

Spoken words  
attract a crowd

Cathedral opens  
new space

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lets the light in



# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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MAY 2012

## Youth program builds better lives

Church gives  
local teens  
place to go  
after school

BY HENRIETA PAUKOV

**WHEN** David Edney tells the young people who gather in the basement of St. Paul, Lindsay, to “Write your own history,” he is not asking them to sit down with pen and paper. He is telling them that they have the ability to break the negative cycles in their lives.

“A lot of these kids come from homes where Dad’s a drunk or a drug user, or mom’s a user, and the cousin’s doing this and that,” says Mr. Edney, who is the youth pastor at the church. “And they are in this cycle: Dad uses because his Dad used and now there is an expectation in this young man’s or woman’s life that they are going to use because that is just how it is. And we tell them: ‘Hey, you don’t have to be in this cycle; you can break this cycle.’”

Mr. Edney and a group of volunteers at St. Paul’s are committed to equipping the kids with the necessary tools, including “God and his word.” They have transformed the basement into a youth centre that welcomes 30 to 40 kids, aged 10 to 18, on Tuesday nights. Programming starts right after school and runs until about



Youth pastor David Edney, seated left, and young people relax in the basement of St. Paul, Lindsay. On Tuesday evenings, the teens play games or do homework, listen to a youth sermon and enjoy a hot meal. PHOTO BY MICHAEL HUDSON

9 p.m. Kids can play games or do their homework; there’s a youth service, as well as free dinner.

“We have a couple—Paul and Phyllis Carpenter—who run our kitchen,” says Mr. Edney. “They have become surrogate grandparents to these kids. They give them

amazing meals that a lot of us were raised on and that a lot of these kids don’t have the opportunity to have, like a home-cooked roast beef meal.”

Thursday nights, young people gather for worship practice and Sunday mornings for a youth

service. “Our Sunday worship is off to a great start and just growing deeper in God’s word,” says Mr. Edney. “We don’t tell cute Bible stories; we discuss the reality of life and the reality of Jesus, and how he changes your life and who you are.”

News about the program, which is officially called Bottom Line, has spread simply by word of mouth. “And I think just being in the community,” adds Mr. Edney. “We play ball hockey in our

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Apple’s latest iPad comes with an ultra-sharp screen.

## New iPad is top prize in video contest

Call goes out for videos about coming back to church

BY STUART MANN

**THE** diocese’s Back to Church Sunday working group is holding a video contest, with a new iPad as the top prize.

“We want people to send in their videos, showing why people should come back to church,” says the Rev. Stephanie Douglas-Bowman, chair of the group and the associate priest at Christ

Church, Brampton.

She hopes the contest will generate excitement in parishes and get people thinking about inviting their friends and family members to church. “What we’re trying to do is change the DNA in parishes, so that we really become an inviting people.”

The contest is open to any person, group or church in the diocese. Videos should be no longer

than 30 seconds and sent in by Aug. 1. 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.

Ms. Douglas-Bowman says the iPad is the perfect prize for the contest. “We’re asking people to produce something for use in social media, and the iPad is a coveted tool, especially for young

people.”

The version that the group is giving away is a 32GB iPad with 4G and costs \$750. It includes many features, including an ultra-sharp screen and a camera that records high-definition video and still images.

Ms. Douglas-Bowman says the working group hopes the contest

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# Teens given safe place

Continued from Page 1

parking lot every Friday and people can see that kids hang out there and they wonder what's going on." Most importantly, he believes that the youth centre fulfils a deep need for the kids. "Jesus is showing up and changing their lives and they want more of it and their friends want it," he says.

Mr. Edney and the other youth workers have more plans for the program. Starting in July, St. Paul's youth centre will be open as a drop-in centre on Friday af-

ternoons and evenings. "Kids can come and play the Xbox and just chill," he says. "It's a safe place where they can hang out."

They are also thinking about developing a cooking program and planting a community garden near the church. Mr. Edney says that through gardening, the kids will learn about responsibility, work ethic, and care, "because when we tell them that we can break cycles, they say that's good, but show me."



Young people from the community help themselves to dinner at St. Paul, Lindsay. PHOTO BY MICHAEL HUDSON

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## New iPad up for grabs

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will remove some of the fear that Anglicans have about asking their friends to church. "We hope people have fun making the videos. There are lots of really good stories out there. We're encouraging people to be creative."

She says inviting people to church goes right back to the first disciples of Jesus Christ. "It has been part of our Christian practice right from the very beginning. It's one of the easiest forms of evangelism. Anglicans are usu-

ally terrified of the word evangelism, but inviting people back to church can come pretty naturally."

The diocese has been holding Back to Church Sunday for the past three years, and more than 4,500 people have come back to church as a result of an invitation. This year, it will be held on Sept. 30.

For more information about the video contest, visit [www.toronto.anglican.ca/ipad](http://www.toronto.anglican.ca/ipad).

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# Church helps youth get the word out

Poets cover range of issues at inaugural event

BY REBECCA WILLIAMS

**GETTING** more than 100 people under the age of 30 to hang out at a church on a Friday night may seem like a large feat, but to get them to do that and feel they can talk openly about issues and topics that affect them—well, some might think that's impossible.

St. Margaret, New Toronto, proved it's not impossible: youth just need the right platform. On March 23, the church held a poetry slam to kick off its Spoken Word Program. At the beginning of the evening, the stage was open to anyone who wanted to get up and share his or her spoken word. Then the competition began. Each poet got on the stage, performed, and got ranked by randomly selected people in the crowd.

"The best thing about spoken word is that anyone can get up and lay their heart out on the stage," said Mo Ali, the winner of the slam and one of the program directors. As her prize, she received \$100.

Dwayne Morgan, the event's special guest, is a well-known spoken word poet in Toronto. He began to write and perform more than 19 years ago and has toured internationally. He performed three of his poems for the group, including a piece about the degradation of women, titled "Sum of Her Parts."

The poets covered a variety of topics that are left untouched in some churches and youth groups. Subjects such as racism, sexism and personal tragedy were all dealt with in the different poems

throughout the night.

"We have designed this program to appeal to youth who might not otherwise be attracted to a church-based youth program," said Rosemary MacAdam, a youth leader at the church. "We wanted it to be relevant to the mostly working-class and first-generation youth of colour in this immediate community. Spoken word's close connection to hip-hop and rap appeals to many youth."

The program is the brainchild of Mathew Boyd-Learn, another youth leader at the church. Every Thursday, youth can come to the church's Sixth Street Youth Space. Here they can create their own spoken word under the instruction of Ms. Ali and Patrick de Belen.

The diocese approved a grant of \$26,000 for St. Margaret to use over three years to expand their youth program. A part of this year's funds are going to the Spoken Word Program, which will continue until the end of June. "The grant allowed us to be creative, dream big and think long-term," said Ms. MacAdam.

Sixth Street Youth Space, named after the street where St. Margaret's is located, also holds a cooking class, a drop-in and a games night, but the youth leaders felt that a different program was needed to serve the older high school students. "Our number one goal is to be a place where youth feel God's love," said Ms. MacAdam. "We want to demonstrate how the church is, and continues to be, a refuge for those marginalized in society."



Organizers Mathew Boyd-Learn, Mo Ali, Patrick de Belen and Rosemary MacAdam enjoy the evening. PHOTOS BY MICHAEL HUDSON



Kai' Enne performs 'Sublimation.'



Audience member rates a performance.



Greg Franklin says it with passion.



Photo shoot adds to the fun.

## Workshop looks at starting a new service

BY STUART MANN

**WHEN** you mention the words "plant a church," people often think you mean buying a piece of land and building a new church. But there is another way to start a new Christian community, and it can happen right inside the walls of your church.

Throughout the diocese, churches are starting new worship services for people who are not coming to the traditional Sunday morning services. These new services take place at different times and days of the week, depending on the group of people they're trying to attract.

"People realize there are other

people in the community that they're simply not reaching with their Sunday morning offerings," says the Rev. Jenny Andison, the Archbishop's Officer for Mission. "These are people who God is calling them to serve, so what should they do?"

On Oct. 24, the diocese is holding a day-long workshop, Reach New People, that will give parish leaders an opportunity to learn about the ups and downs of starting a new service from people in the diocese who have done it effectively.

Ms. Andison says the workshop will address the fears and concerns that clergy and lay leaders have about starting a new service.

"How do you, as an incumbent, do it without doubling your workload and killing yourself?" she asks. "How do you encourage lay people to come alongside you? Is it right for you? Is it right for your parish? We'll look at all these questions."

She says there are a lot of churches in the diocese that can form new Christian communities in this way. "It's probably the best form of church planting that the majority of churches in our diocese can contemplate. The average church is not going to have the resources to go and start an entirely new congregation in a new location, but there are a good number of parishes that are the right size and healthy enough to think

about whether they're being called to start another worship service for a different community."

She says the new services usually reach people who are already attracted to Christian worship of some kind. They often have a church background and are open to coming back if the service meets their interests.

The workshop on Oct. 24 will be held at Trinity College, Toronto, and there will be a small fee to cover the cost of lunch and other expenses. For more information, contact Elizabeth McCaffrey, the Congregational Development Coordinator, at emccaffrey@toronto.anglican.ca.

## Readers give to papers

Anglicans in the Diocese of Toronto gave \$114,495 to the Anglican Journal Appeal in 2011. The appeal is the joint fundraising campaign between the *Anglican Journal* and *The Anglican*. Donations are split evenly between the two newspapers. After campaign expenses and the *Anglican Journal's* share, *The Anglican* received \$43,474. The money will be used for freelance writers and photographers, and to offset the cost of printing and mailing. The generosity of our readers is tremendous, and I want to thank everyone who contributed to the appeal. *The Editor*



# The conversations change you



**J**ourney is one of the enduring themes of our growth in faith. We speak of the Lenten “journey” toward Easter, of the “way” of the Cross, of the “walk” of a disciple. T.S. Eliot’s poem, *The Journey of the Magi*, ends with a reflection on the consequences of the journey that leaves the traveller so transformed that he is “no longer at ease here, in the old dispensation.”

Journeying has been one of my joys and one of my burdens as a bishop. Every week, I travel across the diocese, meeting people from the parishes across the 24,000 square kilometres of south-central Ontario that constitute our part of the church. It is fascinating to see the wealth of experience and the richness of life wherever I go, and to be able to help build connections between parishes sharing similar challenges. As archbishop, I travel around the seven dioceses that make up the Ecclesiastical Province of Ontario, going from Chisasibi to Windsor, Thunder Bay to Prescott.

As a bishop in the Anglican Communion, I have the privilege of representing our local church, the diocese, in the wider councils of the church at the national and international levels, and have travelled across North America, the Caribbean, Europe, Africa and Asia.

This March, I travelled to Sri Lanka for meetings of the Working Group on Theological Education in the Anglican Communion (TEAC), which I chair. TEAC is a small group mandated as one of the formal ministries of the Communion by the Anglican Consultative Council (ACC). (The Anglican Church of Canada has three members on the ACC: a bishop, a priest and a lay person. One of the current members, Suzanne Lawson of St. Peter, Cobourg, comes from our diocese. Bishop Ann Tottenham was a past member of TEAC.)

Other members of TEAC, most of them professional theologians, come from Zimbab-

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

we, Sri Lanka, southern India, England, New Zealand, the Philippines, Mexico, the U.S., Kenya, Australia and South Africa. As part of each annual gathering, we spend the first couple of days teaching and interacting with the students and faculty of the seminary in the province we are visiting. (Last year, we were in Harare, Zimbabwe.) This grounds our development of the principles of theological education in the realities of those who engage in it.

