. They went to each corner of the Sherbourne and Dundas intersection and prayed, reclaiming the corner for God and for the work of the bakery. As a symbolic gesture, they handed out muffins to passers-by.

Mr. Opheim says the bakery is

a beacon of hope in the neighbourhood. "It's just another example of what happens when you invest in the community, when you say to people, 'We care enough about you to put some of this stuff in your hands and make it happen.'"

More information about the bakery, including its website address, will be published in *The Anglican* when it opens.

Reach Grants are one-time grants of \$500-\$5,000 to enable local ministry that will reach people who are not currently being reached by traditional forms of church. For more information on Reach Grants, contact Elizabeth McCaffrey at emccaffrey@toronto.anglican.ca.

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Celtic knots draw interest

Patterns linked to spirituality

BY MARY LOU HARRISON

YOU don't need to be an artist to experience the spirituality of drawing Celtic knots. "If you can draw a dot, a line, and a square, you can draw a knot," says Brian Dench. The author of *The Knotty Book* and the former president of the Calligraphic Arts Guild of Toronto, Mr. Dench loves to help people unravel the secret of how to draw Celtic knots.

Mr. Dench led a workshop on April 21 at the convent of the Sisterhood of St. John the Divine in Toronto. More than 35 people spent a day learning how to create the knots that have captured the religious imagination of humanity for thousands of years.

"There was a lot of enthusiasm about learning something new that has been around for centuries," he says. In fact, there was so much enthusiasm that another, longer session has been planned for the convent in September.

Drawing Celtic knots is not just about creating beautiful and intricate designs. It can also be a spiritual exercise, he says. "It's like Brother Lawrence peeling potatoes. You lose track of the angst of the day and become interested in creating patterns."

This fascination with the con-



Participants draw Celtic knots.

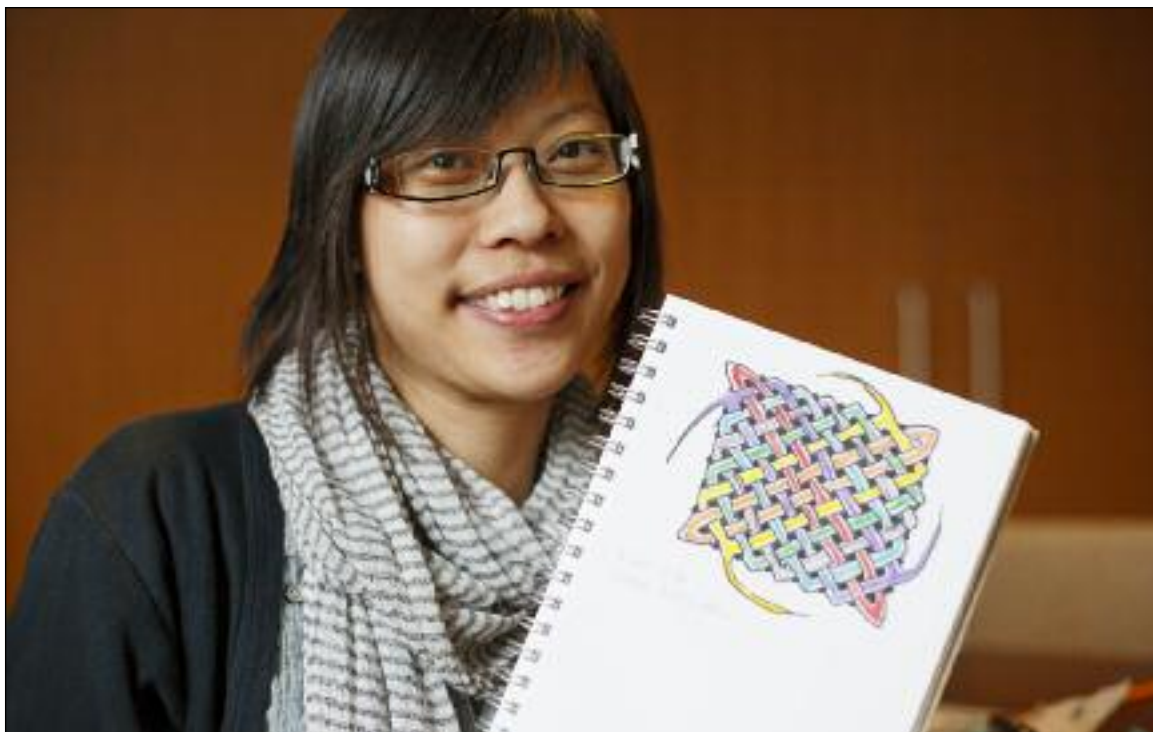


Dots help create knots.

nection between Celtic knot patterns and spirituality has led him to seek out examples of Celtic knots in both religious and non-religious settings, such as in the mosaic floor of the Church of the Nativity in Bethlehem and in some corporate logos, such as that of the Ontario Crafts Council.

Mr. Dench got "jazzed" recently at his discovery of Celtic knot patterns on the interior stem of the Chalice of Ardagh, owned by the National Museum of Ireland. These designs would only have been seen during the elevation of the chalice as the priest prayed, "May this mingling of the Body and Blood of Our Lord Jesus Christ bring everlasting life to us who receive it."

Perhaps, reflects Mr. Dench, the Celtic knots used on the chalice were really making a theological statement about the interweaving, the mingling, of humanity with the divine, a possibility he finds intriguing.



Asanda Cheung holds up a pattern of her Celtic knots. She participated in the 'Drawing Spirituality with Celtic Knots' workshop at St. John's Convent. PHOTOS BY MICHAEL HUDSON



Celtic knots decorate a Celtic cross. There are Celtic crosses in Ireland dating from the 8th century.

Brian Dench, author of *The Knotty Book*, leads the workshop at St. John's Convent.

Christians pray for fresh expressions

CHRISTIANS around the world are invited to take part in an hour of prayer on May 28 at 12 noon to pray for those who are not served by the church, for fresh expressions of church and for all who lead or attend them. "This dedicated hour of prayer is for all those who want to thank God for what has gone before and what lies ahead," says the Rev. Jenny Andison, the Archbishop's Officer for Mission.

Correction

The correct date for the Reach New People workshop at Trinity College, Toronto, is Oct. 27. An incorrect date was given in last month's issue. *The Anglican* regrets the error.

NOTICE OF MEETING ISSUED BY THE SECRETARY OF SYNOD

To the clergy and lay members of the Synod of the Diocese of Toronto

The Most Reverend Colin R. Johnson, Archbishop of Toronto, calls Synod members in the Diocese of Toronto to assemble at St. Paul, Bloor Street, Toronto, at 9:00 a.m. on Saturday, June 16, 2012.

Agenda items include:

- ❖ Receiving the Audited Financial Statements for the year ended December 31, 2011
- ❖ Receiving a Financial Report from the Treasurer for 2011
- ❖ Receiving a Report from Diocesan Council on proposed changes to Canon 4
- ❖ Receiving a Financial Forecast for 2012
- ❖ Approving the Assessment Rate for 2013
- ❖ Appointing Auditors for 2012
- ❖ Hearing presentations by the following:
 - Our Faith-Our Hope: Re-Imagine Church
 - The Anglican Foundation of Canada
 - Ethnic Ministries

The Convening Circular will be posted on the diocese's website and mailed to all Synod members the week of May 21, 2012.



Diocese of Toronto
Anglican Church of Canada

For more information, visit the 'Synod' page on the diocese's website at www.toronto.anglican.ca/synod or contact Pamela Boisvert, Assistant Secretary of Synod at pboisvert@toronto.anglican.ca or at 1-800-668-8932 or 416-363-6021, ext. 231.

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Explore your call



There's no life like it!"

That's the recruitment slogan for the Canadian Forces, which we heard applied to our military chaplains, when the Anglican Bishop Ordinary to the Canadian Forces addressed guests at the Bishop's Company dinner with great passion and eloquence in early May. Bishop Peter Coffin took early retirement as Bishop of Ottawa to take up this position on behalf of the Anglican Church. (A bit of ecclesiastical trivia: "Ordinary" refers not to the task or the people he works with—they are extraordinary in what they do and in the dedicated competence they display in the most extreme circumstances. "Ordinary" means that he exercises full jurisdiction attached to the office he holds, in teaching, oversight and administration for all the Anglican chaplains on military bases. He does not need to ask permission of another bishop to function within his or her "territory.")

Through stories and photos, and referring to individual chaplains sitting in the room, he told us about the impact military chaplains make on people's lives—the soldiers, sailors and air personnel, their families at home, and the community around them—as they do what the church does and seek to live out the Marks of Mission.

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

One picture showed one of our chaplains baptizing a soldier in the midst of a river in Bosnia. The main difference from an ordinary baptism was the first order of business: de-mine the river! Another showed a chaplain at a chapel at a base telling a children's story. Another showed a celebration of the Eucharist before a foot patrol in Afghanistan. Another showed a chaplain bringing together leaders from divergent religious groups to work out the beginnings of reconciliation.

"There is no life like it!" applies not only to the military. The same is true for our hospital and school chaplains, who bring the presence of Christ and his church into new and challenging venues. They are truly engaged in "fresh expressions" of the ministry of the church, and have much to teach the rest of us.

"There is no life like it!" Thirty-five years ago last week, Philip Poole and I, along with nine others, knelt to be ordained deacons by Bishop Allan Read. In high school, I had toyed with the idea of going into medicine but put that aside because I couldn't stand the sight of blood. I thought seriously about a career in law. Teaching was a real possibility. But when the ministry was presented, almost by accident, I knew what my life's vocation would be. And after 35 years, I can hon-

estly say that I have never regretted that decision and would make it again in a heartbeat. The "call" was not miraculous or mystical, but, for me, a sense of the inevitable fulfilling of what I was most passionate about, a realization of who I was at my deepest core.

As a priest or deacon (and now a bishop), you are invited into people's lives in the most intimate and humbling of ways. You meet people at birth and in death, in times of great joy and the depths of tremendous loss, in moments of confusion and turmoil, and at times of fervent commitment and promise. You proclaim the Good News, the life-transfiguring message of redeeming love that Jesus offers to all who will hear. You celebrate the sacraments that bring healing to a broken world. You serve and you lead. You teach and you learn. You become part of an exalted lineage of the most learned thinkers of the ages and the simplest of ordinary souls who struggled with doubts and weakness. You meet people in every strata of society and introduce them to each other. By God's grace, you are drawn more deeply into God's love and more profoundly into active charity with the people you live with. It is exciting and challenging, sometimes disappointing and heart-breaking, but there are new possibilities every day. You have an opportunity to make a real and lasting difference in people's lives, in helping to nur-

Continued on Page 4



EDITOR'S CORNER

BY
STUART MANN

Seek out Jesus

Few other lines can stop a conversation or clear a room faster than this one: "Do you have a personal relationship with Jesus Christ?" It's right up there with, "I'm carrying a gun," or "You have something between your teeth." Even Christians become flustered at the mention of it.

