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# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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MARCH, 2011

## FaithWorks appeal tops \$1.5 million

Second-best result in  
campaign's history

BY SUSAN MCCULLOCH

**THE** diocese's 2010 FaithWorks campaign achieved its second-best result in its 15-year history, raising \$1,508,500 for community ministries and FaithWorks partners.

"Thanks be to God for the generosity of Anglicans across the diocese," says Archbishop Colin Johnson. "Anglicans are known for their commitment to outreach and for serving those in need.

Many people need to be thanked for their commitment — donors, volunteers and clergy. Exceeding last year's result is an accomplishment truly worth celebrating."

Parishes raised a total of \$878,600 in 2010. About 85 per cent of the churches in the diocese took part in the campaign. Peter Misiaszek, director of Stewardship Development, says the 2010 result shows that donors are making FaithWorks a priority in their sacrificial giving. "The economy is still in recovery but there's a real sense that donors are sharing their blessings with those who are in need. We raised slightly more money in 2007, but we need to remember that this was before the economic downturn. That we were able to come so close to that

all-time high is a real testament to the faith and generosity of Anglicans throughout our diocese."

Every episcopal area saw an increase in givings, and 16 deaneries posted results better than in 2009. Of the 202 parishes that reported returns, 62 per cent saw an increase over last year. The York-Scarborough episcopal area posted its best results since 2007. Eglinton Deanery saw a 41 per cent increase in givings over 2009.

The reintroduction of the FaithWorks Speakers Bureau in 2010 brought tangible results. Of the 25 churches that booked a speaker through the bureau, 17 saw their donations increase by a total of more than \$41,000.

The success of the 2010 FaithWorks campaign was due to several factors. A \$75,000 challenge grant, offered by an anonymous donor, received an enthusiastic response, with donors contributing a total of \$94,000. In particular, FaithWorks' corporate donors benefited as corporations took advantage of the opportunity to maximize their contributions.

FaithWorks Corporate had a record-setting year, with corporate donors contributing \$358,000, a nine per cent increase over 2009. "It is wonderful to witness the generosity of Anglicans and the corporate sector," says Bishop Philip Poole, area bishop for York-Credit Valley and chair of the FaithWorks Corporate appeal. "We are also grateful to a number of new FaithWorks corporate donors, who share in our vision for a compassionate and caring society."

Looking ahead to the 2011 campaign, the FaithWorks Allocations Committee is holding firm with a goal of \$1,550,000. The goal is attainable, says Mr. Misiaszek. "If every parish in the diocese set

**FaithWORKS 2011 GOAL**  
**\$1,550,000**

**MORE than we  
can ask or imagine**  
**EPHESIANS 3:20**

**FaithWORKS 2011**

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The new 2011 FaithWorks poster has been sent to churches.

a goal to raise the equivalent of five per cent of their offertory, we would reach that target. Some parishes are already giving at twice that amount."

Asked what impact the diocese's fundraising campaign, Our Faith Our Hope: Re-imagine Church, may have on FaithWorks

over the next few years, he remained optimistic. "During the fundraising campaign's pilot phase, three of 10 parishes actually saw their donations to FaithWorks increase and four pilot parishes continue to be among the diocese's leaders in terms of

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## 'Captain' Kirk set to climb

BY MARY LOU HARRISON

**TO** boldly go where few have gone before, to explore a world with much less oxygen, to seek the limits of physical and mental endurance — that is the mission of "Captain" Kirk Merrett, a member and former churchwarden of St. Theodore of Canterbury, Toronto.

Mr. Merrett, his brother Drew and friends Scott Stewart and Matt Rutherford will begin the ascent of Mount Kilimanjaro in northeast Tanzania on March 21. He is climbing the highest mountain in Africa to raise awareness of the plight of refugees and to raise funds in support of the Anglican United Refugee Alliance (AURA).

AURA is celebrating its 20th anniversary of assistance to refugees. Working with the Diocese of Toronto and the Toronto Conference of the United Church of Canada, the organization helps parishes and congregations to sponsor refugees to Canada. These are people in desperate situations who cannot return to their homes, who often have little or nothing, and nowhere to go.

Mr. Merrett discovered the work of AURA a few years ago when he was "scouring some websites" for

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Kirk Merrett, in his Star Trek uniform, trains for his climb.



FaithWorks' recipients say thanks. See pages 6-7.

**TIRED OF APOLOGIZING FOR GOD - SEE PAGE 5**



# Chaplains see police work up close

## A lot of ministry happens on patrol

BY CAROLYN PURDEN

**FOR** two Toronto Anglican priests, the funeral in mid-January of police sergeant Ryan Russell was a particularly emotional event.

Both the Rev. Canon Greg Symmes, incumbent of St. Timothy, North Toronto, and the Rev. David Burrows, incumbent of St. Olave, Swansea, are police chaplains — Canon Symmes with York Region and Mr. Burrows with Toronto's 14 Division. Both marched with the police forces down University Avenue to the Metro Toronto Convention Centre, where the funeral was held.

"Police officers put their lives on the line each and every day when they put on their uniform," says Canon Symmes "Learning that, you know how important it is to come together when one of their members is killed, to pay our respects and show solidarity."

For him, the event brought back memories of a sad occasion almost three years ago, when the York Region police chief asked him to inform the wife of Constable Rob Plunkett that her husband had been killed in the line of duty.

"I'll never forget telling this woman that her husband wasn't coming home," says Canon Symmes. The couple had three children. "And then," he adds, "I had to turn around and plan his

funeral with the police department, and conduct the service. There were about 7,000 people there."

Canon Symmes has been a police chaplain for 15 years and works eight to 10 hours a month with the York Region force. His ministry encompasses a range of duties, including attending the swearing in of new recruits, marrying and burying police officers or civilian staff in the force, and saying grace at police functions.

One of the first things a chaplain has to do is earn the trust of the police, says Canon Symmes, and he does this by spending five or six hours in a police cruiser. This time spent with an officer, called a "ride-along," gives him a chance to understand police work from the inside and thus be of service to the force.

Mr. Burrows works out of 14 Division, which covers an area from Lansdowne to Bathurst, and from Dupont to the lake. He works a four- to six-hour shift once a month and typically goes on "ride-alongs."

If he goes out at night, he rides with a sergeant, who supervises serious calls. If he goes out in the daytime, he is usually in a one-man car and answers radio calls for the constable.

Much of his ministry involves counseling police, and a lot of that takes place in the car.

"Sometimes you get in and they practically cry on your shoulder



The Rev. Canon Greg Symmes (centre) joins Inspector Shelley Rogers and Police Chief Eric Jolliffe of the York Region Police Department.

for four hours," he says.

As with Canon Symmes, the ride-alongs introduce Mr. Burrows to a world he would not otherwise see: drugs, guns, robberies, arrests. Most recently, he was out in a cruiser on New Year's Eve, and after 10:30 p.m., the "hot shots"—emergencies—started coming in on the police radio.

First it was a riot at a dance party, where the event had been oversold and people were rushing the doors. "We had to clear out a huge crowd of hundreds of

people," says Mr. Burrows.

