

Skype connects
bishop, parish

What's your
image of Jesus?



Anglicans rally
at Queen's Park

The Anglican

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A detail from a painting by the Rev. David Opheim depicts the resurrected Christ greeting Mary Magdalene and the other Mary as they run from the empty tomb to the disciples (Matthew 28:1-10). The image will be on a postcard sent out by All Saints, Sherbourne Street, Toronto, at Easter. PHOTO BY MICHAEL HUDSON

Postcards tell story

Art links
Gospel to
church's work

BY STUART MANN

THE Rev. David Opheim is using his art to reach out to All Saints, Sherbourne Street's parishioners and supporters — and to help some of Toronto's most marginalized people.

Mr. Opheim's artwork has been featured on postcards that the downtown church sent out last All Saints Day, Advent and Christmas. More cards are planned for Easter and Pentecost.

On the back of the cards is a short note about an aspect of All Saints' ministry and a link to the church's website. The cards also invite recipients to become "saints" and support the church's work through their prayers and donations.

"We're asking people to set aside the cost of one cup of coffee



Christmas card from All Saints links the Holy Family's struggle to find a place for Jesus' birth to the need for safe housing.

per week and send it to All Saints," says Mr. Opheim, incumbent. "That way, we can provide a cup of coffee to the people who come to us."

In addition to worship services throughout the week, All Saints runs a large drop-in at the church,

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Walk takes faith to the streets

A creative Good Friday Walk for Justice on April 22 through downtown Toronto will connect a core event of the Christian faith—Good Friday—with current social justice issues. "Walking with such a large crowd and listening to current stories of those who are 'despised and rejected,' I hear Jesus urging me to continue to work for the Kingdom," says the Rev. Kyn Barker, an organizer of the walk and a deacon at St. Matthew the Apostle, Oriole. The walk starts at 2 p.m. at Holy Trinity, Trinity Square, beside the Eaton Centre.

Blogger reaches young adults

New Canadians show interest

BY CAROLYN PURDEN

IF you want to bring younger people into your church, the Rev. Maurice Francois has a suggestion — start a blog. It's cheap, easy and almost guaranteed to attract young adults. Mr. Francois is the priest-in-charge of St. Paul, Runnymede, and also the priest-in-charge of the Parroquia San Esteban Spanish congregation at Holy Trinity, Trinity Square, in Toronto.

For the past two years, he has

been writing five church blogs, one each in Spanish, Italian and Portuguese and two in English. The ethnic blogs have connected him with ethnic communities in Toronto and overseas, and also with newly arrived young immigrants and young people considering immigration to Canada.

Mr. Francois' first blog was about his Spanish ministry at Holy Trinity. Most of the people he works with are young immigrants around 25 to 35 years old who are heavily involved in the



The Rev. Maurice Francois (right) writes in four different languages. He receives tech help from Conrado Garcia Santos (left). PHOTO BY MICHAEL HUDSON

Internet and technology. He realized that the best way to reach them was through the Internet, but could not afford to hire a webmaster to create and maintain a website.

He turned to the young people for advice. "I asked them how I

can have a cheap and safe tool of communication between the parish and the people," he says.

They told him to start a blog and began to train him. The first blog went up in 2009. Once its success was established, he began

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BISHOPS WRITE TO PRIME MINISTER - SEE PAGE 11



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It is God's power, working in us, that can do infinitely more than we can ask or imagine (Eph. 3:20).



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Diocese of Toronto
Anglican Church of Canada

Skype links bishop, parish

Technology used when travel not possible

BY MARY LOU HARRISON

FOR more than five decades, Bishop Arthur Brown, a retired bishop in the Diocese of Toronto, was a much-loved presence in the parish of St. Martin, Western Shore, Nova Scotia. He and his wife, Norma, spent time there each summer when they went back to visit her family. While they were there, Bishop Brown would celebrate, preach and visit in the parish.

Last summer, for the first time, Bishop Brown was unable to make the annual trip. Norma had died in 2005 and it was becoming increasingly difficult for him to travel on his own. This new reality was hard to accept for both him and St. Martin's parishioners. "The people missed him terribly, and he missed us," says the Rev. Bonnie Baird, rector of St. Martin's.

Enter technology. St. Martin's decided to hold a special service to celebrate Bishop Brown, and he would be present via Skype, technology that allows people in



Bishop Arthur Brown watches from Toronto as the Rev. Bonnie Baird, the Rev. Ron Barkhouse and Nellie Rafuse hold up a cake in his honour in Nova Scotia. MAIN PHOTO BY SANDRA ZWICKER

different locations to both see and hear each other using computers. A team of people set up the necessary technology on both ends. In Toronto, the team included Mike Willekes, a member of the Jeremiah Community, a fresh expression of church located at St. Anne's, Gladstone, Toronto. He set up the necessary technology at Bishop Brown's residence. The St. Martin's team included the Rev. Ron Barkhouse, the associate priest, who arranged for a large screen to be placed in the historic sanctuary for the service. "They set it all up," says Bishop Brown about the technology. "I didn't have a clue."



The "Celebrating Bishop Brown Service" was held on Jan. 31 and was attended by members of all four churches in the parish. Using Skype, Bishop Brown was not only able to preach but also participated, watching the proceedings on a computer screen from the comfort of his home.

"You could have heard a pin drop," says Ms. Baird of the service in the packed church. "People did not want to miss a word. He talked about the difference that

the parish has made in his life. He had a story for every church." In return, parishioners used Skype to tell Bishop Brown about the impact he has had on their lives over the years. "It was remarkable," says Mr. Barkhouse, adding that although there were a few technical glitches, "no one really noticed. It went very well."

Ms. Baird says it was exciting for people to see the technology at work, and to see Bishop Brown in their midst. She and Mr. Bark-

house are trying to use technology such as Skype to underscore and enhance the ministry at St. Martin's. In the future, this might include Bible studies with guest speakers using Skype, or opportunities to "visit" church missions throughout the world and learn about the projects they support without having to travel.

"I miss it a lot," says Bishop Brown about St. Martin's. "Fortunately, our friends are coming up with ideas like this."

Staff member weds in chapel

Coworkers attend, take part

BY STUART MANN

IT'S been the scene of countless worship services, dozens of choir practices and even a handful of television interviews. But rarely has the Diocesan Centre's little chapel of St. Peter and St. Paul seen an event so beautiful as the one that took place within its wood-paneled walls on Feb. 18.

On that day, one of the diocese's most well-known staff members, Pamela Rumleski, married her long-time partner, Mario Boisvert, with their son and coworkers looking on. "It was perfect," she said. "It was more than I had ever dreamed it would be."

Ms. Boisvert is the assistant secretary of Synod, responsible for carrying out and coordinating the administrative duties of Synod. She has worked at the Diocesan Centre, located beside St. James Cathedral in downtown Toronto, for 10 years. Before that, she worked for the Diocese of Moosonee in Timmins.

It was the second wedding known to have taken place in the

chapel, and the occasion reflected the high regard and affection that the Diocesan Centre staff have for Ms. Boisvert. Archdeacon Peter Fenty, the executive officer to the Bishop of Toronto, married the couple, and several coworkers took part in the wedding, including her supervisor, the Rev. Canon Elizabeth Hardy, chief administrative officer and secretary of Synod. Bishop Linda Nicholls blessed the marriage.

"The chapel is at the heart of our community life at the diocesan offices, so it is very appropriate that Pam, who is pivotal to the administrative life of the diocese, should be married here," said Canon Hardy.

After the wedding, the couple had their pictures taken in the cathedral and enjoyed a reception in the Diocesan Centre. Ms. Boisvert said she was thrilled to be married in the chapel with her coworkers present. "I'm an Anglican and I love working here in a Christian environment," she said. "I consider my coworkers my friends, and because I'm not from Toronto, they're my family, too."



Pamela Boisvert (nee Rumleski), top left, on her wedding day. Archdeacon Peter Fenty marries the couple in the Diocesan Centre's chapel of St. Peter and St. Paul. PHOTOS BY MICHAEL HUDSON

Celebrations mark 10 years of communion

SUNDAY, May 1, marks the 10th anniversary of full communion between North American Lutherans and Anglicans. All parishes in the Diocese of Toronto are encouraged to join in the celebrations. Parishes may wish to use the liturgy and litany that have been created for the occasion; they can be downloaded at www.toronto.anglican.ca/prayer.

Anglicans and Lutherans may also attend one of two special services held concurrently at 3 p.m. on May 1. The first will be at St. Paul's Anglican Church in Fort Erie, Ontario, with Bishop Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada (ELCIC), presiding, and Bishop Katharine Jefferts Schori, presiding bishop of the Episcopal Church, USA, preaching. The second service will be at Holy Trinity Lutheran Church in Buffalo, New York, with Bishop Mark Hanson, presiding bishop of the Evangelical Lutheran Church in America, presiding, and Archbishop Fred Hiltz, primate of the Anglican Church of Canada, preaching. All are welcome.

For more information, contact the Very Rev. Peter Wall at peter.wall@niagara.anglican.ca.

Zimbabwe Anglicans not alone



On most Sundays, I preside and preach at one of the parishes in the diocese. Almost everywhere, at least one parishioner asks, “Which church is yours?” They are surprised when I say, “This one, and the other 250 churches in the diocese!” As bishop, I have the care of all the churches in the diocese. All too often we think of ourselves only in the context of our own parish.

In the middle of February, the sun was shining, the temperature was 25 C and the humidity was low. It was obviously not Ontario! In fact, it was Harare, the capital of Zimbabwe, where I was chairing the Theological Education for the Anglican Communion’s (TEAC) working group.

That Sunday, I preached and concelebrated the Eucharist for 1,000 parishioners in a Harare neighbourhood. The liturgy was contemporary. The readings were the same as those used in Canada that day. My sermon was translated into Shona, although many spoke English. With incense and marvellously rich *a capella* singing, drums and dancing, it was a joyous event.

But it was bittersweet. For all the joy, there was a deep sadness. You see, the service took place on a playing field under a tent, with a makeshift altar. People sat on chairs they had lugged from home, or on mats. The hundreds of children were taught in groups under trees.

All the Anglican churches in Harare are locked against the clergy and people. Parish-

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN R. JOHNSON

ioners are intimidated; some have been beaten or murdered. There is a price on the heads of the five bishops in Zimbabwe. The Diocese of Harare is a difficult place for the Anglican Church. A former bishop, now deposed by the Church of the Province of Central Africa, has fanatically refused to cede power. As a key friend of the Mugabe government, he is backed by the national police, who ignore the court’s support of the legitimate bishop, Bishop Chad Gandiya.

And yet the faith is alive, vibrant and defiant in the face of persecution. People gather for worship, priests pastor their people, and the needy are cared for. The seminary is full, even though its books have been stolen from its meagre library and its partially built new chapel demolished by opposing forces.

The TEAC members led a two-day theological training workshop for the clergy of Harare in the only church open to the bishop and diocese (because it is co-owned with the Methodists). The clergy were bright, eager to learn, politically savvy and pastorally sensitive. They sang Shona hymns of such haunting beauty that tears came to our eyes.

What they wanted to know was that they were not alone in their plight. We could assure them that they were part of the worldwide Anglican family – the Rev. Canon Kenneth Kearon, the secretary-general of the Anglican Communion, and the Rev. Canon Joanna Udall, the Archbishop of Canterbury’s

secretary for Communion affairs, were with us, and we came from four continents. The Zimbabwe bishops’ pastoral letters are sent to all the bishops in the Communion. They are being upheld in prayer here in Canada and around the world. They are not alone.

When I spoke about this at the Sunday Eucharist, there was a moment of silence and then wild ululations as the news sank in – they were not alone in their struggle, not forgotten. They were part of something much bigger than their own parish or diocese.