And yet I've come to believe that without a personal relationship with Jesus Christ, Christians run the risk of just going through the motions. I speak as one who did exactly that for decades. I was baptized and confirmed in the church and attended countless services. And yet if someone had asked me to explain my faith, I would have had a hard time doing so. (This actually happened to me once in a bar, and the best answer I could give was, "We help the poor," which was good but not exactly the full story.)

I'm not against going through the motions. Given the hectic pace of life, sometimes that's all we can manage, and that's good enough. There's something reassuring about doing the same thing day after day, week after week. It can give us the stability and strength we need to get through life's headwinds.

But it can also feel like driving a car at 30 km/h, past the same scenery every day, without a destination. At some point you're going to say, "I don't want to do this anymore," or "What's the point of this?" or "Where are we going?" Not only do you not know where you're going, you don't even know why you're on the road in the first place, other than that's where you've always been.

That's the point where a lot of people, including myself, stop the car, get out and walk away. I stayed away for 10 years, and it was only when I sought out Jesus, and found him there beside me, loving and non-judgmental, that I came back and started to self-identify as a Christian.

That was the moment when everything changed. The things that had baffled and bored me for so long, both in church and in life, started to make sense. I started to understand and appreciate the Eucharist. I started to read and enjoy scripture, even if I didn't fully understand it. I began to understand who Jesus was, what he was trying to do, and what it meant to follow him. I began to discern what was important in my life and what wasn't.

If you haven't already, I encourage you to seek out Jesus and ask him to come into your life. He'll be there, and he will. Your life will not be easier. On the contrary: you'll be challenged in ways you've never dreamed of. But you'll start living life with passion and purpose.

A few years ago, before I put Jesus at the centre of my life, I never would have been able to write this column. Like the episode in the bar, I wouldn't have known what to say. Even the very thought of writing about Jesus would have paralyzed me. But not anymore. Now, if anyone ever asks me that dreaded question, "So, do you have a personal relationship with Jesus Christ?" I can answer without hesitation, "Yes, let me tell you about it."

How far should we go?



Compromise. It's a word that has both positive and negative meanings in our world.

In the positive, it is often only through compromise that individuals and groups of people are able to be together. The give-and-take of marriage or family life, the ways groups within churches find common ground, even the ways political parties (particularly in a minority government) are able to continue to govern are all times when compromise is not only necessary, but a virtue.

And yet the word has negative associations, as well. We might speak of someone who has compromised her principles or values, or of an organization that compromises its position. In this sense, an individual or group has surrendered something that is too important, has given away too much.

This spring, our parish study groups are looking at the Book of Revelation. As we work to understand this confusing text, a few things about the worldview of its author have become clear. One of these is that John would admit to no compromise at all with the culture that surrounded the church.

Remember, these were the days of persecution. For Christians, some degree of compromise with the surrounding culture may have saved their lives. "I'll bow down to this idol. God knows I don't mean it anyway..." John harshly condemned such actions, and extolled the purity of the faith.

Throughout the years of Christendom in the Western world, culture and the

MUSINGS

BY THE REV. HEATHER MCCANCE

church were one and the same. To be a good Christian was to be a good citizen. There were no questions about whether one should compromise with aspects of the culture that might run against Christian teachings, for when such things arose they were, for the most part, snuffed out (often brutally, as with the burning of witches).

Today, we find ourselves in a new place. In Canada, we are not living in a culture that is Christian anymore, yet neither are we living in a culture of persecution. We are in a place where we are constantly negotiating where we compromise with culture, and in what areas, and to what degree.

I attended high school with a girl whose Christian parents wanted to protect her from the world. She was not allowed to go to school dances, listen to "secular" music (anything on the radio), play Dungeons and Dragons or read *The Lord of the Rings*. Her parents were not willing to compromise with the culture at all.

At the other end of the spectrum, I know people who, upon telling a co-worker or friend of their connection to the church, are greeted with, "I didn't know you were a Christian." I once saw a poster: "If Christianity were illegal, would there be enough evidence to convict you?" Some of us live so much like our neighbours that we seem to be no different from those of different faiths or of no faith.

Our culture has given to us many great gifts. Many of our churches worship using

music that came out of that culture, whether recently or in the past. The popular movements in North America in the 1960s and 1970s towards fuller inclusion of women and people of colour sparked a recognition, among many in the church, that these were theological questions, as well.

As we go forward, we will be challenged to examine how we compromise with the world around us. What does that world, that culture, have to give us? Where is God working there and what can we learn from that? What do we have and what do we stand for that we cannot compromise? Where is God working here, and what do we need to hold on to?

After my column on organ donation was published in February, I received additional information that I would like to share with you as a clarification:

- On average, one organ and tissue donor can help 10 to 12 people. Jim's gifts assisted 10.
- Jim's death was in California, not Washington, and his organ donation was assisted by the California Donor Network.
- In Canada, the Trillium Association can facilitate communication between organ and tissue recipients and donor families, always at the instigation of the recipient.
- Even when someone has signed an organ donor card, or registered online at beadonor.ca, the decision ultimately rests with the family.
- I should have spoken of recovering organs, not harvesting, and apologize for this insensitivity of language.

Slot machines are not the answer



Since August 2010, I have been privileged to serve the community of St. Peter, Cobourg. Prior to this posting, I served in the dioceses of Ottawa and Calgary. It is of my time in Canmore, Alberta, in the Diocese of Calgary, that I would like to speak in this article.

In the middle years of the decade 1990 to 2000, the government of Alberta cast about for new sources of revenue. One vehicle that caught their eye was video lottery terminals (VLTs). With the assistance of Alberta Lottery and Gaming, they made it possible for local bars, restaurants and hotels to receive these machines to generate more income. A healthy portion from each machine was paid to the host establishment and the balance to the Alberta government.

The machines first appeared in the town of Banff, and then moved down the Bow Valley to Canmore. Soon, the problems that the machines had visited on Banff became our problems in Canmore.

I saw first-hand the effect that these

GUEST COLUMN

BY THE REV. BRYAN BEVERIDGE

machines had on the lives of some people. One of my close friends lost his business to his losses on the VLTs. Not long after I raised my concerns publicly, a young woman wrote to me, telling me the sad tale of her partner losing their down payment for their new home.

Her situation and that of my friend moved me and others to action. Following the uproar that occurred in communities, the provincial government, led by Premier Ralph Klein, allowed that if a community voted in the next municipal election to remove the VLTs, the government would abide by the decision. The plebiscite was held and a large majority of the voters asked that the machines be removed. Sad to say, it took another three to four years, with all the legal challenges of bar owners, to finally remove the machines from Canmore.

Now, here we are in Ontario, faced with a government that needs to increase its revenue. One of their stated intentions is

to place the machines, called "slots," near or on the Toronto waterfront. I believe that part of what I learned through the Canmore experience was that proximity will lead to serious social problems. Placing these machines at the end of a subway line or on the waterfront will only make them more accessible, and therefore a problem of potentially larger proportions.

Please take time in the next few weeks to contact your MPP or, if you live in Toronto, your city councillor to express your concern, if you share mine, that moving these machines from where they are at present, into the heart of our larger cities is a disaster looking for a place to happen. Should you feel so moved, you will, I believe, be living out the third and fourth marks of mission: responding to human need by loving service, and seeking to transform unjust structures of society. This move by the provincial government simply places even more of the burden of finance on the poor and those with addictive personalities who live among us.

The Rev. Bryan Beveridge is the incumbent of St. Peter, Cobourg.



GEN WHY

BY
REBECCA WILLIAMS

This summer, take time for God

When June rolls around each year, I begin to look forward to my summer plans. Throughout elementary and high school, those plans included sleepovers, a family trip and countless hours in the sun. But as a university student, my plans have changed. I'll continue the same job I've had since my last year of high school. On top of that, I'll add summer classes and writing to gain experience for an internship placement next year at school.

I'm not complaining. As much as I fondly remember my summers during elementary and high school, I enjoy the busyness that summer now brings. Busyness can make you appreciate the time you have with friends, family and yourself. As crazy as it gets during the summer months, something pushes me to set aside time for other people and for me.

This is exactly what life with God can sometimes be like. A healthy relationship with God sometimes just takes a bit of planning during the hectic times.

During busy times, it's easy to forget to commit yourself to prayer or reflection, which are often the best ways to connect to the world around us. Not only can we appreciate what God is doing in our own lives when we have a relationship with him, but we can also see the places where he may use us to better the lives of others.

Going to church each week can become part of the busy routine. It is within that routine that we must be able to find time to build our relationship with the Lord to benefit from his influence.

It's the same way a university student plans out her summer. Of course, summer is a time to go on trips, see friends who return home and spend time in the sun, but it is also the best time to get a jump-start on the rest of the year. Besides having to be busy, everyone still makes plans that otherwise wouldn't be made during the other months of the year.

With God, we must be able to treat every month like a university student treats summer. Sure, in some cases, you're even busier than usual, but time is still set aside for something extra. We must be able to find time during the busiest of days or weeks to reflect on our life with God and what he is doing through us.

As Canadians, and students, we all know that summer can leave as quickly as it came. So let's take the practices of the summer and apply them during the rest of our days, allowing our time with God to be acknowledged and appreciated.

Rebecca Williams is a member of Christ Church, Scarborough.

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Forgiveness liberates us



About 10 years ago, a friend of mine got duped into marrying an older man when she was only 18 years old. Little did she know that the man was just using her to gain Canadian citizenship.

Once he had what he wanted, he divorced her and sponsored his real wife to come to Canada from his home country. I was astounded to learn that my friend had maintained a friendship with this man, superficial though it was. She told me that she had forgiven him.

Forgiveness can be incredibly difficult. Nevertheless, the Lord's Prayer states that we must forgive others to receive God's forgiveness, so clearly forgiveness is integral to our faith. It seems that forcing us to forgive others diminishes the value of the act by making it an obligation, but we must never underestimate God's wisdom.

Like a loving parent forcing a child to eat healthy but distasteful food, God forces us to forgive because it's good for us. The claim in the movie *Invictus* that forgiveness liberates the soul and is powerful

FOR YOUR CONSIDERATION

BY AMIT PARASAR

supports the notion that forgiveness is good for us, but fails to explain why forgiveness has this power. In order to understand this, we must first understand what it means to forgive.

I find that people often apply the common phrase "forgive and forget" to their concept of forgiveness. The phrase implies that forgiveness means forgetting about past wrongs. A logical outcome of this would be the restoration of trust in someone who has betrayed it. I feel that this is a misunderstanding of what it means to forgive.

There is a major fallacy in the proposition that forgiveness means forgetting past wrongs because, unless we suffer from amnesia, it may be impossible to forget a wrongdoing, depending on its severity. Forgetting past wrongs also runs the risk of validating bad behaviour. What's to stop someone from committing the same sin if we always forget that they've committed it? Furthermore, it can be dangerous to immediately restore trust in some-

one who has proven themselves untrustworthy. For these reasons, rather than seeing forgiveness as a full restoration of a relationship or a forgetting of the past, I see it as letting go of anger towards the person or persons who have wronged you.

This is not to say that anger is wrong or bad. Anger is a natural emotion to feel, necessary to express and sometimes even unhealthy to contain. Anger is valuable for survival when it motivates us to defend ourselves when facing a threat. While anger can be a valuable asset, it can equally be dangerous if we dwell on it, stubbornly refusing to let go of the past and move forward.

