

Diocese builds relationships

Bishop's Company turns 50



Easter video touches viewers

The Anglican

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JUNE, 2011



Blake Goldring welcomes Archbishop Colin Johnson to his office in Toronto. Mr. Goldring says he was inspired to give to the Our Faith-Our Hope campaign by the leadership of Archbishop Johnson and Archbishop Terence Finlay, the retired Bishop of Toronto. PHOTO BY MICHAEL HUDSON

Major gift boosts campaign

‘Anglicans have a very good record for always answering the call’

BY STUART MANN

IN a conversation with Blake Goldring, it quickly becomes apparent that one of his passions is the Canadian military, in particular supporting the troops and looking after their families back home. But there is another passion that bubbles just under the surface: the Anglican Church.

By giving a generous gift of \$1.5 million to the diocese's Our Faith-Our Hope: Re-Imagine Church campaign, Mr. Goldring will be supporting both these institutions. His gift will fund leadership development in the diocese and support the Anglican Military Ordinariate of Canada.

It's all part of making Canada a better place to live, he says, something the Anglican Church has al-

ways played a leading role in doing. "The Anglican Church has been an immensely positive force for good in Canada," he says. "To my mind, it's incredibly important to sustain this work and to contribute to the betterment of our society."

Mr. Goldring is a parishioner of St. Clement, Eglinton, and the chairman and chief executive officer of AGF Management Ltd., one of the country's largest independent investment management companies. He says he was inspired to give to the campaign by the leadership of Archbishop Colin Johnson and Archbishop Terence Finlay, the retired Bishop of Toronto.

As a member and former chair of the Bishop's Company, Mr. Goldring has worked with both

men closely and has seen firsthand the needs of others in the diocese, and how the church has responded in a compassionate way. "I've seen how we minister to those who truly require solace in a time of need, and how all of us—clergy and laity—work to make our society a better place."

He says he did not hesitate to give to the campaign when asked by Archbishop Johnson. "I've been blessed to be in a position to give, and I wanted to step up and do so in a meaningful way. Donating money is an intensely personal issue for everyone, and there are many important causes to support and many ways to give and to participate. But this campaign will have an impact not just at the parish level, but at the diocesan and national levels as

well. We can do something that can touch many different people and provide a positive spiritual element in the lives of Canadians."

The campaign seeks to raise \$50 million, to be spent in four areas: strengthening the local parish; building the church of tomorrow; revitalizing the church's inheritance; and giving to others. As of May 1, it has raised more than \$11 million.

Mr. Goldring says Anglicans have always supported their church, and will do so again with this campaign. "Anglicans have a very good record for always answering the call when it has come," he says. "We want to participate and we do so through our fundraising and volunteer efforts."

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Notice of meeting for Synod

TO the clergy and lay members of the Synod of the Diocese of Toronto: the Archbishop of Toronto, the Most Rev. Colin R. Johnson, has called all Synod members in the Diocese of Toronto to assemble at the Doubletree by Hilton-Toronto Airport in Mississauga for the 154th Regular Session of the Synod starting on the morning of Friday, Nov. 25, 2011, and ending in the afternoon on Saturday, Nov. 26, 2011.

Diocesan Council will approve the agenda for Synod at its meeting on June 23, 2011. Therefore, all agenda items must be received by June 10, 2011, for consideration. For updates on Synod, including information on General and Provincial Synod nominations, visit the diocese's website at www.toronto.anglican.ca.

For more information, contact Pamela Boisvert, assistant secretary of Synod, at pboisvert@toronto.anglican.ca, or call 416-363-6021 or 1-800-668-8932, ext. 231.

Nominations needed

THE diocese's Nominating Committee is calling for nominations for both General Synod and Provincial Synod. All members of the diocese's Synod are entitled to make nominations. The election of General and Provincial Synod members will take place at the diocese's Synod in November.

Both General Synod and Provincial Synod meet every three years and the term of office for members of both synods is three years. The term of office for Provincial Synod will begin with its meeting in June, 2012, and the term of office for General Synod will begin with the meeting in the fall of 2013.

Nominees elected to General or Provincial Synod will be required to remain members of the diocese's Synod for the duration of

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Block I parishes that have met their goals as of April 29, 2011:

Parish	Total Pledged	Percentage of Goal
St. David, Lawrence Avenue	\$168,260	177%
St. Martin, Bay Ridges	\$246,370	145%
St. Nicholas, Birch Cliff	\$276,680	120%
St. Hilary, Cooksville	\$284,100	118%
St. Leonard's	\$259,440	115%
St. Theodore of Canterbury	\$129,500	108%
Christ Church, Holland Landing	\$64,500	108%
St. Margaret, New Toronto	\$182,200	107%
St. Philip, Etobicoke	\$265,925	106%
Grace Church, Markham	\$344,120	101%
The Church of The Nativity, Malvern	\$250,380	100%

Campaign picks up momentum

BY the time *The Anglican* went to press, pledges and gifts to the Our Faith-Our Hope campaign from the leadership phase, the 10 parishes in the pilot phase and the 29 parishes in Block I, totaled \$11,762,522. That is 24 per cent of the campaign's minimum goal of \$50 million.

As of April 29, 11 of the 29 parishes in Block I had exceeded their individual goals. (See box on this page.)

More than 1,700 Anglican families and individuals have made gifts to Our Faith-Our Hope: Re-Imagine Church. Because of the rebate feature of the campaign, the parishes in Block I could realize more than \$2 million to help them meet the needs they have identified.

"I hope the tremendous success experienced by the pilot and Block I parishes will serve as an inspiration for the parishes in Block II (starting in May) and Block III (starting in August)," says Archbishop Colin Johnson.

For the latest details on the campaign, including the newsletter and video, visit the diocese's website, www.toronto.anglican.ca.

Gift helps develop church leaders

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What particularly drew him to the Our Faith-Our Hope campaign, he says, was the chance to contribute to developing leaders of the church. "Education has always been very important to the Goldring family, so to be able to fund chairs to assist the leadership of the next generation of clergy is something I wanted to do. The more we can nurture and help our clergy, the better."

The other significant feature of the campaign that appealed to him was funding the Anglican Military Ordinate of Canada. This will ensure that a bishop will provide episcopal oversight and care to Anglican chaplains and personnel and others in the Armed Forces.

The care and well-being of Canada's soldiers and their families are particularly close to Mr. Goldring's heart. As the Hon-

orary Colonel of the Army, he serves as a link between the military and the broader community. He has started up Canada Company, a group of business and community leaders who support members of the Canadian Forces and their families. Among its initiatives is a Scholarship Fund that provides support to children who have lost a parent while serving.

It's all part of giving back to the community, he says, something

that has enriched his life in many ways. "Contributing to causes or organizations such as the church can be hugely rewarding and there are so many ways to help — whether it's volunteering at the food bank, donating to the clothing drive, serving on a board or giving to a campaign like this. It's just a matter of knowing how best to contribute in a way that you can and to the extent that you can."

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

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Nominations needed

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their term of office; they must be willing and able to attend all meetings of the respective Synod during their term of office; and must be willing to serve on a sub-committee or working group should they be asked or elected to do so. Expenses incurred are covered according to diocesan policy.

The Nominating Committee is requesting that nominations be submitted by June 30, 2011, to the Rev. Richard Miller, chair of the

Nominating Committee, at stlukes@eol.ca. All nominations must contain the name and contact information (email, mailing address and phone number) and parish affiliation of both nominator and nominee, a statement indicating that the nominee has consented to the nomination and a brief (100 to 150 words) biographical statement written by the nominee. For further information, contact Mr. Miller.

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Bishop Brown served two episcopal areas

BISHOP Arthur Brown, a retired suffragan bishop in the Diocese of Toronto, died May 2 at the age of 85 after a short illness.

Bishop Brown received his theological training at Huron College in London, Ont., and was ordained deacon in 1949 and priest in 1950. He served in the Diocese of Huron as Rural Dean of Essex from 1958 to 1963. He came to the Diocese of Toronto in 1963 and served as the incumbent of St. Michael and All Angels, Toronto, until 1981. He also served as the Archdeacon of York from 1974 to 1981. His ministry included strong



Bishop Arthur Brown

ties with Nova Scotian, West Indian and Chinese congregations.

He was elected bishop in 1980 and consecrated in 1981 along with the Rev. Basil Tonks and the Rev. Canon Desmond Hunt. Together with Archbishop Lewis Garnsworthy, they formed the first College of Bishops in the diocese.

Bishop Brown became the area bishop of York-Simcoe, one of five newly formed episcopal areas in the diocese (later reduced to four). He was area bishop of York-Simcoe for five years, then spent the next seven years as the area bishop of York-Scarborough until

his retirement in 1993 at the age of 67.