The Anglicans of Harare know the desolations of the Lenten journey through the betrayals of Holy Week and the agony of Gethsemane. Some have personally experienced Good Friday. They also know the truth of the Resurrection in their daily life, and the transfiguring power of meeting the risen Christ in unexpected encounters along the way.

They re-taught me that day what I know in my heart: that Church is not about a beautiful building or about structures. The gathering as a baptized people around Scripture and the Body and Blood of Christ, being part of a vast company that spreads around the globe and across the boundaries of time – that is the Church! Where two or three or even thousands gather in Christ’s name, He is in the midst of them. That can’t be taken away!

We are part of something much more glorious than our own parish. We are linked, as brothers and sisters of Christ, in this Anglican family that is frail and fractious yet astonishingly resilient, full of inner, tensile strength. I touched that powerfully on a hot Sunday morning in a Harare suburb.



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The Anglican Church

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Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE1 7JU.

In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Primate:

The Most Rev. Fred Hiltz, Church House, 80 Hayden St. Toronto, ON, M4Y 3G2.

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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Out of death comes new life



Obituaries used to be fairly short and emotionless. They gave the person’s full name, next of kin, and the locations and time of the visitation and funeral service. They included the place and date of

birth and the place and date of death, separated by an en dash. The en dash is important because that is where life is lived.

Today, obituaries tell us quite a bit about the en dash – the life a person lived, the lives he or she touched, the accomplishments they experienced in sharing in God’s great gift of life.

Lately, more obituaries say something like, “At Dad’s request, there will be no service” – mostly, I suspect, for financial reasons. That is sad to me because it makes death more private than it really is. Death is personal, but it is not so private. Death almost always affects people beyond the immediate family.

Speaking personally, I was not looking forward to the hours of visitation at a funeral home following the death of a beloved aunt with whom I had been very close. Stoically, out of a sense of duty, I went. Once there, I encountered people I had never met before who came to the funeral home to express to me and my family their love for my aunt. They had read about my aunt’s death in the obits and desired the opportunity just to talk and share their condolences. The comments of strangers and the laughter of family as stories of the past were shared turned out to be remarkably comforting and added new insights into my knowledge of my aunt’s extraordinary life. By the very presence of others, I felt deeply supported and aware that my spirits had been lifted in the whole process of visitation. Exhausting, yes. Uplifting, yes.

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

Death usually happens to old people, but sometimes family members just don’t get it. Years ago, when I was closely engaged in “pastoral care to the institutionalized elderly,” which was the subject of my Master of Theology extended paper, I learned that between 45 and 70 per cent of all people in nursing homes were never visited – not by family, not by friends or, shockingly, not even by the church. I doubt that statistic has changed much.

I know these visits can be challenging. For example, a once vibrant and vital human being has, through the ravages of Alzheimer’s, been taken on a scary journey into the deep recesses of her mind. This is a journey which science has not yet been able to allow us to share. Many—and here I speak personally—know the pain and futility we experience as the person we love slips all too slowly from us while still in our sight. It starts innocently enough—a few memory lapses, a small number of missed words—and progresses to conversations that we struggle to understand. There might be a lack of recognition of those most closely known, a retreat to childhood memories and eventually a speaking of a language and words likely known only to God. Our pain is mixed with anger, our sorrow with memories of better times, our visits a frustrated mix of love and pity. Our desperation to connect one last time is futile. So we don’t visit.

Death seldom happens at home anymore. It has become institutionalized. What families sometimes fail to recognize is that a community—a retirement home, a nursing home, a hospital—has cared for their loved one during the last days of their lives. When death occurs, the loss is acutely felt by caregivers and nurses who knew the individual intimately; it

is felt by tablemates, roommates or floor-mates who encountered them every day. Suddenly, someone disappears from their midst and they are left to grieve alone. In a former parish of mine, it was not unusual for us to hold memorial services in the local nursing homes to mark the death of a resident. Even though no family attended, we wanted to honour those who grieved. There were tears and laughter, mixed with gratitude to God for allowing the great gift of life to be shared.

Lent, Holy Week and the final days of Jesus often draw our minds into serious reflections on death and our own mortality. Good Friday is a time when we read again the obituary of Jesus and recall the en dash of Jesus. It is a compelling story that touches me every year, even though I have lived through it as an ordained person for 34 years, while Jesus only experienced it once! It is a story of injustice, betrayal and abandonment by friends. It speaks to the oppression of rulers, the tears of a mother, the compassion of a stranger, the forgiveness spoken at the last and the care of women who wanted to honour a dead body with the last dignity, an anointed preparation for a proper burial. It reminds us of the teachings of Jesus, and for Christians the celebration of Jesus as Lord and Saviour. It speaks of the fear we still have of death, a fear that was shared even by those who lived, ate and journeyed with Jesus for three years and were found cowering in the shadows.

Easter Day offers fulfillment of the hopes and yearnings of human beings that death does not have the final victory, that pain and sorrow do not have the final say. Easter tells us that out of despair comes hope, out of crucifixion comes resurrection, and out of death comes new life. “Christ has died, Christ is risen, Christ will come again” is our weekly affirmation, our eternal hope.

Halleluia, Christ has risen! The Lord has risen indeed! Halleluia!

My top tech tools

BY THE REV. W. TAY MOSS

A good craftsperson has good tools — there was a time when all a circuit-riding priest needed was a good horse, a BCP, and a Bible. Times have replaced that with a pickup truck and a Kindle. So what sort of tools empower your mission in our change-filled epoch? Here are my nominations for the most useful ministry-enhancing technologies:

1) A commercial-grade coffee maker. My ministry runs on caffeine. If yours does, too, then you need a really good coffee maker, the sort of stainless steel and fake-wood-trim beast that belongs in a truck stop diner. And be sure to feed your beast the best fair trade, organic, free-range Kona brew your shop can afford. A standard, home-grade Canadian Tire special just can't handle that kind of pressure.

2) Smartphone. Whether you go with an iPhone, an Android, or a Blackberry, your smartphone should be smarter than you are. Mine can check my email, update my Facebook status and schedule events on the church's calendar. I use it to tune my wife's ukulele and count the calories I had for lunch. It can help you say the Daily Office (yep, there's an app for that), find parish-ioners' homes (with the GPS, of course), and provide you with a BAS, BCP and Bible when you get there. I listen to commentary podcasts as part of my sermon prep, and warm-up music on my walk to church on Sunday mornings (Pink Floyd, Snoop Dogg, Dire

Straits, Gorillaz, and sometimes The Grateful Dead).

3) Google Calendar. Google's free calendar service allows you to create and share calendars through the wonders of the Internet. Our church's schedule of services, for example, shows up on our website, but it also appears on my iPhone. My staff and I can edit it from our phones or any computer linked to the Internet. My own calendar is mostly confidential, but my wife can see whether I am "busy" or "free." We have a calendar to book space and another to track birthdays and anniversaries. The beautiful thing is that it all exists in cyberspace, so we can update it in one place and everyone can see that the Shrove Tuesday Pancake Supper, for example, has changed times.

4) Google Docs. Like the calendar service, Google's free "Docs" service allows you to create documents (such as word processing files or spreadsheets) on-line and then share them as you like. For example, my team has a giant spreadsheet that we use for liturgical planning. Each Sunday has a horizontal row where we put the lessons, readers, hymns and notes about the children's program. My Sunday School teachers can see what hymns we are singing three weeks from now, and the person that schedules the readers knows what the scriptures will be. The information exists in one easy-to-access place.

5) A good photocopier. These days, a photocopier can do far more than print leaflets. I can put a stack of documents into the tray and our Canon machine will scan them into

PDF documents and then email them to wherever I want. I can even log into it from home and send it a print job while I'm sipping tea and playing with my cats. Incoming faxes are converted into email and sent to me so that I can delete the spam without wasting paper.

6) iPad. An iPad handily bridges the gap between laptop and cell phone. I use mine to read those links people keep sending me. I also use it to do email, take notes at meetings (it's ideal for that), schedule stuff, and even write sermons and articles. In fact, I wrote this article on this wonder. Thanks to an app called Evernote, I can quickly access my text, audio and photo notes from my desktop, iPhone, or iPad, just the way God intended.

7) Pocket knife. A good pocket knife should have a sturdy, locking blade and a screwdriver. If you have one, you will find yourself using it far more than you could ask or imagine. I use mine to open boxes and bottles, mostly. Just remember to take it out of your pocket before going to the airport.

I could go on. Comfortable black shoes (that don't make a clicking sound when you walk across the sanctuary), a slimming cas-sock/alb, and a strong immune system could all go on the list. The point is that there are some really amazing tools out there that make it far easier to do the work of ministry than ever before (and possibly more fun, too).

The Rev. W. Tay Moss is the incumbent of Church of the Messiah, Toronto.

EDITOR'S CORNER

BY STUART MANN

While out walking

Just before winter set in, my son and I went for a hike up a local creek. It was too cold to fish, so we left our rods at home and just went for an adventure. We left the car in the parking lot, trudged across the soccer field, and entered the tall grass and bulrush husks near the side of the creek.

A beaver had been hard at work, gnawing a cluster of fir trees. Their stumps ended in sharp points, the remainders of the trees lying beside them. The beaver must have been scared away or had his fill, because one tree was still standing, its trunk carved into the shape of a perfect hourglass.

The muddy path led further into the bush. Here the creek divided into a dozen channels, most of them hidden by fallen trees, logs and pop bottles that had been washed downstream. Everywhere was the sound of gurgling water. We found a tiny waterfall and stared at it, mesmerized.

We hiked up to our favourite fishing spot. The water got caught in a sharp turn in the river, creating a deep hole. "How deep do you think it is?" asked Henry.

"If you jumped in, it'd go over your head," I said.

We pondered that for a while then moved on. In the summer, we rarely went past this point because the trail was overgrown with vegetation and prickly plants, creating almost a tunnel. But now it was cold and the plants had shrivelled away and we were able to walk without getting scratched.

After a hundred yards we came to another turn in the river. It was the farthest we had ever been. We pushed on, and as we rounded the bend the ravine opened up into a broad plain of bulrushes. The river, divided into three parts, came together into one channel, creating a churning mass of water.

We stood there for a long while, taking it all in. We were content not to go any farther. This was enough.

I used to think nature was a stroke of luck, the product of the earth being just the right distance from the sun and all that. But I don't think that anymore. Only a divine presence could have created something so beautiful. I said a quiet thanks to God as we turned for home.

Jesus Christ: rebel with a cause

BY AMIT PARASAR

It's not uncommon for youth in every generation to go through a stage where they want to rebel against whatever authority they feel repressed by. Oftentimes, they idolize the typical "rebel without a cause," a term eliciting imagery of a cool bad boy who lives fast and dies young. On closer analysis, the term is nonsensical. A rebel without a cause is merely an individual with nothing productive to do with his time. Rather, history's most famous rebels were champions of important causes and were consequently venerated as heroes.

Take Spartacus, an ancient Thracian enslaved by the Romans and forced to be a gladiator. Exasperated by the Roman mistreatment of slaves, Spartacus led a fight for justice and freedom in a slave rebellion against the Roman Empire later to be known as the Third Servile War. Ché Guevara was another rebel so moved by the poverty he witnessed in Latin America that he decided to actively aid in the overthrow of the dictatorships that he believed to be responsible.

Peaceful rebels are arguably the most respected. Mohandas Gandhi is among the most famous peaceful rebels whose actions led to the end of the oppressive British colonial rule of modern day India and Pakistan. Martin Luther King Jr., influenced by Gand-

hi, used peaceful protest to bring about the end of racial segregation in the United States. Nelson Mandela, after being arrested for violently fighting the unjust apartheid policies of South Africa, amazingly forgave those who imprisoned him for 27 years and turned to non-violent methods that brought peace to a turbulent nation.