Harboured anger turns to hatred, and hatred can change people in terrible ways. It starts with incessant pessimism and develops into constant irritability until even your closest friends don't want to be exposed to your negativity anymore. The resulting loneliness causes uncontrollable bitterness and resentment. This is a vicious cycle of negative feelings that prevent us from attaining any level of happiness in our lives. In this way, anger becomes a prison that hinders our ability to progress and develop as fulfilled human beings.

If forgiveness means letting go of anger, then forgiveness liberates us from this metaphorical prison that anger creates. While forgiveness doesn't necessarily mean the restoration of relationships, it's necessary if such restoration is ever to occur. Forgiveness is, therefore, powerful because it heals the forgiver as much as it heals the trespasser. This is why God forgives us and why He wants us to forgive others, even if we initially find it distasteful.

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

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Vigil raises up plight of poor

Interfaith group prays during vote on budget

BY MURRAY MACADAM

DESPITE bitter cold, 60 people of faith lifted up the cause of the poor at an interfaith prayer vigil on the lawn of Queen's Park on April 24. Christian, Muslim, Jewish, Buddhist, Hindu, Unitarian and Zoroastrian faith leaders led prayers. About 15 Anglicans from parishes from Oshawa to Hamilton took part.

The vigil, organized by the Interfaith Social Assistance Reform Coalition (ISARC), was held as the Ontario Legislature was voting on the province's 2012 budget, which was passed. Following negotiations between the minority Liberal government and the NDP, the budget was revised to include a one per cent increase in social assistance rates, as well as extra funds for child care, along with a surtax on those earning more than \$500,000. However, the one per cent increase does not keep pace with inflation, meaning that the poorest people in the province will fall even deeper into poverty during the coming year. Some 880,000 Ontarians live on either disability or welfare incomes.

For Scott Riley, a member of St. Martin, Bay Ridges, the vigil affirmed God's power. "Prayer to me is the biggest part of social justice," he said. "We can't do anything without God's involvement. We're messengers; the rest is up to God." Added Ted Glover, from St. George Memorial, Oshawa: "It is a moral, biblical and



The Rev. Maggie Helwig, chair of the diocese's Social Justice and Advocacy, speaks in front of the Ontario Legislature. At right, Anglicans join other people of faith in prayer. PHOTOS BY MICHAEL HUDSON

social imperative that we reach out to the marginalized. Those we elected need to be told that we want change to help people in poverty."

The Rev. Susan Eagle, the chair of ISARC and a United Church minister, opened the vigil by acknowledging the modest gains made for low-income people in the budget, but noted that "there's much in the budget that



leaves us saddened. Social assistance rates in 2012 will make the

poor in our communities even poorer." The vigil was held with

three groups of people in mind: MPPs, vigil participants, and the poor themselves. Ms. Eagle recalled that at an ISARC gathering, a woman living in poverty pleaded: "Please do not abandon us." That's a message the religious community must heed, she said.

Participants held unlit candles as a symbol of how low incomes leave the poor, who are often unable to heat their homes or apartments, and are sometimes literally left in the dark.

Faith leaders drew upon the holy texts of their faiths as they prayed for justice for the poor. In his prayer, Lutheran Bishop Michael Pryse raised the plight of those leading insecure lives, or who have lost jobs. He also called for fairness in taxation.

Rabbi Stephen Wise cited the calls to justice found in the books of Isaiah and Leviticus, then noted the stumbling blocks that society places before people trying to climb out of poverty. "We have the power to feed the entire province. We need to use our power justly."

In her prayer, the Rev. Maggie Helwig, chair of the diocese's Social Justice and Advocacy Committee, mentioned the needs of the sick, the disabled, people without a warm home, refugees, and all those exhausted by daily survival. "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. Those who do not love a brother or sister, whom they have seen, cannot love God whom they have not seen" (1 John 3:17-18).

As light snow began falling, the vigil group joined hands for a final quiet prayer. Ms. Eagle urged the crowd not to lose hope, saying: "When people of goodwill act together, the principalities and powers don't stand a chance."

Justice Camp provides hands-on training

BY LEAH WATKISS

WHEN 80 Christians, aged 19 to 71, came together in the Diocese of Niagara in 2010 to attend Justice Camp, they went home energized, inspired and equipped to be agents of change in their communities across the country. "It provided me with a better understanding of injustice in our country, and it equipped me with tools and skills to respond as a Christian," says Rebecca Williams, the Justice Camp communications coordinator.

This year, Justice Camp returns with a new theme, Shalom: Uniting Us All, Rural and Urban. The camp, hosted by the Diocese of Toronto, will take place Aug. 19-24 at Trent University in Peterborough. Dr. Stephen Scharper, a theologian and environmentalist, will be a keynote speaker. He has



Dr. Stephen Scharper

written several books and was the keynote speaker at last year's Synod. He will address participants on the meaning of shalom

in the current political, economic and environmental context.

Unlike a traditional conference, where delegates meet in a comfortable setting to discuss theory, Justice Camp takes participants into the community, where they encounter injustice and learn how to counter it. Immersion groups of eight to 10 people give participants the opportunity to spend three days gaining intimate knowledge of one area of justice such as immigration, water quality, food security, native realities, technology or advocacy. Although the immersion group leaders have specialized, intimate knowledge about their topic, the experience depends on the shared wisdom and expertise of all participants. Time for sharing, networking, training, and coordinating is built into the program.

In addition, there will be oppor-

tunities for theological reflection. Dr. Sylvia Keesmaat of Trinity College will act as theologian-in-residence for the camp, spending time to reflect with each immersion group individually and reflecting with the camp as a whole. The camp will "help us to think creatively about how the church can live out the Gospel as it meets with and engages with its community," says Bishop Linda Nicholls, area bishop of Trent-Durham.

The lower age limit of the camp has been dropped to 16 to allow more young people to attend, and the number of camp spots has been raised to 100. "Justice Camp has a dynamic energy to it in large part because it brings together both young people and older ones" says Murray MacAdam, the diocese's Social Justice and Advocacy consultant. "We know

that young people feel passionate about the issues facing our society, and Justice Camp provides a creative way to live out that commitment. It also enables young people to meet and learn from those who have been on the front lines of justice work for many years. We all have wisdom to share, young and old."

Thanks to social media, news of this year's camp has reached far beyond the diocese's borders. The camp's Facebook page, www.facebook.com/shalomjusticecamp, has reached across Canada from coast to coast and beyond to South Africa, Australia, Argentina and more.

At a cost of only \$375, including food and accommodation, this is an opportunity not to be missed. To learn more and register, visit www.justicecamp.ca. Register early as space is limited.

Dinner honours military chaplains

Pastors
'shine light
in darkness'

BY STUART MANN

Bishop Peter Coffin, the keynote speaker at the Bishop's Company Dinner on May 7, reminded Anglicans that the Diocese of Toronto has closer links to the Canadian Forces, including its military chaplains, than many people think.

The famed Highway of Heroes, which runs from Trenton to Toronto, cuts through a vast stretch of the diocese. In addition to the many servicemen and women who are from towns and cities in the diocese, there are nine Anglican chaplains from the diocese serving in the Canadian Forces.

"Our Forces are asked to go to dark places and see dark things," said Bishop Coffin, who, as the Bishop Ordinary to the Canadian Forces, is the chief pastor to Anglicans in the military. He said Anglican chaplains have ministered to soldiers and their families in Canada for hundreds of years and will continue to do so, no matter how trying the circumstances. He quoted from John 1:5: "The light shines in the darkness, and the darkness has not overcome it."

He spoke about the work Anglican military chaplains have done since the earliest days of Canada, beginning with the exploration of the Arctic more than 400 years ago and carrying on through the War of 1812, two world wars and Afghanistan. There are currently 350 chaplains in the Canadian Forces, of which 85 are Anglican, he said.

"The men and women of the Canadian Forces have held the torch for many years," he said, adding that their families have endured great stress while they are away on duty. "There will always be a call for us to engage in acts of compassion."

Bishop Coffin and members of the Canadian Forces in attendance received a standing ovation from the 468 people at the dinner. The annual fundraising dinner raised \$138,000 to support clergy and their families in need and other causes identified by Archbishop Colin Johnson. In addition, some of the money raised in the diocese's Our Faith-Our Hope campaign will be given to the Anglican Military Ordinate of Canada.

The evening began with a reception at Holy Trinity, Trinity Square, then guests made their way over to the nearby Toronto Marriott, Eaton Centre hotel, where they enjoyed a salmon dinner and bid on items in a silent auction.

"Tonight is a time to celebrate the life and witness of the church as it proclaims the Good



Bagpiper plays for guests as they file into Holy Trinity, Trinity Square.



Archbishop Colin Johnson enjoys a lighthearted moment.



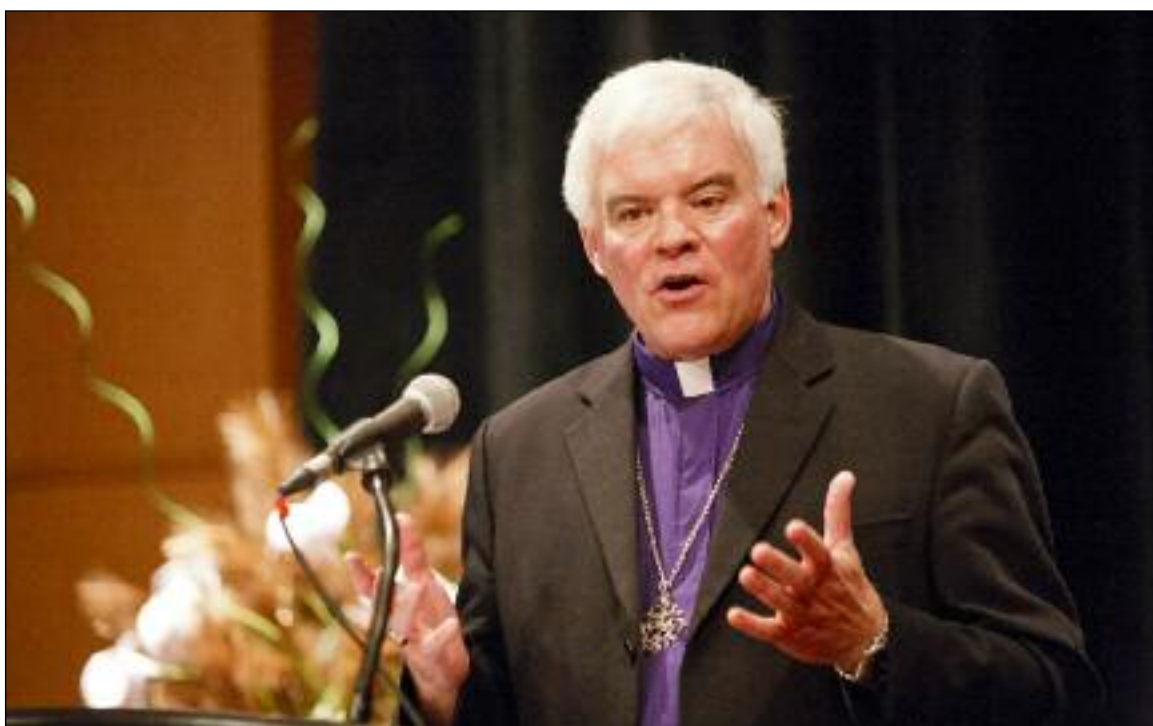
The Rev. Jenny Andison (right) and Marianne Fenton of St. Paul, Bloor Street, smile for the camera.