More hot shots followed, and then at 2:30 a.m., a call came in for a murder at Portland and Queen streets. "We were the second car (to arrive), and the ambulance was there, and I remember seeing the kid on the ground with his chest uncovered and blood all over his chest," Mr. Burrows says. He adds, "I was glad I didn't see his face because it would have really haunted me."

On another occasion, there was an early morning call about a domestic disturbance that in-

volved death threats. The police checked their database and found the man involved had a record, including armed robbery. They called for armed back-up.

When they arrived at the scene, they found a grandmother holding a two-month old baby. The police told her to give the baby to Mr. Burrows.

"I took the baby under one arm," says Mr. Burrows "and the cops were ahead of me, one of them with a shotgun, and I thought, 'Boy, I never learned anything at Wycliffe College or McGill (University) to prepare me for this.'"

While Mr. Burrows knelt outside the apartment holding the baby, the police went in and hauled the man out of bed in his boxer shorts and into their car. "I went back in and got some clothes for the guy so they could transport him," says Mr. Burrows.

Canon Symmes has been involved in similar incidents. "I'm quite often amazed and impressed at the skills of some of the officers to handle those kinds of situations—to defuse the family violence situation, to calm people down, sort people out, figure out what the next right step is to resolve something like this," he says.

Often police find themselves in a traumatic situation that has lingering after-effects. As a member of the force's Critical Incident Stress Management Team, Canon Symmes helps first responders—those first on the scene—deal with the impact so it does not have lasting effects.

He has been a member of the team for 14 years and in that time he has debriefed people who have witnessed the death of a police officer, seen someone burned in a fire and been involved in shootings and drownings.

Asked what he enjoys most about this ministry, Mr. Burrows says he enjoys being with cops. While many times the ride-alongs can be boring, with nothing happening, he says, when the hot shots come in, the adrenalin rushes as the car roars through the streets at up to 80 km an hour. "My wife says I like the excitement," says Mr. Burrows. "And I do."

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March 2011

# NEWS

TheAnglican 3

## Home at last Congregation finally has own church

BY CAROLYN PURDEN

A joyous service was planned for St. Wilfrid, Islington, on Feb. 27 to celebrate a new ministry there and to welcome into the diocese the Church of South India's (CSI) sole Toronto parish.

The event will be the highlight of the CSI parish's 25th anniversary celebrations, which began last May and continue until this May. The parish started at Wycliffe College in 1986, and in recent years the congregation has been worshipping at St. David, Lawrence Avenue, on Sunday afternoon.

The parish has been under the authority of a CSI diocese in southwest India, but distance prevented the diocesan bishop, Thomas Samuel, from providing the required oversight. He turned to Bishop Philip Poole, the area bishop of York-Credit Valley, and Archbishop Colin Johnson to fulfill that function on his behalf. He also asked if Toronto would canonically accept the CSI parish into the diocese.

Diocesan Council and the College of Bishops gave their approval and a memorandum of understanding was drawn up. Last December, Bishop Poole and Archbishop Johnson travelled to India to formalize the agreement with Bishop Samuel.

At the same time, the Diocese of Toronto was able to provide CSI parishioners with their own space in which to worship. St. Wilfrid's was established 50 years ago, during a wave of expansion in the diocese, but with demographic changes the parish was no longer able to provide ministry and asked if it could be disestab-



Clockwise from above: the Rev. Raju Jacob in front of St. Wilfrid's; Sunday worship service; children and teacher at Sunday School. PHOTOS BY MICHAEL HUDSON

lished.

"I was not keen to have the building sold," says Bishop Poole, "and I knew the Church of South India, with whom I've had a relationship for a number of years, was really interested in trying to find a church where they could hold a service on Sunday morning."

Diocesan Council invested some money to bring St. Wilfrid's up to a better standard, and the parish began using the church on Jan. 16. CSI vicar, the Rev. Raju Jacobs, and his congregation are thrilled to have their own church at long last. "It was a joyous occasion to move into St. Wilfrid's," he says. "For me, it's a milestone in my ministry. It was very fulfilling that people are able to worship in a church of their own."

They are holding one service a day at 10 a.m., he says, and planned to have their programs—which include an acclaimed music program—in the church by the end of February.

The church comes with a rectory, but Mr. Jacobs will not be moving into it. He lives in Brampton, and has a son in Grade 11 there, so a move is not feasible. He also expects to be recalled to India, but he anticipates that the new priest from the CSI (who will be here for three years) will move into the rectory. "Bishop Poole has asked me to be here for one more year during the transition period," he says.

Mr. Jacobs says he has valued



his time in Toronto. "I've learned a lot and have received a lot, especially Bishop Poole's affection," he says. "I'm so glad that we are part of the diocese now."

Bishop Poole says, "We are welcoming a very strong parish into the life of our diocese," noting that Mr. Jacobs and several members of the congregation are already participating on diocesan committees.

Bishop Poole also hopes this might be a template for other initiatives in multicultural ministry. He points out that Toronto is the most multicultural city in the world and Anglicans from 164 countries are coming here to live.

## Anglican to climb Mt. Kilimanjaro

Continued from Page 1

a way to give back to society in a way that fit with his beliefs. The fact that the organization's work was (and still is) financially supported by FaithWorks was a complete coincidence, he says.

Mr. Merrett sees parallels between his upcoming climb and the refugee experience, in which people undertake a very difficult journey, with many challenges, to reach their final destination.

While the ascent of Mount Kilimanjaro is not a technically difficult climb, it is certainly a grueling and physically demanding one, requiring specialized gear. The brochure from the tour company describes the final ascent as "like making a long, tough, uphill trek with just one lung."

Fortunately, Mr. Merrett is up

for the challenge. He has been losing weight and training indoors in preparation for the climb, and is now getting outside for hill training and to break in his gear. "Some things you can prepare for and some things you can't," he says. The biggest obstacle is acute mountain sickness, which affects everyone differently. "There is no way to prepare for it, other than training at high altitude, which is difficult to do when you live in Toronto," he says.

Mr. Merrett has travelled the world performing with the group Up with People and has indulged his adventurous streak by "running with the bulls" in Spain in 2008. His day job is director of Human Resources and General Affairs at Mitsubishi Motor Sales of

Canada. He is married and has two children.

The significant cost of the Mount Kilimanjaro adventure, including gear and travel, will be covered entirely by Mr. Merrett. This means that all of the money donated in support of his climb will enhance AURA's work with refugees. Anyone wishing to make a donation can do so by visiting [www.auraforrefugees.org](http://www.auraforrefugees.org) or by calling the AURA office at 416-588-1612. Mr. Merrett suggests that people consider giving "a penny a foot" (roughly \$200), but he adds that any donation would be appreciated.

Mount Kilimanjaro rises 19,341 feet above sea level. The journey takes seven days for the climb up and two days for the climb down.