Of course, history is not without its female rebels. Olympe de Gouges was a French playwright, humanitarian activist and feminist who most notably demanded that French women be given the same rights as French men. She was one of the originators of the suffragette movement of modern times.

All of these rebels have one thing in common. They went against the grain to stand up for what's right. Christianity advocates submission to governing authorities (Romans 13:1) and, in many cultures, is the popular religion to follow. Perhaps this is why some rebellious youth reject it. They conveniently forget that living a Christ-like lifestyle is an act of sedition in a culture where the status quo is selfishness, greed and sexual immorality. They forget that Jesus Christ was, in fact, a rebel.

In one of his most well-known subversive acts, Jesus cleared out the Temple in Jerusalem because he was disgusted with how merchants leveraged their monopoly on sacrificial animals to inflate prices and ex-

plot people. In a place intended for worshipping a God that loves fairness and generosity, they greedily increased their own wealth using unfair practices (Luke 19: 45-47).

Jesus' rebellious behaviour wasn't limited to the Temple. He often boldly exposed the hypocrisy of the Pharisees and Sadducees, the socio-economically powerful religious elite of the Hebrews. He frequently defended society's marginalized and despised people. He fearlessly stood up for what was right and, ultimately, died for it.

During Easter, we remember how Jesus died and was raised from the dead, but we must equally remember how he lived. Jesus demonstrated that Christians have a responsibility to bring justice where there is injustice, to love and serve those who everyone else would sooner ignore. When the perpetrators of injustice are those in power (as is often the case) we must boldly defend those who don't have the strength or ability to defend themselves.

If a simple, small-town carpenter could become the greatest rebel of all time, then each and every one of us can be agents of great positive change, no matter who we are or where we're from. We need only the faith, courage and conviction to stand up for what's right.

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



The staff and volunteers at The Anglican wish you a blessed Lent and Easter.



Theatre beckons in retirement

Priest returns to roots

BY CAROLYN PURDEN

MANY people view retirement as a time to slow down, but for the Rev. Canon Michael Burgess, retirement has allowed a return to the work he first did — in the theatre.

Long before he decided to become an Anglican priest, Mr. Burgess (who has dropped the honorific “Canon”) was an actor in London’s West End. Now, he has been appointed guest artistic director of Stage Centre Productions, a highly regarded community theatre group in Toronto, and is planning productions for the 2011-2012 season.

Born in England, Mr. Burgess first appeared on stage at age seven. “That’s when the theatre bug bit me,” he recalls. When he was older, he turned professional,

working in theatre, film, radio, television, concert halls and cabaret. He carried out virtually every job, from producer and director to dresser and usher.

He made his first West End appearance in 1968. Other West End appearances followed; then he spent two years touring with Fiddler on the Roof.

A vocation had always been in the back of his mind, and just as his theatrical career began to take off, the urge to be ordained became undeniable. “I became bitter and twisted about it and thought, ‘Why couldn’t God have called me when I wasn’t being successful?’” he says. “But part of me thought one day, when I retire maybe, I can get involved in theatre again.”

Theatre did not completely disappear from his life. After serving

in several English parishes, he came to Canada in 1982 to become chaplain and head of drama at Royal St. George’s College in Toronto. His responsibilities included directing numerous plays and musicals.

After leaving that position, Mr. Burgess became fully immersed in church life, serving in several parishes, sitting on diocesan committees and acting as regional dean of Eglinton. In 1989, he staged a eucharist in the Sky-Dome to celebrate the diocese’s sesquicentennial and in 2001, he scripted and narrated *A Tribute to Ivor Novello* for Toronto Operetta Theatre. But other than that, his hands-on involvement in theatre disappeared. The busy life of a parish priest just didn’t allow it.



The Rev. Canon Michael Burgess is the guest artistic director of Stage Centre Productions. *Little Women* is one of the plays performed this season.



Mr. Burgess retired last year and began to contemplate getting involved in community theatre. “I’ve always loved the theatre and I wanted to do something where I could pass on that love and encourage it in other people,” he says.

He knew of Stage Centre Productions and, while visiting their website, noticed that they were looking for volunteer board members. He sent in his résumé and was invited to join the board. At the first meeting, the artistic director announced his resignation. And, says Mr. Burgess, “I said, ‘I’m actually far more interested in being a director than I am in being a board member.’”

The job was his, and Mr. Burgess says he is both excited and terrified of the opportunity, which will occupy him virtually full-time. “The general standard of acting is very high, and I’m thrilled at the idea of working with such people,” he says.

He has big shoes to fill. The outgoing artistic director, who is also the founder of the company, worked in many areas, including lighting, costume and sets.

Mr. Burgess admits that his own talents do not stretch that far. His job is to enable and encourage the 70-member company and put on plays, and he will look for volunteers to carry out the other functions.

All performances take place at the Fairview Library Theatre, close to the Fairview Mall. Tickets and further information are available at www.stagecentreproductions.com.

Blogs attract young adults

Continued from Page 1

one for his second parish, St. Paul’s. Although the church members are not young, they are interested in computers and the Internet and, he says, have become fascinated with his blog. The church welcomes one or two newcomers each month because of the blog, he adds.

His third blog promotes the diocese’s Italian ministry at St. Mary Magdalene, Toronto. Once it was up and running, Mr. Francois was surprised to see that many visitors to the blog live in Italy. “It seems to me we are more famous in Italy than in Toronto,” he says with a laugh.

His fourth blog, developed to promote the diocese’s Portuguese ministry, has been picked up by the Anglican Episcopal Church of Brazil, allowing for the exchange of news and information.

The fifth blog, in English, is for the diocese’s Ethnic Ministry Committee. It produces articles about ethnic initiatives and multiculturalism, and promotes the activities of the committee and of the various ethnic ministries.

Apart from being written in their respective languages, the ethnic blogs also have their own unique content. For example, the Italian blog recently posted a colour photograph of Archbishop of Canterbury Rowan Williams and the Pope, with a headline proclaiming the Week of Prayer for Christian Unity. The Spanish blog headlined the parish bulletin.

The blogs take little time to maintain if they are updated frequently, and updating is important, says Mr. Francois. “People want to see the blog as fresh bread, not frozen bread.”

He has found that the blogs have been a major attractor of young people to church. For example, the Parroquia San Esteban congregation welcomes three to four new young people a month because of the blog, he says. In some cases, new young immigrants have found the parish through the blog even before they arrive in Canada.

Because of this, Mr. Francois encourages clergy to start their own blogs. “It increases communications in a very safe way,” he says. “It’s a great opportunity to cyber-proclaim the ministry of the Gospel.”

Mr. Francois is happy to help any clergy who want to start a blog. He can be reached at iglesiastesteban@hotmail.com. His Spanish blog can be found at www.sanestebanonline.com and his English blog for St. Paul’s can be found at www.saintpaul-runnymede.blogspot.com.

Postcards link community to church

Continued from Page 1

a drop-in at a local housing complex, and a ministry to female sex trade workers. The church is located in one of the most challenged parts of the city and has a long history of outreach to the poor and homeless.

Mr. Opheim says the cards have been popular, and he invites other artists to submit their work. “If there are others in the diocese who would like to have their artwork on our postcards, I’d welcome it,” he says. “It’s a wonderful way to use creativity to raise

funds.”

He wants to sell his Easter painting to the highest bidder, with all the proceeds going to the church. The picture is 102 cm by 76 cm and is made of acrylic, sand, linen, paper and cloth on canvas. The top half of the painting shows Jesus’ lifeless body wrapped in linen. In the bottom half, the risen Christ meets the two Marys as they run back to the disciples from the empty tomb.

“This is about Jesus’ love for his friends, and about their love for

him,” says Mr. Opheim. “What a wonderful image to have these powerful followers of Jesus be the ones to discover that the tomb is empty. It says that every woman, by virtue of her birth and regardless of circumstance, has the hope of being that close in relationship with God. That’s what empowers the mission that we have at All Saints.”

For more information on the postcards or the Easter painting, contact Mr. Opheim at david@all-saintstoronto.com.

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Seek, and ye shall find, says bishop

Fresh expressions are there if you look

BY STUART MANN

BISHOP Steven Croft says fresh expressions of church are happening – you just need to know how to look for them.

Bishop Croft, who is the bishop of the Diocese of Sheffield, recalls the time he travelled across England looking at fresh expressions of church. In addition to the high-profile projects, he was surprised to find how many smaller ones were flying just below the radar.

“When I got down to what was happening locally on the ground, I found that the same principles were being worked out and the same questions were being asked,” he says. “But I had to change the spectacles I was wearing to see them as fresh expressions of church.”

For example, he had a conversation with two grandmothers who were angry that there were no children in their rural congregation. So the women created a mid-week community for children and their parents.

“It was a long way from being what anybody would recognize as an emerging church,” he says. “It wasn’t radical and groundbreaking. But it was using exactly the



same principles: it was going to where people were; it was about listening to the needs and forming community; and it was about birthing new disciples and nurturing them within that new community.”

Bishop Croft, who will be the keynote speaker at the upcoming Vital Church Planting Conference, May 31 to June 2, says the two grandmothers are somewhat typical of those who create fresh expressions of church. Contrary to popular belief, most of the fresh expressions in England are started and run by lay people, not clergy.

“Generally speaking, they are lay people who have a real heart for those who are outside the church and those who can’t relate to what goes on in existing churches at the moment,” he says. “They’re not typically churchwardens or treasurers or people who



Bishop Steven Croft of the Diocese of Sheffield (left) will be the keyspoke speaker at the Vital Church Planting Conference in Toronto, shown above. PHOTO ABOVE BY MICHAEL HUDSON

are involved in sustaining existing congregations. They are often people who may feel slightly on the edge themselves and are uncomfortable with traditional forms of church, and want to get together with other people and begin a new kind of congregation.”

He says courses such as Mission Shaped Intro, which is being offered this year by the Diocese of Toronto, can help lay people and clergy learn more about creating fresh expressions of church. If the parish priest and a few interested parishioners attend the course together, it can create a bond of trust between them in the event that they want to take the next step of actually creating a new ecclesial community, he adds.

Bishop Croft says it’s crucial that people not see fresh expressions of church as a challenge to the traditional or “inherited” church. The two can, and must, exist together to communicate the Christian faith to the whole of society. “The kind of language we have tends to place all the excitement on the new, and therefore

we will denigrate the old if we’re not careful,” he says. “We need a whole mix of things to connect with society. We have 200 parish churches in the Diocese of Sheffield and we need all of them. Even if they were all growing, we would need fresh expressions of church to go to those who are way beyond the reach of the traditional church.”

He says it’s going to take time for fresh expressions of church to take root in Canada and England, but the work is worth it and those who are patient will see the fruits of their labour. “We’re in the infancy of building real skill and wisdom and determination, so we need to be ready for a generation of experimentation, trial, explo-

ration, theological reflection and missionary endeavour.”

He says the church, like any organization, needs to experiment with things like fresh expressions in order to continue to rejuvenate itself. “If the organization is to continue to be renewed, this has to happen, but with the expectation that we have to learn from the ones that don’t bear fruit as well as from the ones that do. By doing that, we’ll find new streams and seams, which are really going to be powerful and fruitful and renewing for the next generation.”

The support from the inherited churches is critical for this to happen, he says. “The encouragement and blessing of innovation and experimentation by pioneering people is absolutely critical in that forward movement. So even if what emerges in the Diocese of Toronto doesn’t look very much like fresh expressions of church as it’s understood in England, that doesn’t matter in the least. What matters is that through that process of encouraging experimentation and innovation in mission and forms of church, you begin to discover the things that are most fruitful in your context, and that will take time.”