Bishop Brown was a former chancellor of Renison University College in Waterloo and also received a Doctor of Divinity degree from Trinity College, Toronto. In addition to his many activities in the church and the wider community, he wrote a column for the *Toronto Sun* for 12 years.

He was predeceased by his wife, Norma, in 2005, and a daughter, Karen, and is survived by three children.

"Bishop Brown was well known in the diocese for his pioneer work in the area of multicultural-

ism," said Bishop Philip Poole, area bishop of York-Scarborough and a longtime friend. "He was a noted fundraiser, and without his efforts much that the diocese accomplished at that time would have been impossible. Arthur was a generous and hospitable man. It was to Arthur Brown's university room that clergy would congregate following that last evening session of a residential clergy conference for a time of fellowship, laughter and good stories. You always knew the location of Bishop Brown's room because it was the source of the most laughter."

Diocese helps bishops build relationships

Nineteen leaders meet in Africa

BY STUART MANN

THE Diocese of Toronto is playing a key role in building relationships between bishops in the Anglican Communion.

In late February, 19 bishops from Africa, Canada, England and the United States met in Dar es Salaam, Tanzania, thanks in large part to the Anglican Church of Canada and the Diocese of Toronto in particular.

"It was a very significant event," said Archbishop Colin Johnson, one of the participants. "It was an initiative that came from Toronto, and people responded to it because they wanted to be in relationship with one another."

Prior to the Lambeth Conference in 2008, the Rev. Canon Dr. Isaac Kawuki-Mukasa, who was then working in the diocese's Program Resources department, suggested to Archbishop Johnson that it would be good to establish relationships with some African bishops. The Anglican Communion was going through a time of tension over the issue of same-sex blessings, but Canon Kawuki-Mukasa felt that some African bishops were willing to be in dialogue with their Canadian counterparts.

Canon Kawuki-Mukasa travelled on Archbishop Johnson's behalf to meet a number of bishops in eastern, central and southern Africa. At the Lambeth Conference, Archbishop Johnson hosted a social event for some African and Canadian bishops and their spouses. Two of the African bishops and Archbishop Johnson each presented papers on mission in a post-colonial world.

From that evening forward, relationships began to take root and

bishops in Canada and Africa started to share information and commentary on their respective dioceses. Some of the bishops met again in London, England, last year. The meeting went so well that another gathering was planned for Dar es Salaam, and the group grew in numbers.

In Dar es Salaam, the bishops took part in formal discussions but also worshipped together, socialized and ate together, and visited a number of ministries run by the Diocese of Dar es Salaam. "It created a real bonding experience, and we discovered that the things that we share in common are so much more significant and important than what we don't have in common," said Archbishop Johnson.

A remarkable statement produced by the group, called A Testimony of Grace from the Consultation of Bishops in Dialogue says the bishops came together "assuming friendship." Archbishop Johnson says that was a key part of the meeting. "We weren't assuming that the other person was antagonistic. Friends don't share everything in common; they have different opinions and points of view. But they are willing to sit and work through those issues, not necessarily to come to an agreement about them but to understand where each other is coming from. I think we went a long way to do that."

He says the Diocese of Toronto has a lot of experience with this. "A good part of relationship-building is listening to one another attentively, and it's one of the things we've been trying to do and model for quite a long time in the Diocese of Toronto. This is just doing that at the international level, with some success. A lot of people are looking at this and holding



MUSIC MAN

The Rev. Harold Jenkins, an honorary assistant at St. Peter, Carlton Street, plays his recorder as people arrive for the Passover Seder at Beach Hebrew Institute synagogue in Toronto on April 19. The Seder is a Jewish service and ceremonial dinner that marks the beginning of Passover. Mr. Jenkins was asked to play at the synagogue three years ago and has done so each year since. PHOTO BY MICHAEL HUDSON

this up as an additional model of community-building and Communion-building."

He'd like to see this model used not just on the international stage but at the diocesan and even parish level. "One of the things I find is that parishes often don't talk to each other, and they have assumptions about their neighbours that they never question. I think this model of attentive and respectful listening yields considerable insight."

He says it's a uniquely Canadian way of approaching a potential problem. "I think it's a Canadian mindset, where there is a strong degree of pragmatism and a willingness to negotiate and compromise. I think that's part of the Canadian way of doing things."

The next meeting of the bishops in the group will take place in the Diocese of Toronto next spring.

Testimony excerpt

The following is an excerpt from A Testimony of Grace from the Consultations of Bishops in Dialogue. The full statement is available in the Faith, Worship and Ministry section at www.anglican.ca.

"WE have been engaged in a process of patient and holy listening, as Anglicans, coming from a wide diversity of contexts and theological positions, who have chosen to listen to one another (Colossians 3:12-17). Some diocesan partnerships have been involved in dialogue about human sexuality prior to the meeting and these continue. We have found

that in the wider context of conflicts around sexuality in the Anglican Communion, the conflict has provided us an opportunity to build bridges of mutual understanding as we choose to turn face to face with each other. We know that this topic requires the best of us in our dialogue: our mutuality and humility and prayer in listening and in speaking as we seek together for God's wisdom (1 Corinthians 2:6-16). The commitment to true theological dialogue has led us to know one another, to discover ourselves in each other, and to deepen our engagement in mission with one another (John 15:1; 1 John 3:17-23)."

The Gospel is for everyone



My granddaughter is just learning how to talk. My wife, a reading specialist, says that Keira is already speaking in sentences of appropriate length, with the right inflections and eye contact, as she responds to questions and comments – we just don't know what language she is using! Baby babble does mean something. We can still understand her somewhat by her body gestures and the context, but not with any precision. We have to work to figure out what she means. But it is worth the effort, for there is real dialogue going on and it will only grow.

Language gives shape to our thoughts, communicates our understanding and intentions, explains our actions, and helps us imagine the future. Language allows for subtlety and complexity. Words have the capacity both to build community and to destroy it.

St. Luke tells us (in Acts 2) that on the day of Pentecost, the Holy Spirit moved among the disciples, empowering them to proclaim the Good News of the resurrection of Jesus Christ, offering the forgiveness of sin and presenting the gift of new life for those who would believe. Not only does the Spirit give them the courage to do this, but the Holy Spirit enables the bystanders to hear “in their own language” this Good News. Communication is a dynamic process, engaging both the speaker and the hearer. Pentecost is a divine act of communication. It overcomes division and unites us, not by destroying differences (everyone did not suddenly speak the same language) but by breaking the barriers to mutual understanding that the differences created. Pentecost reversed the confusion of the Tower of Babel (Genesis 11).

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN R. JOHNSON

Language is critically important for us in Toronto. We live in a richly multicultural milieu where people from around the globe make their home, bringing their language, customs and culture. I am delighted that this article is being translated into another language so that people may read it “in their own tongue.”

Our task is not only to communicate the Good News in the different languages of our context, but to recognize that even for those sharing a common language, words can be loaded with different meanings. We have different assumptions, theological frameworks and spiritual traditions. We have been formed by different experiences.

And yet, the Gospel is for everyone. The church's task, guided and empowered by the same Holy Spirit, is to proclaim and live the Good News so that our neighbours can overhear, understand and join in the holy and life-changing conversation that we are having with our living God.

The work we've been doing in this diocese to strengthen our parish life, reach out with compassion to the needy in our neighbourhoods, and experiment with fresh expressions of church, are attempts to engage creatively in that conversation that can lead to deeper conversion to God for all of us.

We are doing this abroad as well. Nineteen bishops, mostly from different parts of Africa and Canada, met in Dar es Salaam in February to continue conversations that began before the Lambeth Conference. The statement we produced includes these words: “We engaged in a process of patient and holy listening, as Anglicans, coming from a wide diver-

sity of contexts and theological positions, who have chosen to listen to one another (Colossians 3:12-17) ... We have found that in the wider context of conflicts around sexuality in the Anglican Communion, the conflict has provided us an opportunity to build bridges of mutual understanding as we choose to turn face to face with each other. We know that this requires the best of us in our dialogue: our mutuality and humility and prayer in listening and speaking as we seek together for God's wisdom (1 Corinthians 2:6-16).

“We are aware that when we talk, the words we use may not be heard in the same way as we intend and we do not always understand language in the same way. We are engaged in a quest for language that will bring us to common understanding and to deeper dialogue. That does not mean that we agree or that we seek an agreement on particular issues ... We are taking responsibility as bishops to lead our people forward in their baptismal call to deepen relationship with Jesus and with each other, in love and service. This is the work of the Holy Spirit leading the whole people of God.”

The “Testimony of Grace” from the consultation ends with these words, which are also my prayer for you who read this and for our Diocese of Toronto:

“We engaged together in discernment about our common work and witness, coming to a deep conviction that we are personally called to this work, the church is in need of this work, and that we have the will for this work. We are committed to continued engagement ... and to continue on our journey together. The Holy Spirit has made space in our midst for the power of grace. We offer thanks and praise to God who has made us one, that the whole world may believe, and all will have life abundant (John 17:20-25).”