## ASH WEDNESDAY Discovery Day for Children & Youth



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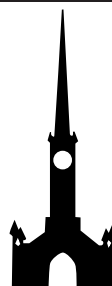
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# For everything there is a season



**L**ast Christmas, I commented to friends that as a bishop, “I oscillate between being an undertaker and a midwife, with the attendant griefs and joys.” There is no doubt that in these challenging times for

the church, the rapidity of change is bringing death to some and offering new life to others. We endlessly analyze the reasons for the changes we are experiencing, and we discover that some of them are part of much greater societal shifts in which we are caught, while some are of our own making. Regardless of the reasons, I see churches that will close and others that are seeking to give birth to something new, and I know that we need both “undertakers and midwives” to help us see and know the presence of God in our midst.

Some churches have reached the stage of palliative care. Churches that had many years of worship and ministry in a community now find themselves barely able to keep the doors open, with all their energy focused on fundraising to heat the building or pay the clergy. All the moods of grief are present among clergy and parishioners — denial, anger, bargaining, despair and a deep weariness. We need to honour the life and history of these congregations, to celebrate their faithfulness through generations, and to help them to hand on that faithfulness to the future, even as a church building in that place may close. Grief is a slow process of coming to terms with losses. Yet for Christians, it is accompanied by the

## BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

assurance that God is with us and has not abandoned us, even when it may, at times, feel that way.

Death is part of the cycle of life created by God, in which what has died becomes the source of new life in the next cycle. “For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die” (Ecclesiastes 3:1-2a). The leaves and fruit of one season return to the earth to become the nutrients for the next. When St. George, Peterborough, closed two years ago, it amalgamated with St. Luke, Peterborough. The same processional cross that recessed the congregation one Sunday led the people of St. George's into St. Luke's the next Sunday! They were welcomed into the life of St. Luke's and invited to share in leadership, and their altar was brought to St. Luke's to create a new chapel. The pain of the closure of the building was acknowledged and shared and a new chapter of God's work together has begun.

This is just one example of change that has happened continually throughout the life of our diocese. In the last 25 years alone, 47 congregations have closed or amalgamated! The closure of a church building is not new. It is a natural part of the changing patterns of life in our diocese. As we enter Lent, we remember too the power of new life that, by God's grace, rises out of death.

There are also conversations across the

diocese about amalgamation, fresh starts, and cluster ministries that are giving birth to hope and energy for new ministry. Some buildings close and are sold, with the proceeds made available for the development of new ministries in the diocese. Funds for the Jeremiah Community and seed money for congregational development initiatives have come from these resources. A few churches become Chapels of Ease, where occasional worship may still be possible for seasonal needs or where ministry continues in partnership with a sponsoring parish for specific purposes. Some congregations cluster to share clergy leadership while sustaining separate physical locations for worship and programs.

In all cases, the clergy and congregations are invited to ask hard questions about the sustainability of the physical building, alongside questions about their mission, ministry and human resources for that work. Although a building may close, the work of God in that community can continue in other ways. The responses to the questions lead us either into conversations on dying well to give life to others or on bringing something to birth with all the risks and uncertainties of that new life. Both birth and death will bring changes. Both are natural elements of our life in community together as a diocese.

Our leadership for some time to come will need to include grief counselors, undertakers and midwives. I pray we will support these leaders with prayer even as we walk gently with our brothers and sisters who mourn and pray for those who are becoming parents of new ministries!



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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:**

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**Trent-Durham:**

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# How shall we prosper?

BY THE REV. MARTHA TATARNIC

**I**generally don't lose sleep worrying about how capitalism has been maligned in North America. And it's rarely the plight of the rich that fuels my desire to be part of real transformation in our broken world. I can safely say that under no circumstances would I have picked for myself a book titled *Thou Shalt Prosper: Ten Commandments for Making Money*. In the unlikely event that I was perusing the Finance section of a bookstore, I would have dismissed the book out of hand as being the worst kind of get-rich-quick scheme that encourages the unrealistic hopes and systemic ingratitude from which our society suffers. But a friend lent the book to me with rave reviews, and friendship trumps snap judgments.

Rabbi Daniel Lapin, author of *Thou Shalt Prosper*, argues that the Jewish faith has much to offer in terms of understanding and participating in wealth creation. Making money is inherently honourable and even spiritual, he says. He makes a compelling case for re-claiming the innovative entrepreneur as noble, and insists that “Big Business” and those CEOs who make exorbitant sums of money through their leadership of global and ever-expanding business enterprises have been unfairly targeted.

His argument is eye-opening. I am the first to advocate for social programming. I whole-heartedly support the systems of tax-

ation that allow for strong public education, health care and social assistance, and I fiercely believe that good governments will find that economy and compassion can go hand-in-hand. Embracing the ideal of the free market is not my first inclination. But coming out of a recession, we know that those who invest—risk—their money, ideas, and energy in ways that generate good jobs for others, are invaluable. It is easy to forget that the degree to which we are able to pursue our passions and aptitudes in both work and leisure hinges on the ongoing development of sound business.

Which isn't to say there isn't room for argument. There is much that Mr. Lapin overlooks. He does not address our current environmental and spiritual troubles that have resulted from systems of business that see unlimited growth as the ultimate good and use the multi-trillion-dollar advertising industry to convince people that they do not have enough, and that ravenous consumption of branded products is the way toward self-fulfillment. Although he constructs a compelling argument detailing how the business world has been unfairly pegged in the popular media as The Bad Guy, what he fails to note is that the likely reason for this growing distaste is the impersonal, dislocated nature of large, ever-expanding, multinational corporations. So many of the largest companies are locked into impersonal systems of competition that see decisions being made without faces and relationships

attached, and that ship jobs to countries that are willing to sell out their people for slave labour rates, rather than participating in the undeniably good principles of prosperity-multiplication about which Mr. Lapin talks.

For those of us intent on following Jesus—who in the pages of the Biblical account comes full of contradictions—one thing of which we can be sure is that we will recognize the Gospel when our proclamation and enactment brings “Good News for the poor, freedom for the prisoners, sight for the blind, and release for the oppressed” (Luke 4:18).

In the end, Mr. Lapin's book reminds us that we have powerful choices. Money—how it is generated, distributed, and appreciated—is inextricably connected to our discipleship. Business can be built on a relationship void, participating in the structures of poverty and oppression, and business can be built on a foundation of the personal, the community, generating both services and jobs of great value. It is never simply a matter of left versus right, free market versus big government. It is a matter of owning that what we produce and how we shop participates in, or hinders, that wealth announced at the centre of Jesus' Gospel proclamation — freedom, hope, possibility, creativity and dignity.

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

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March 2011

## COMMENT

The Anglican 5

# Tired of apologizing for God

BY THE REV. HEATHER MCCANCE

When I was a teenager, I worked at a Christian bookstore. It was an eye-opening experience. As a cradle Anglican, I never dreamed that one could write a book explaining that Mikhail Gorbachev was the Anti-Christ, or that anyone would buy it. It was at that store that I first came across the category of Christian writing called "apologetics."

The word refers to a logical argument in favour of a position or belief — in this case, a belief in the divinity of Jesus, or a belief in God in general. Christian apologetics began in the first few centuries of the Common Era, and continue to this day.

So, technically speaking, apologetics is not about apologizing for being a Christian or about apologizing for God. But there are still times when somehow I feel I ought to do this.