The Vital Church Planting Conference, hosted by the Diocese of Toronto and Wycliffe College, will be held at St. Paul, Bloor Street, on May 31 to June 2. For more information, visit the conference’s website at vitalchurchplanting.com/east.

Mission Shaped Intro held in May, June

BY THE REV. JENNY ANDISON

ALBERT Einstein famously said that the definition of insanity was doing the same thing over and over again and expecting different results. Our society has changed rapidly and continues to change. This is nothing new, but the speed at which change occurs is significant. How do we “be the church” in this new context? How do we tell and live the story of Jesus faithfully and engagingly in our local parishes in new and creative ways? More than 220 people across the diocese asked these sorts of questions last fall at the Mission Shaped Intro course.

Mission Shaped Intro is a six-week course that will help you think through all the significant transitions in society and look at some practical ways that the church is called to respond. How might we re-imagine church in the Diocese of Toronto? How might we re-imagine community, worship, and discipleship in our local parishes? What are fresh expressions of church and should our parish have anything to do with them? You will have an op-

portunity to engage in these questions and more in interactive ways during the Mission Shaped Intro course.

The course was held in March at Trinity College with the Rev. Dr. David Neelands and John Bowen leading, and also at St. David, Orillia, with the Revs. Martha and Dan Tatarnic giving leadership.

You can still take the Mission Shaped Intro course by registering for the following:

- York-Scarborough East: Monday nights, May 2 to June 13 (with no class on May 23) from 7-9 p.m. at St. Andrew, Scarborough, with the Rev. Erin Martin leading.
- York-Credit Valley: Wednesday nights, May 4 to June 8, at Trinity, Streetsville, 7:30-9:30 p.m., led by the Rev. Canon Jennifer Reid.

Parish teams are strongly encouraged to attend the course. If you would like to register, contact Elizabeth McCaffrey at emccaffrey@toronto.anglican.ca.

The Rev. Jenny Andison is the Archbishop’s Officer for Mission.

Mary G. Griffith B.A., M.B.A., J.D.

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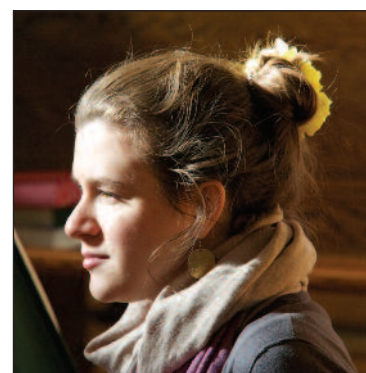
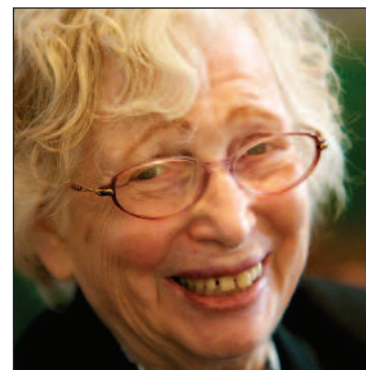
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When Bishop Philip Poole preached at St. John, West Toronto, he asked parishioners to talk to each other about their image of Jesus. The discussion brought a lot of joy, says the Rev. Gary van der Meer, incumbent. Photographer Frans Altena captured the moment.

Barrie church pays tribute to leprosy work

The clergy and congregation of St. Giles, Barrie, paid tribute to World Leprosy Day with a special celebration on Jan. 30 that honoured the work and ministry of the Leprosy Mission of Canada. With the help of Ida Tonks, widow of Bishop Basil Tonks and a long-time member of the Canadian Leprosy Mission, the people of St. Giles are now exploring new and creative ways of including those with leprosy in their outreach and mission.

"Helping people with leprosy does not require much of us," said Ms. Tonks. "We only need to follow Jesus and reach out to those with leprosy through our care, compassion, and commitment." By saving and donating used stamps to the Leprosy Mission of Canada, hundreds of people can be treated each day, she added.

Bishop's visit brings joy

While preaching at St. John, West Toronto, on Jan. 30, Bishop Philip Poole asked people to take a moment to talk to their neighbour about what image they have of Jesus, and what is the primary way they think of Jesus. The Rev. Gary van der Meer, incumbent, noticed that some people looked up at the church windows, where there were depictions of Jesus. He also noticed something else. "The volume of sound increased," he says. "There was a lot of laughter." He was reminded of a Natural Church Development finding which says that a sign of a healthy church is the

sound of laughter. He spoke to several parishioners afterwards and found that the image they had of Jesus was that of teacher. This may have been because the Gospel reading that day was on the Beatitudes, he adds.

After the service, Bishop Poole joined Mr. van der Meer and the churchwardens for lunch at a local Vietnamese restaurant and encouraged them to talk about what they liked about their parish. "Again, it was a joyful conversation," recalls Mr. van der Meer. "He was really effective at getting people to share the joy they feel about leading and being part of parish life, and going deeper to the joy they have about their faith." A lingering sense of joy in the parish was a great blessing of Bishop Poole's visit, he says.

Don Mills' honorary assistant retires

After 22 years of ministry at the Church of the Ascension, Don Mills, the Rev. Philip Townshend-Carter celebrated his retirement on Jan. 9 with family and friends. Before being ordained to the priesthood at Trinity College in 1980, Mr. Townshend-Carter had a career in industrial engineering. He continued in that career while assisting as a priest in various dioceses in Alberta, British Columbia and Ontario. In 1990, the Rev. Canon Logan Varey invited him to be an honorary assistant at the Church of the Ascension, where he remained for the next 22 years. At a luncheon on Jan. 9, many recalled the gift of Mr. Townshend-Carter's gentle, car-



The Rev. Elizabeth Green, incumbent of St. Giles, Barrie, is joined by Ida Tonks, the Rev. Canon John Spears (honorary assistant) and parishioners as they celebrate the work of the Leprosy Mission of Canada.

ing ministry of prayer and works. He is now the church's honorary assistant emeritus. He also remains an oblate of the Order of the Holy Cross and is the chaplain of the Scarborough chapter of the Order of St. Luke.

Book launch part of centenary celebrations

The Church of the Good Shepherd, Toronto, celebrated its 100th anniversary on Jan. 23 with a service, a visit by Bishop Philip Poole, and the launch of the book, *Story of a Parish: First 50 Years of the Parish*.



The Rev. Philip Townshend-Carter cuts his cake with, from left, the Rev. Canon Prue Chambers, the Rev. Nicholas Morkel, the Rev. Marguerite Rea and the Rev. Vernon LaFleur.

Sing, dance with joy

THE annual celebration of black history at St. David, Lawrence Avenue, Toronto, in February is one of the highlights of the parish's year. "This year's theme—Journeying Together—took us beyond where we'd been before," says the Rev. Andrew Federle, incumbent. "About 160 people engaged in call and response with a spoken word poet, sang out to K'Naan's 'Wavin' Flag' and witnessed dancers tell a story of obstacles overcome. That's what I call church!" St. David's was one of several churches across the diocese that celebrated the black heritage of the Anglican Church in February.



Dancers reach to carry one of their own across the obstacle keeping her from home. The dance represented the journey from Africa to a foreign land, the movement of spiritual life, and the distance travelled each day and the reliance on the support of others. PHOTOS BY MICHAEL HUDSON



The congregation joins hands to sing the Lord's Prayer at the conclusion of the Kenyan Eucharistic Rite.



La-Nai Gabriel sings, accompanied by a band and choir made up of St. David's parishioners and friends, as the Rev. Andrew Federle listens.

Too busy to pray? Start small

BY BRUCE WILLIAMS

This is the end of all perfection, that the mind ... may daily be elevated to spiritual things until one's whole way of life and all the yearnings of one's heart become a single and continuous prayer" (John Cassian, 360-430 CE).

How do we do this — that is, make our lives a single and continuous prayer in the midst of our busyness? How do we practice the "presence of God" when we have so many everyday distractions? How do we move

prayer beyond the limitations of time to have it permeate our entire lives?

Being attentive to God does not mean a constant and deliberate attention to God but rather a "quiet holding of oneself in God," an almost unconscious frame of mind that orientates oneself towards God. This can be done by building short periods of prayer into daily routines. The most common example of this is the grace we say before meals. Such short prayers can be said at any time — on the subway, in the car and between appointments. Per-

haps the best prayer to use is the name of Jesus, the so called Jesus Prayer—"Lord Jesus Christ"—adding, if one wishes, a short request such as "come quickly" or "have mercy on me." Another short prayer of one's choosing would work equally well. Repeating these short prayers often and regularly is amazingly effective in keeping one attentive to the presence of God.

A more formal period of prayer, even just a few minutes in the morning or before bed, makes it much easier to keep in the presence of God. Using the

various senses also helps one to keep attentive. For instance, engage your vision by keeping a small icon; engage your touch by carrying a small cross or prayer beads; engage your hearing by listening to some sacred music such as Gregorian chant; or engage your smell with a little incense. All of these suggestions, if done regularly and intentionally, will help to keep prayer central in your life. Joining a prayer group to pray and talk together with like-minded Christians is another excellent way to keep prayer part of your life.

"Gradually the barrier between prayer and the rest of life will break down and all activities begin to be infused with the spirit of prayer until at last the soul actually does pray without ceasing" (F.P. Harton, *The Elements of the Spiritual Life*, 1964).

This is the first of a three-part series on prayer by Bruce Williams. Mr. Williams has organized and facilitated a contemplative prayer group at St. John, York Mills, for more than 20 years. This article was first published in St. John's newsletter.