El Evangelio es para todos

Mi nieta está aprendiendo a hablar. Mi esposa, una especialista en lenguaje, dice que Keira ya habla apropiadamente frases largas, con las inflexiones correctas y contacto visual, ella responde a preguntas y comentarios - pero nosotros no entendemos que lenguaje está usando! Baby babble puede significar algo. Aun podemos entender algunas cosas por sus gestos corporales y en el contexto, pero no con mucha precisión. Tenemos que trabajar para entender que ella quiere decir. Pero es digno el esfuerzo porque allí hay un dialogo real que avanza y aumentara.

Lenguaje da forma a nuestros pensamientos, comunica nuestro entendimiento e intenciones, explica nuestras acciones, y nos ayuda a imaginar el futuro. Lenguaje lo permite sutilezas y complejidad. Las palabras tienen ambas capacidades de construir y destruir una comunidad.

En el Día de Pentecostés, San Lucas nos dice (Hechos 2) que el Espíritu Santo se movía entre los discípulos dándoles poder para proclamar la Buenas Nuevas de la resurrección de Jesucristo, el perdón de los pecados y el don de la vida nueva a aquellos que creían. El Espíritu no solo les daba el coraje de hacer esto, pero el Espíritu Santo les permitía escuchar “en su propia lengua” las Buenas Nuevas. La comunicación es un proceso dinámico que conecta a quien habla y escucha. Pentecostés es un acto divino de comunicación. Se sobrepone a las divisiones y nos une, sin tener que destruir las diferencias

(cada uno no comenzó a hablar repentinamente su propia lengua) pero eliminando las

LA CRONICA DEL ARZOBISPO

POR EL ARZOBISPO COLIN R. JOHNSON

barreras y diferencias creadas para un entendimiento mutuo. Pentecostés revirtió la confusión de la Torre de Babel (Génesis 11).

El lenguaje de de una importancia crítica para nosotros en Toronto. Vivimos en un medio ricamente multicultural donde personas alrededor del mundo la han hecho su hogar, trayendo su lenguaje, costumbres y cultura. Estoy muy satisfecho que este artículo será traducido a otro lenguaje para que así personas lo puedan leer “en su propia lengua.”

Nuestra tarea no es solo comunicar las Buenas Nuevas en diferentes lenguajes para nuestro contexto pero necesitamos reconocer que aun para quienes comparten un lenguaje en común, las palabras pueden ser entregadas con significados diferentes. Asumimos en forma diferente en el marco teológico y en tradiciones espirituales. Hemos sido formados por experiencias diferentes.

Aun así, el evangelio es para cada uno. La tarea de la Iglesia, guiada y con el poder del mismo Espíritu Santo, es proclamar y vivir las Buenas Nuevas para que así nuestro prójimo pueda escuchar, entender y unirse a una conversación santa y de cambio de vida que es lo que tenemos con nuestro Dios viviente.

El trabajo que estamos haciendo en la Diócesis para fortalecer la vida parroquial, es alcanzar a nuestro prójimo necesitado con compasión y experimentar con expresiones frescas de la iglesia que busca compromete-

terse creativamente en esta conversación que nos puede llevar a todos a una profunda conversión a Dios.

Estamos haciendo esto en forma amplia. Diecinueve obispos, la mayoría de África y Canadá, nos reunimos en Dar es Salaam en febrero para continuar conversaciones que comenzaron en la Conferencia de Lambeth. La declaración de elaboramos uso la siguientes palabras, “Nosotros nos comprometemos con paciencia a escuchar en santidad, como anglicanos, viviendo de una gran diversidad de contextos y posiciones teológicas, que hemos escogido escucharnos los unos a los otros

(Colosenses 3: 12-17) ... Nosotros encontramos que en el amplio contexto de conflictos sobre la sexualidad en la Comunión Anglicana, el conflicto nos has dado la oportunidad de construir puentes de mutuo entendimiento así como vernos cara a cara. Sabemos que esto requiere lo mejor de nosotros en el dialogo: mutualidad y humildad y oración en escuchar y hablar así como vernos unidos en la sabiduría de Dios (1 Corintios 2: 6-16).

“Estamos atentos que cuando hablamos, las palabras que usamos no son escuchadas de misma manera que queremos y no siempre el lenguaje es entendido de la misma manera. Nos comprometemos en la búsqueda de un lenguaje que nos lleve a un entendimiento común y a un dialogo profundo. Esto significa que estamos de acuerdo o que buscamos un acuerdo en asuntos particulares ... Estamos tomando responsabilidad como obispos para liderar al pueblo hacia su llamado bautismal

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

In Canada:

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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.

The Archbishop of Toronto:

The Most Rev. Colin Johnson

York-Credit Valley:

The Rt. Rev. Philip Poole

Trent-Durham:

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York-Scarborough:

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Amour	Joie	Paix	Patience	Bénignité	Bonté	Fidélité	Douceur	Tempérance
Spanish								
Amor	Gozo	Paz	Paciencia	Benignidad	Bondad	Fidelidad	Amabilidad	Auto control
Korean								
사랑	기쁨	평화	인내	친절	바로	성실	상냥함	자율
Tagalog (Filipino)								
Pagibig	Katuwaan	Kapayapaan	Pagpapahinuhod	Kagandahang-loob	Kabutihan	Pagtatapat	Kaamuan	Pagpipigil

New languages in newspaper

THIS issue of *The Anglican* breaks new ground. At the suggestion of the Diocesan Ethnic Ministry Committee, the Archbishop’s Diary (see page 4) has been translated into Spanish. It is also accompanied by a multilingual biblical passage known as the “Fruit of the Spirit.”

The Fruit of the Spirit is found in Paul’s Letter to the Galatians (5: 22), and refers to the nine visible attributes of a true Christian life. The passage is translated into eight of the 10 languages in which pastoral care is delivered in the diocese. (Two languages – Cree and Ghanaian – were unavailable by press time.)

The Rev. Maurice Francois, a member of the committee, says that translating the attributes sends a strong message for Pentecost and a strong message about uniting the diocese.

The pioneering move came about because the committee thought that there should be a more public recognition in *The Anglican* of the diocese’s multicultural members. The committee thought that this should not come about through an article, but in an official statement. The Archbishop’s Diary, signifying the unity of the diocese, was the perfect vehicle, says Mr. Francois.

Peace be with you



In mid-April I attended the spring meeting of the Canadian House of Bishops in Niagara Falls. Every morning through the week, we gathered in small groups for Bible study and reflection. We worked our way through the passages for Maundy Thursday, Good Friday and Easter as part of our preparation for preaching through Holy Week. The material always included a page of brief reflections on the daily readings to help stimulate our conversation. I want to share with you one of the pieces on the Easter readings. It was written by Laurel Dykstra, a social justice advocate and educator in Vancouver.

“Whenever I can in a worship service, but especially in street churches, before we share the peace, I say, ‘When Jesus appeared to his disciples, they were hiding upstairs in a locked room – the friends who knew him best, who had betrayed him, who had pretended they didn’t know him, who had run away when he was dying, who hid when he was arrested, who were frightened and ashamed. He appeared among them and greeted them. He didn’t say, ‘What happened? Where were you? You screwed up!’ He greeted them saying, ‘Peace.’ No matter who you are, no matter what you’ve done or think you have done, no matter who you have betrayed or let down, no matter how far

BISHOP’S OPINION

BY BISHOP GEORGE ELLIOTT

you have gone from God, from Jesus, Jesus doesn’t say to you, ‘Where were you? You screwed up!’ Jesus greets you saying, ‘Peace.’ You are not accused; you are invited.

“The first time I used these words, a tiny woman who is addicted to heroin and an occasional prostitute whispered, ‘That was the first time in so many years that I felt like I was good enough to be part of this.’ Over and over again, people shyly approach and let me know that I must keep saying this. Whatever it is that churches are saying, what poor people and people who are marginalized hear from us is: You are not good enough, you are not welcome, the foodbank entrance is around back. (“Say) ‘Peace be with you. You are not accused, you are invited.’”

I was deeply struck by these words. They held before me the unpeacefulness of my life, my brokenness and my failures, and reminded me that Jesus continues to stand in my midst with God’s gift of peace. They also invited me to think about the way I treat others. Even if I don’t mean to, do I accuse others, marginalize them, treat one person differently from another? I suspect that we all like to think we are open and welcoming and that the same is true for our church commu-

nities. Laurel Dykstra is suggesting strongly that this is not always how others perceive us. Her words have got me thinking in a different way, as I hope they will do for you.