Our teaching sessions and much of our work were framed by the “Anglican Way.” In 2007, TEAC developed a document titled “The Anglican Way: Signposts on a Common Journey.” To quote from the Anglican Communion website, it “emerged as part of a four-year process in which church leaders, theologians and educators have come together from around the world to discuss the teaching of Anglican identity, life and practice ... (and how) Anglicans understand themselves and their mission in the world. These features, described as the ‘Anglican Way,’ were intended to form the basis for how Anglicanism is taught at all levels of learning involving laity, clergy and bishops. This document is not intended as a comprehensive definition of Anglicanism, but it does set in place signposts which guide Anglicans on their journey of self-understanding and Christian discipleship. The journey is ongoing because what it means to be Anglican will be influenced by context and history. Historically, a number of different forms of being Anglican have emerged, all of which can be found in the rich diversity of present-day Anglicanism. But Anglicans also have their commonalities, and it is these that hold them together in communion through ‘bonds of affection.’ The signposts ... are offered in the hope that they will point the way to a clearer understanding of Anglican identity

and ministry, so that all Anglicans can be effectively taught and equipped for their service to God’s mission in the world.”

Anglicans are “formed by scripture,” “shaped through worship,” “ordered for communion,” and “directed by God’s mission.” These four-fold signposts on the journey are further expanded in the short document that you can find at

[www.anglicancommunion.org/ministry/theological/signposts/english.cfm](http://www.anglicancommunion.org/ministry/theological/signposts/english.cfm). They were used as a resource to frame the work of the Lambeth Conference in 2008, the decennial gathering of Anglican bishops from across the world at the invitation of the Archbishop of Canterbury.

Travel is not always as fun as it appears. Vaccinations, waiting in airports, airline food, climate and dietary changes, dodgy accommodations and jet lag are some of the downsides. My visits on behalf of the church involve dozens of speaking engagements, most of them impromptu, in schools, to clergy and lay organizations, government officials, in public worship and around dinner tables. There is almost no opportunity to see the sights or the cultural venues. On my recent trip to Sri Lanka, we spent one afternoon and part of one evening being a tourist.

What is so special, indeed life-changing, is the opportunity to “put your feet under the table” and sit in conversation with local people to hear about life from their perspective. These conversations, not the tourist sites, are what changes you. You and they deepen understanding, adjust assumptions, learn about the real difficulties and the tremendous joys that mark life in other places, and build friendships. It is this, not official documents or formal agreements, that create “the bonds of affection” that truly bind our churches into the Anglican Communion.

I never come home unchanged, because my priorities inevitably need to be resorted. Compared to the fundamental issues others are dealing with, some of our “crises” just don’t matter as much! You cannot come home at ease in the old dispensation.



## The Anglican

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### In the Diocese of Toronto:

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

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# Let's listen through the Holy Spirit



**W**e will soon be celebrating Pentecost, celebrating the gift and power of the Holy Spirit in our midst. This Spirit galvanized the disciples, as it empowered them to share all that they had heard

and learned from and about Jesus. The creativity, energy and passion of the early church flowed from its willingness to listen to the Spirit.

One of the first stories about the power of the Spirit tells us that people of many languages and races were able to hear and understand the disciples as they went into the streets to tell the Good News. The barriers of language and culture were broken down, and with the help of the Spirit, they understood each other. One of the gifts of the Spirit is the power of the Gospel to reach out to all people and draw us together into the family of God. Our greatest challenge is to stop and truly listen to the Spirit and one another to be touched by that power.

I shared an experience of this in the Continuing Indaba conversations with our brothers and sisters in Christ from Jamaica and Hong Kong. Indaba is a South African word meaning “intentional conversation” and shares similarities with a North American aboriginal sacred circle. As with many group

## BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

events, we all began with preconceptions about our differences, as well as assumptions about our commonalities. We learned early in our encounters that we needed to let go of our expectations in order to truly meet one another. We also needed to meet and honour the presence of the Holy Spirit in each member. Surprises abounded as preconceptions were broken open, assumptions were dissolved and new threads of our sharing in the Gospel emerged. We discovered deeper bonds of common life, even though differences remained.

The Holy Spirit was at the centre of our meetings, inviting us together into a new place of understanding. This was hard work. Assumptions leap to mind so quickly, and digging into them to discover nuances requires willingness and courage. We must be willing to let go of our easily held expectations to embrace complexities. We need courage to face truth that is found through the other. I rediscovered the importance of our national histories and how they have profoundly shaped our theological perspectives, and continue to do so. I encountered a depth of personal spirituality in laity and clergy that was deeply moving. I learned to see our beloved

church through the eyes of others.

A key to our encounters was in worshipping together. Prayer and the Eucharist were woven through our meetings, so that even as we may have had a difficult, painful session of hearing one another, we would find ourselves shoulder to shoulder before the altar, receiving bread and wine, brought together as one before Christ by the Spirit.

Indaba is a slow process that gently unfolds new possibilities as we listen deeply. Within the church, it is a process that relies on the unifying thread of the power of the Holy Spirit to speak in each heart and draw us again before Christ, touching our conscience so that we are willing to change even as the other reaches out to us and is willing to change. We meet on the ground of God’s grace, and discover afresh that it is the place of new life.

Although my recent experience was across language and cultures, indaba is essential in all our relationships. Wherever differences create barriers, we need to listen through the Holy Spirit. For the Spirit brings Jesus present and calls us to be the kind of community that belongs in the Kingdom of God.

As we celebrate Pentecost, I pray that we will remember the power of the Holy Spirit to surprise and transform us so that we may listen with new ears and discover ways to create new communities of God’s people.



# Whose church is it?



The story is told about a church where a major change was to be made. As happens so often whenever a major change is coming, there was one group within the church that was enthusiastically in favour of the change, and another group within the church that was strongly opposed to the change. At a parish meeting to discuss the situation, one woman rose to her feet, very emotional, and shouted at one of the leaders who were in favour of the change. "I've been in this church for 50 years," she said, "and I'm not going to let you do this to my church!"

"My friend, this isn't your church," responded the other. "This is Jesus' church."

Indeed. This is not our church. This church belongs to Jesus.

Several years ago, at the bi-annual Diocesan Prayer Conference, Sister Constance Joanna Gefvert, SSJD, in her keynote address, used the phrase "functional atheism." We believe in God, she said; we just often live a lot of our day-to-day lives as if God doesn't exist. In the ways we function, we are indistinguishable from atheists.

Likewise, I suspect, we know that our church belongs to Jesus; we just live an awful lot of the time as if the church be-

## MUSINGS

BY THE REV. HEATHER MCCANCE

longs to us. Decisions are often made based on what will make the members of the church happy. Changes are often nixed before they're even suggested because of a fear that long-time faithful members will be angered by the change.

Yet I have a strong suspicion that when we consider what we ought to be doing as the church, our first concern should not be keeping the members of our churches happy. Our first concern should be seeking to be faithful to Jesus Christ.

It comes down to what we believe the church is supposed to be and do—to our ecclesiology, to use the technical term. For different people, the church means a host of different things. For some, the church is an oasis of peace and calm in a turbulent, ever-changing world. For some, the church is the people, and at church we gather with friends and enjoy being together. For some, the church is where we go to find strength and encouragement, to "fill up the gas tanks," so that we can go back out into the world to live in God's way there.

We each emphasize different parts of the church's work. Within the same parish, there are those who will empha-

size our need for Christian education and Bible study, while others will stress the social justice and outreach ministries of the church. For some, providing excellent music is very important, while for others such a focus would take energy away from the need to nurture children and young people in the faith.

With such a huge variety of different emphases (often competing for limited financial resources and volunteer time), it's not uncommon for church communities to find themselves in internal conflict about where the focus should be. After all, many of us put a great deal of our time, effort, passion and, yes, money into the area of ministry that most interests us. Each of us has sacrificed a lot to see our parish church grow into the church it is today, and we all feel that we have a stake in what happens now and in the future.

I think that's good and right—mostly. But we cannot forget that our sacrifices for our churches pale in comparison to the sacrifice made by the head of the church for all of us. We cannot forget that all of our work ought not be for the sake of the church alone, for the church is an instrument for God to use in our world and not an end in itself. This is not our church. This is Jesus' church.

*The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.*



## EDITOR'S CORNER

BY  
STUART MANN

## RIP, Hugh

One of my first tasks as editor of *The Anglican* was to tell the church music correspondent that his column would no longer be continued. This is always a difficult conversation, and I wasn't looking forward to it. The author was a man named Hugh McKellar. I didn't know anything about him, other than he had played the organ.

I phoned him up and delivered the bad news, braced for the worst. But to my surprise and delight, he said, "Well, maybe there's something else I can do." I thought for a moment. There was indeed something he could do. "We need a proof-reader," I said. "Would you be interested in that?"

So began a friendship that would last 16 years. Each month, Hugh would come in to the office with his green pen and pore over the draft pages of *The Anglican*, looking for any mistakes. He took great pleasure in finding the most glaring gaffes. One in particular made him laugh so hard, followed by wheezing coughs, that I thought he was going to have a heart attack. It turned out that the author of an article on gardening had spelled impatiens "impatiens."

On other occasions, his response to what he was reading was much quieter but infinitely deeper. "Oh dear," he would say, shaking his head with misgiving at some theological position that he did not agree with. He was a man of strong opinions, especially where the Bible and the Book of Common Prayer were concerned, and did not suffer fools gladly.

After reading the paper, he would collect up the pages and enter my office so quietly that I would sometimes yelp in surprise to find him sitting there. After I had recovered, I would swing my chair around the desk to sit beside him and we would go through the pages, green line by green line.

A former English teacher, he enjoyed explaining the correct use of grammar and proper sentence structure, something I was never very good at and had little interest in. These little tutorials, however, would sometimes give way to long conversations about the use of English, and I enjoyed them immensely.

About a year ago, he came into the office with a bit of a limp. A private man, he would not disclose the nature of his ailment. Eventually, however, he informed me that he had arthritis in his hip. A few months later, he could barely come in at all. "I won't be able to do this anymore," he said on his last visit, as winter set in.

We spoke a few more times over the phone, correcting some scriptural references, and then he stopped returning my calls. I wondered what had happened to him. A few months later, I got a call from his friend Doreen, informing me that he had passed away after surgery.

I often look at the chair where Hugh sat and think of him, his green pen hovered over the page. He was a good man. *Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.*

# Can we measure stewardship?



Best practices are guidelines. They allow us to assess our successes and shortcomings. In stewardship, we use statistics from the churchwardens' and incumbents' returns each

year to evaluate overall trends in the diocese, and to forecast outcomes years into the future. At the parish level, they allow us to begin a conversation with leadership about developing a stewardship plan towards a goal of becoming financially healthy.

If you are a churchwarden or treasurer, you might have wondered what folks down at the Diocesan Centre do with all those stats you send us each year. Some of us use them to measure whether parishes are being resourced adequately. Over the past five years, the Stewardship Development office has carefully analyzed giving patterns across the diocese and in each parish and, combined with anecdotal information, has identified 12 specific indicators of stewardship health.

You might be thinking to yourself, isn't stewardship about time, talent and treasure? Isn't it about molding Christian disciples and inspiring them? Isn't it about resourcing parishes to be vibrant faith communities? Yes, stewardship is all those things and more. Stewardship can also be empirical: on average, each Anglican donor gives about \$20 per week, and they attend about two times per month. Easter is the most attended service each year, and people still prefer to use offering envelopes over pre-authorized payment.