Church surges past campaign goal

Team finds success catches on

BY CAROLYN PURDEN

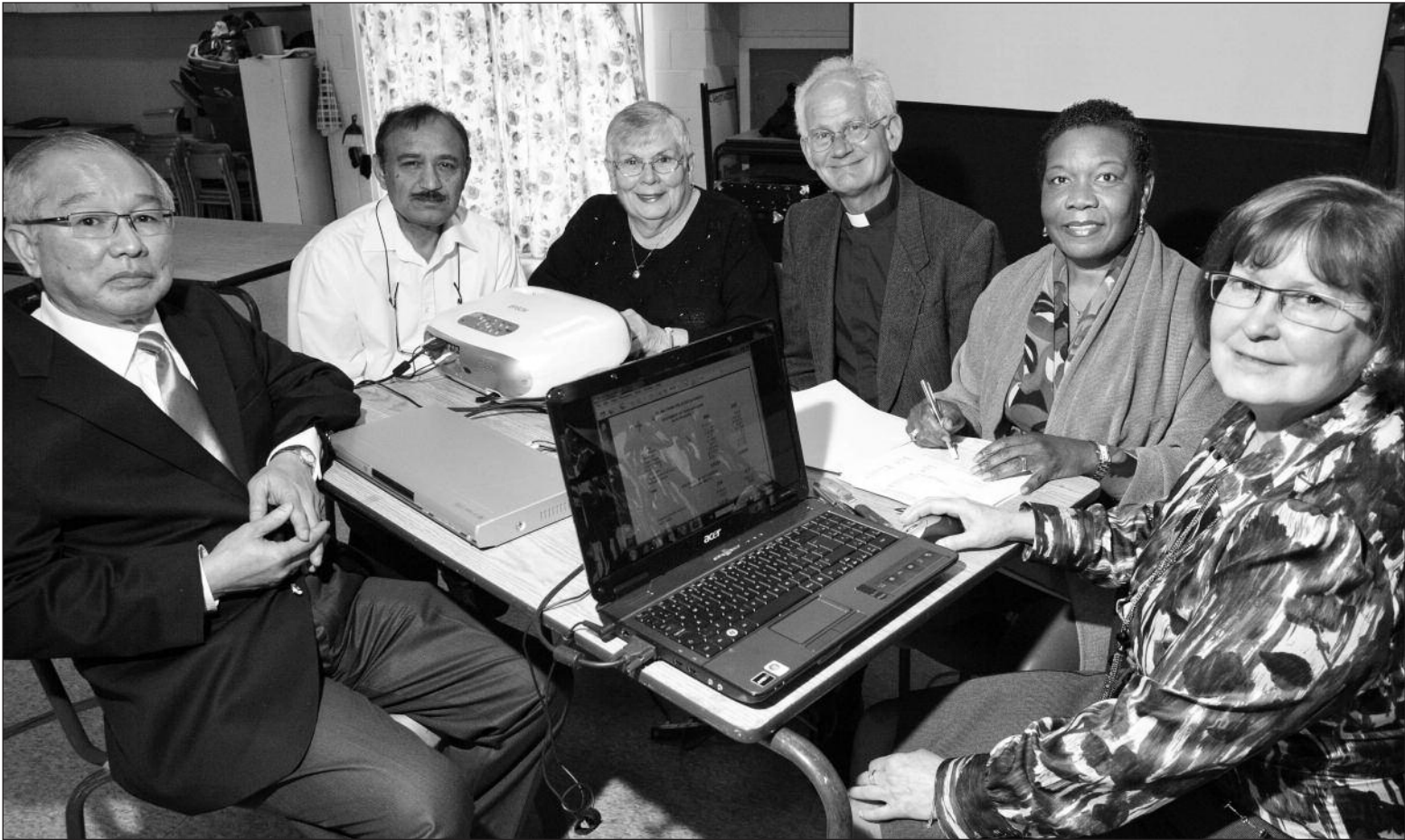
WHEN parishioners at St. Matthew the Apostle, Oriole, were asked to support the diocese's new fundraising campaign, Our Faith – Our Hope: Re-Imagine Church, they achieved amazing results. They not only met their parish goal, but they exceeded it by almost 50 per cent.

St. Matthew was one of 10 parishes that participated last fall in the campaign's pilot phase. The \$50 million campaign will roll out across the diocese this year, so that by Dec. 31, every parish will have taken part.

The campaign has four goals: strengthening local parishes; building the church for tomorrow; revitalizing our inheritance; and giving to others. Of the amount collected, 40 per cent will be returned to the parish. In addition, 75 per cent of the funds raised over the parish goal will also go to the parish.

St. Matthew's campaign began in September and ended in mid-December, unfolding in different stages, says the Rev. Canon Brad Lennon, incumbent. Every parish campaign will be structured into three different phases to ensure every parishioner is invited to participate in the campaign. Parishioners will be contacted either through personal visits by parish volunteers or by phone calls.

Canon Lennon says this was a rewarding part of the campaign.



St. Matthew's campaign team discusses strategy. From left: Clifford Wong, Virendra Singh, Nancy Camps, the Rev. Canon Brad Lennon, Delores Lawrence and Janice Sanders. PHOTO BY MICHAEL HUDSON

Asking for money is never easy and no one liked to do it, he says. And while some people said no, when a person unexpectedly said yes or made a major gift, the parish campaign team was uplifted. "There's a building sense of excitement, and your successes help breed success," he says.

The final phase of the campaign took place in church over two Sundays. To avoid singling out those who were not supporting the cam-

paign, everyone in the church was asked to make a pledge. "They signed whether they were pledging or whether they were offering prayers for the campaign," says Canon Lennon.

He attributes the overwhelming success of the campaign to the fact that 40 per cent of the money pledged will return to St. Matthew's. His church has a very good case for support, he says. Part of the money will go toward

greening the church. "It's all electrical heating, so we're seeing soaring utility costs. We want very much to use some of the money to do what we can to plug air leaks, which will pay off in the future in lower costs. That was really attractive to people." A second project will be to make the church's lower hall, which is used as program space, accessible.

"The projects are very local, very basic, but I think that helped

to sell the case for us," he adds. It was also important to have a good team of people working with him on the campaign, he says. They also got strong support from the consultants who designed the Our Faith – Our Hope campaign for the diocese.

Finally, he says, the key is for the incumbent to be personally committed to the campaign. "The vision for the diocese is an exciting one," he says.

Video on the web

FOR all the information and a video by Archbishop Colin Johnson on Our Faith – Our Hope: Re-Imagine Church, visit www.toronto.anglican.ca/ourfaithourhope.

Pilot phase surpasses goal

THE 10 pilot parishes in the Our Faith – Our Hope campaign collectively surpassed the pilot phase goal. The pilot parishes pledged more than \$2.5 million from 698 gifts – 103 per cent of the goal. In total, the efforts of everyone involved in the campaign have raised more than \$7.5 million (as of March 4, 2011) towards the campaign goal of \$50 million. Archbishop Colin Johnson thanks the 847 families who have supported the effort so far.

Our Faith – Our Hope strengthens local parishes

Our Faith – Our Hope: Re-Imagine Church has four goals: to strengthen local parishes; to build the church for tomorrow; to revitalize our inheritance; and to give to others. The first goal, strengthening local parishes, seeks to raise \$17 million for parish needs.

Anglicans experience faith most immediately in the local parish, which is the centre of community and sacramental life. Here we worship God, celebrate important events in our lives, build friendships, form our children in faith, and provide for those in need. Vibrant parishes make disciples and proclaim the mission of Christ to the world.

Because healthy parish life is central to the mission of the Diocese of Toronto, the largest portion of Our Faith – Our Hope monies will be allocated directly for parish needs.

Every parish has needs. Some require repairs or renovations to

make their facilities more conducive to worship and education, to provide easier access for the elderly and disabled, or to create the capacity for new outreach ministries. Others are eager to expand children's programs and youth ministry, update technology, or hire needed staff. Too often parishes lack the funds to implement important initiatives like these.

A primary objective of this campaign will be to strengthen parishes financially, in unison with the diocesan effort. Each parish will be asked to raise funds for its own identified, specific needs. Forty per cent of funds contributed

to the campaign in each parish – up to its goal – will be returned to the parish to meet the needs it has identified. In addition, each parish that exceeds its campaign goal will receive 75 per cent of

funds raised over their goal.

Because of this rebate feature of the campaign, the parishes in the pilot phase could realize more than \$1 million to help meet the needs they have identified.

Parish	Parish Rebate
All Saints, Collingwood	\$90,812
St. Luke, Dixie South	\$87,924
St. Matthew the Apostle, Oriole	\$137,410
St. Paul, Beaverton	\$11,020
St. Paul, Brighton	\$32,140
St. Peter, Scarborough	\$40,384
St. Peter's, Erindale	\$234,458
St Simon-the-Apostle, Toronto	\$90,920
St. Stephen, Downsview	\$185,365
St. Thomas à Becket, Erin Mills	\$180,808

Dear Mr. Harper,

More jails not the answer, write bishops

February 9, 2011

The Right Honourable Stephen Harper, P.C., M.P.
Prime Minister of Canada
80 Wellington Street
Ottawa, ON K1A 0A2

Dear Mr. Harper,

Our diocese, which represents 300,000 Anglicans in southern Ontario, is committed to building communities of compassion and hope through nurturing healthy, vibrant congregations. We are deeply concerned that in a time of economic downturn the government is proposing to build more prisons rather than fund lower cost alternatives that enhance community health and build restorative relationships and stability.

Proposed new federal laws will ensure that more Canadians are sent to prison for longer periods, a strategy that has been repeatedly proven neither to reduce crime nor to assist victims. Your policy is applying a costly prison response to people involved in the courts who are non-violent offenders, or repeat offenders who are mentally ill and/or addicted. Most of these individuals are not classified as high risk. These offenders are disproportionately poor, ill-equipped to learn, and from the most disadvantaged and marginalized groups. They require treatment, health services, educational, employment and housing interventions — all less expensive and more humane than incarceration.

The Canadian government has regrettably embraced a belief in punishment-for-crime that



A concerned citizen airs her views at the Prisoners' Justice Day at Holy Trinity, Trinity Square, Toronto, last August. The annual event honours the memory of those who have died in prison and expresses solidarity with those seeking humanitarian changes to the criminal justice system. PHOTO BY MICHAEL HUDSON

first requires us to isolate and separate the offender from the rest of us. That separation makes what happens later easier to ignore: by increasing the number of people in jail for lengthier sentences, you are decreasing their chance of success upon release into the community.

The vision of justice we find in Scripture is profoundly and radically different from that which your government is proposing. Thus we are confused by your response. We are called to be a people in relationship with each other in spite of our conflicts and sins, and, with the ingenious creativity of God's Spirit, to find our way back into covenant community. How can that be if we automatically exclude and cut ourselves off from all those we label "criminal?"

A policy of increased levels of incarceration for marginalized people is counter-productive and undermines human dignity in our society. By contrast, well supervised probation or release,

bail options, reporting centres, practical assistance, supportive housing, and programs that promote accountability, respect and reparation have proven to be the same or better in terms of re-offence rates, at a fraction of the cost and with much less human damage. These programs are well-established but are frequently underfunded. Your proposed changes to the system seem to ignore the notion of the offender ever having paid his or her debt to society. They threaten to impose a lifetime sentence of continuing punishment, either economic or social.

We as Anglicans have chosen to take a more compassionate and pro-active approach by supporting a successful program that fosters healing and community-building. The Bridge prison ministry, based in Brampton, Ontario, helps inmates at the Ontario Correctional Institute (OCI) rebuild their broken lives, with support continuing post-incarceration. Volunteers are matched with incarcerated men,

developing relationships that allow spiritual healing to begin, while holding the men fully accountable for their actions. More than 70 inmates participate in a support group. When OCI won an award as the Number One treatment centre in North America, The Bridge was singled out for praise.

Public safety is enhanced through healthy communities that support individuals and families. We, therefore, respectfully ask you to modify your government's policy as you take into consideration the impact the proposals will have on the most disadvantaged, their lack of proven effectiveness, and the serious budgetary implications.

We look forward to your response to our concerns.

Yours sincerely,

The Most Rev. Colin Johnson
The Rt. Rev. George Elliott
The Rt. Rev. Linda Nicholls
The Rt. Rev. Philip Poole
The Rt. Rev. Patrick Yu

Others oppose prison plan

THE diocese's bishops aren't the only ones who are opposed to the federal government's plans for more prisons and longer jail terms (see their letter to the Prime Minister on this page).

"Our Lord departed this earth as a disgraced criminal, sentenced to death," notes the Rev. Catherine Barley, incumbent of St. Mark, Midland. "Surely this should give Christians pause before jumping on the bandwagon to condemn increasing numbers of our brothers and sisters who have not been convicted of violent crimes and sending them to prison."

Garry Glowacki, executive director of The Bridge, a Brampton ministry to inmates, cautioned against trying to find simplistic answers to complex problems. "While the issues of dealing with offenders and ex-offenders are both complex and emotional, the solutions must go far beyond the fearful and angry gut responses to simply punish," he says. "If prisons do not in fact 'correct' anything or anyone, then why would a longer and harsher sentence be better? (The person) will eventually return, but only worse."

In their letter, the bishops point to The Bridge as an example of the approach they support. The Bridge's program helps inmates rebuild their lives while holding them accountable for their actions. It has won praise for its successful work.

"The Bridge's hands-on work in re-integrating offenders safely into the community proves that community support and on-going programming is more effective and safer than increasing their incarceration," says Mr. Glowacki.