We all know that truly awful things happen in this world. When people around us discover that we are Christians, someone is bound to ask us how it is that God could let such things happen. How can God allow, or even cause, earthquakes and floods and tsunamis, cancer and AIDS and car accidents? How could any God, never mind a God who is allegedly a God of love and compassion, stand by while horrible injustices take place and do

nothing to stop it?

This happened to me most recently when my brother-in-law died of a sudden, massive heart attack at the age of 32, leaving behind my sister and their 20-month-old daughter, his parents, brother and grandmother, and scores of friends and extended family members. Every time I was with them, I felt this compulsion to try to make excuses for God. I don't really believe some of the things that people say to try to make themselves feel better in such times ("God only takes the good ones." "God must have needed another angel in heaven.") But I really and truly had nothing else to offer.

It may happen more often to clergy, yet I suspect that most of those who are involved enough in church to be reading these words have had a similar experience. Someone looks at you and, whether they say it or not, expects you to explain all of this, to tell them why this God you believe in would do this, to help them to understand a God of love and compassion when the evidence before us is so overwhelmingly against that.

And you know what? I am tired of apologizing for God.

I am tired of trying to wend my way through the minefields of theodicy, of trying to understand or explain away evil and bad luck and suffering and pain. Along with the prophet Isaiah, I just want God to come down

here and fix it all, right now. Along with the psalmist and our Lord, I beg to know why God forsakes us.

I get just as angry at God as someone who never goes to church, and yet I feel this obligation to stick up for God, to defend God, to maintain some kind of party loyalty to a God who sometimes, frankly, doesn't seem to deserve it.

I am tired of it. But you know, I think that's okay. Maybe God doesn't need us to make excuses, to apologize on God's behalf. Because the thing is, even the biggest horrors in the world or the most personal of tragedies don't really shake the fundamental belief I have that God actually is a God of love and compassion. I don't know why that's so. I don't know why I keep believing in a God who doesn't give satisfactory answers for these things. I don't know why I have this bedrock of faith that sees me through. But when it comes right down to it, even in the horrible, awful stuff (not to use a stronger word) that comes to every life, I still do believe. I still have faith.

Maybe it is that—our continuing to have faith and to live lives of faith—that is the most effective apologetic for God there could ever be.

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

# Spicing up worship

BY THE REV. W. TAY MOSS

Sriracha sauce—also known as rooster sauce—is that red chili paste found on tables in Thai and Vietnamese restaurants. Pronounced "SIR-rotcha-ah," it is easily recognizable from the clear bottle with a green cap and a white rooster glowing red from the spicy delight that burns within. Many assume that this is an import from Vietnam or Thailand, but as John Edge wrote in *The New York Times*, "(It) may be best understood as an American sauce, a polyglot purée with roots in different places and peoples." David Tran invented the sauce in Los Angeles in the early 1980s — his own take on traditional Asian chili sauces. The ingredient list (including fresh red jalapeños, garlic powder, sugar, salt and vinegar) is written in Vietnamese, Chinese, English, French and Spanish — a clear sign that the multicultural appeal of spicy red chili sauce goes well beyond its pan-Asian inspiration.

Sriracha has an obsessive fan base. People who love it, love it a lot. It goes well on eggs, in pho (Vietnamese soup), with mayo in a BLT, with beer, in sushi, and in nearly every application I can think of. The secret to your favourite "dynamite shrimp" recipe at that restaurant you like is probably just mayo with a little Sriracha sauce. It is a culinary exclamation point, a zing that will enliven any food, and I have tried it with most.

Yet one place where I have not been able to apply Sriracha's garlicky passion is worship — or, more accurately, the Liturgy of The Word. My church has done plenty of experimentation and tweaking with our Sunday morning and Feast day worship, but a consistent soft spot has been the way the scripture is read and proclaimed. The energy just seems to drain out of the room after the first hymn and the Gloria. The children are gone to Sunday School and the grownups slump in their chairs, fantasizing about another cup of coffee. The energy level can come up again during the sermon. One memorable Advent morning, I woke everyone up by banging on an anvil with a hammer. But fiery preaching does not make up for the fact that the proclamation of the Word itself seems to be missing something at my parish. How to wake people up?

I found a clue for spicing up the Word at the Anglican Book Centre. I was browsing through the preaching section when I saw

the *Provoking the Gospel: A Storyteller's Commentary* series. This three-volume set by Richard Swanson and his team is a big heaping spoonful of Sriracha poured all over our blessed texts. "We are a troupe of players, performers and interpreters committed to the notion that biblical stories are dramatic texts, engaging texts, provoking texts. We are developing what we call 'performative midrash,' which is a way of exploring texts through deconstructive embodiment of the texts and of the tensions within the texts. We do our work by poking the text and provoking it. We expect the text to poke us back, and to provoke us." Prof. Swanson and his team work and rework a text, dramatizing it over and over again until new insights and nuances arise.

The three books (covering, naturally, Matthew, Mark, and Luke) each come with a DVD in which Prof. Swanson demonstrates the process he uses. It's raw rehearsal footage with many mistakes and misreads as the actors try different approaches. Again and again, they charge at the text, each time using a different inflection, and different temperament, until patterns start to emerge from the interaction with their fellow performers.

I have, of course, seen dramatizations of scripture before, but never in a commentary format — conveniently keyed to the RCL Lectionary for preachers like me. Prof. Swanson's insight is that the scriptures have the power to be provocative if we let them out of the cage in which they are confined by over-familiarity. So much of the time what we hear when the Bible is read in our churches is something remote and official, but with a dramatically informed approach what we see is something dynamic and dangerous. "What if I offend someone?" is the kind of worry that ought to be thought more often. If the scripture is not coming across as essentially daring and radical, than we aren't hearing it properly.

I understand if liturgy fails to utterly transform lives and set people on fire with the Holy Spirit, but at least it shouldn't bore people. God preserve us from boring worship! My hope is that the *Provoking the Gospel* series will serve as a kind of liturgical Sriracha sauce, waking up our tired tongues so that we might taste the new thing that God is making.

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

# The challenge of being tested

BY AMIT PARASAR

The band Linkin Park has enjoyed tremendous success without relying on tabloid controversy to bolster its fame. Such extraordinary talent must be a blessing from God and, through it, wisdom is bound to be conveyed on occasion. I find Linkin Park's music especially helpful during the most vexing times in my life. For example, when I was frustrated because I felt like I was being tested by a girl that I liked, I happened to listen to Linkin Park's song "Pushes Me Away."

The song is about the frustration of feeling as though you've wasted your time and effort on someone you care about because they may not feel the same way about you. The lyrics so poignantly describe the unexpected sacrifices we make in these situations.

There's "the sacrifice of hiding in a lie" when we fool ourselves with the hope of success, even though our efforts may have no hope of succeeding. There's the sacrifice of never knowing why

we don't walk away from these situations rather than torture ourselves with the humiliation of wasting our time on doomed efforts.

The singer then examines the possibility that he's being tested. Instead of taking an inspirational approach and singing about rising to the challenge, the lyrics very honestly state that the feeling of being tested by someone you care about can push you away from them.