## THE STEWARD

BY PETER MISIASZEK

The Stewardship Development office has identified very specific measurements that, if achieved, almost always lead to vibrant parish ministry. In the constant pursuit of stewardship health, here are the questions we endeavor to answer:

- Is annual individual giving at or above the diocesan average of \$1,100?
- Do individual givers donate at least two per cent of their gross family income to the parish?
- Are 40 per cent of identifiable givers in the parish using PAR (pre-authorized remittance)?
- Does 70 per cent of total parish revenue come from free-will offerings?
- Does the parish direct a tithe of all funds received to outreach projects?
- Is stewardship education endorsed by the parish leadership (clergy and lay)?
- Does the parish have an active stewardship education committee?
- Are at least four sermons delivered each year on giving-related themes?
- Does the parish produce an annual narrative budget?
- Is a sacrificial giving campaign held each year?
- Is pledging of time, talent and treasure encouraged?
- Is legacy giving promoted?

What is clear from our list of indicators is that the first four are of a financial nature. They represent outcomes. The next

eight indicators are process-oriented. In effect, they enable the expected outcomes. Without the process, it would be very difficult for most parishes to achieve reliable and generous giving—which is to say, things don't "just happen."

Metaphorically speaking, generous giving is like planting a garden: we water the soil, ensure adequate sunlight, nurture with the best quality compost, and pray in the hope of reaping a bountiful harvest. More often than not, the outcome is related to the level of commitment we make along the way.

Across the Diocese of Toronto, more and more parishes are striving to achieve a positive response to these stewardship indicators. For the most part, parish leaders know they have to. The results can be impressive: more energetic volunteers, increased opportunities for ministry involvement, growing congregations, creative worship styles and expanded outreach in the community. This list is by no means exhaustive.

The important thing to bear in mind is that the results are orientated toward health. Simply put, when we invest the time, energy and resources in support of positive outcomes, good things happen. When we do nothing or become complacent, local ministry declines, parishes close and the church itself is weakened.

We can measure stewardship, and we ought to. Taking stock of where we have come and what we can help us grow God's kingdom on earth.

*Peter Misiaszek is the diocese's director of Stewardship Development.*

Visit our website at [www.toronto.anglican.ca](http://www.toronto.anglican.ca)



# The truth about prayer



**T** rue confession: as soon as I start to pray, I want out. When will this be over? I think. It becomes the dominant question, an over-riding feeling that makes my skin itchy, my chest tight, and my limbs jittery. Only an act of supreme willpower keeps my eyes away from my wristwatch as I want to count down the minutes and seconds until I am done and free to move on.

I am an ordained leader in the church. Houdini-like inclinations around prayer are an embarrassing, even incriminating, thing to admit. In my own defense, I am not talking about leading prayer or worship. When I'm in the driver's seat, I'm consumed with enough fear and hope and focus that my flight instinct is thankfully sidelined. I'm talking about those times of personal prayer, or when I get to be a mere participant in the worship someone else is leading.

Even at that, what I'm admitting is pretty bad. I'm a spiritual leader, a person of prayer. Part of my job is to enable the prayer life of others, to teach and hopeful-

## GUEST COLUMN

BY THE REV. MARTHA TATARNIC

ly model something of the practices that form the bedrock of our relationship with God. Anyone reading this might arrive at the conclusion that I am in the wrong job, that I am a fraud, that there is too large a gap between who I should be and who I actually am.

But I put this experience in print because I don't think my sense of vocation is fraudulent; also, when I pray, I do not act on my desire to "get out." I keep coming back. I keep praying. This suggests that, for me—for the person God created and keeps looking after—this prayer dynamic leads somewhere. It is not an irreconcilable flaw that discounts me from serving in God's church. Instead, it is a flaw through which God can evidently work.

In the emptiness and silence that best allows God's love to be felt and voice to be heard, there is freedom and grace. There is freedom in being ruled by something other than instinct. I can see that looking

at my watch will get me nowhere. I can test for myself the wisdom that invites an individual to take a deep breath, then another. In a world that emphasizes the freedom that each individual possesses to do whatever she wants, I reclaim the freedom to do what I don't want, what doesn't come easily.

The grace is in being swept away. Here and there, now and then, I am swept away. Time becomes a little more fluid and minutes melt together. A small portion of stillness is granted. I listen. I remember. I hope. I offer and am given something I need to receive—a gift that clearly does not emerge from my own talents and resources. I am humbled and thankful.

I have become an ordained spiritual leader, and this is my stark and troubling confession: I have no hard-wired instinct or talent for prayer. It's a pretty big black mark on my qualifications for the job. Thankfully, God is apparently fully invested in the challenge.

*The Rev. Martha Tatarnic is the incumbent of St. David Anglican-Lutheran Church, Orillia.*



## GEN WHY

BY  
REBECCA WILLIAMS

## Live now

**S**ometimes tragedy puts things in perspective. A few months ago, I lost a friend. We were in the same elementary school as kids and were the best of friends. Some of my favourite memories include sharing our Tamagotchis at recess, and playing in the leaves on a field trip to a pioneer village. Although we lost touch when I changed schools, we reconnected while at different high schools.

When I heard the news of his death, it seemed like a million questions flew around in my head. I've dealt with death and grief before, but somehow his passing feels different to me. It fills me with intense sadness. Knowing that someone my age is no longer on this earth leaves me with an emptiness that I cannot explain. The trivial complaints of my age group feel sickening when the fragility of life is so blatantly obvious.

I tell myself there is always hope, even in desperate situations. Everyone who deals with grief questions God's reasons. Why do bad things happen to good people? A lot of people say they know the answer to this, but it's hard to argue anything in the face of grief.

So here I am, trying to decipher the reasons and attempting to see where the presence of God lies. If there is one thing my friend's death has taught me, it's to live. He makes me think of my own life and where my fulfilment has come from for the past 20 years. As twenty-somethings, we spend so much of our time planning for the future. We do well in high school so we can go to university so we can get a job so we can fulfil our dreams. I haven't touched my goals yet, and that is what makes me empty when I think of my friend's death — of dreams not completed.

I struggle with the idea of death, as many people do. But if we see our lives as a quest to emit love to the whole of God's universe, then maybe the end doesn't seem so bleak. We all plan for the future, but the present is more important to those around us.

Death too soon has taught me to live my life each day as it comes, emitting love and trying to change the world around me. If we lived each day as our last, how much more of God's love would be shared amongst us? I think the change in the world would surprise us.

*Rebecca Williams is a member of Christ Church, Scarborough.*

# Belief has great power



**I** was driving to visit my uncle mere weeks into 2009 because he had just suffered a major heart attack. On the drive, I was listening to one of my favorite songs. It was "Don't Stop Believing" by Journey, at that time the most downloaded song on iTunes ever.

When I saw my uncle and aunt, I was amazed by their positivity. Even though their situation could easily cause anger toward God, my uncle and aunt were thankful that my uncle had survived and was recuperating quickly.

Witnessing my aunt and uncle's belief made me think about Journey's song. The lyrics, "Some will win, some will lose, some are born to sing the blues" illustrate how unfair and difficult life can be. The song encourages us to continue believing because our belief can give us much-needed hope in the worst of times, times when

## FOR YOUR CONSIDERATION

BY AMIT PARASAR

it feels as though we have nothing except belief. Maybe this is why Journey's song is so popular—because people need belief.

Belief has great power. The story of Scottish knight Sir William Wallace is a great example of this. Wallace believed so strongly in the human need for freedom that he fought fiercely and died for it. The strength of Wallace's belief inspired thousands more so that the Scots eventually secured their freedom from the English.

Of course, belief can produce negative things, too. Religious or political extremism is an example of belief gone wrong. One way for belief to go wrong is when it's confused with knowledge. Knowledge is based on facts, truths or principles. Belief is confidence in the truth or existence of something without having absolute and

undeniable proof of it. The ability of belief to exist without proof is precisely why we have to be very careful how we act on it.

When belief inspires hatred, bigotry and extremism, it's because we believe so strongly that we begin to think that we know what's true rather than accepting that we only believe it's true, and that other people might not share our belief. If you know you're right and others don't agree with you, you may become frustrated and angry. Belief becomes dangerous when that anger begins to inform action.

In the Christian context, we appear hypocritical when our belief portrays anything contrary to the godly love that is the foundation of our faith and Jesus' message. This is why we must be tolerant of other people's beliefs by humbly accepting that we believe, but we do not know. In an increasingly globalized world, such tolerance is necessary for peace. Tolerance also works both ways in that our tolerance of other beliefs might inspire a tolerance for our faith that will lead to more people accepting it as their own belief.

When critics use extremism inspired by belief to condemn all faith and religion, they're equally guilty of extremism because not all belief is harmful. Negative manifestations of belief only demonstrate that what we believe in is as important as believing in something.

During the Last Supper, when the disciples said that they didn't need to pray for anything because Jesus knows all things and knows what they want and need, an exuberant Jesus replied, "You believe at last!" (John 16: 29-31). This passage shows us that true belief

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in God means trusting Him completely because He's all-knowing and all-powerful. He doesn't need us to fight for him with violence and anger. Instead, our belief should inspire confidence in God that makes us tolerant of other beliefs, the same confidence that allows us to trust in Him to pull us through difficult times.

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

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# Bishops coming to Toronto

## International group seeks better relations

BY CAROLYN PURDEN

**THIS** June, close to 20 bishops from Africa, the United States and Canada will converge on Toronto to engage in building better relationships between national churches.

They are part of a gathering called the Consultation of Anglican Bishops in Dialogue, a fluid group that had its origins in the 2008 Lambeth Conference.

At the time, there were tensions between the churches over same-sex relationships, and Archbishop Colin Johnson hosted a fringe event for some African and Canadian bishops that focused on mission in a post-colonial world.

From that meeting, relationships between the bishops began to build and more meetings were held in London in 2010 and Dar es Salaam last year.

The Toronto meeting will be the third for the group. Attending the gathering will be 12 bishops from the African dioceses of Tanzania, Kenya, Malawi, Zambia, Botswana, South Africa, Ghana and Sudan. Their number will include the primate of Burundi, Archbishop Bernard Ntahoturi, and the primate of Central Africa, Archbishop Albert Chama.

In addition to Archbishop Johnson, the Canadian contingent will comprise Bishop Michael Bird of Niagara, Bishop Michael Ingham of New Westminster, Bishop Terry Dance, suffragan bishop of Huron, and Bishop Janet Alexander of Edmonton.

Bishop John Chapman of Ottawa, who has been involved in the previous meetings, is unable to attend. There will also be two bishops from the U.S. Episcopal Church.

The bishops arrive on June 2, and the following day many of them will attend a mission event in the Diocese of Ontario. The conference begins on June 4 and continues until June 7.

Marks of Mission and the Anglican Covenant will be the two themes of the conference, says the Rev. Canon Dr. Isaac Kawuki-Mukasa, coordinator for dialogue for the Anglican Church of Canada and organizer of the consultation.

"There are six bishops who take on the task of preparing the themes, and they will facilitate the conversation," he says. "At the start of the conference, one of the bishops will give a brief conceptual talk combining those two themes and providing a theological framework in which the conversation will take place."

Canon Kawuki-Mukasa says the consultation is focused on relationship-building. While it initially began at Lambeth because of the issue of same-sex relationships, by the Dar es Salaam meeting, that issue was not prominent in the conversation.

"Now the bishops are more interested in talking about issues of mutual interest and how to mend relations rather than sever relations, and how they can support one another in their ministries and the mission to which they've been called," Canon Kawuki-Mukasa says.

For example, while the Canadian, American and African churches have different views about the covenant, the conversation will attempt to go deeper and look at shared values and how those values were created.