Gilbert Salam, assistant sexton at St. James Cathedral, with Brother David Hoopes, OHC, and Sister Amy Hamilton, SSJD.

News of Jesus Christ," said Archbishop Johnson in his opening remarks. He spoke about the success of the Our Faith-Our Hope campaign, and said that the diocese is known across the Anglican Communion for its innovation. "There's a real energy in the life of the church today. We come tonight with Good News because our God is a God of abundance."

As in previous years, scholarship recipients were announced at the dinner. Robert Walker and Tracy Yip received the Terence and Alice Jean Finlay Bursary, which is given to two students, one each from Trinity and



Bishop Peter Coffin, speaking at the Bishop's Company Dinner, says Anglican chaplains play a crucial role in the Canadian Forces. PHOTOS BY MICHAEL HUDSON



The Rev. Dr. Alison Falby checks out items at the silent auction.



Anglican military chaplains, their spouses and friends enjoy the evening.

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Garry Glowacki, director of The Bridge, celebrates the opening of the resource centre for ex-offenders with his mother and daughter (right). In the photo at right, Mr. Glowacki is joined at the opening by (left to right) Bill Ford, chairman of The Bridge's board of directors, the Rev. Byron Gilmour of Christ Church, Brampton, Bishop Philip Poole and the Rev. Ron Duncan of St. James the Apostle, Brampton. PHOTOS BY MICHAEL HUDSON



Ex-offenders help build new resource centre

BY STUART MANN

GARRY Glowacki has shed some tears over the years, but none felt as good as the ones he shed on May 2 as he remembered the ex-offenders who had donated their time and money to help build The Bridge Prison Ministry Community Resource Centre in Brampton.

"You wonder if you're making a difference," he says, recalling a \$1,000 donation he received from a former inmate. "These guys put their money where their heart is."

About 40 ex-offenders and volunteers worked daily over the final two months to make the centre a reality, says Mr. Glowacki, the director of The Bridge, a ministry that helps ex-offenders re-integrate into society. The Bridge's largest financial supporter is FaithWorks, the annual outreach

appeal of the Diocese of Toronto. Local Anglican churches also contribute funds.

More than 120 people, including ex-offenders from as far away as Sudbury, attended the opening of the centre on May 2. Bishop Philip Poole, the area bishop of York-Credit Valley, blessed the centre.

Located in a storefront unit in the downtown core, the centre provides a safe and supportive place for former prisoners to prepare for employment and find jobs. It is developing an art mentorship program and has an art gallery featuring the works of inmates. "Art can get the men in touch with feelings they never knew they had," said Mr. Glowacki, a former prisoner and heroin addict who has worked at the prison ministry for nearly two decades.

The centre has a kitchenette, a bookshelf stocked with fiction, self-help and spiritual books, and a storage room that clients can use, since many of them don't have a home.

The Bridge has helped thousands of ex-prisoners over the past 30 years, and many of them have gone on to get good jobs and lead productive lives, he says. Ex-offenders often come out of prison with nothing more than the clothes they are wearing, and little or no support in place to help them find a home and a job and re-integrate into society as a contributing citizen. That's where The Bridge steps in, he says. The ministry provides programs both in and out of the cell block, including programs for youth and adults, discharge planning, restorative justice and advocacy.

Hospital chaplaincies face hurdles

More funding needed, says doctor, priest

BY CAROLYN PURDEN

WITH both the healthcare system and religious institutions facing difficult economic times, the funding of hospital chaplaincy is becoming a challenge.

This was a major concern that surfaced during the 2012 Richard Gidney Seminar on Faith and Medicine, held at Mount Sinai Hospital in early May. The seminar was attended by chaplains and members of the medical profession.

One of the speakers was Dr. Michael Baker, formerly the physician-in-chief of the University Health Network (UHN) and now the Rose Family Chair at UHN and a University of Toronto professor.

He is optimistic about the future of spiritual care in large teaching hospitals because of the advances in two other "soft sciences," palliative care and bioethics. A few years ago, little was being done in either of these areas, yet today, they are increasingly important.

"Spiritual care will follow in their footsteps and flourish, enlarge and expand," he predicted. But if that is to happen, spiritual care must begin promoting itself and fundraising, he said. Spiritual care providers, for example, should approach the UHN Foundations, which last year raised \$180 million.

He advised taking a more businesslike approach, developing mission and vision statements and becoming organized. "Fundraising is not a casual charitable event. It's a business, an ethical and moral business," he said.

Spiritual care advocates need to find champions among doctors and on hospital boards, he added, and they need to measure outcomes because hard-nosed decision-makers expect it. "I appreciate it's hard to measure," he said. "You need to show the evidence, and there are ways of getting that."

The Rev. Keirsten Wells, an Anglican chaplain in the Diocese of Nova Scotia and Prince Edward Island, introduced some of that evidence in her lecture. Interspersed with her comments were letters from those who had experienced the care of a chaplain: a palliative care volunteer, a doctor, parents of a dying child, and an academic dean.

She also talked about the challenges of funding a ministry that is on the margins of both the



Dr. Michael Baker

church and the healthcare institutions. She said parish clergy see chaplains as having an easy life, and healthcare staff and managers see chaplains as zealots, practising a soft science that is not research- and evidence-based.

"There are challenges and opportunities in our marginal location," she said, adding that maintaining multiple relationships in both constituencies is important. "Being in that marginal position gives us a unique set of eyes and strengths."

A particular challenge faces chaplains such as her, who are funded solely by a faith group rather than jointly with the healthcare institution. In many reviews, she said, the question arises: is chaplaincy needed and can we afford it? Usually the consensus is that more chaplains are needed, but half the time the result is a cut in funding.

Chaplaincy is seen by the church as a special ministry, and it can be seen as optional, a resource drain, she said. Funders don't understand the importance of the work, and it is hard to promote chaplaincy unless someone stands up in a church and talks about the care they personally received. As a result, she added, many official chaplain positions (embedded in and paid for by faith communities) have been eliminated across Canada to reduce costs to faith communities.

Yet, like Dr. Baker, Ms. Wells sees the need for chaplains increasing. There is an aging population, more illness and death, a lot of people with cancer, a lot of hospital admissions.

Even more important is the rise of mental health illness as the world's leading cause of disability. "Chaplains are the only professionals in healthcare who are trained to address spiritual crisis and health," she said. "Chaplains are the only professionals from religious bodies who are located inside the healthcare system to address these needs."

BRIEFLY

Hike helps homeless paddle a canoe

The fifth annual Hike-a-thon for the Homeless, sponsored by the Street to Trail Association, will

be held on June 2 at Taylor Creek Park, located off Dawes Road, between St. Clair Avenue and Danforth Avenue, Toronto. Money raised from the five-kilometre hike will fund canoe trips for people living on the street. Pledges of more than \$20 will receive a receipt. For more information, visit www.street-to-trail.org.

Free evening concerts beside cathedral

St. James Park, located beside St. James Cathedral, will be scene of free evening concerts, beginning on June 21. The concerts will be hosted by St. Lawrence Market BIA. For more information, visit www.stlawrencemarketbia.ca.

Parishioner thanked as hero ①

Darlene Thomas, a lay reader at St. Martin, Fort St. John (North Peace Parish), British Columbia, recently used CPR to save the life of a young man who had collapsed in a Walmart where she is a greeter. Ms. Thomas was once a volunteer firefighter and taught CPR classes. She worked for both the provincial ambulance service and the Vancouver Island Search and Rescue Team. In the years since, due to illness, she became a triple amputee. Saving the young man's life required her to leave her wheelchair and throw off a hook, in order to reach him and quickly administer CPR. This is the second shopper Ms. Thomas has saved. As a way of thanking her, members of the community are raising awareness of her needs to make her home and vehicle wheelchair accessible. *Caledonia Times*

Multi-faith chapel dedicated ②

On April 3, more than 60 people attended the dedication of the new Multi-faith Chapel of Compassion at Christ Church Cathedral in Victoria. "As a part of our role as the city's cathedral, we are a place for all faiths," said Dean Logan McMenamie. The chapel, located in the narthex in the south tower of the cathedral, will be open to everyone for prayer and meditation. Members of the Muslim, Jewish, Sikh, Christian and other faith communities gathered for the dedication. "At a time when our world is being intimidated by violence, we are called to take back our humanity and work together," said Dean McMenamie. *The Diocesan Post*

Church deconsecrated ③

Bishop Jane Alexander and members of the Edmonton synod office travelled to the small

town of Bonnyville, Alberta, for the deconsecration of St. James the Apostle. The parish has been inactive since 2007. The Bonnyville Royal Canadian Legion bought the property, and proceeds from the sale will be used to fund the diocese's rural ministry initiatives. *The Messenger*

Youth off to South Africa ⑤

Ten young members of Church of the Ascension in Windsor will visit members of their sister church, also named Church of the Ascension, in the Hilton Valley of South Africa this spring. The travellers are aged 19 to 25, but

Cathedral gets new organ ⑥

Thanks to a generous gift from the estate of parishioner Janet Short in 2011, a new pipe organ was installed mid-May at St. Luke Cathedral in Sault Ste. Marie, Ont. The former one had been in place since 1942. The

Refugee activist moves to new job ⑦

Glynis Williams, founding director of Action Réfugiés Montréal, is stepping down effective Aug. 1 to take a leadership post with the Presbyterian Church in Canada in Toronto. Her new job will be as associate secretary, international ministries. Ms. Williams has been advocating for refugees for more than two decades, with support from the Diocese of Montreal. *Montreal Anglican*

Mining stock dumped ⑧

Church Society, which manages pooled funds for congregations in the Diocese of Quebec, has dropped a lucrative mining stock because of ethical concerns. The 3,500 shares in Barrick Gold were divested after reports surfaced that five intruders were shot dead by security patrols at one of the company's gold mines in rural Tanzania. The Toronto-based mining firm has been facing mounting criticism for its handling of human rights and environmental issues in developing countries. *Gazette*

Quebec government offers railway funding ⑨

The Quebec government has responded to calls to repair the rural passenger rail link between Matapédia and Gaspé, something the area's Anglican and Roman Catholic leaders have been demanding for months. In its March budget, the Liberal administration promised \$17 million over two years to repair the rail line. While provincial funding is welcome, it represents only a fraction of the estimated \$93.5 million in repairs required over the next five years. *Gazette*



Anglicans prepare for mission ④

Twenty-eight people from nine communities in the Diocese of Saskatoon will travel to the Baja Peninsula of Mexico from June 4 to 15 to build houses for two families. WestJet is permitting each traveller to bring a second piece of luggage at no charge for the purpose of carrying humanitarian items to the community where the houses will be built. *Saskatchewan Anglican*

much younger members got involved in fundraising for the trip, with a youth talent night that raised more than \$750 toward the mission costs. The youth have been working on handcrafted rainbows, a symbol of hope, intended for children whose parents have died of AIDS. They will also bring school supplies for the children. If you are interested in helping in any way, contact youth coordinator Amanda Gellman, 519-256-6764. *Huron Church News*

tracker organ, which has mechanical links between keys or pedals and the valves that allow air to flow into the pipes, was shipped from the Rudolf von Beckerath organ firm in Hamburg, Germany, in late April. The new organ will be a memorial to Captain Nichola Goddard, who was killed in Afghanistan and whose family has generational ties to the cathedral. *Algoma Anglican*

Island organist keeps on playing

Takes ferry every Sunday

BY STUART MANN

THIS Sunday, Isabelle Gamble, 90, will be taking the ferry over to Ward's Island to play the organ at St. Andrew by-the-Lake. Ms. Gamble, who lives in Toronto, has been playing at the pretty little island church since 1946.