We have all now journeyed through Holy Week, which led us into much that is anything but peaceful. Our shouts of “Alleluia!” rang out on Easter morn as the cries of, “He is arisen,” spread through the community of Jesus’ first followers. Thomas has been greeted by Jesus with the words, “Peace be with you.” We’ve walked the road to Emmaus, basked in the love of the Good Shepherd, and watched as Jesus ascended into the clouds. We joke about the C & Es, those who only come at Christmas and Easter. Were they welcomed unconditionally at your church with Jesus’ word of “Peace” or were they derided for only showing up for Easter?

The church is about to celebrate Pentecost, the day on which God poured out the Holy Spirit upon those first disciples. With wounded hands and feet, the crucified, risen, and ascended Jesus reaches out to us and offers peace, a peace we will never fully understand, but a peace that fills your life and mine. More importantly, empowered by the Holy Spirit, Jesus sends you and me out into the world to share that peace.

I pray that as we journey into the Pentecost/Trinity season, we, as God’s people, will be mindful of Laurel Dykstra’s words: “Peace be with you. You are not accused, you are invited.”

The committee sent its suggestion about being more linguistically inclusive to Archbishop Johnson and the College of Bishops. It recommended this be done, through *The Anglican*, at three points during the Christian year: Easter, Advent and Christmas, and Pentecost.

“The College of Bishops immediately embraced the idea,” says Mr. Francois. He adds, “I congratulate and thank the editor and the bishops for accepting this idea. It’s a very generous gesture to include other linguistic groups.”

The task of translating the Fruit of the Spirit was challenging. “It was very difficult to make sure the languages were accurate,” Mr. Francois explains. He himself translated the Archbishop’s Diary into Spanish.

Asked why the first language chosen for the Archbishop’s Diary is Spanish, Mr. Francois laughs and replies, “Because I offered.” However, he notes that the committee agreed to it because, in western societies, Spanish is the most widely spoken language after English.

The committee will monitor the success of the idea before it considers whether to translate other material into different languages. “Feedback is key,” says Mr. Francois.

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La Cronica

Continued from Page 4

profundizado en una relación con Jesús y los unos con los otros, en

amor y servicio. En este sentido el Santo Espíritu esta guiando a todo el pueblo de Dios.

El “Testimonio de la Gracia” de esta consulta termina como estas palabras, la cual también es mi oración por usted que lee

esto y por nuestra Diócesis de Toronto:

“Juntos nos comprometemos en discernimiento sobre nuestro trabajo y testimonio en común, llegando a una profunda convicción que personalmente hemos

sido llamados a este trabajo, la iglesia está en necesidad de esta trabajo, y que tenemos la voluntad para este trabajo ... Estamos comprometidos a continuar Y continuar en nuestro caminar juntos. El Espíritu Santo ha he-

cho espacio en medio nuestro por el poder de su gracia. Ofrecemos nuestra gratitud y adoración a Dios quien nos ha hecho uno, para que así todo el mundo crea, y para que tengan vida abundante (Juan 17: 20-25).

THE STEWARD

BY THE REV. BILL WELCH

Relationships make for good stewardship

A few years ago, I completed a course that added much depth to the experience I had accumulated in the area of Christian stewardship. It was a broad course covering the areas of strategic planning, human resources, annual giving and capital campaigns. I enjoyed it very much. I learned that the church, unlike many other charities, had a ready-made donor base, which comes as a result of having parishioners. The benefit for most churches is that they do not have to work hard to intentionally cultivate their donor base. Indeed, my experience in parish ministry over the years has shown me that we always met the annual budget by hook or by crook (usually in December!) and after a couple of letters explaining our situation.

The downside of this approach has been that we have grown accustomed to working in this way. Herein lies the problem. I think we (parishes) have been spoiled over the years because we have not had to define who we are and what we are about. To be fair, we didn't have to because most people knew about us and we relied on that relationship to help us meet our needs. However, things have drastically changed and we cannot make this assumption any more.

Thus, we have to jump some hurdles which have traditionally made us uncomfortable — asking for money and holding ourselves accountable for the funding we receive to undertake our mission. No longer will the

phrase “We'll make budget in December” suffice. It will require year-round planning on our part to ensure that we fund our ministry.

One example that I found helpful and easily transferable to parish life is the five “I's” of donor cultivation: identify, interest, inform, involve and invest. The purpose of this cycle is to move people along the continuum from affiliation to investing in the mission.

1. Identify potential supporters of the church. There are many ways to do this. One is through the use of demographic and census studies. A second way is to beef up our use of social media tools like Facebook, Twitter, websites, online newsletters and direct mail.

2. Once people come to church, we then have an opportunity to pique their interest with how we worship as a community and what is important to us. This is very important because first impressions make a big difference, especially to people not used to being in a church. We have to be interested in meeting people and give them a reason to come back.

3. Communicate your mission, vision and core values. Let them know what ministries are important. Let them ask questions. I went to a church where I received a DVD about the parish. I was impressed!

4. Create and implement a strategy to get people involved in the church by helping them

Continued on Page 7



FOR EARTH

The Rev. Andrew Wesley, who ministers to Toronto's aboriginal community, shows sage to children at Epiphany and St. Mark, Parkdale, after a smudging ceremony. The service on May 1 affirmed efforts to preserve God's world for future generations. The service included a sermon by Bishop Mark MacDonald, the national indigenous Anglican bishop (right) and music by members of the Jeremiah Community and First Nations drummers. PHOTOS BY MICHAEL HUDSON



Aids can help us during contemplative prayer

There are two main types of prayer. The first involves speaking to God, either silently or aloud, and includes intercessions, giving thanks, confession, praise and meditation. We are all familiar from childhood with this type of prayer and use it every week in worship. This type of prayer is the bedrock of our prayer life.

For some, however, this type of prayer can begin to feel stale or dry. This is God beckoning us to take up the second type of prayer. These are the prayers of silence or prayers of the heart, when words and thoughts are put aside in favour of being silent in the presence of God. These are called contemplative prayers, from the Latin verb meaning to gaze or view attentively. These types of prayers provide fertile ground for the Holy Spirit to infuse us with the fruits and gifts of the Spirit. However, because of distractions, sometimes these prayers can be more difficult to do. We may need aids or guides to quiet the mind to be more effective at this type of prayer.

First, find a quiet room or corner of your house. Shut the door, as Jesus says, so that you may pray to your Father in secret. Shut out as many distractions as possible, especially phones and electronic devices. Create a prayerful ambiance, perhaps with a candle, an icon or a Bible.

A comfortable posture is important for longer periods of

PRAYER LIFE

BY BRUCE WILLIAMS

prayer. Usually, sitting in a firm chair is best, with the back and neck straight and the head upright or tilted back slightly. As the Lord says, direct your prayers unto God and look up. Fold the hands gently on the lap. Try to pray at regular times for up to a total of 20 or 30 minutes daily.

Once seated, spend a minute or two paying attention to the major muscle groups, especially the neck, and wring or shake out any tension felt in them. Take a few deep, abdominal breaths — that is, deep breaths from the lower part of the lungs. The abdominal muscles will expand out during inhalation and fall in during exhalation. Both inhalation and exhalation will be slow and steady, with exhalation lasting a little longer than inhalation. This type of breathing allows us to relax into prayer and be more easily in the presence of God.

It is helpful to say a short prayer or to read a little bit of scripture to settle yourself. Then gently close the eyes. Place your attention and concentration to the front of your head. It is most helpful to pick a word (Jesus, maranatha or Abba) or short phrase (Lord Jesus Christ or Come, Lord, come). Repeating this word or phrase slowly and

regularly will aid in maintaining attention and concentration. Do not reflect or analyze your choice. Just let it be there before you. Inevitably, intrusive thoughts or fantasies or bodily distractions such as your heartbeat, will disturb you. Just repeat your word or phrase to bring the attention gently back to the forefront. With practice, this all becomes easier. Don't give up! Be patient as the Lord is patient with us. After a while, it becomes possible to sit in silence, gazing at the dazzling darkness that is God, sitting in anticipation of the Holy Spirit moving within us, using the word or phrase from time to time to bring us back into silence.

It is by no means necessary to restrict this type of prayer to formal periods of prayer. It is well suited for use for short periods of time during the day, such as between appointments, on the subway or at coffee break. This practice, called recollection, makes it much easier to recall and remain in the presence of God during the day and to be filled with His fruit and gifts.

This is the third of a four-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.

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LEAP OF FAITH
TOGETHER
Community Services



Dinner attracts largest crowd ever

Bishop's Company turns 50

BY STUART MANN

IT was a startling sight that greeted guests at the Bishop's Company Dinner: a large police horse standing outside Holy Trinity, Trinity Square, a purple sash tied around his body and a replica of a bishop's mitre perched on his back.

But he wasn't entirely out of place. The friendly animal and the mitre were a living representation of the Bishop's Company logo, which features a horse and mitre. Guests patted the big horse as they filed into Holy Trinity and he lowered his head obligingly as they ruffled his forehead.