"It's a more theological approach than simply saying who agrees and who doesn't," says Canon Kawuki-Mukasa. "That would make a very short conversation."

He says the consultations have been successful on many levels. "Friendships have developed, which goes to show how conversations and talking really enable the building of relationships without people having to agree with what others are saying or believing," he says.



## BEFORE THE JOURNEY

The Rev. Hernan Astudillo sprinkles holy water on ambulances and a bus full of medical supplies and soccer balls at San Lorenzo, Dufferin Street, Toronto, on March 9 before they are driven to Guatemala and El Salvador to be used as mobile hospitals and health clinics. The Caravan of Hope took two weeks to reach the two countries. In the past 12 years, it has delivered tons of medical supplies and 20 ambulances to Latin America. PHOTO BY MICHAEL HUDSON

# Indaba process gives local Anglicans deeper understanding

BY CAROLYN PURDEN

**ANGLICANS** from the Diocese of Toronto who participated in the Anglican Communion's one-year indaba process believe it can have a transforming effect upon the church if it is used more broadly.

The indaba process, established by the Anglican Communion office as a pilot project, invited four groups of dioceses from around the world to meet together over the period of a year. They were asked to listen deeply to each other, understand why and how decisions are made, and through this process learn how to build community—or communion—despite differences.

The Diocese of Toronto participated with Jamaica and Hong Kong in three eight-day meetings that took place in Toronto in May, 2011, Hong Kong last September and Jamaica this February. There were three topics for discussion: social justice and advocacy, youth alienation and homosexuality. An important part of the meetings was immersion in the life of the host diocese, so that participants could understand the context for decision-making.

Academics attended the meetings, and at the conclusion of the process, conducted in-depth evaluations with participants. These findings, which will appear in an academic paper, will determine how the Anglican Communion proceeds from this point.

One of the Toronto participants, Suzanne Lawson of St. Peter, Cobourg, served as the link person between the Toronto group and the Anglican Communion. She believes the indaba process produced significant results for the Toronto participants. "There has been a vast expansion of our

understanding of the Anglican Communion and the differing views on some key topics," she says.

All the indaba members experienced much together but always put worship at the centre so they knew they were with other Anglicans. They also learned to ask questions with an open mind, without having their own agenda behind those questions, she says.

The Rev. Dan Graves of Trinity Church, Bradford, believes the indaba process is the beginning of a long-lasting relationship between the dioceses. "It's more than a paper relationship," he says. "It's a relationship among dioceses expressed in the lives of people who've spent a considerable amount of time getting to know and understand each other."

The process has the potential to be useful in church life, he adds, even though it is different from the current decision-making process, which uses parliamentary procedure. "It's a different way of being together and requires us to take a leap of faith out of some of our old ways, and into being vulnerable, risking really listening and really being honest when we have our opportunity to speak," he says.

He also notes that the indaba process requires a lot of time. "It's not something you can do over three days," he says. "It requires sustained effort."

The Toronto participants saw significant differences between the three dioceses. For example, all do advocacy, but in Jamaica and Hong Kong, the work is done primarily through connecting informally with government leaders, who are seen as colleagues in leadership.

For Christian Harvey, who min-

isters to youth in Trent-Durham, a highlight of the process was understanding the importance of culture in shaping the participants, whether they came from Jamaica, Hong Kong or Canada.

"The way in which we perceived almost everything had to do with our colonial past," he explains. "Jamaica is a nation of people who were imported and used as slaves not so long ago, and that affects how they see interactions with the North, with us."


An example of differences, he adds, is the Millennium Development Goals. He had been supportive of them, but was surprised when a Jamaican bishop said what the South was calling for was a new economic model that did not rely on the South being in debt to the North.

"Instead, what they received were these Millennium Development Goals which were nice but allowed people to be a little bit more comfortable within this system that leaves the discrepancy between the rich North and the poor South," Mr. Harvey says.

To Ms. Lawson, Mr. Harvey and Mr. Graves, the indaba process has been valuable in shedding light on the relationships within the Anglican Communion.

Mr. Graves notes that it's tempting when people think differently from the way we do to let them go their own way. When he has thoughts like that, he looks at a photograph in his office that was taken of all the indaba participants in Hong Kong.

"The easy answer is to have a divorce," he says. "But when you've built relationships with people, that's not so easy. I look at those people and ask, 'Can I do without that person in my life?' and I don't believe I can."



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# New Cathedral Centre a gem

Space gives cathedral more scope for ministry

BY CAROLYN PURDEN

**THERE'S** a new jewel in Toronto's downtown landscape. It's the St. James Cathedral Centre, a sparkling gem constructed almost entirely of glass.

Half of the new 44,000-square-foot structure is nestled into the frame of the historic 1909 parish house at Church and Adelaide. The other half is a glistening new addition, open and welcoming to passers-by.

Inside the centre, the beautiful yellow Don Valley brick walls of the old parish house have been retained and cleaned, adding a mellow atmosphere to the rooms and corridors.

In the new parts of the building, glass windows run from floor to ceiling throughout, offering views of the financial district, St. James Park and, of course, the cathedral.

Cathedral Centre was dedicated on April 15 by Archbishop Colin Johnson. While St. James' bells pealed joyously outside, he prayed that the centre would be open to the needs of all people and that its ministry would be carried out in service to others. The centre comprises three floors and a basement.

The dedication was held in Snell Hall, a ground floor reception area that honours Toronto's eighth bishop, George Snell, who left \$5 million for the support, promotion and advancement of Christian education.

The room, which is fully equipped for audio-visual presentations, can hold 400 people and will be used—and rented out—for meetings and receptions. Although there are no soft surfaces in the room, it incorporates sound



Guests visit a room in the new Cathedral Centre, which has floor to ceiling windows that offer views of the cathedral and St. James Park.  
PHOTOS BY MICHAEL HUDSON

baffling so there is no resonance when people speak.

A second large multi-purpose space with a pulpit and wireless mic is found in the basement. It will be used by various community groups, such as Amnesty International. The basement also houses the cathedral's outreach ministry, including an office for the parish nurse. In addition, there is a spacious choir room and a large vestry that includes a closet for vestments and a small room for contemplation.

The archives has two rooms on this lower level. One climate-con-

trolled area, which has its own water-free fire suppressant system, will house the cathedral records. The other room will hold exhibits.

The third floor is reserved for residences: one for the dean and four for visiting clergy. Since the dean's residence will have to serve private and public purposes, it contains pocket and sliding doors so various areas can be shut off. A wall of windows in the main room offers views of the cathedral and downtown. A household kitchen stands at one end and a catering kitchen behind it.

A wing runs off each end of the



main room, one containing small meeting areas, and the other, bedrooms and bathrooms. Between the wings is a small, enclosed deck that will serve as a garden. Each bedroom in the sleeping wing has a sliding glass door that allows access into this area. The four other suites on this floor are self-contained, each with its own kitchen.

The second floor is home to the cathedral offices. This is also a light-filled space. Again, all the windows stretch from floor to ceiling, and where there are walls, they are white. The carpeting is a tweed mixture of beige,

brown and charcoal. On this floor is the ultra-modern boardroom, with its long, white table, white chairs and all the latest audio-visual technology. There is a secondary boardroom on this floor, and the main floor houses a large library area that can also serve as a meeting space.

The building is a magnificent addition to the cathedral and, as the speakers at the dedication ceremony emphasized, it will provide an opportunity to expand ministries and programs both inside the cathedral and outside, to the wider world.

## LOFT

### LOFT Community Services Annual General Meeting

**Tuesday, June 19, 2012**

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

St. Lawrence Hall, 3rd Floor  
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by phone: 416-979-1994, ext. 222  
or by email: [ibreznica@loftcs.org](mailto:ibreznica@loftcs.org)

[www.loftcs.org](http://www.loftcs.org)



The conference room looks out over St. James Cathedral.





Vicki St. Pierre directs the Children's Choir at the opening of the St. James Cathedral Centre.



Dean Douglas Stoute (foreground) and guests enjoy refreshments in Snell Hall, named after the late Bishop George Snell. The room can hold up to 400 people.



Angela Carroll, deputy People's Warden, holds up a replica of the cornerstone of the new centre. Beside her is Janet Hogan, People's Warden.

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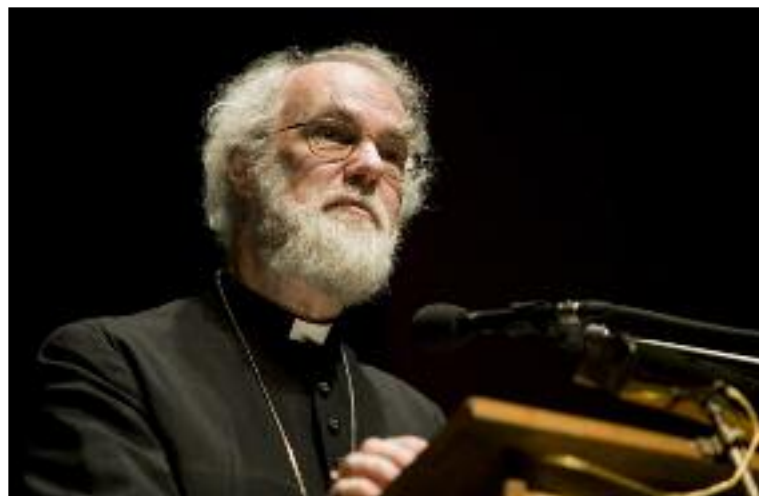
**Cheri is a founding member of Ruth's Daughters of Canada, a multi-faith organization that aims to mobilize women of faith to work towards ending violence against women.**

An award winning author, Cheri is an outspoken social justice activist and a former United Church Minister.

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For further information, call 416-363-0018 or email [acw@toronto.anglican.ca](mailto:acw@toronto.anglican.ca)



Archbishop Rowan Williams, shown here speaking in Toronto in 2007 after receiving honorary degrees from Trinity and Wycliffe colleges, will be stepping down as Archbishop of Canterbury at the end of this year. PHOTO BY MICHAEL HUDSON

## Anglicans invited to share views

Dear members of the Anglican Communion,

**YOU** will be aware that the Archbishop of Canterbury, Dr. Rowan Williams, is stepping down as Archbishop at the end of the year. Already the process for the appointment of a successor has begun.

The Archbishop of Canterbury exercises many roles: he is Bishop of the Diocese of Canterbury, Primate of the Church of England, and Focus of Unity for the Anglican Communion.

The process of seeking the next Archbishop is led by the Crown Nominations Commission of the Church of England, and extensive consultations within the United Kingdom have begun with various representatives of the Church of England, other Christian denominations, other faiths and wider church life. Members of the Church of England have also been invited to participate in this process.

The Commission wishes to offer the same opportunity to other members of the Anglican Communion. It is seeking your views on the priorities for the ministry of the next Archbishop in order that the members of the Commission have as rich a picture as possible as they carry out their work.

You may send your views to The Crown Nominations Commission via the Anglican Communion website, [www.anglicancommunion.org](http://www.anglicancommunion.org), or by post to the Crown Nominations Commission, c/o The Anglican Communion Office, St. Andrew's House, 16 Tavistock Crescent, London W11 1AP, U.K.

Please do pray for all involved in this process: for the members of the Crown Nominations Commission in their work, for the candidates, and also for Archbishop Rowan and his family at this time of transition.