"I'm an islander," she says proudly.

Ms. Gamble was living on the island and singing in the church choir when the organist left for British Columbia and she was asked to fill in. She was just 23 years old and knew how to play the piano. She played the organ every Sunday for the next 20 years, until she and her husband

sold their house and moved to the city.

She played occasionally at the church for the next several years, and then became the full-time organist again in 1984. She's been at it ever since. "I love it," she says. "I enjoy the fellowship the most, and going over to the island. It's something nice to do on a Sunday."

Wheel-Trans picks her up at her apartment every Sunday morning and drives her down to the ferry docks, where she takes the 8:30 a.m. ferry over to Ward's Island. "The people who run the boat have all become good friends of mine," she says. "They get me on the boat and look after me, and



Isabelle Gamble (left), the organist at St. Andrew by-the-Lake, is also one of the original organizers of the church's Blessing of the Boats service (right). Ms. Gamble will be playing at the service on June 17. All are invited. MAIN PHOTO BY MICHAEL HUDSON

make sure I get off when I'm supposed to."

On the other side, she gets a ride in the church's van to the church, where she plays at the 10:30 a.m. service. After the service, she stays for the social hour, and then gets a ride back to the dock for the trip home. She makes the trip every Sunday, rain or shine, year-round.

Ms. Gamble will be playing at the church's Blessing of the Boats service on June 17, a service that



is close to her heart. She was one of the original organizers of the service back in 1948, when it was called the Yachtsman's Service. "The people who started it were all sailors themselves and wanted a blessing of the boats before the season started," she recalls.

The church has held the service every year since 1948. This year, the Rev. Michael Marshall, the interim priest-in-charge, will bless the boats, followed by a strawberry festival. All are invited.

St. Andrew's is located between Centre Island and Ward's Island, on the north or harbour side of the island. It is a 10-minute walk from the Centre Island ferry dock and a 25-minute walk from the Ward's Island ferry dock. The church van picks up people at the Ward's Island ferry dock at 10 a.m. The wooden church, built in 1884, was originally located near the water purification plant on the lake side of the island but was moved to its present location in 1959.

Theology course changes lives

Program educates lay people

BY CAROLYN PURDEN

Education for Ministry (EFM) is a theological educational program for lay people that demands a large commitment of time over a four-year period. But the people who complete it find that it has changed their lives.

Sister Sue Elwyn of the Sisterhood of St. John the Divine is an EFM mentor who facilitates the program. She says some people go into EFM thinking they have no ministry and by the end, realize they have been doing ministry all along.

Some people end up going to seminary. Others come in as lay people and leave as lay people, but with a sense of where they are going in their ministry. "All of them come out transformed," she says. "You can't go through the activities of the EFM class without transforming your knowledge of Christianity and of how God is at work in our lives."

EFM is a four-year program that began in the United States and has been operating in Canada for at least 20 years. There are three important aspects to the course: texts, the building of Christian community, and the common lessons.

The texts are usually what attracts people to the program, says Sister Sue. There is a 34-chapter textbook for each year of the course. The books examine the Old Testament, the New Testament, church history and theology up to the year 1800, and then church history, theology and philosophy from 1800 to the present.



Sister Sue Elwyn, SSJD, leads an Education for Ministry class at St. John's Convent. The Rev. Dr. Catherine daFoe Hall (right) director of EFM Canada, will be visiting the diocese in June. MAIN PHOTO BY MICHAEL HUDSON

A supplement to the fourth-year text, provided by the Canadian branch of EFM, also discusses the development of the Anglican Church of Canada.

The texts are written at the first-year university level. In the first two years of EFM, they provide a substantial introduction to biblical criticism and interpretation of the Bible, as well as a background to the culture and the times.

In order to build Christian community, participants in each class find a means of worshipping together and spending social time together. "There are times to check in, to see how

people are, to support each other in our burgeoning sense of ministry," explains Sister Sue.

The third aspect of the program is the one that makes EFM unique in adult Christian education, she adds. "The common lessons provide a way for people to learn just how deep their life in Christ already is and to deepen it further."

There are five common lessons that are introduced over the course of a year, and the one for which EFM is best known is called "thinking theologically." There are several methods of theological reflection, and participants look at their life experi-



ence in the context of faith and the culture we live in, and learn how to develop and understand their own position.

Sister Sue says that EFM is not for everyone. While it will

appeal to anyone who wants to deepen their knowledge of Christianity and their ability to apply Christianity to their everyday lives, it requires a large time commitment.

Basically, she explains, participants must go to class for about three hours a week, 36 weeks a year. Currently, there are only three EFM classes in the diocese, with participants ranging from students to full-time workers to retirees. However, says Sister Sue, EFM has been training a number of mentors, and by September there will be three new EFM groups—one in York-Simcoe and two in Trent-Durham—with the possibility of another one starting in Toronto.

The mentors who lead the classes are often, but not always, clergy, and they too must make a specific commitment in order to retain their accreditation. Every 12 to 18 months, they must attend a three-day training event where they will be introduced to theological training techniques.

In June, the director of EFM in Canada will be visiting the diocese for several days. Dr. Catherine daFoe Hall of Kelowna, B.C., will lead a training session for mentors.

She will train the mentors in group dynamics and group interaction. She will also discuss the process of theological reflection and how to help people learn and grow through that reflection. Mentors will also look at the call to lay ministry in the world, how to discern it and how to express it as lay people in the church.

"I'm looking forward to meeting anyone who's interested in EFM," Dr. daFoe Hall says. "I'm planning to be there a couple of days before the training event to meet with people."

For more information on EFM, please contact Sister Sue at sue@ssjd.ca or 416-226-201, ext. 308.

Teaching method helps kids connect with Christ

BY STAFF

Understanding that Jesus is present not only at church but also at home and school can often be difficult for children. What does church have to do with school, and how do children begin to connect the dots between their different worlds? On April 21, 12 people attended the Making the Christ Connection workshop at St. John, York Mills, to learn a teaching method that focuses on building children's ability to make connections between the Bible and stories that they encounter in everyday life.

The Rev. Dr. Catherine Keat-

ing, creator of the teaching method, began by sharing the background and philosophy behind Making the Christ Connection. The provincial government has mandated that Character Education be taught to students from kindergarten to Grade 12, with the goal of producing good citizens. In the church, the goal is to produce good citizens for the Kingdom of God. The Making the Christ Connection strategy enables church school teachers to show how Christ is present in the world of children through the lens of literature, using both biblical and secular stories.

Workshop participants spent the day doing hands-on activities

to better understand the practical application of Making the Christ Connection. They were taught how to develop curriculum based on the Character Education calendars used by the school districts their students are in. They first select a Bible story for each week that expresses the particular character trait emphasized in school that month, then find a secular story that also draws out that trait, and actively incorporate the "read aloud-think aloud" strategy to help the children make the Christ connection in the reading of both stories. By asking questions like: "How do you think this character is feeling?" "How

would that make you feel?" "How is Jesus helping this character?" and "How can you ask Jesus to help you this week?" students are better able to connect their life of faith to their life at school and home.

Presenter Wanda Costinak demonstrated this strategy using the character trait of "responsibility." Ms. Costinak read the biblical story of Noah, highlighting the fact that he took seriously and fulfilled to the best of his ability the great responsibility God had given him. Then, reading *The Busy Beaver* by Nicholas Oldland, she gave the example of a beaver that did not take his responsibility seriously and the conse-

quences he and others suffered because of it. By asking questions throughout the stories and encouraging discussion afterward, Ms. Costinak showed the participants how a teacher can encourage his or her students to be responsible, to please Jesus and to do their best for others.

All of the participants in the workshop planned to incorporate Making the Christ Connection into their church school curricula. This strategy can be incorporated into any existing church school program and uses storytelling to augment spiritual formation. To learn more, contact the Rev. Dr. Catherine Keating at ckeating@sjym.ca.

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

Refreshed and inspired



BY BRIAN FAIRBROTHER

It was a sunny Friday afternoon when I started my walk from work to Union Station in downtown Toronto. It had been a hectic week, and I was ready to leave all the busyness behind. Strolling through the opulence of the Bay Street area, I noted the disparity between the haves and the have-nots as I passed a few of society's disenfranchised sitting on their sleeping bags, hands hopefully extended. I didn't realize it at the time, but this walk would serve as a prologue to a major theme of the weekend: Jesus' call for us to bring healing into the world.

The event I was going to was Spark 2012, a retreat for youth leaders organized by the Archbishop's Youth Ministry Team. More than two dozen of us from across the diocese converged on the Salvation Army Jackson's Point Conference Centre on the shore of Lake Simcoe.

Youth ministry can be intimidating. We, as youth leaders, can sometimes feel alone and inadequate. During the retreat, we would gather for fellowship, worship, learning and relaxation. We would hear Archbishop Colin Johnson's vision for youth ministry. We would engage in dialogue with Brian Walsh and Sylvia Keesmaat, two of Canada's leading scholars, about who Jesus is and the hope seen in, and modelled by, the way he lived.

Sylvia and Brian drew our attention to parallels existing in the Gospel from Genesis to Revelation. They placed us at point "x" in the story's timeline and showed us modern day connections, offering sometimes challenging views of Jesus' life and his call to us to reach out to those on the margins. With regards to our ministry, they said, "Without Jesus, we are nothing more than a social club."

Archbishop Johnson joined us for the Saturday morning session and told us that he was "really thankful for all that you do." Calling us to be mentors, he recounted the story of a mentor in his life, a math teacher. He told us how a group of young people gathered around her and how their lives were profoundly affected by her. She had an unspoken confidence and strength in her faith and how she lived her life, so much so that she never needed to lecture on how to live—she modelled it. She epitomized mentorship—offering a safe place to develop relationships, where questions could be freely asked and not necessarily answered. This, in itself, provided a good model for our ministries.

By noon on Sunday, it was mission accomplished. There were new friends, new ideas and a renewed energy to go forth and tend and till what God has given us.

Brian Fairbrother is the youth animator for the York-Scarborough episcopal area.