It was a special moment on a special night, the 50th anniversary of the Bishop's Company Dinner, one of the highlights of the diocese's social calendar. The annual fundraiser, held on May 9, had its largest crowd ever – 542 people – and raised \$110,000 to support clergy and their families in need and other causes identified by Archbishop Colin Johnson.

"It's a great night and a great opportunity for the laity and clergy to get together with the bishops to have a good time," said Archbishop Johnson.

The night began with a reception at Holy Trinity, where guests enjoyed refreshments and listened to the swinging sound of Bob De Angelis and the Dixieland Band, which has played for prime ministers, U.S. presidents and members of the Royal Family. Then guests made their way over to the nearby Toronto Marriott, Eaton Centre hotel, where they enjoyed a delicious meal of salmon or beef sirloin and bid in a silent auction on items such as a private box at a Blue Jays game, Chinese carvings and a weekend getaway for two at The Briaers.

A short video before dinner showed Archbishop Johnson, Archbishop Terence Finlay, the Rev. Canon Cheryl Palmer and Ken Hugessen, chair of the Bishop's Company, talking about the work of the group, which started in 1961 and has grown to about 100 members. In addition to helping clergy and their families, the Bishop's Company has provided seed money for a wide variety of initiatives in recent years, including the diocese's curacy program, the Employee Assistance Program, and



Archbishops Terence Finlay, Colin Johnson and Paul Kwong, and Constable Gregg John, pose with Spencer of the Toronto Mounted Unit outside Holy Trinity, Trinity Square. ALL PHOTOS BY MICHAEL HUDSON



Bob De Angelis and the Dixieland Band set an upbeat tempo at the reception.



Archbishop Kwong joins Bishop Yu and his family at the dinner.

ministry to Toronto's aboriginal community.

The keynote speaker for the evening was the Most Rev. Paul Kwong, Archbishop and Primate of Hong Kong. "We are a small and a new province, so we look to other provinces in the Anglican Communion which can inspire and guide us in our ministry and mission," he said. "The Anglican Church of Canada, in particular the Diocese of Toronto, is prominent amongst those which have helped and to which we look."

He said his diocese "cleaves closely" to Anglicanism's five marks of mission and "punches

above its weight" in many of those areas, especially social justice and education.

In an interview afterwards, he described the church in Hong Kong and the Diocese of Toronto as "old friends" who can learn from each other, particularly in the area of mission. "Mission matters," he said. "We have to ask constantly: how can an Anglican church be a true and relative church to the community in which we are called to serve?"

He said it is important for people in different dioceses to get to know each other. "First and foremost, we are brothers and sisters

in Christ, because in Christ there is no East and West. The world is getting smaller and none of the dioceses can exist independently. We have to engage in dialogue and try to learn from each other."

As at previous dinners, scholarship recipients were announced at the dinner. Natasha Klukach received the George & Eileen Carey Bursary, awarded to Anglicans pursuing post-graduate theological studies. Annie Napartuk received the Terence & Alice Jean Finlay Award, which is given to two students, one each from Trinity and Wycliffe colleges, who are engaged in studies that celebrate

and enhance the understanding of the diversity of the church. Jonathan Lofft was awarded the Kirubai Scholarship, given to a Trinity College divinity student who is specializing in liturgy and worship. Finally, Jesse Parker and Carol Friesen received the William Kay Bursary, which aids students who are engaged in theological education that will lead to ordination.

Mr. Hugessen gave a special thanks to Archbishop Terence Finlay and the Rev. Canon Prue Chambers, co-chairs of the dinner. They received a heartfelt round of applause.

Relationships

Continued from Page 6

use their gifts. This may require some flexibility on our part to invent new ministries, instead of filling holes in established ones, especially if the person has no affinity for them.

5. Teach people about the process of investing in the church. This is the area we often leave to chance by assuming people will give without any direction or expectation. To me, giving is too important to let slide without cultivating the art of giving.

Don't let the language of donor cultivation hinder your openness to the concept. Everything we do in the church is to encourage people to engage in its mission—to bear witness to God's reign in the neighbourhood. We can't be as successful if we don't know who we are and why we exist.

So as we move into a time of recreation where we will spend time cultivating our garden—sowing, watering and nurturing so it will grow and flourish—let us take some time to reflect on how we will sow, water and nurture our parishes so we can grow to our potential.

The Steward is a series of articles focusing on developing parish resources and promoting stewardship as a way of life. This month's article was written by the Rev. Bill Welch, chair of the Stewardship Development Committee and incumbent of St. James, Sharon.

BRIEFLY

PWRDF launches youth resource

The Primate's World Relief and Development Fund is launching Living Justice, a confirmation resource for youth. This six-session curriculum is designed to be used as a supplement to any existing confirmation preparation process. Each session explores a different aspect of justice: "deep justice," Fair Trade, extreme poverty, HIV/AIDS, the environment, and gender justice. Living Justice is based around a multi-media experience: PowerPoint and video, as well as a variety of activities to meet many learning styles. It will be available as part of the PWRDF resource order form this year, as a download from the PWRDF youth website (www.justgeneration.ca), or by contacting Sheilagh McGlynn, at the justgeneration.ca website.

"By providing Living Justice as an easy to use 'plug-in' for any confirmation process, PWRDF hopes to instill a sense of the importance of justice in the lives of Christians," says Ms. McGlynn. "While Living Justice is geared towards confirmation students, it has a much broader reach. This isn't just for confirmation: the sessions can be used by youth groups, Bible study groups and adult education groups. It's a great resource for anybody."

The Living Justice resource will highlight PWRDF partners and the work of PWRDF in Canada within each session, but its scope is wider. "It gives a great overview of justice issues," says Ms. McGlynn. "Living Justice will allow students to be able to engage in justice issues within our faith context."

Gathering to celebrate women's ordination

The 35th anniversary of the ordination of women to the priesthood in the Anglican Church of Canada and the Evangelical Lutheran Church in Canada is on Nov. 30, 2011. Anglican and Lutheran women priests are invited to gather in Lunenburg, Nova Scotia, Nov. 29 to Dec. 2, for worship, fellowship and celebration. Registration opened May 1. See the website www.nspeidocese.ca/35thAOWP for more information.

FLAME conference registration opens

The Fellowship and Learning for Anglican Men's Enrichment (FLAME) Conference, three days of fellowship and learning, will be held at Jackson's Point Salvation Army Conference Centre, Nov. 11-13. The 57th FLAME conference consists of a series of thematic talks from the guest speaker, the Rev. Dr. John Stephenson, small group discussions, praise and worship gatherings, as well as quiet time. A night of fun and fellowship is planned for Saturday evening. Register before June 30 and save. Visit the website www.toronto.flameconference.ca for more information.



BIG DAY

Eleven candidates were ordained to the sacred order of deacons at St. Paul, Bloor Street, on May 1. Joining Archdeacon Peter Fenty, Bishop Philip Poole and Archbishop Colin Johnson are, from left, The Rev. Joanna Manning, The Rev. Margaret Rodrigues, The Rev. Terry Noble, The Rev. Maggie Helwig, The Rev. Jesse Parker, The Rev. Alison Falby, The Rev. Pam Prideaux, The Rev. Beth Pessah, The Rev. Matt Adams and The Rev. Rachel Kessler. Missing from photo is The Rev. Pam Trondson. PHOTO BY MICHAEL HUDSON

Heritage guidelines need input

Document provides guidance on dealing with properties

BY STUART MANN

THE Ministry of Tourism and Culture has been working with an interfaith group with representation from the Roman Catholic, United and Anglican churches for the last two years to produce guidelines for authorities dealing with religious heritage properties.

The guidelines are intended to assist in planning for and making decisions on the conservation and stewardship of heritage places of worship, with the goal of keeping places of worship alive and relevant as community centres of worship and mission.

A draft of the guidelines is available at the Ontario government's Environmental Registry website. The government is requesting comments from the public on the guidelines before they are finalized. The document will provide guidance on the conservation, protection, disposal and demolition of heritage properties built or adapted as places of worship in Ontario, in recognition of their unique circumstances.

Until 2005, churches could make decisions about the use of their properties based solely on the needs of their congregations and those they served. But the changes to the *Ontario Heritage Act* that year gave municipalities the authority to permanently block demolition or alteration of historic buildings. Designated churches have to get permission from their municipal council to change in any way the parts of the building that are considered culturally significant, which in most cases includes the pews, windows, altars and other parts of the building used for worship.

"There are good reasons for the Act, but it is limiting the work Ontario's churches were created to do," says Robert Lehman, a professional planner who has advised the Anglican, Catholic and United churches on heritage issues since 2004. "When applied, the Act can prevent churches from making reasonable, necessary changes to their property, while enforcing their responsibility to maintain it."