Yours very sincerely,  
The Rev. Canon Dr. Kenneth Kearon  
Secretary General of the Anglican Communion

## CANADA BRIEFS

### Fewer dioceses proposed

Delegates to this fall's Synod for the Ecclesiastical Province of Canada will be asked to consider reducing the number of dioceses in eastern Canada from seven to as few as three. A proposal from the Provincial Governance Task Force recognizes the decreasing number of parishioners and "the increased cost of providing ecclesiastical services within the seven existing dioceses," according to the background note accompanying the notice of motion. The note suggests merging the dioceses of Montreal and Quebec; similarly, it suggests the dioceses of Fredericton, and Nova Scotia and Prince Edward Island could be united. Newfoundland and

Labrador, which was divided into three dioceses in 1976, could also be reintegrated into a single diocese, according to the motion. The province's leadership is asked only to "explore possible realignment of dioceses," and then report back to the next Provincial Synod in 2015. *Gazette*

### Ottawa church goes solar

St. Mark, Ottawa, is now solar-powered. An 18-month project to replace the roof and install solar panels is finished, and a large cross pattern made with the panels can be seen on the sloped roof. The cost of the roof was \$42,000, and the solar panels \$85,000. St. Mark's expects to generate \$10,000 worth of electricity each year, which will be sold back to the utility company over the next eight and a half years. After this, the diocese can pocket the revenue. The lifespan of the solar panels is 35 years. *Crosstalk*



# Forum hears human cost of poverty

## Doctors call for tax reforms to help poor

BY MURRAY MACADAM

**POVERTY'S** impact on human health is far more powerful than many people realize, and it's costing some low-income people years of life.

A forum of faith leaders at Queen's Park on March 29 heard testimony from two doctors who backed up those findings. The event, sponsored by the Interfaith Social Assistance Reform Coalition, attracted 90 people from across Ontario. Fifteen Anglicans attended, including Bishop Michael Bird of Niagara.

A powerful theological reflection by Rafael Vallejo, a Presbyterian lay minister, drew parallels between the trials of Job and the plight of Ontario's poor. He challenged religious leaders, legislators and all Ontarians to ask, "Who pays for austerity? Who says there is no choice?" He said, "Compassion calls us to care for each other."

Dr. Rosana Pellizzari, a public health doctor from Peterborough, outlined how social factors have a strong impact on human health. She noted that men in the highest income group live an average of five years longer than men in the

bottom income group, while the equivalent lifespan figure for women is two years. Stress, social isolation, poor quality food and other elements of life for the poor make more of an impact on health than individual lifestyle choices, she said. A recent survey in Peterborough found that more than half of low-income people hadn't been to a dentist within the last year because they couldn't afford to do so, a figure more than double that of the affluent.

What society generally thinks of as "health care" is basically "illness care," said Dr. Pellizzari. Cooking programs and collective kitchens, some held in churches, are making a difference in encouraging good health. A subsidized food box program provides fresh fruit and vegetables. "People love the food box," she said. "It's a luxury for them, but they pay for it so they maintain their dignity."

Dr. Pellizzari called for tax increases on the wealthy to counter poverty and improve human health, a goal advocated by a new organization called Doctors for Fair Taxation. Poverty and inequality hurt all of us, she said, not just the poor. "Poor health is everyone's business. It's not just



Dr. Rosana Pellizzari, speaking to a faith leaders' forum at Queen's Park, says men in the highest income group live an average of five years longer than men in the bottom group. At right, Bishop Michael Bird of Niagara, second from left, and Anglicans at the event. PHOTOS BY MICHAEL HUDSON

about the state of our health care system."

Another supporter of Doctors for Fair Taxation, Dr. Philip Berger, echoed her call, saying: "We need to redistribute wealth. Those who have more should give more." Dr. Berger, who works out of downtown Toronto, also underscored the severe health costs paid by the poor. For example, 37 per cent of patients at his hospital grapple with mental health issues, versus only 22 per cent of patients for the rest of Toronto. Low-income people also have high rates of addictions, diabetes and other ailments.

Ontario Cabinet Ministers John Milloy and Kathleen Wynne told the forum that the province's new budget, while tough, was neces-



sary for safeguarding social programs by reducing the provincial deficit.

MPPs from all three parties, along with Green Party leader Mike Schreiner, also addressed the connection between health and poverty. New Democratic MPP Cheri DiNovo urged forum participants to make their voices heard as consultations on the budget continue among the parties. "Do not buy the austerity theology," she said, and outlined various ways in which the government could save money and avoid

cutbacks in social programs.

The gathering endorsed a hard-hitting statement by the faith leaders present, which says: "It is fundamentally unjust to balance the provincial budget on the backs of our most vulnerable neighbours."

The faith leaders urged the government to honour its *Poverty Reduction Act*, passed in 2009, by raising social assistance rates at least by the rate of inflation and by implementing an increase in the Ontario Child Benefit for low-income families that the budget postpones until 2013.

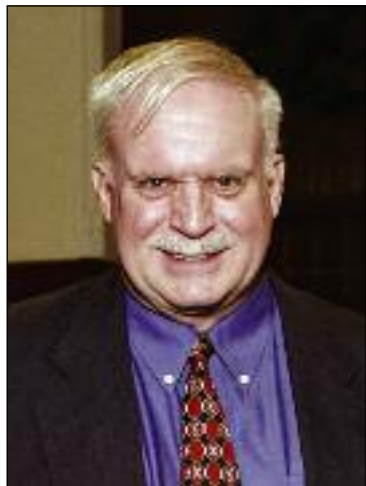
# New topics, leaders for outreach conference

BY MURRAY MACADAM

**NEW** topics and workshop leaders will mark this year's diocesan Outreach Networking Conference, taking place in Richmond Hill on Oct. 20. The keynote speaker will be Terry McCullum, well known to many Anglicans as the chief executive officer of LOFT Community Services, a major provider of affordable and supportive housing.

Mr. McCullum will draw on personal and other experiences in an address entitled "A Vision for Change, Risk and Action." He will also lead a workshop about supportive housing.

The conference theme is "Transforming Relationships," a theme that is reflected in the conference's workshops, some of which have never been offered at any previous Outreach Conference. These include workshops on elder abuse, providing water for First Nations communities, sustainable community enterprises, prison ministry and the Occu-



Terry McCullum, chief executive officer of LOFT Community Services, and author Alanna Mitchell, will be speaking at the conference.

py movement.

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



ingdon Park Ministry.

At a time when government austerity dominates public debate, the Rev. Joyce Barnett and Krista Fry will outline a successful campaign by St. Matthias, Bellwoods, to resist proposed government cutbacks that threatened the Bellwoods House sup-

portive housing program supported by their parish.

The conference, now in its 11th year, attracts about 150 Anglicans from across the diocese. While many participants are involved with local parish outreach efforts, the event is open to all Anglicans. A special program for young Anglicans (ages 14 to 25) will be provided, led by Christian Harvey, youth social justice coordinator for Trent-Durham. Bishop Linda Nicholls will preside at a Eucharist.

The conference fee of \$20 (\$10 for students and the unemployed) includes lunch. The conference takes place at Holy Trinity School, 11300 Bayview Ave., Richmond Hill, from 9 a.m. to 3:30 p.m. Child care is provided.

For details, visit the conference website, [www.toronto.anglican.ca/outreachconference](http://www.toronto.anglican.ca/outreachconference), or contact Social Justice and Advocacy Consultant Murray MacAdam, 416-363-6021 (1-800-668-8932), ext. 240, or [mmacadam@toronto.anglican.ca](mailto:mmacadam@toronto.anglican.ca).

## Conference examines Covenant

**WYCLIFFE** College is planning a conference on the Anglican Covenant, "Mutual Responsibility and Interdependence: Covenant, Communion, and the Future of Global Anglicanism" on May 10-11.

"As the Anglican Communion struggles to find a form for its common life and a means to preserve its 'bonds of affection,' we have been encouraged to reflect on the proposed Anglican Covenant," says the Rev. Canon Dr. George Sumner, principal of Wycliffe College and Helliwell Professor of World Mission.

Conference speakers will include Bishop Steven Andrews of the Diocese of Algoma, the Rev. Canon Paul Avis of the Church of England, Eileen Scully of the Anglican Church of Canada and the Rev. Ephraim Radner of Wycliffe College. Bishop Azad Marshall of Iran and Archbishop Josiah Idowu-Fearon of the Province of Kaduna, Nigeria will provide a global view.

For more information, visit [www.wycliffecollege.ca](http://www.wycliffecollege.ca).



# AIDS activists share stories

## Diocesan group organizes event

BY MARY LOU HARRISON

**AN** enthusiastic and eclectic group gathered at the Church of the Redeemer, Toronto, on Feb. 14 to share AIDS-related stories of challenge, success and opportunity. Four speakers from three different organizations shared their experiences during a panel discussion moderated by Rick Kennedy, executive director of the Ontario AIDS Network.

Mr. Kennedy shared his opinion that “love and connectedness are required to put an end to HIV/AIDS.” The panellists, in turn, echoed this view as they talked about how love and acceptance are essential to dealing with the many challenges faced by those infected with or affected by HIV/AIDS.

Karen Vance-Wallace, executive director of The Teresa Group, explained the terrible impact of the disease on children and families, including one boy who lived with the secret of his mother’s HIV infection until he received support from The Teresa Group. He credits the organization with saving his life. Since 1990, The Teresa Group has provided a broad range of compassionate, frontline services to hundreds of local children and families affected by HIV and AIDS. Eighty-five per cent of the organization’s clients are immigrants.

The immigrant community is also at the heart of the work of Latinos Positivos, a new AIDS organization. Omar Torres, prevention co-ordinator with the group, is intimately familiar with the barriers of language, stigma, discrimination and religious beliefs encountered by members of his community who are HIV-positive. When he started as a volunteer three years ago, Mr. Torres says,



**Theresie, a volunteer speaker with the Toronto People with AIDS Foundation, describes the struggles of being HIV-positive in Rwanda. Seated beside her is Kenneth Poon. At right, teenagers talk about HIV/AIDS transmission in a video. PHOTOS BY MICHAEL HUDSON**

“I was afraid to say I was a member of the organization. Now, I am proud to say that I am a member of Latinos Positivos.”

Some of the people Mr. Torres is reaching out to are migrant farm workers across the province. Many workers are going back to their home countries infected, he says, where they cannot talk about their HIV-positive status, and don’t have access to medication.

Theresie, a volunteer speaker with the Toronto People with AIDS Foundation, is herself an immigrant to Canada, having moved here in 2005 from Rwanda.



She shared her struggles to accept her status as an HIV-positive woman and her development as a passionate leader in HIV/AIDS education and advocacy in Rwanda. In her church in Rwanda, she

says, the disease is viewed as “a punishment from God.” Theresie congratulated the Anglican Church for addressing issues related to HIV/AIDS, but added that she is surprised not to see more

people getting involved in Canada. “The church should be where people who are burdened can come,” she said, encouraging churches to invite speakers from the Toronto People with AIDS Foundation to share their stories. “We want to go out and work with churches and communities.”

Kenneth Poon’s volunteer work with the Speakers’ Bureau of the Toronto People with AIDS Foundation is his way of giving back to an organization that has supported him through life and death struggles with AIDS. At 49 years of age, Mr. Poon has been HIV-positive for almost half his lifetime. He told a rapt audience of the two years he lived at Casey House and how his doctors did not expect him to live. Though he is now blind, Mr. Poon is healthy and strong enough to be leading a new life, one in which he is determined to share his stories in the hopes of educating others about the dangers of unsafe sex. “If everyone here can spread awareness and reduce stigma, it will help to create a better quality of life for people with AIDS,” he said.

At the end of the evening, a short video *Just the Facts: Teens Talking to Teens About HIV/AIDS Transmission*, was screened. Twenty-two young people volunteered to appear in the video, which was produced by the AIDS Action Committee of the Rotary Club of Belleville and which can be seen on YouTube.