BRIEFLY

Moorelands celebrates

Moorelands Community Services, originally called the Downtown Churchworkers' Association, is celebrating its 100th anniversary this year. It runs Moorelands Camp in the Algonquin Highlands in the summer and provides year-round support for 1,500 children and youth through after-school and leadership programs and a summer day camp.



ORDAINED

Six candidates were ordained to the Sacred Order of Deacons at St. James Cathedral on May 6. They are, from left, the Rev. Susan Spicer, the Rev. Julie Meakin, the Rev. Jo-Anne Billinger, the Rev. Jordan Wellington, the Rev. Carol Friesen and the Rev. Julia Burn. Joining them after the service are Archbishop Colin Johnson, Dean Douglas Stoute (left), Archdeacon Peter Fenty (right), clergy and friends. PHOTO BY MICHAEL HUDSON



CONFIRMED

Thirty-one candidates were confirmed by Archbishop Colin Johnson at the diocesan confirmation service at St. James Cathedral on April 22. The candidates came from Good Shepherd, Toronto; Havergal College; Holy Family, Brampton; Holy Trinity, Thornhill; St. Aidan, Toronto; St. James, Brampton; St. Matthew the Apostle, Oriole, Toronto; St. Paul, Lorne Park, Mississauga; and Trinity, Aurora. PHOTO BY MICHAEL HUDSON.

Priest links photography, spirituality

BY MARY LOU HARRISON

THE Rev. Mark Kinghan doesn't take photographs—he makes them. For him, the distinction is important because "taking a photograph" implies removing something, even stealing it. "Making a photograph," on the other hand, speaks to the creation of something new, something linked to each photographer's own spirituality.

Two years ago, Mr. Kinghan was on Sabbath leave from his position as incumbent of St. Mary, Richmond Hill. One priority of his time away from daily responsibilities was to get out and make photographs. "As I did that, I began to realize the link between photography and spirituality," he says.

That realization led him to create a website called Spirituality in Focus, www.spiritualityinfocus.ca. Through the website, Mr. Kinghan shares his love of



Maligne Lake, Alberta, just outside Jasper. 'The gorgeous reflection of the mountains on the calm waters is indicative of how beautiful and peaceful that part of our country is,' says the Rev. Mark Kinghan, photographer. 'It's an image that speaks to me of the blessings of solitude.'

photography and provides tools to help

others reflect on the spiritual connection he believes is present in every photograph.

One of these tools is a set of reflection questions that can be used when looking at any photograph. He asks questions such as "What does the photograph inspire in you?" "How does your soul shine in the photograph?" or "What is the invisible that you can't see in the photograph but which captivates your attention and imagination?" He also uses the website to share his own reflections on a variety of photographs that are tied to different seasons in the church year.

In addition to the website, Mr. Kinghan offers retreats to those interested in exploring the link between photography and spirituality. This could be a parish or even a cluster of parishes. An expensive camera is not necessary to participate. "It's not the equipment," he says. "It's about the eye and what's going on inside of us."

Church says thanks with prayer shawls

There was laughter, joy, and a few tears at St. George on-the-Hill, Toronto, on April 15 as the parish said “thank you” to Archbishop Terence Finlay, interim priest-in-charge, and the Rev. Pat Blythe, associate priest. The pair received prayer shawls for their leadership over the previous five months.

“It was wonderful to connect with the people of St. George’s,” said Archbishop Finlay. “Receiving a prayer shawl made by the knitters of St. George’s is very special.”

The colours of the prayer shawl have significance. The first colour represents the colour of Christmas, when Archbishop Finlay arrived at the church. The colours continue through the liturgical year, finishing with red for Easter. All of the knitters in the church’s prayer shawl group took turns knitting and praying over the shawls before they were presented.

The two shawls are identical except for the Celtic knot of welcome. Ms. Blythe’s prayer shawl has a knot in golden yellow, which represents wisdom, faith, friendship and happiness, while Archbishop Finlay’s is an ecclesiastical purple, representing power, leadership, truth, justice and spirituality.

The modern prayer shawl originated in Connecticut in 1998. Prayer shawls are shawls that have been prayerfully knitted or crocheted and blessed at a worship service.

Church invites at Easter parade

BY ELIZABETH CAMELFORD

On April 8, St. Aidan, Toronto, took part in the Toronto Beaches Lions Easter Parade, the sixth year the church has participated in this community tradition that started in 1966. This year, a few individuals from the parish were tapped on the shoulder by the parish priest, the Rev. Lucy Reid, to help with ideas for this year’s theme and to improve participation. Dayle Snider, Elizabeth Leishman, Carol Smith, and Amy Ferguson set off to brainstorm on ways to increase awareness and build a sense of community.

The first goal was to determine our purpose in the parade. We decided to use our mission statement—“To know Christ and make Him known”—as a platform. And what better way to do this than to create an invitation for the parade attendees to come and experience the fun of St. Aidan’s.

We attached LifeSavers to about 1,000 printed invitations that included the service and church details and a caption “Come Back to Life.” We made hundreds of Easter lilies, with an invitation tag on the stem. We had “Egg Sandwich” boards, decorated like Easter eggs, which were worn by adults and children with words like “Hope,” “Peace,” “Charity,” and “Faith” on the front and “Join Us, St. Aidan’s” on the back. Those who weren’t wearing an “Egg Sandwich” wore a sash advertising St. Aidan’s and an invitation to join us.



The Rev. Pat Blythe and Archbishop Terence Finlay wear their new prayer shawls, made by the knitters of St. George on-the-Hill, Toronto.



MUSIC MAKERS

Violinist Andrea Tyniec and pianist Hyoseon Sunny Kim, students of the Glenn Gould School at the Royal Conservatory of Music, smile for the camera after giving a recital at St. Leonard, Toronto, on March 29. The concert was organized by the Outreach Committee, with proceeds going toward the church’s outreach initiatives.



Guests at Trinity Church, Port Credit’s Lunch and a Movie series on March 29, with the priest-in-charge, the Rev. Judy Herron-Graham (fourth from left), show off their Easter bonnets, which reflect the theme of the day’s film, *Easter Parade*.



Members of St. Aidan, Toronto, take part in the Toronto Beaches Lions Easter Parade. PHOTO BY MICHAEL HUDSON

Luncheon proceeds support those in need

On March 29, Trinity Church, Port Credit, welcomed 70 guests at a screening of the classic musical film *Easter Parade*. Donning their Easter bonnets, the guests enjoyed sandwiches and squares and sang along with the movie. The screening was part of the popular Lunch and a Movie series, which extends hospitality six times a year to seniors from the

local community and beyond.

The Rev. Judy Herron-Graham, the priest-in-charge, says the program is a major focus of the parish’s outreach. “Our neighbourhood is home to a large number of seniors, some of whom receive some form of assistance,” she says. “When Trinity launched this program in 2008, it was an immediate success, and it has grown through word-of-mouth advertising. Now we regularly welcome 60 or more guests, some of whom are members of our parish, some



ALL SMILES

Newly confirmed members of St. Hilary, Cooksville, gather for a photo on April 15 with Bishop Philip Poole and the Rev. Paul Walker, incumbent (left). The three adult confirmands have all joined the church within the last year.



FEEDING A CROWD

Members of St. Mark, Port Hope, run a food booth at the 31st annual “Float Your Fanny Down The Ganny” event in Port Hope on March 31. Canoe, kayak and “crazy craft” adventurers paddle down the Ganaraska River to mark the anniversary of the 1980 flood. The food booth raised more than \$1,400 for St. Mark’s.

are Anglicans from other parishes, some attend other churches in the neighbourhood, and some have no church affiliation.”

About 25 parishioners purchase and prepare the food, decorate the parish hall, greet and serve the guests, and clean up afterwards. Although there is no charge to attend, guests have been generous in their free-will offerings, says Ms. Herron-Graham.

“Every time we have done this, we have received as much as \$400,

which we have used to support our parish mission,” she says. “At our March meeting, the members of our Advisory Board thought that it was time to share the blessings with others who are in need, throughout our Diocese and around the world. They voted to contribute the donations from three luncheons to support FaithWorks Ministry Partners. As former chair of the FaithWorks Allocations Committee, I couldn’t be more pleased with their decision.”

To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the September issue is August 1. (The Anglican does not publish in July and August.) Parishes can also promote their events on the diocese’s website Calendar, at www.toronto.anglican.ca.

Worship

JUNE 3 – Royal Festive Evensong for the Queen’s Diamond Jubilee, at St. Olave, Swansea, at 4 p.m. Followed by Strawberry Tea and music from the time of Elizabeth I, with the Musicians in Ordinary, lutenist and guitarist John Edwards and soprano Hallie Fishel. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.
JUNE 3, 17, JULY 1 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. June 3, Lenny Solomon Trio, tribute to Stephan Grapelli, Lenny Solomon (violin), Bill Bridges (guitar), Lew Mele (bass); June 17, Botos Brothers, players TBA; July 1, Brian Barlow Big Band, part of the TD Toronto Jazz Festival. Call 416-920-5211 or visit www.christchurchdeerpark.org.
JUNE 10 – St. Nicholas, Birch Cliff, welcomes the Most Rev. Fred Hiltz as the speaker at the 8:30 a.m. and 10:30 a.m. services, as the parish celebrates its 100th anniversary. Call 416-691-0449 or visit www.stnicholasbirchcliff.com.
JUNE 10 – Jazz Vespers at St. Philip, 25 St. Phillips Rd., Etobicoke, at 4 p.m., with Joe Sealy and Paul Novotny. For more information, call 416-247-5181.
JULY 30 – Festive Evensong for the Patronal Festival of St. Olave, Swansea, at 6 p.m. Followed by barbecue at 6:30 p.m. Join in for the annual celebration; bring your friends and neighbours. Contributions appreciated. For

more details, call 416-769-5686 or visit www.stolaves.ca.

Social

JUNE 5 – A Strawberry Tea will be held at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, at 1:30 p.m. Crafts available to purchase. Ann Hancox will be playing melodies on the piano and Gabrielle Parsons will perform Scottish dances. Prize for the best hat! For tickets (\$10), contact the church office at 416-283-1844.
JUNE 24 – St. Peter, Carlton, 188 Carlton St. at Bleecker, invites all former parishioners and friends to join them for their 10:30 a.m. service and 11:45 a.m. Strawberry Social. Come hear about the plans for the 150th anniversary celebrations. Lemonade, sandwiches, strawberry shortcake with whipped cream, and door prizes. A donation of \$6/person is requested. Contact Paul Mitchell at 416-269-8952 or John Varley at 416-357-9510.
JULY 1 – Parishes and individuals are invited to join the Proud Anglicans in the Pride Parade in Toronto. Assemble about 1:30-1:45 p.m. on Bloor Street, just east of Church Street, near St. Paul, Bloor Street. For more information, email propitiation@hotmail.com.
JULY 21 – Propitiation, a fellowship for GLBT Anglicans and their friends who prefer the Book of Common Prayer (BCP), will hold an Outdoor Social and Barbecue at 6 p.m., in honour of the 350th anniversary of the BCP. (The date has been changed from June 9 to July 21.) Bring your favourite barbecue items and libations. For information on the location and to RSVP, call Peter at 416-977-4359 or email propitiation@hotmail.com.