The idea that God deliberately puts us through trials often makes people uncomfortable. They'd rather believe that it's the devil that tests us, not the God that's supposed to love us dearly. Unfortunately for these people, there's significant Biblical evidence of God testing His servants. The Book of Job and Genesis 22: 1-24 (where Abraham almost sacrifices his son Isaac at God's behest) are two examples that reveal the futility of our reluctance to accept that God may test us. It leaves us with the unsettling question of why a God that claims to love us would risk pushing us away from Him.

In the movie "Gridiron Gang," juvenile correction officer and football coach Sean Porter tells one of his players that he sees greatness in the boy and will keep pushing him until the boy sees it, too. We often need to be pushed to achieve. Like Coach Porter with his young player, God sees greatness in us and will push us until that greatness is realized.

God tests our faith in order to strengthen it so that we'll draw nearer to Him. This enhances His image in us, the root of our individual greatness. Satan tempts us to draw us away from God and soil His image in us with sin, thus diminishing our greatness. Satan is liable to tempt us most fiercely while God is testing us, but God is testing us because He loves us, whereas Satan is tempting us in order to destroy us.

Tests inevitably raise some interesting personal dilemmas. Is the test too difficult or is my own weakness preventing me from overcoming it? Is it my pride that's stopping me from putting in more effort with this girl or do I even have a chance with her?

Has God pushed me into a closer relationship with Him or has He pushed me away?

I'm still confused over the girl, which should be expected since women are confusing to me. At least in God's case I can apply logic and reason. If He is our omniscient Creator, He must know what we're capable of. If He loves us, He won't put us through trials

that we can't handle. In fact, the Bible shows us that He's more likely to help us with the trial than abandon us to the bitterness of failure. Of course, passing or failing His test is rarely the point. Rather, learning from the test is what really matters.

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



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# Observing a green Lent or Easter

The following resources and programs are available from the diocese's Environmental Issues webpage at [www.toronto.anglican.ca/environment](http://www.toronto.anglican.ca/environment).

**Praying with Creation** is a Lenten resource that invites you to go on a journey through scripture, Christian prayers and reflections on creation. Using daily devotions from Ash Wednesday to Easter, you can explore God's love and ongoing care for the world; listen to God's call to humanity to care for the earth and to repent our failure to do so; and look forward to God's great plan of salvation for all creatures. Written and compiled by Elin Goulden.

**Green sermons** Sermon notes on making the connection between Lenten Gospel texts and environmental issues, by the Rev. Cathy Miller.

**Green reading resources** Listen to the creator speak through creation.

Read *Resurgence Magazine: At the Heart of Earth, Art and Spirit*. For a subscription, write to Rocksea Farmhouse, St. Mabyn, Bodmin, Cornwall, PL30 4BR, UK, or visit online at [www.resurgence.org](http://www.resurgence.org). For more suggestions on books and magazines, visit the diocese's website.

**Church School Curriculum: We Are the Earth** A six-week Earth education program designed for Sunday School classes (age groups 5-8 and 9-12, with suggestions for children under five). This program links four of Jesus' parable teachings to current scientific knowledge about ourselves and our planet. Includes crafts, songs, prayers and more. Written and compiled by Ann Bone and Gail Turner.

**Redeeming the Sacred Balance: Redeeming Our Nature** An exploratory, six-week Bible study program designed for families. In recent times, Christians have come to believe that we are outside of nature or above it. David Suzuki and other scientists tell us that we are deeply embedded in God's creation and a creative force within it, just like the soil, water, air and sunlight. Written by Ann Bone.

**Mossy Stones: Creation Texts and Gospel Narratives** Is the Bible actually green, or are we just making it that way? What does the Biblical text actually say about God's creative ac-



tivity and human participation? Did Jesus have anything to say about creation? A five-week Lenten course, 7:30 p.m. on Tuesday nights, led by the Rev. Stephen Drakeford, at St. John the Evangelist, Peterborough. Contact office@stjohnspeterborough.ca or 705-745-7624.

**Green Docs: Films on the Environment** Faith, film and the environment. Gather at 7 p.m. on Wednesday nights through Lent at St. George the Martyr, 197 John St., Toronto, for great films on the environment and a discussion of the film and its faith implications. For details, contact stephen@saintmatts.ca or 416-231-3060. Sponsored by the Green Witness Community.

**Strengthening the Prayers of the People** Deanery workshops on learning the art of giving voice to "sighs too deep for words" (Romans 8), including passion for a planet in crisis. To schedule a workshop, contact the Rev. Canon John Hill at [john.w.b.hill@sympatico.ca](mailto:john.w.b.hill@sympatico.ca).

**The Luminous Web: Essays on Faith and Science** Using this text by the Rev. Barbara Brown Taylor for the scientifically minded, the Rev. Stephen Drakeford has created a study guide with scripture and essays.

## Diocese picks up green torch

BY MURRAY MACADAM

**GOING** green is not a flavour-of-the-month trend for the Diocese of Toronto. It's something that's being woven into the very fabric of our church life.

For the past several years, the diocese's Environmental Working Group has been developing resources that highlight the bonds between our faith and this magnificent world entrusted to us by God. "Scripture abounds with care for creation and thus environmental motifs," notes the Rev. Stephen Drakeford, chair of the group. "We need to recover that, and make it a core part of our lives as Anglicans, both as individuals and parishes."

He adds: "Lent is a great time to start new practices, and so too is the season of Easter, when our

hearts lean naturally to the renewal of creation. This year we invite communities to observe a green Lent or, if Lenten programming is already in place, celebrate a green Eastertide."

The group has gathered together a range of liturgical resources and produced a guide that offers parishes step-by-step advice on ways to reduce energy and water bills while saving money. This year, it is offering a worship resource for Lent developed by Elin Goulden, the parish outreach coordinator for York-Credit Valley.

A major breakthrough in raising environmental awareness and promoting action occurred when Archbishop Colin Johnson declared an Earth Sunday in April last year. A bulletin insert for the occasion included a reflec-

tion as well as a request that parishes carry out some kind of action to mark the day.

Many parishes did just that, by planting community gardens, launching parish compost projects, going on nature walks after church services and much more. Similar actions are expected this year, when Earth Sunday will again be observed on April 24 or the following Sunday, May 1.

Meanwhile, the upcoming Synod in November will highlight environmental concerns, including breakout sessions on a range of topics and a special presentation by Stephen Scharper, a theologian and journalist with a passion for caring for creation.

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

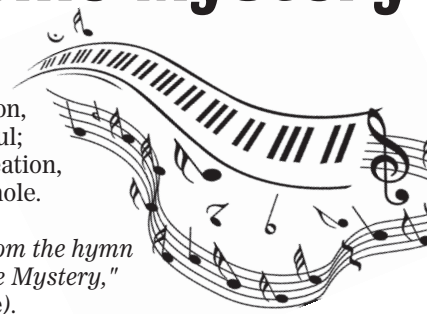
## Tree of Life and Awesome Mystery

Tree of life and awesome mystery,  
In your death we are reborn,  
Though you die in all of history,  
still you rise with every morn,  
Still you rise with every morn.