The event on Feb. 14 was organized by the Diocese of Toronto HIV/AIDS Network in conjunction with Rotary Action for the Development of AIDS Responses. It was hosted by the Church of the Redeemer, which also provides a home base for the work of the network.

The Network and Rotary Action for the Development of AIDS Responses planned to hold the annual Rotary Trump AIDS Poker Walk on April 28 to raise money for local and international AIDS-related projects.

## Primate’s Fund to give \$2.7 million

### Joint venture helps women, children in Africa

**THE** Primate’s World Relief and Development Fund (PWRDF) will contribute \$2.7 million over five years towards a \$10.8 million project that will focus on maternal and child health in 59 villages in Burundi, Mozambique, and Tanzania. The program is a joint effort with the Canadian International Development Agency (CIDA).

The program will reach about 1.5 million people, raising awareness about health issues and nutrition, working with local governments to address cultural practices that negatively impact women’s health and participation, and ensuring better access to health care for pregnant women, mothers, and children. About

1,700 community health workers, HIV and AIDS educators and caregivers will be trained in the villages. One hundred bicycle ambulances will help remote villagers to reach clinics and hospitals, and new clinics will be built where they are most needed.

Seventy per cent of the people in the 59 villages do not have easy access to clean water or regular access to enough food. Farmers will improve their skills and wells will be dug or rehabilitated to increase access to nutritious food and clean water throughout the targeted areas. Model farms will be created to assist in improving agricultural techniques.

“Through this joint program,

PWRDF and African partners will deepen and extend the impact of work already accomplished with CIDA funding in 2009 to 2011,” said Adele Finney, executive director of PWRDF. “With the help of Anglicans across Canada, PWRDF has committed itself to putting half a million dollars a year into this program, knowing that governments in the three countries have acknowledged the value of our partners’ work and want it expanded.”

PWRDF’s partners in the project include the Diocese of Bujumbura in Burundi, the Diocese of Masasi in Tanzania, and the Association of Community Health in Mozambique.

## BRIEFLY

### Bishop’s dinner set for May 7

The Bishop’s Company Annual Dinner will be held on May 7. The evening begins with a reception at Holy Trinity, Trinity Square, at 6 p.m., followed by a dinner and auction at the Toronto Marriott, Eaton Centre. Funds raised from the dinner support clergy and their families in crisis. In addition, the fund assists with travel emergencies, school support for the children of clergy, bursaries for religious scholarships, curacy training for the newly ordained and emergency medical expenses. Tickets are \$175 each or \$1,400 for a table of 10. The evening will feature guest speaker, the Rt. Rev. Peter Coffin, Bishop Ordinary to the Canadian Forces. Order your tickets online at [www.toronto.anglican.ca](http://www.toronto.anglican.ca) or contact Sheryl Thorpe at the Diocesan Centre at 416-363-6021 (1-800-668-8932) ext. 243.

### Seminar focuses on chaplaincy

This year’s Richard Gidney Seminar on Faith and Medicine, taking place on May 3 in Toronto, is entitled “A Day of Conversation Regarding Chaplaincy.” The morning session features a conversation between the Rev. Bruce Pierce and Archbishop Colin Johnson on “Chaplaincy in the 21st Century: Where to next?” and the afternoon session focuses on spiritual and religious care in hospitals, with the Rev. Keirsten Wells and Dr. Michael Baker. The event is free; lunch is provided to those who register. For more information, contact the Rev. Canon Douglas Graydon, the diocese’s coordinator of Chaplaincy Services, at [dgraydon@toronto.anglican.ca](mailto:dgraydon@toronto.anglican.ca) or call 416-363-6021, ext. 236.





Clockwise from top left: a girl holds up a Rice Krispie figure in the 'Wonder in God's Hands' workshop; David Tigchelaar, a youth leader at St. Peter, Cobourg, and St. John, Bowmanville, teaches young people how to make a casserole; Bishop Linda Nicholls wears a chasuble made in the 'Feast for the Eyes' workshop; the Rev. Mary Ryback, the associate priest at St. Peter, Cobourg, stands with the 'scripture cake' she made for the day. PHOTOS BY CLIFF HOPE

## T-D Anglicans 'taste and see'

**THE** clergy and laity of Trent-Durham gathered at St. Peter, Cobourg, on March 3 for a day of workshops and food for the soul. The theme was "Come to the Banquet: Taste and See." About 310 people learned how to enrich their personal lives and the ministry of their congregations. Workshops included topics such as making and using Anglican rosaries, contemplative prayer, daily devotions, transforming worship to reach new people, aromatherapy and essential oils of scripture, reconciliation and healing, steps toward a more inclusive parish, and much more.

"It was a terrific day, and we hope that people's appetites were

ignited to explore more fully the presence and activity of God along our journey," said the Rev. Stephen Vail, incumbent of St. John the Evangelist, Port Hope, and a member of the planning committee.

Concurrent programs were run for children and teenagers. The children's program invited them to wander through the wonders of God's creation by jumping into the world around them through their five senses, worship and fun. The youth program was called "Food for Thought – Critical Thinking in a Media-Saturated World." Through discussion and hands-on experience, the youth learned to open their ears and

eyes more fully to the messages portrayed in media and technology, and to think more intentionally about what it means to their lives and in the context of their faith.

The day ended with a Eucharist, at which Bishop Linda Nicholls wore a chasuble made during a workshop on banners. "The gathered community worshipped with enthusiasm as we gave thanks to God for the riches of God's grace in creation and in our lives," said Mr. Vail. "It was amazing to see the day unfold, and encouraging to know what a gifted and talented group of people our diocese and episcopal area are blessed with."



## Book shows Christians how to invite

### Excuses abound, says writer

BY STUART MANN

**HOW** many times have you invited someone to church? If you're like most people, the answer is hardly ever, says Michael Harvey, the author of a new book on how to invite people to church.

Mr. Harvey, who is the founder of Back to Church Sunday, has spent the past year visiting 47 Anglican dioceses around the world. In each diocese, he asked people the following question: "What is stopping you from inviting your friends to church?"

He says the answers are the same around the world:

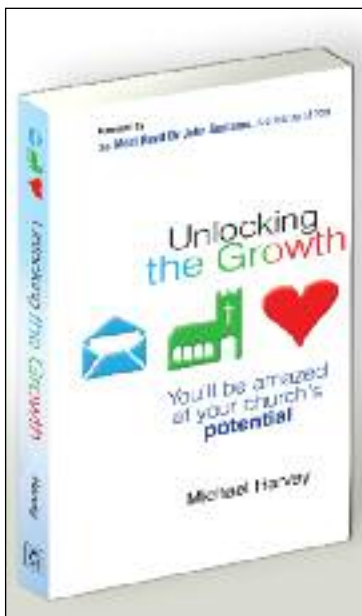
- I'm too shy.
- I have no friends.
- I can't invite people into an alien environment.



Michael Harvey and his book, *Unlocking the Growth: You'll be Amazed at Your Church's Potential*.

- I know they'll say no.
- They said no last year.

By far the biggest excuse, he says, is the fear of being told "no." Anglicans are simply too afraid of



being turned down. "If the Anglican Communion worldwide wants to spend any money on anything, it should be researching the fear of 'no,' because that is the funda-

mental reason under all the other reasons," he says.

The lack of invitation is "the elephant in the room" that must be addressed if the church is to grow and be true to its calling, he says. "Jesus said, 'Come, all of you who are weary and I will give you rest' and 'Follow me.' Invitation is right there at the heart of the Christian message, and it's missing today."

In his book, *Unlocking the Growth: You'll be Amazed at Your Church's Potential*, Mr. Harvey gives helpful hints on how a congregation can overcome its resistance to inviting. There is a chapter that describes the 12 steps to becoming an inviting church. Another chapter looks at inviting someone for the second time.

In one of the most important chapters in the book, he writes about turning failure into a friend. "We don't like to talk about failure," he says. "I think what we've done in Christian life is swallowed the myth of success, that everything has to work the first time and we can't fail."

He says that, from the stand-

point of Christian history and scripture, that attitude doesn't stand up to scrutiny. "Failure is okay," he says. "Most of our learnings in life, and most of the stories we read about in the Bible, are failures. When somebody mucks it up or something bad happens, that's when real learning happens. So it's okay to get a 'no.'"

He uses the example of Peter walking on the water, and then sinking. "The question is, is Jesus going to be there when you sink? Is God going to do, he says. You can only find that out in the midst of rejection."

He says inviting, regardless of the outcome, would improve the lives and faith of Christians immeasurably. And it's really not that hard to do, he says. "It's just nine words. Here's the training: 'Would you like to come to church with me?'"

*Unlocking the Growth: You'll be Amazed at Your Church's Potential*, will be available May 1 from Augsburg Fortress Canada, [www.afcanada.com](http://www.afcanada.com).





Bob Gibbons entertains people at the Café St. Luke (above) as hostess Lorna Brooks welcomes guests (right) and the Rev. Richard Miller plays a record from his collection (below). PHOTOS BY MICHAEL HUDSON

### Café a trip back in time

Anyone visiting St. Luke, Dixie South, Mississauga, on the last Friday night of the month can be forgiven for thinking they've wandered into a coffee house of the 1950s and '60s. That's because the church has opened the Café St. Luke in the basement, where members of the congregation and the wider community can have fun, enjoy refreshments and listen to jazz and other music from an earlier era.

"I'm amazed, pleased and happy," says Bob Gibbons, the rector's warden and one of the organizers of the café. The café was sold out on its first night, attracting 75 people, and has had good attendance ever since. It will be open on May 25 and June 29. The cost is \$6 per person.

Mr. Gibbons said the church started the café to raise some money and to attract people who don't normally come to its Sunday morning worship services. The evening begins at 7:30 p.m. and there is a show at 8 p.m., either a video or a live performance. The café is decorated like a coffee house from the 1950s and '60s, with red tablecloths, a candle on each table, movie and music posters on the walls and records on the stereo's turntable.

Mr. Gibbons says the café is organized and hosted by "Ric and the Wardens," referring to the Rev. Richard Miller, incumbent, and the two churchwardens. Mr. Gibbons and Mr. Miller are both keen jazz record collectors and spin records on the café's turntable.



Bishop Linda Nicholls (left) presents a FaithWorks award to the Rev. Millie Hope and John Bignell of St. Martin, Bay Ridges, at the Trent-Durham area day on March 3. The parish was recognized for the highest proportional giving to FaithWorks among Trent-Durham area parishes during the 2011 parish appeal. PHOTO BY CLIFF HOPE

### FaithWorks recognizes outstanding parishes

In March and April, FaithWorks recognized parishes in the Trent-Durham and York-Simcoe episcopal areas for exceptional contributions to the 2011 parish appeal. Eight parishes in Trent-Durham received awards during the Trent-Durham area day on March 3. St. Martin, Bay Ridges, in Pickering, received a certificate for achieving the highest proportional giving to FaithWorks among Trent-Durham area parishes. Six parishes received certificates for

leading the diocese in terms of the percentage of their total offertory raised on behalf of FaithWorks, including St. George, (Clarke) Newcastle; St. John, Ida; St. Mark, Port Hope; St. Paul, Uxbridge; St. Saviour, Orono; and St. Thomas, Brooklin. St. Peter, Cobourg, was recognized for the greatest increase in dollars raised over the previous year.