Educational/Conferences

JUNE 2 – St. Peter, Erindale, will host a Seniors’ Health Fair from 9

a.m. until 1 p.m., in recognition of Seniors’ Month. Call 905-828-2095 or visit www.stpeterserindale.org.
OCT. 12–13 – The 3rd Canadian Festival of Biblical Storytellers, entitled Life is in the Breath, takes place at St. John the Evangelist, Peterborough. Kathy Hood Culmer, Mission Funding Coordinator for the Episcopal Diocese of Texas, will be the featured speaker/storyteller. Come out and experience the joy of telling the stories of the Bible. All are welcome. The cost of \$150 for two days includes workshops, epic telling, two lunches and one dinner. For more details and registration information, contact Ron Coughlin at nbccan@aol.com or 514-694-0214.
OCT. 19–21 – All men are invited to the 2012 FLAME Conference, a weekend retreat featuring talks by the Rev. Peter Blundell, small group discussions, worship singing, fellowship and much more. The conference takes place at the Jackson’s Point Conference Centre. First-time participants pay \$135. For more information, contact Tom Butson at 905-640-2912 or artom@rogers.com.
OCT. 20 – The 2012 Outreach Networking Conference, taking place at Holy Trinity School in Richmond Hill, will include workshops, a special program for youth, worship, and keynote speaker Terry McCullum, CEO of LOFT Community Services. For more information and registration, visit www.toronto.anglican.ca/outreachconference.

Sales

MAY 31–JUNE 2 – St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, invites all to the Canterbury Creative Arts Show & Sale, including fine art, prints, pottery, sculpture, and porcelain. Come and meet the artists. Wine and hors d’oeuvres will be for sale during show hours, with coffee and muffins available on Saturday morning. Fully accessible fa-

cility. Visit www.stdunstan.ca.
JUNE 16 – June Fair at the Church of the Resurrection, 1100 Woodbine Ave., Toronto, from 10 a.m. to 2 p.m., with home baking, white elephant table, books, hand-knitted baby sets, plants, barbecue and tea room (sandwich plate), with strawberry shortcake for dessert. For information, call 416-425-8383.
JUNE 16 – St. John, Craighurst, invites all to its Summer Fair, from 9 a.m. until 2 p.m., featuring vendors, plant sale, silent auction, breakfast, barbecue, strawberry shortcake, chili & corn bread, bake table, used book sale and a bottle draw. Brand-new, all-ages activities area. Contact Miranda at 705-309-6441 or notes4miranda@gmail.com.

Music/Film/Theatre

JUNE 3 – Pre-evensong organ recital at St. Thomas, Huron Street, at 6:30 p.m., by Richard Spotts of Pennsylvania, who will play part of Charles Tournemire’s renowned L’Orgue Mystique, a landmark 253-movement work written between 1927 and 1932. Followed by Solemn Evensong and Devotions at 7 p.m., sung by the church’s choir (John Tuttle, organist and choirmaster). Free-will offering. Call 416-979-2323 or visit www.stthomas.on.ca.
JUNE 8, 9, 10 – Schola Magdalena, led by artistic director Stephanie Martin, and the Ritual Choir, led by cantor Robert Castle, present a Chant Festival at St. Mary Magdalene. June 8, 8 p.m.: Schola Magdalena concert featuring Gregorian chant, works by Hildegard of Bingen, medieval polyphony; June 9: All-day workshops, presentations, rehearsals, evening concert; June 10, 11 a.m.: Feast of Corpus Christi, Solemn High Mass with Outdoor Procession and Benediction. Cost for the weekend is \$50 regular/ \$35 students. To register, email stmartin@yorku.ca. For more information, visit www.stmarymagdalene.ca.

JUNE 9 – “Last Night of the Proms” at St. Peter, Erindale, 1745 Dundas St. West, Mississauga, at 7 p.m., presented by the parish choir. Music to celebrate the Queen’s Diamond Jubilee, followed by an English-style pub. Tickets are \$15. Call 905-828-2095.
JUNE 14 – St. Matthew, Islington, 3962 Bloor St. W., Etobicoke, invites all to Jazz in June, an evening of musical entertainment featuring Heather Bambrick & Trio, at 7:30 p.m. Tickets (eligible for \$20 tax receipt): early bird, \$35; after May 6, \$40. Contact the church office at 416-231-4014 or email stmattsevents@hotmail.com.
JUNE 16 – Bel Canto Choir & Guests present “A Diamond Jubilee Celebration,” music honouring the 60th anniversary of the Queen’s Accession, at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 2:30 p.m. and 8 p.m. Judy Scott-Jacobs, music director; Claire Bresee, organist. General admission tickets \$20. For tickets and information, call 416-449-6156.
JUNE 20 – Organ recital at St. Thomas, Huron Street, at 7:30 p.m., by David Enlow, organist and choirmaster of the Church of the Resurrection in New York City and member of the organ faculty of the Juilliard School. A benefit for the choir of St. Thomas, Huron Street (with John Tuttle, organist and choirmaster), which will tour to England in 2013. The recital also marks the Canadian release of Mr. Enlow’s three-disc recording Pater Seraphicus, the organ works of César Franck. Admission \$20; \$15 students/seniors. Call 416-979-2323 or visit www.stthomas.on.ca.
JUNE 24 – St. Nicholas, Birch Cliff, will host a Bach Children’s Chorus Benefit Concert at 3 p.m. Tickets are \$20. All funds raised will go to the Church by the Bluffs Foodbank. Call 416-691-0449 or visit www.stnicholasbirchcliff.com.

IN MOTION

Appointments

- The Rev. Katie Silcox (Huron), Associate Priest, St. George the Martyr, Toronto, April 1.
- The Rev. Veronica Roynon (Algonoma), Honorary Assistant, St. Mark, Midland, April 2.
- The Rev. Ed Cachia, Priest-in-Charge, St. George, Grafton, April 9.
- The Rev. Simon Bell, Incumbent, St. George the Martyr, Toronto, April 15.
- The Rev. Carol Langley, Interim Priest-in-Charge, St. Luke, Dixie South, Mississauga, April 16.
- The Rev. Susan Spicer, Assistant Curate/Deacon-in-Charge, Fenelon Falls & Coboconk, May 9.
- The Rev. Samantha Caravan, Incumbent, St. John, West

- Toronto, Toronto, June 1.
- The Rev. Julie Burn, Assistant Curate, St. Bride, Clarkson, June 15.
- The Rev. Dawn Leger, Associate Priest, Christ Church, Stouffville, July 24.

Vacant Incumbencies

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

First Phase - Parish Selection Committee in Formation (not yet receiving names):

- Parish of Newcastle
- Church of the Advent
- St. Luke, Dixie South
- St. Simon the Apostle, Toronto
- Trinity East (Little Trinity), Toronto
- Church of the Nativity
- St. Martin, Bay Ridges

- Parish of Elmvale

Second Phase - Parish Selection Committee Receiving Names (via Area Bishop):

- St. Margaret, New Toronto (York-Credit Valley)
- St. Stephen, Downsview (York-Credit Valley)
- Epiphany & St. Mark (York-Credit Valley)
- St. Augustine of Canterbury (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing (not receiving names):

- St. Nicholas, Birch Cliff
- St. Leonard, Toronto

Ordinations

- The Rev. Beth Pessah was ordained to the priesthood at St. George, Allandale, Barrie, on April 22.

- The following individuals were ordained transitional deacons at St. James Cathedral on May 6:
 - The Rev. Jo-Anne Billinger
 - The Rev. Julie Burn
 - The Rev. Carol Friesen
 - The Rev. Julie Meakin
 - The Rev. Susan Spicer
 - The Rev. Jordan Wellington
- The Rev. Pam Trondson was ordained to the priesthood at St. Paul, Newmarket on May 12.
- The Rev. Terry Noble was ordained to the priesthood at St. John the Evangelist, Peterborough, on May 26.

Conclusions

- The Rev. Donna White has announced her resignation as an active Deacon in the Parish of Bobcaygeon, Dunsford and Burnt River, effective May 6.

Retirement

- The Rev. Millie Hope has announced her retirement. Her last Sunday at St. Martin, Bay Ridges, will be June 24.

Deaths

- The Rev. Canon John Speers died on March 29. Born in 1916, he was ordained in 1952, and served as Assistant Curate at St. Clement, Eglinton; Incumbent of Georgina & Sutton West; Rector of Trinity, Aurora; Rector of St. Stephen-in-the-Fields; and Rector of Trinity, Barrie. After his retirement in 1986, he served as Honorary Assistant, first at North Essa, then Trinity, Barrie and latterly St. Giles, Barrie. His funeral was held on April 4 at Trinity, Barrie.

BRIEFLY

Changes coming to cemeteries

In July, the old *Cemeteries Act*

will be replaced by a new Act that will enhance consumer protection, update reporting and record-keeping requirements, and make some changes to property tax exemptions. Consultation on the coming changes has been going on for

more than 10 years. The provincial government’s Registrar of Cemeteries, Michael D’Mello, has been travelling the province over the last year holding consultation and briefing sessions, including one in March with the bishops of the seven Anglican

dioceses in Ontario and with the members of the church’s Provincial Council. The Registrar’s office will be in contact with those responsible for every Anglican cemetery in Ontario and will be providing ongoing support to them as the transition to the

new Act takes place. Questions about the changes can be directed to the Registrar at 416-326-8393. (1-800-889-9768) or consumer@ontario.ca.

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HAVE A HAPPY SUMMER!