Every year, the Anglican, Catholic and United churches in Ontario spend more than \$30

million operating properties that have been designated under the Act, and a similar amount fixing and improving them. That cost is increasingly difficult for the churches to bear, says Mr. Lehman.

"Every faith wants to help maintain our collective heritage," he says. "At the same time, there are limited funds, and many programs competing for them. The cost of maintaining church buildings that are no longer needed or suitable takes money away from other church functions, whether it's supporting the disadvantaged, hosting AA groups, or running groups of Cubs and Brownies. Churches and congregations are simply not capable of financing the long-term preservation of historic buildings they don't use."

About 350 churches in Ontario are designated under the Act. Mr. Lehman believes that the proposed guidelines are a step in the right direction. "The guidelines recognize the importance of religious heritage properties and draw attention to the specific needs of faiths who keep these buildings alive and relevant."

SEE YOU IN SEPTEMBER.

The staff and volunteers at The Anglican wish you an enjoyable summer.
To keep up with news in July and August, go to www.toronto.anglican.ca.

Primate visits St. Timothy, Agincourt

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, visited St. Timothy, Agincourt, on Easter Day to celebrate the church's 100th anniversary of worship, witness and service in Agincourt.

Archbishop Hiltz celebrated communion and preached at two services. The Rev. Dr. John Stephenson, incumbent, said, "We are so very thankful to have had the Primate today to celebrate with us on this great occasion. We look forward to continuing our mission to serve the Lord in this community."

The first worship service for Anglicans in Agincourt was held in a village hall on April 16, 1911, led by a lay reader. With the help of Wycliffe College students and local clergy, the congregation grew until in 1920 they were able to build a church which is part of the nave of the present building.

Whitby congregation moves back in

On Easter Day, All Saints, Whitby, was resurrected from the ashes of a devastating fire. In a service of praise and jubilation, it opened its doors again to its congregation.

All Saints was left with only four walls standing after an arsonist set fire to the building in December 2009. Everything was gone — pews, organ, altar and many stained glass windows.

The slow work of rebuilding from the ruins began, and last November, in an interview with *The Anglican*, the Rev. Canon Jeannie Loughrey, the incumbent, reported that the basement was completed, the roof was up and work was starting on the church interior.

She also said she expected that the congregation, which was worshipping at nearby St. Andrew's Presbyterian Church, would be back in its old home by Easter.

In the days leading up to Easter this year, the congregation was expectant — and tense. The city had to give permission to occupy



Archbishop Fred Hiltz administers communion to members of St. Timothy, Agincourt, during the church's 100th anniversary service.

before the congregation could move in, and that permission had not yet been communicated.

Finally, on the afternoon of Maundy Thursday, it arrived and the excitement was palpable, says Canon Loughrey. "There was a sense of great pleasure all through Friday and Saturday," she says. People were moving things from St. Andrew's, bringing in everything that would be needed on Sunday, and doing last-minute cleaning.

When Easter dawned, All Saints for the first time held a sunrise service to welcome the day. At the main Easter service, more than 370 people showed up—with some standing at the back of the church—to hear Bishop Linda Nicholls preach.

"She spoke very sensitively

about the themes of resurrection and exile and how that had been lived out in the life of the congregation over the past year," says Canon Loughrey.

Although the church is open, it still is not completely finished. The stained glass windows are being repaired or replaced and they will not be reinstalled until the end of the summer. A used organ, purchased from Quebec, will be installed at the end of June, and the chancel furnishings have to be purchased.

The memorials, pulpit and lectern are being refurbished and were expected to be back before the end of May. "I think that people will see something new every Sunday until September, and then things will be done," says Canon Loughrey.



DVDs LAUNCHED

The Rev. Dr. Leonard Griffith and his wife, Merelie, celebrate the launch of Dr. Griffith's DVD set entitled "Questions Christians Ask" at St. Paul, Bloor Street, on March 27. The DVDs were made with the assistance of parishioners Alex Miller and his son Peter (standing). To purchase the two DVDs, contact Shelley Tidy at 416-961-8116, ext. 225.



AIDS WALK

Teams from Church of the Redeemer (pictured here) and St. Mary Magdalene take part in the Trump AIDS Walk on April 30 in Toronto in support of local and international AIDS organizations. The churches raised money for several AIDS service organizations, including the Teresa Group, McEwen House and Casey House.



PUBLIC WITNESS

The congregation of Christ Church, Campbellford, processes around the church on Palm Sunday.

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

Services

JUNE 1 – A massed choir evensong will be held at the Memorial Chapel of Trinity College School in Port Hope at 7:30 p.m. Singers are welcome, and will rehearse at 6:30 p.m. The offering will support the work of the Royal School of Church Music in Zimbabwe and South Africa. For more information, call 905-373-0867.

JUNE 2 – Ascension Evensong at St. Olave, Swansea, in Toronto, at 6 p.m., followed by light supper and a talk entitled "A Second Career?" Margaret Rodrigues discusses her move from senior executive to the Anglican priesthood, and how you can make a similar dramatic career change. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

JUNE 5 – St. Timothy, Agincourt, continues to celebrate its first 100 years of witness and service in Scarborough by welcoming (at both the 9:15 a.m. & 11 a.m. services) as their guest preacher the Rev. Canon Harold Roberts, who served as incumbent from 1982 to 1997. For more information, call 416-293-5711.

JUNE 12 – Festive Evensong for Whitsunday at St. Olave, Swansea, in Toronto, at 4 p.m., followed by Strawberry Tea and guitar music for a summer afternoon with Doug Hibovski, music teacher at the Bloor West Music Studios and frequent performer at Artisan and other venues. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

JUNE 12 – Good Shepherd, Wyebridge, will hold a special 145th anniversary service at 10:30 a.m. All are welcome at this celebratory service with Bishop George Eliott. Luncheon will follow the

service. Call 705-322-2712.

OCT. 1 – St. Timothy, Agincourt, invites all to "A Celebration of God's Gifts to the Children of St. Timothy, Agincourt, 1911-2011," at 6 p.m., hosted by the Saturday Night Healing Service. A free will offering will be taken. Call 416-293-5711.

Educational

OCT. 14-15 – Mark your calendar for the 2nd Annual Canadian Festival of Biblical Storytelling, to be held at St. John the Evangelist, Peterborough. The festival will feature storytelling and workshops, with keynote speaker Pam Faro. All are welcome. Call 705-742-0367.

Sales

JUNE 4 – Summer Fair at Ascension, Don Mills, 33 Overland Dr., 9 a.m. to 2 p.m. Fun for the whole family. In case of rain, the event will be in a tent. Call 416-444-8881.

JUNE 11 – Yard Sale, Barbeque and Bake Sale, and lots more, at St. Crispin's, 77 Craiglee Dr., Scarborough, from 10 a.m. to 2 p.m. Call 416-267-7932.

JUNE 11 – June Fair at the Church of the Resurrection, 1100 Woodbine Ave., Toronto, from 10 a.m. to 2 p.m. Home baking, books, hand-knitted baby sets, jewellery, plants, and tea room (sandwich plate) with strawberry shortcake for dessert. Outdoor lawn sale (or indoors if raining) and barbecue. For information, call 416-425-8383.

Music/Poetry

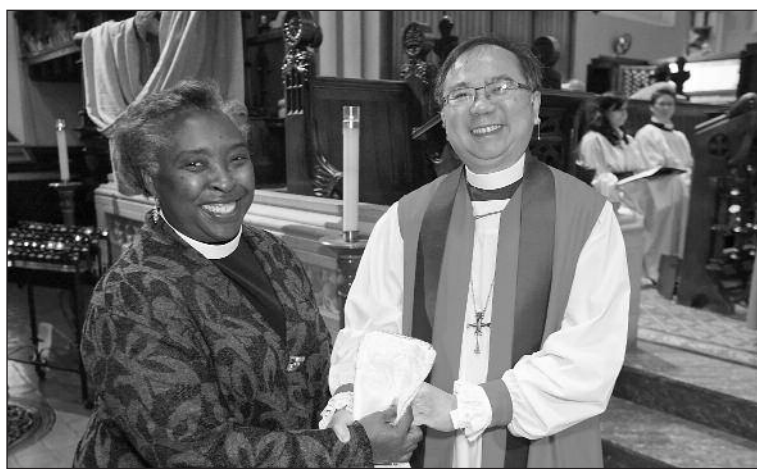
JUNE 5 – Bach's Vespers at Redeemer, Bloor St., in Toronto, at 7 p.m., with Mark Vuorinen, Conductor and The Church of the Redeemer Choir and Ensemble-in-Residence. Call 416-922-0375, email redemer@bellnet.ca or visit www.theredemer.ca.