At the York-Simcoe area day on April 14, Grace Church, Markham, received a certificate for the highest proportional giving to Faith-

Works among York-Simcoe parishes during the 2011 parish appeal. Six other parishes received certificates as diocesan leaders in terms of the percentage of their total offertory raised on behalf of FaithWorks, including Christ Church, Batteau; Christ Church, Woodbridge; St. James, Orillia; St. Paul, Singhampton; Wycliffe Church, Elmvalle; and Christ Church-St. Jude, Ivy. Christ Church-St. Jude was also recognized for the highest increase in dollars raised over the previous year.



### TOP CHEFS

After the Palm Sunday service at San Lorenzo Anglican Church, Dufferin Avenue, Bishop Poole visited with the chefs, who prepared the celebration meal.



### BIG THANKS

Connie Bowyer (right), retiring treasurer of the Anglican Church Women (ACW) at St. John the Divine, Scarborough, holds a bouquet and an ACW pin presented to her in thanks for 17 years of service, by ACW president Elizabeth Tripp (centre) and the priest-in-charge, the Rev. Elizabeth Hopkins, on March 11. PHOTO BY DIANNE WILLIAMS



To submit items for Looking Ahead, email [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the June issue is May 1. Parishes can also promote their events on the diocese's website Calendar, at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Worship

**MAY 6** – Propitiation, a fellowship of GLBT Anglicans and their friends who prefer the Book of Common Prayer, will pay its annual visit to Church of the Good Shepherd, Mount Dennis, to attend BCP Choral Eucharist at 10:30 a.m. Brunch after. For carpool information, call 416-977-4359. All are welcome. For more information, email [propitiation@hotmail.com](mailto:propitiation@hotmail.com).

**MAY 6** – St. Paul, Midhurst, will focus on the charity Sleeping Children Around the World at the Family Sunday service at 9:30 a.m. This event is sponsored by the Outreach Committee. For more information, call 705-721-9722.

**MAY 17** – Ascension Evensong at St. Olave, Swansea, at 6 p.m., followed by light supper at 6:30 p.m. From 7 to 8 p.m., as the first anniversary of South Sudan's independence approaches, Charles Kenyi examines the boundary dispute, the widespread poverty, and the good and evil of oil. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**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](http://www.stnicholasbirchcliff.com).

## Social

**MAY 2** – The Bridge prison ministry will hold the official opening of its community centre at 24 George St. N., Brampton. All are invited. Call 905-460-5274.

**MAY 4** – St. Paul, Midhurst, 5 Noraline Ave., invites all to "Perpetual Summer," a presentation of two women's travels around the world, at 7:30 p.m. This informal evening will include wine and cheese. There is no charge, but a free-will offering is welcome. For more information, call 705-721-9722.

**JUNE 9** – Propitiation, a fellowship of GLBT Anglicans and their friends who prefer the Book of Common Prayer, will hold a social event and barbecue in honour of the 350th anniversary of the Book of Common Prayer, at 6:30 p.m. Bring your own meat and drink. For more information and the location, RSVP at 416-977-4359 or [propitiation@hotmail.com](mailto:propitiation@hotmail.com).

**JUNE 9** – St. Nicholas, Birch Cliff, invites all to its 100th anniversary gala dinner and dance at Ellas Banquet Hall, 35 Danforth Rd., Scarborough. Tickets (\$40) must be purchased by May 27; no tickets at the door. For more information, call 416-691-0449.

## Educational/Meetings

**MAY 4-5** – The Order of St. Luke presents "Rivers of Grace: The Restoring Kingdom," a healing conference led by the Rev. Mike Endicott, Director of the Order of Jacob's Well, UK, at St. Simon's Anglican Church in Oakville. Registration is \$60. For more information or to register, call 416-767-0253 or contact [cafoty@rogers.com](mailto:cafoty@rogers.com). Visit [www.oslregion8.org/conference.htm](http://www.oslregion8.org/conference.htm).

**MAY 4-6** – All women are invited to attend the 20th anniversary of Peterborough Aware. Come and enjoy a great weekend at Elim Lodge, meeting new and old friends. The Rev. Dr. Dana Fisher will be the speaker. Small group discussions, worshipful music, food and nature. For more information, contact Nancy Perrault at 905-451-9190 or [nancy.perrault4@hotmail.com](mailto:nancy.perrault4@hotmail.com).

**MAY 5** – St. John, Whitby, at the northeast corner of Brock and Victoria Streets, will participate in "Whitby Doors Open," from 10 a.m. until 4 p.m. Tour of the church, activities for young visitors, and sale of the new book of the history of this 165-year-old landmark.

**MAY 6, 13** – St. Clement's Church, 70 St. Clements Ave., Toronto, begins the spring Forty Minute Forum series, Sunday mornings from 10:10 to 10:50 a.m. in the Canon Nicholson Hall. On May 6, journalist and human rights activist Sally Armstrong speaks on the role of women internationally in "The Dawning of a New Revolution." The following Sunday features the popular veteran CBC-Radio host, Michael Enright, asking the question "Are the Media to Blame for Everything?" All events in this series are free, and everyone is welcome. For further details, visit [www.stclements-church.org](http://www.stclements-church.org) or call 416-483-6664. The 14th Forty Minute Forum series begins on Oct. 21.

**MAY 12** – The Annual General Meeting of the Anglican Church Women (ACW) in the Diocese of Toronto will be held from 9:30 a.m. until 3:30 p.m. at Christ the King, 475 Rathburn Rd., Toronto, on the theme of Justice for All. The speaker will be the Rev. Dr. Cheri DiNovo, MPP; Archbishop Johnson will be present. Tickets are \$25 per person. For further information, call 416-363-0018 or email [acw@toronto.anglican.ca](mailto:acw@toronto.anglican.ca).

## Sales

**MAY 5** – Annual Attic Sale at Grace Church on-the-Hill, 300 Lonsdale Rd., Toronto, 10 a.m. to 1 p.m. Great finds in linens, fabric, jewellery, kitchenware, hardware, electronics, lamps, collectibles, furniture, art, frames, good pottery, retro, glassware and more. Call 416-488-7884 or visit [www.gracechurchon-thehill.ca](http://www.gracechurchon-thehill.ca).

**MAY 12** – Rummage Sale at the Church of the Advent, 40 Pritchard Ave., Toronto, from 10 a.m. to 2 p.m. A large selection of china & glassware, books, clothing, household items, sporting goods, and more. For information, call 416-766-8412 or visit [www.churchoftheadvent.ca](http://www.churchoftheadvent.ca).

**MAY 12** – St. Paul, Midhurst, 5 Noraline Ave., will hold its annual garage sale from 9 a.m. until noon. A portion of the proceeds will support Youth Haven in Barrie. For more information, call 705-721-9722.

**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-knit-



## EASTER GREETINGS

The Rev. Lucy Reid, priest-in-charge of St. Aidan, Toronto, shakes hands with people along the Easter parade route on Queen Street East in Toronto on April 8. Members of the church, including the Rev. Marguerite Rea, honorary assistant (right), handed out origami lilies, Lifesavers, chocolates and invitations to church. PHOTO BY MICHAEL HUDSON

ted baby sets, plants, barbecue and tea room (sandwich plate), with strawberry shortcake for dessert. For information, call 416-425-8383.

## Music/Film/Theatre

**MAY 3, 10, 17, 24, 31** – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Come hear established artists and rising stars. For more information, visit the music page of the church's website, at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**MAY 4** – St. Mark's Heritage Foundation presents The Three Cantors in concert at 7:30 p.m. at the Dick and Jane LeVan Theatre, LeVan Hall, Trinity College School, Port Hope. This is a return one-night-only engagement with cantors Peter Wall, William Cliff and David Pickett and their accompanist Angus Sinclair. Tickets are \$35 each and available from John Joynt (905-342-2678) and Peter Kedwell (905-885-6706). All proceeds will go to the Primate's World Relief and Development Fund and St. Mark's Heritage Foundation. A reception to meet the cantors will follow the concert.

**MAY 4** – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, invites everyone to On Wings of Song, at 7:30 p.m. The students of Scott Paterson's Recorder Studio collaborate with singers from the St. Simon's Choir and accompanists, for an evening of vocal gems from cantata arias to lieder to cabaret show tunes to instrumental concerti. Tickets \$15/\$10 in support of St. Simon's Church. For more information, call 416-923-8714 or visit [www.stsimons.ca](http://www.stsimons.ca).

**MAY 6** – MusicFest at St. John, York Mills. Movie music will be played by St. John's two handbell choirs, the children's chime choir, the edgier handbell ensemble Pavlov's Dogs, the duo Infinitely More, St. John's Band and choir (Patrick Dewell, Music Director). Audience members will get a

chance to ring the bells, too. Proceeds support Sleeping Children Around the World, and the handbell program's sponsored child, a 12-year-old school girl and her village in West Bank, Israel, the education of a girl in Honduras, and St. John's Church. Two shows: 4 p.m. & 7 p.m. at St. John, York Mills, 19 Don Ridge Dr., Toronto. Admission for adults is \$15, children \$5. Call 416-225-6611 or visit [www.sjym.ca/music/handbells/musicfest/](http://www.sjym.ca/music/handbells/musicfest/).

**MAY 6** – St. Andrew, Scarborough, presents a symphony of classical, baroque, folk and popular music by the Toronto Mandolin Orchestra, at 7 p.m. The concert also features St. Andrew's Choir and special guests. Refreshments to follow. Tickets are \$20 for adults; children under 16 free. Call 416-447-1481 or visit [www.st-andrew-anglican.ca](http://www.st-andrew-anglican.ca).

**MAY 25** – A Concert to Celebrate the Queen's Diamond Jubilee, at St. Thomas, 383 Huron Street, Toronto, with the Choirs of St. Thomas's Church, with John Tuttle, Organist and Choirmaster, at 7:30 p.m. Featuring music by Parry, Elgar, Stanford, Willan and more. \$20 adults, \$15 seniors and students. Visit [www.stthomas.on.ca](http://www.stthomas.on.ca).

**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 facility. Visit [www.stdunstan.ca](http://www.stdunstan.ca).

**JUNE 3** – St. Thomas, Huron Street, invites you to a recital before Evensong, "L'Orgue Mystique," at 6:30 p.m. Organist Richard Spotts plays movements from "L'Orgue Mystique" by Charles Tournemire. Mr. Spotts is performing portions of the 253-movement work at venues throughout the United States and Canada. Evensong, which follows at 7 p.m., features

the St. Thomas's Church Choir, under the direction of John Tuttle: "Magnificat and Nunc Dimittis in A" by Charles Villiers Stanford, "Faire is the heaven" by William H. Harris, and "Hymn of the Cherubim" by Sergei Rachmaninoff. No admission charge; an offering will be received. Visit [www.stthomas.on.ca](http://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 weekend \$50 regular/\$35 students. To register, email [stmartin@yorku.ca](mailto:stmartin@yorku.ca). For more information, visit [www.stmarymagdalene.ca](http://www.stmarymagdalene.ca).

**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 [stmattheusevents@hotmail.com](mailto:stmattheusevents@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 24** – St. Nicholas, Birch Cliff, will host a Bach Children's Chorus Benefit Concert. All funds raised will go to the Church by the Bluffs Foodbank. Call 416-691-0449 or visit [www.stnicholasbirchcliff.com](http://www.stnicholasbirchcliff.com).



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## PRAYER CYCLE

### FOR JUNE

1. Grace Church on-the-Hill
2. Church of the Messiah
3. St. James Cathedral
4. St. Augustine of Canterbury
5. St. Clement, Eglinton
6. St. Cuthbert, Leaside

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or mail to Church of the Holy Trinity,  
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Scarborough, Ontario M1E 1K7.  
No phone calls please.