From the dawning of creation you  
have loved us as your own,  
stay with us through all temptation,  
make us turn to you alone.

Living Water of salvation,  
be the fountain of each soul;  
Springing up in new creation,  
flow in us and make us whole.

(Stanzas 1, 6b and 6d from the hymn  
"Tree of Life and Awesome Mystery,"  
published in Common Life).





# Anglicans come knocking

## Groups learn about housing first-hand

**NON-PROFIT** housing works and we need more of it.

Those are key lessons learned through a remarkable community outreach effort carried out by the diocese's Housing Advocacy Subcommittee. Nearly 40 Anglicans (and a few people from other denominations) fanned out into their local communities in recent months to visit a wide range of affordable and supportive housing initiatives. The goal was to make direct contact with housing providers and tenants, find out how affordable housing is working in practice, and how people of faith can work with housing providers.

Some 19 non-profit housing projects were visited in Orillia, Pickering, Markham and Mississauga, as well as various Toronto locations. Several projects were begun by Anglicans or by Anglican parishes, and one is named after a member of St. James Cathedral (Sarah McDonald Place, Pickering). A report on these visits is posted on the Social Justice and Advocacy webpage, [www.toronto.anglican.ca/sjac](http://www.toronto.anglican.ca/sjac).

While a range of concerns came up during the visits, the overall message was that non-profit housing, by and large, provides decent homes for people, and helps foster a sense of community.

"We only visited one project where tenants were clearly unhappy with their housing," says Ruth Schembri, chair of the committee. "Not only was it encourag-



Anglicans Grace Stephens (second from right), Flo Cook (third from right) and Murray MacAdam meet with Touchstone Youth Centre staff during a housing project visit.

ing to see how well affordable housing works, but to see the amazing diversity of these projects – everything from a house for formerly homeless men sponsored by a downtown ministry to large public housing projects and co-operatives."

Murray MacAdam, the diocese's Social Justice and Advocacy consultant, says, "We moved the term 'affordable housing' from being a vague phrase to embody real people that we met, and

that we hope to continue working with." He took part in four visits. "People were thankful for the chance to meet with us and talk about a central element of their lives. I want to thank everyone who took the time to reach out to their neighbours in this way."

Maggie Helwig, chair of the Social Justice and Advocacy Committee, notes, "It's hard to overestimate how important this issue is. People are literally dying from the lack of housing, not just in

Toronto but in smaller communities such as Peterborough. While the projects we visited are heartening, as we said in our report, greater government support for affordable and supportive housing is essential. We urge federal Members of Parliament to approve Bill C-304, draft legislation to create a national housing strategy, and we urge our provincial government to step up its support for affordable housing in its 2011 provincial budget."

## Centre gets calls for help

The housing crisis affects people all over the province, well beyond Toronto and other major cities. The following account is from the Rev. Cathy Stone, director of the Rural Outreach Centre, an Anglican-supported community agency in Peterborough County.

A woman called us from her car. She had left an abusive situation and needed a place to stay. She was humiliated and had been living out of her car, parked on country roads, for three weeks.

Another couple moved into what looked like a pretty country cottage. But once winter set in, the pipes froze and the septic system backed up, leaving no fresh water. This cottage was a bargain rental that was not winterized and thus unlivable after November. The ROC volunteers went in to rescue this couple with blankets and fresh water. When they went inside, they felt the cold wind blowing right through the place and found the couple huddled together in fear in the back bedroom, covered with all the blankets they could find. She was legally blind (due to a beating from a previous partner), and he was wheelchair-bound.

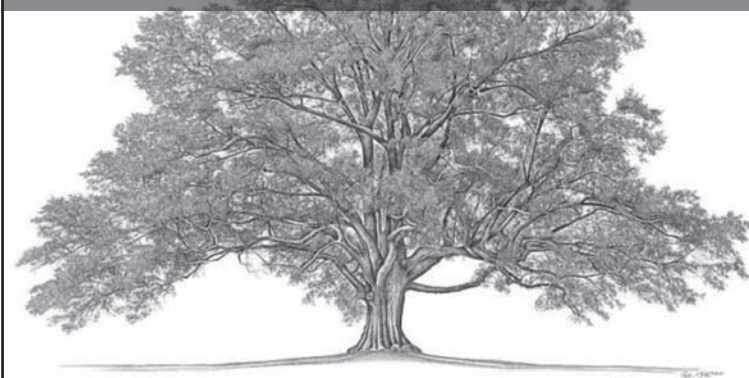
We hear stories of people cutting down trees on Crown land in order to have fuel for their woodstoves so they won't freeze to death, because there was no money to pay for hydro. I think of the story of Good King Wenceslas looking out over the country and seeing a poor peasant who needed fuel and food to survive.

One of the most tragic circumstances I have witnessed in the last year is the story of a single mother and her four children, who were forced to relocate from a safe haven in the country to a rent-geared-to-income complex in Peterborough. We opened the door to the apartment. The carpets and bathroom were filthy, and there were holes in the walls. There were tiny cupboards with no doors, and the faint smell of marijuana came through the vents from the neighbour's apartment. There was no washer or dryer, no storage space, and only room for one small fridge with a freezer.

This mother will have to shop in small quantities for her four children, as there is nowhere to put the food. The meager income she receives from Ontario Works will be spent on laundromats and buses. She has a few friends, but they are very busy with their own lives and children. I wonder how this family will survive the winter. She sits down and weeps. This is truly the end of the road.

Two months later, this mother (in her 40s) ended up in hospital, complaining of severe chest pains. The doctors told her that it was stress-related, and that if she continues on this track she will have a full-blown heart attack.

## Film, Faith and the Environment



Contact Stephen at 416-231-3060  
[stephen@saintmatts.ca](mailto:stephen@saintmatts.ca)

### St. George-the-Martyr Anglican Church

The Green Witness Community is pleased to sponsor 'Film, Faith and the Environment', a five week series held at 197 John St. (located just north of Queen St. W. at McCaul).

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## LOOKING AHEAD

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

## Services

**MARCH 6** – Archbishop Colin Johnson will be officiating at the 11 a.m. Eucharist service at Christ Church, Bobcaygeon, as they celebrate their 175th anniversary and the founding of the parish in 1836, with a service from the 1800s. For more information, call 705-738-2415 or visit [www.christchurchbobcaygeon.com](http://www.christchurchbobcaygeon.com).

**MARCH 6 & 20** – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. March 6, Rob Piltch & Lorne Lofsky; March 20, Tribute to Marian McPartland, Nancy Walker. Call 416-920-5211 or visit [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

**MARCH 9** – Ash Wednesday Litany by Candlelight at St. Olave, Swansea, at 6 p.m., followed by light supper and the first in a Lenten Series about “The Middle East: Then and Now” with the Rev. David Burrows. This week: Bethlehem. Other dates and themes: March 16 – Galilee, March 23 – Nazareth, 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](http://www.stolaves.ca).