PRAYER CYCLE

FOR JULY

1. North House Shelter, Beaverton (FaithWorks)
2. St. Barnabas, Chester
3. St. Columba and All Hallows
4. St. David, Donlands
5. St. John the Baptist, Norway
6. St. Luke, East York
7. St. Matthew, First Avenue
8. North Peel Deanery
9. St. Monica
10. St. Saviour, Toronto
11. Dunn Avenue Supportive Housing Services (LOFT)
12. Christ Church, Bolton
13. Christ Church, Brampton
14. Holy Family, Heart Lake (Brampton)
15. John Gibson House (LOFT)
16. St. James, Caledon East
17. St. James the Apostle, Brampton
18. St. Joseph of Nazareth, Bramalea
19. St. Jude, Bramalea North
20. Trinity Church, Campbell's Cross
21. Church of the Advent
22. Toronto West Deanery
23. Good Shepherd, Mount Dennis
24. St. Chad
25. St. Hilda, Fairbank
26. St. John, West Toronto
27. St. Mark and Calvary, Toronto

28. St. Martin in-the-Fields
29. St. James Deanery
30. St. Olave, Swansea
31. St. Paul, Runnymede

FOR AUGUST

1. All Saints, Sherbourne St.
2. Holy Trinity, Trinity Square
3. Redeemer, Bloor St.
4. San Lorenzo Ruiz
5. St. Anne's Place (LOFT)
6. St. Andrew by-the-Lake
7. St. Bartholomew
8. St. Paul, Bloor Street
9. St. Peter, Carlton St.
10. St. Simon the Apostle
11. Trinity East (Little Trinity)
12. Holland Deanery
13. All Saints, King City
14. Christ Church, Holland Landing
15. Christ Church, Kettleby
16. Christ Church, Roche's Point
17. St. Alban, Nobleton
18. St. George, Sibbald Point
19. Mental Health and Justice Initiative (LOFT)
20. St. James, Sutton West
21. St. James the Apostle, Sharon
22. St. Mary Magdalene, Schomberg
23. St. Paul, Jersey (Keswick)
24. St. Paul, Newmarket
25. Trinity, Aurora

26. Victoria and Haliburton Deanery
27. St. Peter on-the-Rock, Stoney Lake
28. Housing Network of Ontario
29. Threshold Ministries
30. Christ Church, Bobcaygeon
31. Christ Church, Cobocok

FOR SEPTEMBER

1. St. George, Haliburton
2. Volunteer Workers in Diocesan Ministry
3. St. James, Fenelon Falls
4. St. James, Kinmount
5. Couchiching Jubilee House, Orillia
6. St. John, Dunsford
7. St. Stephen, Downsview
8. St. John, Rosedale
9. The Bridge Prison Ministry, Brampton
10. St. Luke, Burnt River
11. St. Margaret, Wilberforce
12. St. Paul, Beaverton
13. St. Paul, Lindsay
14. St. Paul, Minden
15. St. Peter, Maple Lake
16. Parkdale Deanery
17. Parish Nurses
18. The Chapel of St. Thomas, Balsam Lake
19. The Order of the Holy Cross
20. St. Anne, Toronto
21. St. George the Martyr, Parkdale
22. St. Mary Magdalene
23. Tecumseth Deanery
24. St. Matthias, Bellwoods
25. St. Stephen in-the-Fields
26. St. Thomas, Huron Street
27. St. Andrew, Alliston
28. St. David, Everett
29. Parish of the Evangelists, Tottenham
30. Ecclesiastical Province of Ontario

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Enriched Lives



READING THE BIBLE

BY THE REV. CANON DON BEATTY

A lot has changed over 50 years

On May 13, 1962, I was ordained a deacon in the Church of God by the Rt. Rev. F.H. Wilkinson, Lord Bishop of Toronto. He was addressed as "My Lord" and was probably the last Bishop of Toronto to wear gaiters. Nineteen men were ordained deacons in the cathedral, 16 for the Diocese of Toronto and three for other dioceses. Nine men were also ordained as priests at this service. This was probably the last time the diocese ordained priests and deacons together. No women were ordained; that would not happen for another 15 years. Cassocks, surplices and white stoles were worn. A few wore black preaching scarves.

At that time, the church could not marry divorcees. Most of us suggested to divorced church members that they get married at City Hall and then we would bless their marriage with a service in the church. Young children could not receive Holy Communion. Baptism was often held on Sunday afternoon, as a private service. When I began college, we used a draft prayer book, which became the 1962 *Book of Common Prayer*.

On the bright side, churches were full. The Maple Leafs won the Stanley Cup! They also won it in 1963, 1964 and 1967. The Liberal party under Lester B. Pearson won the federal election over John Diefenbaker's Conservatives, and steak was 89 cents a pound. It has been an eventful 50 years.

The big names in theological circles were Paul Tillich, Richard Barth and Reinhold Niebuhr, Karl Barth and Dietrich Bonhoeffer, who was executed by Hitler in 1945. Tillich and Barth were influential in German theological schools until 1933, when they were blacklisted by the Nazi Party. Barth moved back to Switzerland and Tillich, through the encouragement of Reinhold Niebuhr, went to America. He taught at General Theological Seminary, Harvard University and in Chicago. He wrote a number of books on systematic theology. I especially remember *Courage to Be* and *Dynamics of Faith*. Our principal at Huron College studied under Tillich; thus, he was required reading for our class. Tillich once preached at our college chapel, and he had one of the most brilliant minds I have ever known.

Biblical studies were based on

"higher criticism," looking at the origin and character of various biblical texts and attempting to trace each back to the oral tradition. (Criticism here refers to the critical study of oral sources.) This led to such academic studies as the "documentary hypothesis" in examining the Pentateuch. Scholars believe there are four sources behind the Torah. The Hebrew priests were the final writers of the Torah, probably around 450 BCE.

A major change in the last 50 years in understanding scripture has been in the field of archaeology, especially with the advent of radiocarbon dating in 1950. That made it possible to be more accurate in the interpretation of archaeological digs. The new school of archaeologists no longer assumes that the Bible is historically accurate.

The earliest archaeological evidence for the existence of the Hebrew people was found on a stele, an inscribed stone slab, written about 1204 BCE. This would be about the time the Hebrews arrived in Canaan following the Exodus.

What about Bible study today? To understand scripture, we need to get behind the actual writings and discover their genres. How were the stories understood by the ancient people? We also need to try to comprehend how the Hebrew people moved from worshipping many gods to following one God in a world that was universally polytheistic. The ancient Hebrews firmly believed in their God, Yahweh!

It is important to remember, however, that the Biblical writers were not recording history. They were trying to show how their God was at work in the events and experiences of the Hebrew people. These stories were passed on from generation to generation, primarily through an oral tradition, to help the people understand who they were and their special relationship with this God. What did this mean in how they lived their lives? From their stories, we discover our own relationship with the Almighty and how we should live our lives in relation to Him.

There have been many exciting changes during the past 50 years in the church and in biblical and theological scholarship. May we continue our dialogue with scripture and learn more about this great God whom we love and worship.

PLEASE RECYCLE
THIS NEWSPAPER.
Give it to a friend.

Photo project makes dreams come true

\$40,000 raised for women's programs

BY HENRIETA PAUKOV

ON the evening of April 19, Holy Trinity, Trinity Square, was abuzz as more than 200 guests converged to have a look at and bid on a collection of 34 photos depicting the realities of life in the low-income Regent Park and Moss Park areas of Toronto.

"They are excellent," said Ruth Schembri, a member of All Saints, Kingsway. "I bid on a couple, but I keep getting outbid. I love the street scenes." Those streets are home to the women who took the photos, sex trade workers who participated in the Exposure Project, a program of All Saints, Sherbourne Street, that uses photography as a means of empowerment for the women and education for the community.

The photographs were accompanied by short descriptions by the artists. One, entitled "Companion," showed a person with a dog. The accompanying note said: "In this neighbourhood, dogs are like children, best friends, companions to their owners. Sometimes it's the only family they have and pets don't judge people like humans do." Another photo, entitled "Retired Shoes," showed a well-worn pair, with the description: "I didn't even wear out those shoes in the photo...it was cold and wet outside and my feet were soaked and I went to Street Health and this is what they gave me, the shoes I'm wearing now, army boots." Yet another, of a long-haired man holding a guitar, was entitled "My Ugly Boyfriend." "My life is ugly," said the photographer in the description. "Ugly is as ugly does—you are what you came from."

The photographers themselves were absent from the lively evening of music, food, wine, and silent auction. Their experiences on the street have made them wary of attention, and so they preferred to see the results of their work on their own trip to



Clockwise from above: Jessie Lamont, Carly Kalish, the Rev. David Opheim, Meredith Blidner and Alexa Feldberg enjoy the Exposure Project fundraising event; the Rev. David Opheim, incumbent of All Saints, Sherbourne Street, speaks to the crowd at Holy Trinity; guests look at a photograph, one of several that were auctioned off.
PHOTOS BY MICHAEL HUDSON

Holy Trinity on the Friday before the fundraising evening.

"It was a magical day," said Carly Kalish, the social worker who initiated the Exposure Project. "We walked from All Saints to Holy Trinity, and the police stopped us at one point because they knew the women and they said: 'What are you doing on this side of the tracks?' I was scared for a second, and the women pointed at me and said they are with me and they [the police] just let us go. But that's so typical of these women's lives. When we got to Holy Trinity, the women were going around to these complete strangers and teaching them and telling them about each of the photos. And then we went out for lunch to celebrate, and it was just the most fun you could possibly have."

All but five of the photos were sold in the silent auction, bringing the total amount raised by the Exposure Project to \$40,000. The money will allow All Saints to add more programming for women. "One of my goals is to start a regular art therapy group specifically for women," says Ms. Kalish,



explaining that art is a way for the women to express themselves, and become more self-aware and empowered.

She has also been exploring the idea of a fashion show, a possible future collaboration between All Saints, Street Health and Regent Park Community Health Centre. "We'd get women who are interested in making clothes and also local designers to donate clothes, and we'd do a fashion show, with

dancing and art—whatever people's personal talents are, we'd like to incorporate them," she says. "It would be a way of displaying talent at this really fun, silly event." Another dream is to take the women on a trip out of the city, "maybe something like a camping trip or a horseback-riding trip for a day, something that would really allow the dialogue to change."

All those dreams may very well

come true, thanks to the energy generated by the Exposure Project. The day after the fundraising evening, Ms. Kalish received more than 50 emails from people interested in donating and volunteering. "What I love about the Exposure Project so much is that it really makes you feel like the community cares about these women in a way you didn't know they cared before," she says. "That's the coolest thing to me."

BRIEFLY

Deadline is Aug. 1 for video entries

Readers are reminded to send in their "back to church" videos by Aug. 1 to be eligible to win the new iPad. Videos should be no more than 60 seconds long and should show why people should come back to church. The contest is open to any person, group or church in the diocese. In addition to winning an iPad, the top entry

will be posted on the diocese's YouTube channel and shared through its Facebook and Twitter pages. For more information, visit www.toronto.anglican.ca/ipad.

Primate seeks support for Jerusalem diocese

Archbishop Colin Johnson is encouraging Anglicans in the diocese to take up the Primate's invitation to join a group that supports the Episcopal Diocese of Jerusalem.

In a pastoral letter to all Anglicans, Archbishop Fred Hiltz says the new venture is called the

Canadian Companions of the Episcopal Diocese of Jerusalem. He writes, "These are men and women 'drawn together in common concern and support for the well being of the church in the land of Christ's birth, death and resurrection.' (Terms of Reference approved by the Council of General Synod in November, 2011.) They will foster knowledge of the diocese and its multiple ministries, its contextual struggles, and its abiding commitment to co-operative ecumenical initiatives for reconciliation. In consultation with Bishop Suheil Dawani, they will fund specific

ministries and new initiatives in housing, health care and education, and they will explore opportunities for those who feel a call to serve as volunteers in mission. They will support actions of advocacy for lasting peace in the Holy Land."

Diocesan Council voted in April to make the Diocese of Toronto a member of the companionship.

The Episcopal Diocese of Jerusalem includes 27 parishes scattered throughout Palestine and Israel, Jordan, Lebanon and Syria. For more information about Canadian Companions of

the Episcopal Diocese of Jerusalem, visit the national church's website, www.anglican.ca.

The Anglican takes summer break

The Anglican will not be printed in July and August. It will resume printing in September. Readers can stay informed over the summer by visiting the diocese's website, www.toronto.anglican.ca. The staff and volunteers at the paper wish you a peaceful summer.