JUNE 8 – The St. Thomas Poetry Series invites you to attend a poetry reading by two Christian poets, at 8 p.m. at St. Thomas, Huron St., in Toronto. Susan McCaslin will launch *Persephone Goes Skydiving* (University of Alberta Press),



SIGN OF SPRING

The Rev. Kevin Robertson of St. Nicholas, Birch Cliff, receives holy oil from the Rev. Lisa Wang of St. James Cathedral at the Blessing of Oils and the Reaffirmation of Ordination Vows at the cathedral on April 19. At right, the Rev. Canon Cheryl Palmer of St. Clement, Eglinton, receives a silver stole from Bishop Patrick Yu in honour of the 25th anniversary of her ordination to the priesthood. Several clergy received stoles to mark their 25th or 50th anniversaries. PHOTOS BY MICHAEL HUDSON



and Richard Greene will read from *Boxing the Compass*, for which he received the Governor General's Award for Poetry in 2010. The reading in the parish hall will be followed by a reception. Books will be for sale and the authors will sign copies. For more information, visit www.stthomaspoetryseries.com.

JUNE 12 – The Band of the Royal Regiment of Canada will give a concert at 2 p.m., at St. Leonard's, 25 Wanless Ave., in Toronto. Ticket price includes dessert, coffee and tea. Tickets are \$15 for adults, \$10 for seniors, \$5 for children,

available at the door or through the church office at 416-485-7278 or stleonards@primus.ca.

JUNE 14 – "Jazz in June," an evening of musical entertainment featuring Heather Bambrick & Trio of JAZZ 91.1 FM, will be held at 7:30 p.m. at St. Matthew, Islington, 3962 Bloor St. W., Etobicoke. Tickets are \$40 for regular seating or \$45 for VIP seating. For tickets and further information, email stmattsevents@hotmail.com or contact the church office at 416-231-4014.

JUNE 17 – The Carillon Ringers high school handbell ensemble

from St. Louis, Missouri, will perform at St. Mark, Port Hope, at 7:30 p.m. The ensemble is touring Ontario from Ladue Chapel Presbyterian Church. Tickets are \$10 at the door. Visit www.stmarksporthope.ca or call 905-373-0867.

JULY 27, AUG. 3, 10 – Summer Music at St. Mark, Port Hope. Vocal, chamber and organ music featuring local young performers and Capella Sancti Marci on Wednesday evenings at 7:30 p.m. Offering at the door. Visit www.stmarksporthope.ca or call 905-373-0867.

IN MOTION

Appointments

- The Rev. Joyce Barnett, Assistant Curate, St. Matthias, Bellwoods, April 1.
- The Ven. Judy Walton, Interim Priest-in-Charge, Craighurst and Midhurst, May 1.
- The Rev. Karen Hatch, Interim Priest-in-Charge, St. Margaret-in-the-Pines, West Hill, Scarborough, May 1.
- The Rev. Canon Douglas Graydon, Interim Priest-in-Charge, St. Philip, Etobicoke, May 1–Aug. 31, while the Incumbent is on Sabbath Leave.
- The Rev. Canon Bryon Nash, Interim Priest-in-Charge, Nativity, Malvern, May 1–Aug. 31, while the Incumbent is on Sabbath Leave.
- After their ordination on May 1, these individuals are serving in the following curacies:
 - The Rev. Matthew Adams, St. Paul, Bloor Street, Toronto, May 2
 - The Rev. Alison Falby, St. Nicholas, Birch Cliff/Haver-

- gal College, May 2
- The Rev. Maggie Helwig, St. Timothy, North Toronto, May 2
- The Rev. Joanna Manning, All Saints, Kingsway, Toronto, May 2
- The Rev. Jesse Parker, St. Andrew, Scarborough, June 1
- The Rev. Rachel Kessler, Grace Church on-the-Hill, Toronto, June 15
- The Rev. Elisabeth Pessah, St. George, Allandale, Barrie, start date TBA
- The Rev. Pamela Prideaux, St. George, Willowdale, Toronto, start date TBA
- The Rev. Margaret Rodrigues, St. Philip, Etobicoke, Toronto, start date TBA
- The Rev. Pamela Trondson, St. Paul, Newmarket, start date TBA
- The Rev. Vernal Savage, Priest-in-Charge, St. Michael and All Angels, Toronto, June 1.
- The Rev. Victor Li, Incumbent, St. Cyprian, June 1.

- The Rev. Naomi Miller, Incumbent, Church of the Evangelists, Parish of New Tecumseth, Aug. 1.
- The Rev. Canon Philip Bristow, Associate Priest, St. Paul on-the-Hill, Pickering, Sept. 11.

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):
- St. Francis of Assisi, Meadowvale West
 - St. Margaret in-the-Pines, West Hill
 - Incarnation
 - Hastings & Roseneath
 - St. Thomas, Millbrook
 - Parish of Perrytown
 - Trinity, Barrie
 - Craighurst & Midhurst
 - St. John, Whitby

Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- Christ Church, Deer Park
- Emmanuel, Richvale

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Joseph of Nazareth, Bramalea

Ordination

The Rev. Anna Spray was ordained to the priesthood at St. Bride, Clarkson, on May 8.

Retirement

The Rev. Canon Ann Smith has announced her retirement. Her last Sunday at St. Francis of Assisi, Meadowvale West, will be June 26.

Conclusions

- The Rev. Barbara Russell has concluded her ministry as Vocational Deacon at St. John the Evangelist, Port Hope
- The Rev. Canon Douglas Graydon has concluded his appointment as Associate Priest at Christ Church, Deer Park, Toronto. His last Sunday in the parish was Easter Day.

Death

- The Rev. Dr. Harry S. D. Robinson died on April 6 in British Columbia. Ordained for the Diocese of Ontario in 1955, he transferred to Toronto in 1963 to serve as Rector of Trinity East (Little Trinity) until 1978. In 1978, he transferred to the Diocese of New Westminster. His funeral was held on April 12 at St. John's in Vancouver.
- Sister Thelma Ann McLeod, SSJD, died on April 30. She would have celebrated 50 years of Life Profession in May. She was best known for her work with liturgical revisions, including work on the BAS and Common Praise, and for her association with Integrity. Her funeral was held on May 6 at St. John's Convent in North York.

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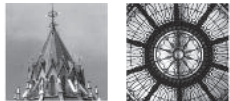
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6. St. Luke, East York
7. St. Matthew, First Avenue
8. St. Monica
9. St. Saviour, Toronto
10. North Peel Deanery
11. Dunn Avenue Supportive Housing Services (LOFT)
12. Christ Church, Bolton
13. Christ Church, Brampton
14. Holy Family, Hearth Lake (Brampton)
15. St. James, Caledon East
16. St. James the Apostle, Brampton
17. John Gibson House (LOFT)
18. St. Joseph of Nazareth, Bramalea
19. St. Jude, Bramalea North
20. Trinity Church, Campbell's Cross
21. Church of the Advent
22. Good Shepherd, Weston
23. St. Chad, Toronto
24. Toronto West Deanery
25. St. Hilda, Fairbank
26. St. John, West Toronto

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

FOR AUGUST

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

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EVENTS

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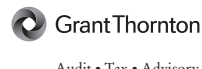
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3. St. James, Kilmount
4. Volunteer Workers in Diocesan Ministry
5. Couchiching Jubilee House, Orillia (FaithWorks)
6. St. John, Dunsford
7. Diocese's Back to Church Sunday initiative
8. St. John, Rosedale
9. St. Luke, Burnt River
10. St. Margaret, Wilberforce
11. The Bridge Prison Ministry, Brampton (FaithWorks)
12. St. Paul, Beaverton
13. St. Paul, Lindsay
14. St. Paul, Minden
15. St. Peter, Maple Lake
16. St. Thomas, Balsam Lake (Chapel of Ease)
17. Parish Nurses
18. Parkdale Deanery
19. Epiphany and St. Mark
20. St. Anne, Gladstone
21. St. George the Martyr, Parkdale
22. St. Mary Magdalene
23. St. Matthias, Bellwoods
24. St. Stephen in-the-Fields
25. Tecumseth Deanery
26. St. Thomas, Huron St.
27. St. Andrew, Alliston
28. St. David, Everett
29. Evangelists, Tottenham
30. St. John, Cookstown

READING THE BIBLE

BY THE REV. CANON DON BEATTY

A turning point in Paul's career

During the summer months in our church lectionary, we will read extensively from Paul's Epistle to the Romans. This is his most important work and is more of a theological treatise than a letter. It provides us with his most reasoned statement of basic Christian truth. Paul was writing about God's plan for salvation and righteousness for Jew and Gentile alike. Primarily because of this letter, Paul was a major influence on first-century Christian theological development. Today, his Epistle to the Romans has been the standard for authentic Pauline writing.