**MARCH 13** – Choral Evensong for First Sunday in Lent at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 4 p.m., with St. Olave's Choir and organist Tim

Showalter, followed by refreshments. Afterward, Andrew Ager, composer and director of music at St. James Cathedral, discusses his latest compositions, from the Opera *Frankenstein* to his Song Cycles (to be performed live) and his commission for the Queen's Royal Visit titled “It is a good thing!” Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**MARCH 13, 27** – Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. March 13, Fado Blues Vespers with Catarina Cardeal & Mike Siracusa; March 27, Amanda Tosoff Quartet. Call 416-247-5181.

**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](mailto:office@sttimothysagincourt.ca).

## Social

**MARCH 17** – “Irish Hymns and History” and St. Patrick's Day Dinner at St. John, Whitby, at 6 p.m., celebrating the church's 165th anniversary year. Tickets are \$15 for adults; \$5 for children. Call 905-240-0490 or 905-683-4984.

## 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](http://www.stolaves.ca).

**APR. 9** – Grace Church, Markham, 19 Parkway Ave., will



## STOCKING UP

Bishop Linda Nicholls works with volunteers to fill shelves and pack boxes at St. Paul's-on-the-Hill Community Food Bank in Pickering. The foodbank serves about 6,300 clients a year. PHOTO BY MICHAEL HUDSON

hold its famous semi-annual Rummage Sale from 8:30 a.m. 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. 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 jewelry. For more information, call 416-283-1844.

## Retreats/Educational

**MARCH 4-6** – Women's Retreat on the theme of “The Love for Which We Long” at Queen of Apostles Retreat Centre, Missis-

sauga. The cost of \$225 includes a \$40 non-refundable deposit. For more information, contact the Rev. Carol Langley at 905-846-2952 or [cdlangley@sympatico.ca](mailto:cdlangley@sympatico.ca).

**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](http://www.awarepeterborough.com). For more information, contact Linda Finigan at [blfinigan@rogers.com](mailto:blfinigan@rogers.com) or 905-668-4969.

## Music

**MARCH 3, 10, 17, 24, 31** – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St. Admission free; donations welcome. For more information, visit the music page of the church's website, at [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org). **MARCH 4** – Young Musicians Showcase at St. Simon-the-Apostle, 525 Bloor St. E., Toronto, at

7:30 p.m. Glenn Gould artist Sonya Nanos, cellist, accompanied by Emily Rho on the piano, The Choir of Royal St. George's College, U of T's Boomwhacker Orchestra, and Toronto Chamber Voices. Dessert and coffee available during intermission. Tickets are \$20 (students \$15). For advance sales by VISA or MasterCard, contact Colin Bird at 647-237-5368. Cash sales only at the door. We are located just east of the Sherbourne subway station on the south side of Bloor. Doors open at 7 p.m.

**MARCH 5** – Mardi Gras Celebration with “The Charles Cozens Mardi Gras Quartet” at Ascension, Don Mills, 33 Overland Dr., Toronto, 5:30-9:30 p.m. Tickets are \$20. Call 416-444-8881.

**APR. 22** – Share a moving Good Friday reflection at 7 p.m., with the All Saints' Choir, Kingsway Choral Society, and soloists, as they share works that are years apart but express the divine essence of conviction, passion, and faith through this Passiontide. Conductor, Shawn Grenke; pianist, Krista Rhodes. Tickets: \$20.

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## FaithWorks tops \$1.5 million

Continued from Page 1

their proportional giving to FaithWorks. God has blessed us with abundance in this diocese, and I believe that Anglicans will continue to respond generously — as they have for the past 15 years.”

FaithWorks is the annual appeal of the Diocese of Toronto. The money raised supports families in crisis, children, youth and women in need, immigrants, the homeless, the imprisoned, those

suffering from HIV/AIDS, and people living in the developing world. Since 1986, FaithWorks has raised more than \$18 million on behalf of community ministries and partner organizations. For more FaithWorks results, be sure to check out the April issue of *The Anglican*.

*Susan McCulloch is the diocese's FaithWorks campaign manager.*

## Archbishop Cranmer - Liturgist and Martyr

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## IN MOTION

### Appointments

- The Rev. Ajit John, Incumbent, St. Matthew, First Avenue, Toronto, Oct. 1, 2010.
- The Rev. Canon Prue Chambers, Interim Priest-in-Charge, St. Ninian, Scarborough, Jan. 9.
- The Rev. Elizabeth Morley, Interim Priest-in-Charge, Trinity, Barrie, Jan. 15.
- The Rev. Paul G. Walker, Interim Priest-in-Charge, Emmanuel, Richvale, Jan. 16.
- The Most Rev. Terence Finlay, Interim Priest-in-Charge, Holy Trinity, Thornhill, Jan. 25.
- The Rev. Simon Li, Regional Dean, York Mills Deanery, Feb. 1.
- The Rev. Beverley Williams, Priest-in-Charge, Christ Church, Scarborough, Feb. 1.
- The Rev. Murray Henderson, Incumbent, Christ Church St. James, Toronto, Feb. 1.
- The Rev. Raju Jacob (Madhya Kerala, India), Priest-in-Charge, The Church of South India, Toronto, Feb. 1.
- The Rev. Stephen Shaw, Interim Priest-in-Charge of St. Patrick, Toronto, in addition to his ongoing position as Interim Priest-in-Charge of St. George, Willowdale, Feb. 1.
- The Rev. Allan Kirk, Associate Priest of both St. Patrick, Toronto, and St. George, Willowdale, Feb. 1.

## PRAYER CYCLE

### FOR APRIL 2011

1. Deacon's Cupboard Ministries
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## ADVERTISING DEADLINES

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- The Rev. Canon Anne Moore, Incumbent, St. George, Haliburton and St. Margaret, Wilberforce, March 1.
- The Rev. James Blackmore, Incumbent, St. John, Blackstock, April 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

### Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

- St. Cyprian (York-Scarborough)
- St. Philip on-the-Hill, Unionville (York-Simcoe)
- Parish of the Evangelists (York-Simcoe)

### Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- St. Monica
- Holy Trinity, Thornhill

### Deprivations

- The Rev. Suren Yoganathan

## EVENT - BOOK SALE

March 26, 2011: 6th ANNUAL Used BOOK & MUSIC SALE! 9 am to 3 pm, St. John The Baptist, Norway (Anglican Church), 470 Woodbine Avenue at Kingston Road, Toronto (In the Beach). Great selection, great prices—ample and free parking! All proceeds to St. John's. Donations of books, CDs, Records (LP and 78), sheet music and DVDs welcomed (please, no textbooks or magazines). Please call Gordon at 416-686-3249 for donation inquiries.

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was deprived of his licence as a priest in good standing on Jan. 14.