7. St. Leonard
8. St. Michael and All Angels
9. St. Timothy, North Toronto
10. Eglinton Deanery
11. Church of the Transfiguration
12. Interfaith Social Assistance Reform Coalition
13. St. Luke (Dixie South)
14. Holy Spirit, Dixie North
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16. St. Francis of Assisi, Meadowvale West
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24. Toronto East Deanery
25. St. Thomas a Becket (Erin Mills South)
26. Trinity, Port Credit
27. Trinity, Streetsville
28. Resurrection
29. St. Aidan, Toronto
30. St. Andrew, Japanese

## Conclusions

- The Rev. Myles Hunter was deprived of his licence to function as a priest in the Anglican Church of Canada on Jan. 31.
- The Rev. Canon Cheryl Palmer has resigned her appointment as Incumbent of St. Clement, Eglinton, Toronto, effective April 30. She will commence a new ministry as Director of Cemeteries at St. John the Baptist, Norway, on May 1.
- The Rev. Canon Jeannie Loughrey has resigned her appointment as Priest-in-Charge of All Saints, Whitby, effective May 31. She will be on leave from the Diocese of Toronto to engage in a two-year ministry appointment on the Island of St. Bartholomew in the Diocese of North Eastern Caribbean and Aruba.

## Ordinations

- The Rev. Rachel Kessler was ordained a priest at Grace Church on-the-Hill, Toronto, on April 15.



## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Jewish Bible rich with drama

The Jewish Bible is called the Tanakh or Tanack. In Hebrew, it is spelled TNKh, which is an acronym for the three styles of writings in scripture. The “T” is for Torah, the first five books of the Bible. This section is also called the Pentateuch, which means the five scrolls. It is the most important part of Hebrew scripture, containing the teachings. “N” is for Nevi'im, or the Prophets, and forms the second part of Hebrew scripture. This includes the books of Judges, 1 and 2 Samuel, 1 and 2 Kings, the three major prophets and the 12 minor prophets. “Kh” represents the Ketuvim, or the writings, and includes all the other books.

In Genesis, the first 11 chapters describe the primeval history of the world. Then we come to the patriarchs' sagas. Near the end of chapter 11, we meet Terah, the father of Abram, who lived in Ur, at the northern end of the Persian Gulf. He moved his family to Haran, north of Canaan. In chapter 12, Abram was called by God to continue on to Canaan. Abram, later called Abraham, appeared during the Middle Bronze Age or about 1950 BCE. Chapter 12 to the end of Genesis contains the stories about these early Hebrew patriarchs and matriarchs.

These accounts come to us from oral traditions. They were not written down until sometime after 1000 BCE. There is, however, almost no archaeological evidence to prove the patriarchs' era. The first evidence about the Israelites comes from a slab of stone inscribed with a victory hymn. This stone dates from 1204 BCE and was erected by Pharaoh Merneptah to commemorate his victory over a number of tribes in Canaan, including the Israelites.

Abraham, the first patriarch, probably worshipped many gods, as was common in the ancient world. One day, he was confronted by a God he did not know and was told to travel to an unknown country and be the founder of a great race of people. You can imagine his dismay! Yet, he set out on this journey with his wife Sarai, his nephew Lot, a few servants and some possessions. No wonder Paul, several centuries later, referred to him as a man of great faith. (See Romans 4 and Galatians 3.)

His wife Sarai, later called Sarah, was past child-bearing age, so Abraham had a child with

her servant Hagar. Their son, Ishmael, was to become the founder of the Ishmaelites. God then assured Abraham that Sarah would become the matriarch of the Hebrew nation, and finally she became pregnant.

Sarah was so amused at having a child at the age of 90 that she called him the “child of laughter,” which in Hebrew is Isaac. After the birth of Isaac, Sarah insisted on putting Hagar and Ishmael out of their camp. Here we see another recurring theme with the patriarchs: the eldest son does not necessarily inherit the leadership of his family tribe.

As we continue this saga, God told Abraham he must sacrifice Isaac. This is perhaps one of the most powerful stories in the Bible (see Genesis 22). Abraham, Isaac and two young servants travelled to Mount Moriah, some three days' journey. Mount Moriah is not identified, but was later thought to be the Temple Mount in Jerusalem. The servants remained behind as Isaac and Abraham proceeded up the mountain, to prepare for the sacrifice. Isaac even had to carry the wood! About the only dialogue between them was when Isaac asked his father, “Where is the lamb for the sacrifice?” Abraham replied, “God will provide.” When they arrived, Abraham bound Isaac and prepared to kill him upon the altar erected for the occasion. At the last moment God stopped him, and Abraham saw a ram caught in the thicket. This ram became the sacrifice and Isaac was redeemed. This story is called the Akedah, meaning “the binding” and I can image it being retold around Jewish camp-fires for several centuries. What a powerful test! Abraham was the archetype of a man of faith.

In the Tanakh, the patriarchs and matriarchs of Israel are fascinating studies. We see a variety of different personalities, a number of recurring themes and interesting characters. We should read these stories as powerful literature and understand them in terms of the literary conventions of their time, whose truths are social, political, moral and spiritual. We will return to these sagas in future columns. Enjoy the dialogue with the Tanakh.

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

## IN MOTION

### Appointments

- The Rev. Jennifer Matthews, Interim Priest-in-Charge, St. Columba & All Hallows, Jan. 15.
- The Rev. Canon David Brinton OGS, Sub-Dean and Vicar, St. James Cathedral, Feb. 26.
- The Rev. Daniel Brereton (Niagara), Associate Priest, St. John the Baptist, Dixie, March 1.
- The Rev. John Anderson, Priest-in-Charge, Church of the Ascension, Port Perry, April 15.
- The Rev. Canon John Wilton, Priest-in-Charge, St. George on-the-Hill, Toronto, April 16.
- The Rev. Lyn Youll Marshall (Virginia), Associate Priest of Trinity East (Little Trinity), Toronto, May 15..

### 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
- St. Margaret, New Toronto
- Church of the Advent
- St. Luke, Dixie South
- Incarnation
- St. Simon the Apostle, Toronto
- Trinity East (Little Trinity), Toronto
- Church of the Nativity

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

- St. Stephen, Downsview (York-Credit Valley)
- Epiphany & St. Mark (York-Credit Valley)
- St. Nicholas, Birch Cliff (York-Scarborough)
- St. Leonard (York-Scarborough)

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

- None





## BIG DAY

The annual Blessing of Oils and the Reaffirmation of Ordination Vows of Bishops, Priests and Deacons took place at St. James Cathedral on April 3. Archbishop Colin Johnson honoured the following clergy, pictured above. Diamond Jubilee (priested in 1952): the Rev. Donald Clark, Bishop Joachim Fricker, the Rev. Canon David Lemon, the Rev. Canon James O'Neil, the Rev. Owen Orr. Golden Jubilee (priested in 1962): the Rev. Canon Ronald Davidson, the Rev. Canon Edmund Der, the Rev. Canon Alan Ferguson, Archbishop Terence Finlay, the Rev. Arnold Hancock, the Rev. Canon James Kiddell, the Rev. Canon Murray Porter, the Rev. Canon Colin Proudman. Silver Jubilee (priested in 1987): the Rev. June Abel, the Rev. Jeffrey Brown, the Rev. John Coulman, the Rev. Dawn Gilby, the Rev. Canon Elizabeth Hardy, the Rev. Canon Judith Herron-Graham, the Rev. Ravi Kalison, the Rev. Dr. Drew MacDonald, the Rev. Dr. Mervyn Mercer, the Rev. Andrew Sandilands, the Rev. Dr. Barbara Sykes. The Rev. Rylan Montgomery (right) pours consecrated oil at the end of the service. The oils are used for anointing at baptism and for the sick. PHOTOS BY MICHAEL HUDSON



# Campaign payment lets light in

## Church installs glass doors with Our Faith funds

BY STUART MANN

St. Martin, Bay Ridges, in Pickering has used its first payment from the Our Faith-Our Hope campaign to install glass doors and an awning, making the church more welcoming. "It feels absolutely amazing," says the Rev. Millie Hope, incumbent. "I often wonder when I'll walk out of my office and not think, 'Wow.' It even looks welcoming from the parking lot."

St. Martin's, which has about 180 families, pledged \$274,000 in

the Our Faith-Our Hope campaign, soaring past its goal of \$170,000. Its first cheque back from the campaign was for \$29,000, enabling the church to pay for the improvements in full.

Ms. Hope says replacing the church's wooden doors with glass doors is beneficial to both newcomers and parishioners. "I think when people are looking at coming to church, if they see wooden doors and don't know what's behind them, it can be daunting. Now, people can look in and see what's here. And at the end of the service, when we say, 'Go in peace to love and serve the Lord,' they can see they're heading out into God's creation."

Parishes will receive 40 per cent of all funds collected up to their campaign goal. After their goal is surpassed, parishes will receive 75 per cent of the funds. For St. Martin's, that means a return of \$146,075.

St. Martin's plans to use that money to finish replacing all the skylights in the church and erect a new sign out front. "The new skylights will allow the sun to stream in without letting the rain pour in," says Ms. Hope. "The hope is that the new sign will let the community know we're here and invite them in to experience God's love in action."

"People are incredibly generous here, in every way," she says.



The Rev. Millie Hope and parishioners stand outside the church's new doors. PHOTO BY CLIFF HOPE

## BRIEFLY

### Christians take to Toronto's streets

Missing and murdered aboriginal women and economic injustice were the focus of three "stations of the cross" in downtown Toronto during the annual Ecumenical Good Friday Walk for Justice on April 6. Starting and ending at Holy Trinity, Trinity Square, 300 participants walked some of Toronto's busiest streets to call attention to modern day crucifixions.

At Osgoode Hall, Crystal Melin, executive director of the Native Women's Resource Centre of Toronto, spoke of the hundreds of missing and murdered aboriginal women in Canada and society's failure to address this "national emergency." She said aboriginal women lost their traditional power through the *Indian Act*. That and the sad legacy of residential schools have been devastating, she said. Truth and reconciliation will happen when aboriginals and non-aboriginals recognize "our mutual need for healing," she said.

Walkers then filed onto Yonge-Dundas Square to form a human cross. Placards reproached on-lookers for forsaking the poor and hungry. At the labyrinth outside Holy Trinity, Greg Powell and Evan Smith of Bloor Street United Church invited participants to share "an Emmaus meal of bread and vinegar" and spoke of the affinity of the Occupy movement with Jesus' prophetic life and death. Jesus' death "was a public warning of the cost of dissent, an attempt to eradicate his teachings of radical justice," they said.

### Humewood House celebrates centenary

Humewood House, a resource centre for young pregnant or parenting women that was opened by a group of parish-



James Loney, a peace activist and former hostage in Iraq, helps carry a banner in the Ecumenical Good Friday Walk for Justice (top). Christians gather in Trinity Square for the Eucharist (above). PHOTOS BY MICHAEL HUDSON

ioners from St. Thomas, Huron Street, Toronto, in 1912, is celebrating its centenary. The centre is planning an exhibit about the history of Humewood House from April 28 to May 5 at the Artscape Wychwood Barns Gallery, 601 Christie St., Toronto. There will be 10 panels, each representing a decade of the home's history. "We have a long history with the church," says Louise Moody, executive director of Humewood House. "Many parishioners have been on our board of directors, have

volunteered, and have supported us financially over the last century."

### MPP guest speaker at ACW general meeting

The Rev. Dr. Cheri DiNovo, MPP for Parkdale-High Park, will be the guest speaker at the Anglican Church Women's annual general meeting, to be held May 12 at Christ the King, 475 Rathburn Rd., Toronto. Tickets are \$25. For more information, call the ACW office at 416-363-0018.