We must remember that Paul was not writing scripture. He had no idea his letters would end up in what we call the Bible. He was writing to real people about real issues. In the Epistle to the Romans, he was not writing about some pastoral or ecclesiastical concern. He did not establish the Roman church, nor had he been to Rome at this point in his life. Rather, he was establishing his credentials as a teacher and a missionary of the Christian faith in preparation for his forthcoming visit and his hoped-for mission to Spain.

This was a turning point in Paul's career. He had finished his work in the east, and after returning to Jerusalem with offerings for the work in that part of the church, he planned to carry on his mission in the west, to Rome and beyond. Thus he was seeking support for his new mission and was sending Phoebe, a deacon of the church at Cenchræe and his trusted financial assistant, to seek the Roman church's contributions for this mission (Romans 16:1-2).

Our summer readings will cover parts of chapters 4 through 14. In chapter 8, Paul outlined the need to live in Christ through the power of the Holy Spirit. Living by our human nature leads to sin, but in living by the power of the Spirit, we are enabled to live in Christ. Every Christian is expected to live by the power of this Holy Spirit.

Chapter 12 is the beginning of Paul's section on Christian ethics. God now demands our actions as well as our beliefs. How do we live as Christians in the world? You will notice that God does not demand good works in order to be saved; rather, our salvation by God will lead to doing what is good and right to one another.

Paul talked about presenting our bodies as a living sacrifice to God. Our physical bodies are the temple of the Holy Spirit. For the Greco-Roman mind in the first century, the spiritual body was the most important thing. They considered the physical body as evil. But Paul talked about the importance of the flesh. Jesus came in the flesh, the incarnation. He rose from the dead with a physical body.

Paul called the Christian church the Body of Christ. We are all members of this body and as such, each has a role to perform. The body must work together for the common good, and every part of this body is important and needed for the proper functioning of the body, of which Christ is the head. Paul tells us that the most important gift of all is love (Romans 12:9, and also 1 Corinthians 13).

The Epistle to the Romans was Paul's major contribution to theological development in the first century, especially with his major theme of "justification by faith." This theological belief helped convert Martin Luther and became the rallying cry of the Reformation several centuries later. As Paul suggested, we don't earn this justification. We certainly didn't deserve it. It is freely given to all who believe in Him. Justification is God's act of deliverance given us by Jesus Christ, the righteous one. To be justified is to enter into a new relationship with our Heavenly Father, a relationship of love and forgiveness, which is only made possible through the life, death and resurrection of Jesus Christ. Paul went on to say that those who are justified by faith will live holy lives, in obedience to the will of God.

Our worship does not allow us to read all 16 chapters of this epistle in one service. May I suggest reading the whole letter as a correspondence from a friend? As you do so, reflect upon these thoughts by Paul as he speaks across the generations to our 21st century church. Imagine the Roman Christians hearing these words for the first time and how they would react to this Apostle to the Gentiles. May Paul's words resonate in our minds and hearts, as they did 2,000 years ago to the struggling young church in Rome. Enjoy the dialogue.

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

www.toronto.anglican.ca

Walk focuses on justice

Sufferings brought to light

BY BRIAN BURCH

SEVERAL hundred people gathered on Good Friday at Holy Trinity, Trinity Square, to take part in one of the oldest public ecumenical events in Toronto — the Good Friday Ecumenical Walk for Justice. Beginning in the 1980s, this walk is a public witness that focuses on the sufferings of the current day, as seen in the light and shadow of Golgotha.

The event began with a short liturgy of prayers, readings and songs. The traditional passion narrative was linked to social and economic justice concerns, helping to put into perspective the personal suffering of Jesus with the suffering of the dispossessed.

Participants marched from Holy Trinity to a number of sites in downtown Toronto. Each stop, representing a station of the cross, focussed on a different issue, and all of them were linked to this year's theme of "Despised and Rejected."

The station at the front door of Old City Hall looked at restorative justice. In a short excerpt from David Craig's play, *Tough Case*, the possibility of healing and reconciliation was explored in dialogue between the son of a crime victim and a worker in a restorative justice program. A short prayer encouraged a thoughtful response to those impacted by crime — victims, offenders and communities.

The second station, at the corner of King and Bay streets, fo-



The Rev. Andrea Budgey (left), Marj Richings and Maggie Helwig join other walkers at Old City Hall to watch a play about healing and reconciliation in a restorative justice program. PHOTOS BY MICHAEL HUDSON

cused on the experience of one young man arrested during the G20 — not a protestor, just someone out with friends. His description of the process from arrest to release was a moving reminder that injustice is not a stranger to the community. A lengthy prayer addressed the issues not seriously dealt with during the G20 summit in Toronto, issues that ranged from civil conflicts to the treatment of indigenous peoples to corporate greed. The prayer challenged participants to be a presence for peace and justice in the world.

The third station, outside the



University Avenue Courthouse, dealt with security certificates and the problem of secret trials in Canada. An outline of the situations faced by five men who have been detained on security certificates was presented.

The next station was held in Holy Trinity. This station focused on the situation of the people of Palestine, and particularly the people of Gaza. The effect of war

on the lives of those living, working and studying in the midst of a battleground was starkly portrayed.

The formal gathering ended with a commissioning litany and an invitation to share in a simple meal of bread and soup. Participants had an opportunity to share together in a moment of hope and community before returning to the challenges of daily life.

Archbishop meets housing minister

BY MURRAY MACADAM

ARCHBISHOP Colin Johnson urged Ontario's minister of housing, Rick Bartolucci, to strengthen the province's support for affordable housing during a meeting on April 18. He told Mr. Bartolucci that while the church can help people affected by the shortage of affordable housing, only government has the resources needed to make a substantial impact on the issue.

Archbishop Johnson was joined by Angie Hains, the executive director of Ecuhome, a non-profit housing agency, and David Walsh, a Toronto businessman who is active in non-profit housing development.

The meeting came at a time of concern around the government's response to housing issues. The province's strategy for long-term, affordable housing, released last November, continued to provide rule changes to help tenants of social housing projects. However, it contained no targets or new funding for building new, affordable housing. Housing was noticeably absent as a priority in the government's 2011 budget, released in March.

Mr. Bartolucci praised the Anglican Church for its advocacy work, and had read a diocesan report on visits by about 40 Anglicans to 19 non-profit housing buildings in the Diocese of Toronto. He defended the government's record on housing and expressed confidence that negotiations with the federal government for shared-cost housing programs will lead to ongoing funding.

Ms. Hains raised concerns about funding for Ecuhome, an agency backed by several denominations, including the Anglican Church. Ecuhome provides supportive housing in 500 units in 63 houses and buildings that it owns, as well as providing support for another 100 people. The agency is concerned that it lacks the funding required for ongoing maintenance, pointing to bedbugs as an example. Ecuhome must spend \$100,000 annually combating bedbugs in its buildings, funds that must be found out of current operating budgets and are thus not available for other maintenance and repair work.

Another challenge is that Ecuhome will run out of funds for capital repairs within a few years, she said. "If we're not in operation, there are 600 people who were homeless who will be homeless again," she told Mr. Bartolucci.

Mr. Walsh has developed several homes in Toronto with a strong track record of providing a supportive environment for recovering alcoholics and former prisoners. None has received government funding. He asked Mr. Bartolucci if funds might be available for demonstration projects, but was told that no such funds were available.

Easter video touches viewers

Woman turns life around with help from church

BY HENRIETA PAUKOV

A video about a woman who left the streets and drug addiction behind with the help of All Saints, Sherbourne Street, struck a chord with viewers over Easter.

Easter at All Saints: A story of Resurrection in Our Time was produced by the diocese and posted on YouTube during Holy Week and Easter. The video was advertised in the *Toronto Star* and *Metro* on April 21. Readers who saw the ad and watched the video were touched by the story of Harriet, a crack addict who found

compassion at All Saints, a church in downtown Toronto that is supported by FaithWorks, the diocese's annual outreach appeal.

"I have a cousin who we expect is living on the streets somewhere," wrote one viewer. "We haven't heard from him in years. I pass All Saints on my way to work and have often wondered about the people I have seen standing outside the church's door. I will certainly think differently about their lives the next time I pass by. Harriet's story brings hope to those who have lost their way and those who have

The diocese's ad, directing readers to watch the video, ran in the *Toronto Star* and *Metro* during Holy Week.

lost someone."

Another viewer described the video as "a beautiful message of hope, caring and promise of God's love in action at All Saints. A wonderful story. Thank you."

A student from York University wrote: "I really enjoyed this short and sweet video. I felt inspired to watch it and am glad I did. I am intrigued, and I know I need to get involved in my community

more. Thanks for the reminder."

The video and ad were part of the diocese's efforts to bring the Easter message to the wider community, says Stuart Mann, director of Communications. The diocese has published ads in the major dailies before, but this was the first time they were accompanied by a video. To view the Easter video, visit www.easteratallsaints.com.