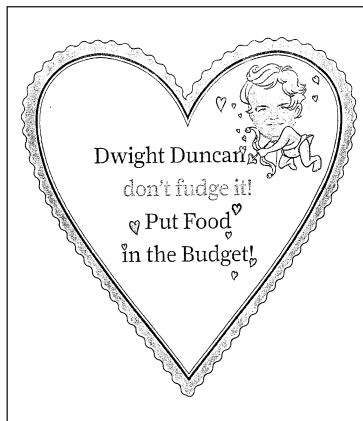
Vestries vote for healthy food supplement

BY MURRAY MACADAM

AS the Ontario government finalizes its 2011 budget, Anglicans have become one of the most active groups in the province calling for action to help the poorest members of society.

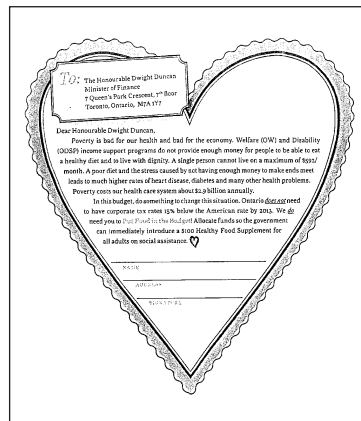
More than 80 parishes, representing over 30,000 Anglicans, approved a motion at their vestry that urges the government to immediately introduce a \$100 per month Healthy Food Supplement for all adults on social assistance so they can afford more nutritious food.

This campaign, called Put Food in the Budget, grows out of the concern that people living on social assistance simply cannot afford to eat a healthy diet and to



Valentine's Day cards (front and back shown above) sent by St. Barnabas, Chester, urge Finance Minister Dwight Duncan to "put food in the budget."

live with dignity. A single person on social assistance receives only \$585 per month for their needs.



Support for the food supplement increased after 400 Anglicans lived on a typical foodbank

diet for three or more days last fall. Almost all who did so commented on the negative health impacts and isolation that they experienced.

The campaign has sparked a variety of actions in parishes across the diocese:

- Members of the parish of Georgina made a video about their experience on the foodbank diet and spoke in favour of the food supplement.
- St. Stephen, Downsview, included a presentation on the diocese's advocacy work when it debated the motion at its vestry on Feb. 20. Their motion was adapted to call on the federal government to endorse and act upon a recent all-party study calling for a

Canadian poverty reduction plan.

- Parishioners and friends of St. Barnabas, Chester, gathered 72 valentines which were given to Ontario Finance Minister Dwight Duncan at Queen's Park on Feb. 14. The valentines included messages for action against hunger.
- Anglicans held several meetings with MPPs such as Garfield Dunlop in Orillia and Jeff Leal in Peterborough. Another delegation met with Ontario's Minister of Children and Youth Services Laurel Broten, who is also chair of the government's Cabinet Committee on Poverty Reduction.

FaithWorks thanks donors

FaithWorks, the diocese's annual appeal, would like to offer a special thanks to all the parishes, individuals and corporate donors who gave \$1,508,500 in 2010 for community ministries and FaithWorks partners. Here are some of the highlights of the 2010 campaign:

Notable parish achievement

First time participants

- Church of South India, Toronto
- Good Shepherd, Wyebridge
- St. James, Fenelon Falls
- St. John, Cookstown
- St. Matthew, First Avenue
- St. Olave, Swansea
- St. Peter, Churchill
- St. Thomas, Huron Street

Leading parishes by amount raised

- Redeemer, Bloor Street - \$31,898
- St. John, York Mills - \$30,060
- St. James, Orillia - \$24,539
- Grace Church on-the-Hill - \$24,130
- All Saints, Kingsway - \$19,844
- Grace Church, Markham - \$19,076
- St. Peter, Erindale - \$18,786
- St. Martin in-the-Fields - \$18,699
- St. James Cathedral - \$17,759
- St. Martin, Bay Ridges - \$17,344
- St. Mark, Port Hope - \$17,298
- St. Thomas a Becket - \$16,276
- St. George on-the-Hill - \$15,000
- St. John the Evangelist, Peterborough - \$13,985
- St. Timothy, Agincourt - \$12,954
- Incarnation - \$12,579
- Christ Church, Brampton - \$11,256
- St. Hilda, Fairbank - \$11,158
- All Saints, Peterborough - \$11,127

Leading parishes by proportion to annual offertory

- St. Mark, Port Hope - 14.05 per cent
- St. Martin, Bay Ridges - 13.6 per cent
- St. Saviour, Orono - 11.63 per cent
- St. Columba & All Hallows - 11.25 per cent
- Incarnation - 9.56 per cent
- St. Martin in-the-Fields - 9.26 per cent
- Wycliffe, Elmvalle - 9.11 per cent
- Christ Church, Batteau - 8.2 per cent
- St. Hilda, Fairbanks - 8.1 per cent
- St. John, Cookstown - 8.06 per cent



Young people enjoy a day at The Dam, a ministry to at-risk youth in Mississauga.

Parishes that increased total giving to FaithWorks by 100 per cent or more

- St. Paul, Bloor Street
- Trinity East
- St. Paul, Lorne Park
- St. Bede
- St. Mary, Richmond Hill
- St. James, Orillia
- San Lorenzo, Dufferin
- St. John the Baptist, Lakefield

Greatest year-over-year increase

- St. James, Orillia - \$24,539 (up \$13,236 from 2009)

Deanery with the greatest number of congregations that increased their giving in 2010

- Toronto East - 9 out of 10

Participating congregations

- 202

Number of which increased giving in 2010 over 2009

- 124 or 61.39 per cent

Top corporate donors

\$40,000 - \$50,000

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CIBC Charitable Foundation
The Marguerite Hinsley Fund
(at The Anglican Diocese of
Toronto Foundation)
Royal Bank Financial Group
Foundation

\$25,000 - \$49,999

The Bishop Ken McGuire Trust

(for LOFT Community Services)

TD Canada Trust Financial
Group
Scotiabank Financial Group

\$10,000 - \$24,999

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sal Church Trust
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Inc.
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Retreat house takes root in Alliston

Church opens former rectory to community

BY CAROLYN PURDEN

IT is just over a year since St. Andrew, Alliston, opened its former rectory as the Retreat House and Healing Centre. In that time, it has become a place where people, many of them non-churchgoers, gather for healing, friendship and reflection.

The Rev. Kim McArthur, incumbent, spends many hours there, talking to those whose loved ones have died and planning the funerals. "We sit and talk about their loved one's life for hours, and we put something together that is going to celebrate who their loved one was," she says. "Through that time, healing starts."

She says the retreat house is a warm, welcoming place, and for non-churchgoers, it is less intimidating than the church or church office would be.

The congregation has enthusiastically welcomed this new ministry on its doorstep. Parishioners have renovated the old rectory, donated furnishings for it and looked after the lawns and flowerbeds.

The house is used by several groups, including the lay readers and lay pastoral visitors. A Life and Scripture group also meets there to study the readings for the upcoming Sunday. Membership includes people from other denominations who welcome this opportunity to reflect.

From Tuesday to Thursday, people from the community come to the retreat house to enjoy soup and baked goods in the café. Some are widows and widowers and, says Ms. McArthur, the conversation flows easily among the bistro-style tables.

But a central part of the house has still to be put in place, and Ms. McArthur has contracted with

Wendy Passmore, who has done considerable work in other retreat house settings, to do this.

Ms. McArthur says she is thrilled to have her at St. Andrew. "She's a wonderful spiritual presence and we're quite excited about our future together."

Ms. Passmore is equally pleased. "I'm just so excited about the congregation seeing this as their ministry to the world and to the people who are going to come," she says. She generally works one day a week at the retreat house, setting up programs, such as a Lenten workshop entitled Retreat in Daily Life that is being offered every Wednesday for six weeks. Later this spring, there will be a workshop on how St. Francis of Assisi speaks to our daily life.

Ms. Passmore plans to put on six workshops a year and to hold six to 10 one-day retreats. A recent retreat, held just before Valentine's Day, was entitled Listening to the Heart, and focused on listening to the heart of God, to one's own heart and to the heart of the other. In all, 14 people signed up for it, about half of them from outside the parish.

Ms. Passmore also has a private practice in spiritual direction, working a lot with clergy of all denominations, and will offer spiritual direction to clergy or laity who request it.

The retreat house will become "a presence of hospitality" for clergy, she says. The upstairs of the house has been made into a sanctuary. There, those in ministry can find a quiet oasis where they can step out of the busyness of their world and read, write and pray.

The retreat house is not yet being used as much as it could be, says Ms. Passmore, and promotion is important. An open house is planned for the spring.



St. Andrew's Retreat House and Healing Centre is an oasis for people from all walks of life. PHOTO BY MICHAEL HUDSON



Andrew Weeks will be sharing his tips on practical evangelism in May. PHOTO BY MICHAEL HUDSON

Magnetic Church returns

Popular workshop on evangelism set for May

ANDREW Weeks, a lay evangelist and inspiring speaker, will be returning to the diocese on May 13-14 to present The Magnetic Church, a non-confrontational, practical way of evangelism to help churches attract and retain new members. The conference will be held at St. Timothy, Agincourt, and is sponsored by the Scarborough Deanery and the diocese.

On the Friday evening, Mr. Weeks will help people overcome the negative images of evangelism that they may have. "I will invite people into new creative ministries, not urge them to take on more tasks," he says. "I will chal-

lenge and encourage people to explore opportunities, leaving aside the old shoulds, musts and oughts. I will review the pitfalls, frustrations and misdirection that I have seen, and then offer insights on how each one of us can move forward."

On the Saturday, he will lead the following sessions: "Presenting your church to the public (signs, property and media);" "Managing new member ministry processes;" and two sessions which include the workshops "The ministry of greeting" and "Communications/internal media." "From these sessions, you will get scores of practical ideas

you can start to implement immediately," he says.

Churches are encouraged to send several members who have many different interests – communications, property, hospitality, finance, greeters – so that they may return home in more effective teams.

The registration fee for the event is \$40, which includes lunch. Each participant will receive a 44-page handout guide and churches will be given a resource package. For more information, contact Elizabeth McCaffrey at 416-363-6021 or 1-800-668-8932, ext. 225, or email her at emccaffrey@toronto.anglican.ca.

Cathedral hosts unity service

THE representatives of more than 20 denominations attended a service at St. James' Cathedral on Jan. 23, celebrating the Week of Prayer for Christian Unity. Welcoming them, Dean Douglas Stoute invited all "to pray with each other, for each other and to increasingly recognize the unity we have in Christ."

The Week of Prayer for Christian Unity began in 1894. This year, the call for unity came from the church in Jerusalem. In its message to the world's churches, it called all Christians to rediscover the values that bound together the early Christian community in Jerusalem, and to make the week an occasion for a renewed commitment to work for a genuine ecumenism, grounded in the experience of the early

church.

This was the theme picked up by Bishop William McGrattan, auxiliary bishop of the Roman Catholic Archdiocese of Toronto, in his sermon. He compared the Week of Prayer for Christian Unity to a lighthouse that provides a reference point to which we can orient ourselves.

He referred to a passage from Isaiah, read by the Rev. Cheryle Hanna of Yorkminster Baptist Church. The prophet talks of the need for conversion and purification, he said. The purpose for Christians is to open their lives more fully to God's forgiveness and outpouring of the spirit.

The church has always endeavoured to preach the message of purification and renewal, he added. "This is the path toward

unity."

Bishop McGrattan spoke about the ecumenical dialogues, through which great strides have been made to overcome prejudice. They are a sign of deeper and more trusting relationships, he said, and those engaged in them have benefited from reflecting on their own beliefs.

Dialogues do not mean giving something up, Bishop McGrattan said. Rather, they lead to the growth and enrichment of all our traditions. "The needs of ourselves and others must give way to the proclamation of truth," he added.

We must continue to talk to each other and pray, he said. Ecumenism challenges us, and our divisions challenge the credibility of our witness to the world.

LOOKING AHEAD

To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the May issue is April 1; for the June issue, it's May 1. Parishes can also promote their events on the diocese's website. Visit www.toronto.anglican.ca, click Calendar, then click Submit an Event.

Services

MARCH 30, APR. 6, 13 – Even-song for Lent at St. Olave, Swansea, at 6 p.m., followed by light supper and the Lenten Series “The Middle East: Then and Now” with the Rev. David Burrows. March 30: Capernaum, April 6: Jerusalem, April 13: What does it all mean? Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

APR. 3 – Propitiation will go on its annual visit to the Church of the Good Shepherd, Weston, to attend the 10:30 a.m. Choral Eucharist (BCP). After the service, the group will visit the parish's coffee hour and go out for brunch. The church is located at the corner of Weston Rd. and Eglinton Ave. W. Carpooling is necessary and rides from downtown can be arranged by calling Peter at 416-977-4359. All welcome. Propitiation is a fellowship for gay and lesbian Anglicans and friends who prefer the Book of Common Prayer.

APR. 10 – St. Timothy's, Agincourt, celebrates its first 100 years of witness and service in Scarborough. Friends and former members are invited to join in at the 11 a.m. service and luncheon after. For more information and tickets for the off-site luncheon, contact the church office at 416-293-5711 or office@sttimothysagincourt.ca.

APR. 21-24 – Join St. Barnabas, Chester, in Toronto, this Easter. Apr. 21, Maundy Thursday Service, 7 p.m.; Apr. 22, Good Friday Progressive Service with Stations of the Cross beginning at 10 a.m. on Danforth Ave. at Eastminster United, and ending at Riverdale Presbyterian Church; also on Apr. 22, Prayers and Reflection Service at 2 p.m.; Apr. 24, Easter Celebration Service at 10:30 a.m. For more information, call 416-463-1344 or www.stbarnabas-toronto.com.

APR. 23 – Children's Easter Eve Service at St. Olave, Swansea, with music and performances, for

children of all ages, at 4 p.m. For more details, call 416-769-5686 or visit www.stolaves.ca.

Retreats/ Educational/ Meetings

MARCH 13-APR. 10 – St. Barnabas, Chester, in Toronto, invites all to its Lenten series “Behind the veil: A look at the veil from a cultural, biblical and historic perspective,” which follows the 10:30 a.m. Sunday service and begins with a light lunch. Donations welcome. Call 416-463-1344 or visit www.stbarnabas-toronto.com.

APR. 29, 30, MAY 1 – Aware Peterborough, a women's retreat, will be held at Elim Lodge and will feature speaker Sheila Wray-Gregoire. Her topic will be Grace. Come for a weekend of spiritual growth, worshipful music, fun and fellowship. To pre-register, visit www.awarepeterborough.com. For more information, contact Linda Finigan at blfinigan@rogers.com or 905-668-4969.

MAY 14 – The Anglican Church Women of the Diocese of Toronto will hold its Annual General Meeting at St. George Memorial, Oshawa, from 9:30 a.m. to 3:30 p.m. The keynote speaker will be Marian Timmermans. Tickets are \$25 per person. For further information, call 416-363-0018 or email acw@toronto.anglican.ca.

Social

MAY 6 & 7 – Join St. Theodore of Canterbury for a unique dining experience at Monks' Cell, in a mediaeval setting reminiscent of a monastery refectory. Seating available Friday night 6 p.m. to 10 p.m. and Saturday night 5 p.m. to 10 p.m. For reservations, call 416-222-6198 or email monks-cell@hotmail.com.

Sales

APR. 2 – Spring Rummage Sale at St. Olave, Swansea, 360 Windermere Ave., Toronto, from 9:30 a.m. until 12 noon. Clothing, linens, kitchen items, boutique items, jewellery, crafts, Christmas items, books, toys, games, puzzles, and so much more. All proceeds go to causes supported by the Anglican Church Women. For more details, call 416-769-5686 or visit www.stolaves.ca.

APR. 9 – Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual Rummage Sale from 8:30 a.m.



AMAZING

Nora Williams and Philip Stonhouse perform in *Joseph and the Amazing Technicolour Dreamcoat* on Feb. 12 at St. Peter, Erindale. At right, Mr. Stonhouse, playing Joseph, and David Patterson, playing Elvis, sing a duet. The musical captures the life of Joseph in the Old Testament in a humorous way. The cast ranged in ages from six to 24. The musical fostered connections with nearby Erindale Secondary School, where some actors and sound and lighting technicians were recruited. About 220 people attended. PHOTOS BY MICHAEL HUDSON



until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and more. Call 905-294-3184.

APR. 9 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge St. & Centre St.), will hold its Spring Rummage Sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more will be available at great prices. For more information, call 905-889-5931.

APR. 9 – Spring Rummage Sale at Christ Church, Deer Park, in Toronto, 9 a.m. to 12:30 p.m. Women's and children's clothing and accessories, shoes, jewellery, housewares, toys, linens, designer clothing. Call 416-920-5211 or visit www.thereslifehere.org.

APR. 16 – Annual Spring Craft Sale and Tea Room at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. to 2 p.m. Crafts, attic treasures, baking and jewellery. For more information, call 416-283-1844.

APR. 30 – Spring Garage Sale, St. Augustine of Canterbury (Broadview and Bayview Ave.), 8 a.m. to 11 a.m. Cafe and boutique treasures.

MAY 7 – Spring Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, 11 a.m. to 2 p.m. Featuring art gallery, books, crafts, jewellery, kitchenware, knitting, odds & ends, sewing, stamps, toys, and treasures. Barbecue on the green and snack kiosk. Free activities for the children. For further information, call the church office at 416-485-0329.

Film

APR. 1, 8, 15 – The Gays, Lesbians and Friends Group of St. James Cathedral will offer a Lenten Series of documentary films. April 1, *Gendernauts*; April 8, *Off and Running*; April 15, *Merton*, a film biography. The screenings will take place at 6:30 p.m. in the boardroom at the cathedral offices at 152 King St. E., Toronto. For more information, call Steve at 416-429-0557. All are welcome.

APR. 2 – Silent Film at St. John, York Mills, 19 Don Ridge Dr., Toronto, at 7:30 p.m. *The Son of Sheik* is a 1926 drama starring Rudolph Valentino. Live organ music by internationally renowned accompanist Bill O'Meara. Admission free, donations appreciated for charity.

Visit www.stjohnsyorkmills.com or call 416-225-6611.

Music

APRIL 7, 14, 28 & MAY 5 – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Admission free; donations welcome. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.

APR. 8 – Christ Church Cathedral Choir from Oxford will perform at Grace Church on-the-Hill in Toronto at 7:30 p.m. as part of its five-city North American tour. The Grace Church Choir of Gentlemen and Boys will be joining the Oxford choir during the concert. Tickets are available through Grace Church; call 416-488-7884, ext. 333. Tickets are \$30 for adults; \$20 for seniors/students. For more information about the Christ Church Cathedral Choir of Oxford tour and concert repertoire, go to www.usa2011.chchchoir.org/grace-church-toronto-details/.

APR. 22 – All Saints, Kingsway, invites all to a Good Friday reflection.

Continued on Page 15

Bishop Nicholls appointed to international commission

BY CAROLYN PURDEN

BISHOP Linda Nicholls, the area bishop of Trent-Durham, has been appointed to the third phase of the Anglican-Roman Catholic International Commission. The commission will start its meetings in northern Italy in May.

ARCIC is the official dialogue between the Anglican Communion and the Roman Catholic Church that has been taking place over the past 40 years. ARCIC I and II looked at issues such as authority, eucharistic doctrine, and the role of Mary, the mother of Je-



Bishop Linda Nicholls

sus. ARCIC III will consider fundamental questions regarding the

church as communion: local and universal, and how the communion in the local and universal church comes to discern right ethical teaching.

Bishop Nicholls describes the appointment to ARCIC III as “kind of overwhelming. I’m very honored and a little bit intimidated,” she says.

She brings to the dialogue an extensive background in Anglican-Roman Catholic dialogue. For nine years, in the late 1980s and early '90s, she served on the Canadian Anglican-Roman Catholic dialogue, discussing women's min-

istries and also issues of authority.

She is particularly interested in the topic about the discernment of ethical issues. “I did a doctor of ministry and the focus was on how we sustain unity at the eucharistic table when we differ on moral issues,” she says.

Although the Roman Catholic Church strongly opposes women's ordination, Bishop Nicholls says the ARCIC dialogues are important for gaining a deeper understanding of each other. “I would hope we can move toward a point where we might be able to be in

communion with each other,” she says. “It’s not necessarily about seeking to be unified with one another, for one to be absorbed into the other. And the way to work toward that is through ongoing dialogue.”

Bishop Nicholls says she hopes that Anglicans in the diocese will pray for the commission's work. She also hopes that the dialogue will not only occur at the international level but at the parish level. Her own ecumenical experience in a parish, she says, led to fruitful partnerships, shared worship and a joint voice in local issues.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Ephesians: queen of the epistles

The Church in Ephesus was another example of Paul establishing a mission in a very strategic place. This city had a major seaport and was on the trade routes of the ancient world. It was the capital of the Roman province of Asia (modern day Turkey) and was the fourth largest city in the Roman Empire. In Ephesus was found the temple of Artemis (the Roman goddess Diana). This temple was one of the seven wonders of the ancient world. Ephesus was also the centre of the slave trade. It was an important commercial city in that first century.

Paul arrived in Ephesus during his second missionary journey, about 52 CE. He had met up with Priscilla and Aquila in Corinth. They were exiles from Rome, having been expelled because of their Christian-Jewish beliefs. Paul brought them to Ephesus to help establish the church in that community. Paul returned to Ephesus during his third journey and spent almost three years there, his longest sojourn in any one spot during his missionary travels (Acts 20:31). In Ephesus, Paul taught the Christian faith daily in the lecture hall of Tyrannus, a local school of philosophy.

The Epistle to the Ephesians is a controversial document. Some modern scholars question its authorship, claiming it was probably written by a follower of Paul, sometime after the apostle's death. It has no personal references, which would seem strange as Paul was in Ephesus for almost three years. Also, the style is somewhat different from Paul's other epistles. However, I am inclined to feel that early church fathers had got it right. I think the original Epistle to the Ephesians was written by Paul during his house-arrest in Rome around 62 CE, and is one of his prison letters.

Actually, it was not a letter but a tract meant to be circulated to the churches in Asia. If you look at an ancient map, you will see that the churches in Asia form a circle, with Ephesus as the seaport of entry (see Revelation 2). The Epistle to the Ephesians was a circular tract meant to be read in the various churches, probably ending up in Ephesus, and thus was ascribed to that branch of the church.

The Epistle to the Ephesians was written about the same time as Paul wrote to the Colossians. Paul mentioned the same courier, Tychicus, in both letters. The Epistle to the Ephesians appears to be an expansion, or a further development, on Paul's letter to the Colossians, picking up on the central theme, "the all sufficient nature of Jesus Christ, who brings people together in unity from every race and nation under the headship of Christ" (Colossians 1:15-20). It is almost as if Paul came across this profound truth about Jesus as he was dictating the letter to the Colossians. In the midst of this personal letter, he realized this thought was worthy for all people to hear. So he quickly wrote a treatise to be circulated among the churches in Asia, sending it along with the letter to the Colossians. Tychicus would drop it off in Ephesus on his way to Colosse. The tract would be read in each church as it was passed around the circle, ending, as it began, in Ephesus, the largest and most important church in Asia.

This Epistle to the Ephesians is often called the Queen of the Epistles. It is Paul's treatise on the Christian church, setting forth God's eternal purpose, which was to create through Jesus Christ a new society that stood out against the sombre environment of the old pagan world. This new society was a place of unity, life and reconciliation, in place of division and alienation; a place of love and peace, not hatred and strife.

This treatise focused on what God had done through Jesus Christ, and it reminds us still of what He continues to do through his Holy Spirit today, in building a new society, a society of reconciliation between God and His people and among one another. We are new creatures in Jesus Christ, united to him in love. We show what God has done for us by our love in our everyday behaviour, by our mutual compliance and care in our relationships at home, and by our firmness in our fight against the powers of evil in the world. The fullness of God's purpose is only brought to perfection under the headship of Christ in the community of His church.

The Epistle to the Ephesians was Paul's great treatise about the Christian church, providing insights into the first-century Christian understanding about the community of God gathered together in life and worship. It is a tract worthy of our understanding and study. Enjoy the dialogue.

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

LOOKING AHEAD

Continued from Page 14

tion, featuring Duruflé's Requiem and works by Whitacre and Daley. Performers include Shawn Grenke, conductor; Margaret Bards, mezzo-soprano; All Saints' Choir and the Kingsway Choral Society. Tickets are \$20. Contact Sarah Hastie at 416-233-1125 or office@allsaintskingsway.ca.

APR. 22 – The choir of St. Peter, Erindale, with director of music Clement Carelse, performs Solemn Vespers, Mozart, with orchestra. The concert takes place at 7 p.m. Tickets are \$20, available by calling Ginny Arnott-Wood at 905-897-5502 or the church office at 905-828-2095.

MAY 15 – St. John, York Mills, invites you to Musicfest 2011, a fun-filled concert for all ages, taking place at 4 p.m. and 7 p.m. An amazing mix of English Handbells, percussion, guitars, sax, piano and voices. Tickets are \$15 for adults, \$5 for children. Call 416-225-6611.

IN MOTION

Appointments

- The Rev. Janet Mitchell, Associate Priest, Trinity, Barrie, Feb. 1.

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):

- Hastings & Roseneath
- St. Thomas, Millbrook
- Parish of Perrytown
- St. Joseph of Nazareth, Bramalea
- Christ Church, Deer Park

- Emmanuel, Richvale
- Trinity, Barrie
- Craighurst & Midhurst

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

- none

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Cyprian
- St. Monica
- St. Philip on-the-Hill, Unionville
- Parish of the Evangelists
- Holy Trinity, Thornhill

Ordination

- The Rev. David Turner was ordained a priest on March 26 at St. Christopher, Richmond

Hill.

Retirement

- The Rev. Ronald Scott has announced his retirement. His last Sunday in the Parish of St. Margaret in-the-Pines, West Hill, Toronto, will be Easter Day, April 24.

Conclusions

- The Rev. Canon Brian McVitty has voluntarily relinquished his ministry in the Anglican Church of Canada, as of Feb. 1.
- The Rev. Susan Tate has resigned as Honorary Assistant in the Parish of Fenelon Falls and Coboconk, as of Feb. 16.
- The Rev. Canon Christian Swayne OHC concluded his ministry at St. Stephen-in-the-Fields, Toronto, on March 6.

PRAYER CYCLE

FOR MAY 2011

1. Diocese's Social Justice and Advocacy Department
2. McEwan Housing and Support Services (LOFT)
3. St. Athanasius, Orillia
4. St. George, Fairvalley
5. New curates of the Diocese of Toronto
6. St. James, Orillia
7. St. John, Matchedash

8. St. John, Waverley
9. Ingles House (LOFT)
10. St. Luke, Price's Corners
11. St. Mark, Midland
12. St. Matthias, Coldwater
13. St. Paul, Washago
14. Wycliffe Church, Elmvale
15. York Central Deanery
16. Citizens for Public Justice
17. All Saints, Markham
18. Christ Church, Stouffville
19. Christ Church, Woodbridge

20. Emmanuel, Richvale
21. Grace Church, Markham
22. Anglican Appeal
23. Holy Trinity, Thornhill
24. St. John the Baptist, Oak Ridges
25. St. Mary, Richmond Hill
26. St. Philip on-the-Hill
27. Ecuhome
28. Diocese's Environmental Working Group
29. St. George House
30. Diocese's Mission-Shaped Intro courses
31. Christ Church, Deer Park

Anglicans lead food rally

Finance minister meets bishop

BY STAFF

DESPITE persistent rain, Anglicans from a dozen parishes from as far away as Bolton gathered outside Ontario Finance Minister Dwight Duncan's Queen's Park office on March 10 to urge the government to put a \$100 per month Healthy Food Supplement for social assistance recipients in its coming budget.

Anglicans comprised about half of the 150 people at the rally. Others included low-income people, anti-poverty advocates and members of other denominations and faith groups. The rally was preceded by extensive coverage in the *Toronto Star* and other media.

Minutes before the rally was due to start, keynote speaker Bishop Linda Nicholls was told she could meet privately with Mr. Duncan. The bishop, joined by the diocese's Social Justice and Advocacy consultant, Murray MacAdam, told Mr. Duncan that Christian love of neighbour inspires Anglican action on the hunger issue. She underscored how the hunger situation is worsening, and that she got a sense of it herself by going on a foodbank diet last fall, with 400 other Anglicans.

Mr. Duncan expressed sympathy for the church's action and defended the government's record on poverty. He said getting people back to work is key. Bishop Nicholls noted that some people can't work and must rely on social assistance, and it's this group for whom help is needed.

Noting that sharing is a key Christian value, Mr. MacAdam asked why, in a province where the top 10 per cent receive 80



The diocese's Murray MacAdam and Bishop Linda Nicholls are joined by Anglicans and supporters outside Finance Minister Dwight Duncan's office. PHOTO BY MICHAEL HUDSON

times as much income as the bottom 10 per cent, the government cannot share to help those at the bottom. Mr. Duncan replied by saying that the government has cut taxes through the Harmonized Sales Tax (HST), with rebates for low-income people, and that 90,000 low-income earners are now exempt from taxes. He added that the coming budget would offer "modest" improvements to programs for people in poverty.

He offered to take part in another meeting with Bishop Nicholls and to invite his Cabinet counterparts involved with poverty issues to join him. "Keep up the good work," he said, as the meeting wrapped up.

Afterwards at the rally, Bishop Nicholls said that Lent is a time of repentance and fasting. "We are

here to speak up for those who do not fast by choice, but find themselves forced to fast by the lack of resources to feed themselves or their family — a painful reality, not a spiritual discipline."

She noted that 80 parishes across the diocese, representing 30,000 Anglicans, voted at recent vestry meetings to urge the government to bring in the \$100 per month food supplement. A brief submitted by Archbishop Colin Johnson to the government in January noted that Ontario's child poverty rate jumped to 15.2 per cent in 2008, up from 14.1 per cent a year earlier. More than 400,000 children and youth live in poverty. These are disturbing trends, said Bishop Nicholls, at a time when the government is scheduled to be halfway to its goal of lifting 25 per cent of On-

tario's children from poverty by 2013.

Rally participants also heard from two people directly affected by the issue. Tracy Mead survives on a social assistance income of \$592 per month. She's active in the Put Food in the Budget coalition, which helped sponsor the rally with the diocese.

"A person cannot rent even one room in Toronto for under \$400, which leaves less than \$200 for all my needs, food, medical, clothing, transportation, everything. It's stressful and energy-consuming to be constantly worrying over where your next meal will come from. I'm supporting the Anglican Church in this campaign to end hunger. I want to be able to eat healthy food and be a confident, strong member of this society."

Trio takes ashes to passersby

BY CAROLYN PURDEN

IN a city and an area—Dundas Square—where unusual sights are common, the sight of three people putting ash on the foreheads of passersby seemed to be an everyday event. But for Holy Trinity, Trinity Square, it was a unique way of taking the church out into the streets of Toronto.

At 1 p.m. on Ash Wednesday, the Rev. Sherman Hesselgrave, incumbent, and the Rev. Nola Crewe (garbed in their vestments and purple stoles), accompanied by student Wendy Telfer, left the church in the falling snow to offer the imposition of ashes to anyone who desired them.

Armed with small containers of ashes from the palm fronds burned at the 2010 Palm Sunday liturgy, the three walked from Trinity Square to Dundas Street, down Yonge Street to Queen Street, then up James Street to the church. As they went, they called out, "Ashes for Ash Wednesday."

In the half-hour they were out, says Mr. Hesselgrave, they imposed ashes on at least 30 people, including a couple driving an SUV down Yonge Street.

The crowd reaction was interesting, Mr. Hesselgrave says. As expected, some people avoided making eye contact, while others made no response at all or shook their heads, but there was no hostility. "Several people said, 'What a great idea, I'm so glad you're doing this,'" he adds.

Mr. Hesselgrave says the three judged the event a great success and they will definitely be doing it next year. "It goes along with some of the other things we've done in the diocese to take the church to the people, and visibly be out in public places and invite people to be part of the life of the church," he says.

BRIEFLY

Children create Easter mosaic

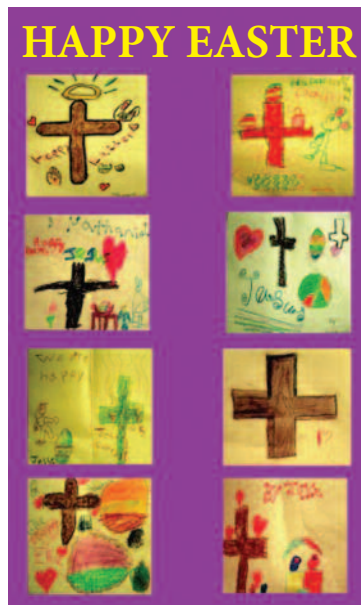
For the past three years, the Sunday School children of Christ Church, Bobcaygeon, have been using visual art to express their faith. "The children really seem to enjoy the creativity of the program," says Lorraine Thayer, the Sunday School convenor. The program is called "How Great Thou Art" and springs from Ms. Thayer's own love of art. She is a private instructor and a graduate of Fleming College's Visual and Creative Arts program.

With Easter approaching, Ms. Thayer and the four other Sunday School teachers have been



A painting by a young artist (above) and the 'Easter Quilt of Crosses' were done by the children of Christ Church, Bobcaygeon.

instructing the children on the events leading up to and including Easter Day. The children range in age from four to 11. They put their artwork together to form a collage called "Easter Quilt of Crosses."



"The image of the cross was predominant in the children's

work, and the idea of a mosaic or quilt of crosses brings the individual pictures together to present a strong statement of this image," says Ms. Thayer.

Prayers needed for prison ministry

The Bridge, a prison ministry funded by FaithWorks, is looking for at least 10 people to pray for its clients. A list of prayer topics will be sent to members of the prayer team by email. Topics will include the first name of someone who may have health issues, needs a job or is experiencing other difficulties. Members of the prayer team will be asked to pray at least two or three times a week using the topic list and to spend time in stillness learning how God would have them pray for the

situation. If you are interested in this ministry, email tonyday@sympatico.ca. For more information about The Bridge, go to <http://the-bridgeprisonministry.com>.

Michael Harvey to visit diocese

Michael Harvey, the founder of the worldwide Back to Church Sunday initiative, will be in the diocese May 30 to June 1 to talk about improving retention rates for visitors on Back to Church Sunday and other topics. The diocese will be taking part in Back to Church Sunday on Sept. 25. The times and locations of Mr. Harvey's talks could not be confirmed by press time. Check the diocese's website, www.toronto.anglican.ca, for updates.