### Conclusions

- The Rev. Andre Leroux has voluntarily relinquished his ministry in the Anglican Church of Canada, as of Jan. 4.
- The Rev. Canon Brian McVitty has retired. His last Sunday at Trinity, Barrie, was Jan. 9.
- The Rev. Dr. Peter Robinson concluded his ministry at Emmanuel, Richvale, as of Jan. 9. He is Professor of Proclamation, Worship and Ministry at Wycliffe College.
- The Rev. Robin Guinness has voluntarily relinquished his ministry in the Anglican Church of Canada, as of Jan. 25.
- The Rev. Victor Li concludes his ministry as Associate Priest at St. Paul, L'Amoreaux, on Feb. 28.
- The Rev. Tobie Osmond has accepted an appointment in the Diocese of Bath & Wells. His last Sunday at the Parish of Craighurst & Midhurst will be Easter Sunday, April 24.
- The Rev. Mary Ryback has announced her retirement. Her last Sunday at the Parish of Colborne and Grafton will be May 1.
- The Rev. Lesley Barclay has announced her retirement. Her last Sunday at the Church of the Incarnation, Toronto, will be June 26.

## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Paul writes to the Romans

Rome was the centre of civilization and power in the first century of the Common Era. It was the very heart and soul of the Roman Empire. Most citizens dreamed of one day making a trip to this imperial city, and Paul, the apostle, did (Romans 15:23). This city, founded amidst the seven hills on the banks of the Tiber River, controlled most of the known world around the Mediterranean Sea. It was the home of the Caesars, the great temples to Jupiter and Juno, the theatres, the Roman baths, the great forum and many other fascinating and exciting places.

We don't know how or when Christianity came to this imperial city. We do know from the writings of Suetorius, a second century pagan historian, that the Emperor Claudius expelled all of the Jews (and the Christian Jews) from Rome in 49 CE. This was in response to disturbances caused by "Chrestus." (He probably meant "Christus" or Christ.) Paul met two of these exiles—Aquila and Priscilla—in Corinth about 50 CE, during his second missionary journey. He teamed up with them to work in tent-making and to share the Gospel with others. Later, he took them to Ephesus to continue their work of furthering the Gospel. This couple later took Apollos under their wing and instructed him in the truth about the Gospel of Jesus Christ. Apollos had been teaching John's baptism, rather than Jesus' baptism (Acts 18).

In his Epistle to the Romans, Paul mentioned Aquila and Prisca (a shortened form of Priscilla) among those he sent greetings to in Rome (16:3). This epistle was probably written about 57 CE, during Paul's third journey while he was in Corinth. The Emperor Claudius was murdered in 54 CE, so the Jews and the Christian Jews who had been exiled made their way back to Rome. Did these Christian Jews have trouble integrating back into the primarily Gentile Christian church? This may explain Paul's emphasis on God's plan for the redemption of Israel in his letter to the church in Rome (Romans 9-11).

The Epistle to the Romans was Paul's most important work. It is the only Pauline letter we have which was sent to a place that Paul had yet to visit. He did not establish the church in Rome, but was writing to prepare for a future visit (Romans 15). Paul told them that his work in the

Aegean region was coming to a close. He was nearing the end of his third journey and had to return to Jerusalem to take the collection from the Gentiles to the Christians living in poverty in Jerusalem. Then, he planned to visit Rome on his way to Spain. He was hoping to establish a mission station in Rome for the westward expansion of the Gospel. Paul's plans did not quite work out. He was arrested in Jerusalem and arrived in Rome a couple of years later as a prisoner. He was under house arrest but managed to meet with several of the Roman Christians during his two-year confinement. We do not know if he made it to Spain. It is one of those mysteries of the early church which may never be resolved. If you accept the possibility of a second imprisonment for Paul in Rome, he may well have made his way to Spain. It is also possible he wrote the Pastoral Epistles to Timothy and Titus during this time. Paul was executed in Rome during the Neronian persecutions between 65-67 CE.

Paul took great pains to explain his understanding of the Gospel to the Roman Christians. This epistle became almost a treatise on the faith. Remember, Paul was not sitting down at his laptop trying to polish every word. He was dictating to a scribe. I visualize Paul pacing up and down, talking almost non-stop as the poor scribe tried to keep up. He was pouring out these great thoughts and trying to keep them in an orderly fashion. We know the name of the scribe of this letter—Tertius—because he managed to insert his personal greeting into this writing (Romans 16:22).

The theme of the epistle is God's plan for salvation for the Jew first and then for the whole world, and that God's righteousness is for all people. In the epistle, Paul outlines his doctrine of Justification by Faith. He also gives his thoughts on unity, the Holy Spirit, baptism, sin, salvation, grace, redemption, death and resurrection.

The Epistle to the Romans gives us a fascinating insight into Paul's theology. We will be reading from it for the first few Sundays in Lent. Take care to listen to these words of the great Apostle to the Gentiles, and enjoy the dialogue.

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

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# Snow doesn't stop Primate from visiting

## Archbishop kicks off Lindsay anniversary

BY BARBARA BROWN AND GINA COLEMAN

**SNOWPLOUGHS** do help.

In 1836, the Rev. Charles Wade tramped along near-impassable roads to preach at a farmhouse 13 miles shy of Purdy's Mills, now Lindsay. His journal read: "Roads to Purdy's Mills too bad."

A major snowstorm that rolled through Central Ontario on Jan. 15, however, didn't prevent Archbishop Fred Hiltz and his wife Lynne from reaching Lindsay. There, the archbishop joined the Rev. Warren Leibovitch and St. Paul's parishioners for a traditional Eucharist on Sunday morning that began a year of special events celebrating 175 years of Anglican worship in the area.

It was a bright, sparkling, cold Sunday morning. The snow had stopped and the roads had been ploughed. Anglicans began arriving from all parts of the parish. The church pews were full.

The service began with an organ prelude and the beautiful pealing of bells by St. Paul's bell ringers. As the bells fell silent, an emotionally moving processional, including a new banner designed for St. Paul's 175th year, progressed to the sanctuary while all in attendance sang the much-loved hymn "Holy, Holy, Holy."

The overarching concept of the service was spiritual rebirth and renewal through baptism. Archbishop Hiltz first sat on the altar step, gathered the young people around him, spoke to them in simple terms about baptism and encouraged them to ask their parents to help them discover where and when they were baptized. Continuing the theme in his sermon, he spoke about St. Paul's conversion to Christianity, his baptism and continuing influence on today's Christian faith. He then challenged the congregation to seek out their own date of baptism and celebrate that day as a fresh beginning to their Christian life. With plain, powerful words, he conveyed his strong belief that the Rite of Baptism directly affects our spiritual growth and deeply influences who and what we become in life.

The Primate's presence, the service's theme and the chosen hymns each seemed to accentuate the sense that St. Paul's was entering its own spiritual renewal. After paying tribute to St. Paul's and blessing the new anniversary banner, the archbishop presented St. Paul's with a certificate recognizing the 175th anniversary year.

*Barbara Brown and Gina Coleman are members of St. Paul's anniversary committee.*

# Trent-Durham holds first 'Funspiel'

**THE** first annual Funspiel was held on Jan. 15 at the Beaverton Curling Club. More than 50 Anglicans in the Trent-Durham episcopal area braved a snowstorm to gather for fun, food, fellowship and curling. From novices to expert curlers, and from teenagers to elders, all enjoyed curling in support of Faithworks ministry in Trent-Durham. This ministry includes North House, which provides transitional housing, and the Rural Outreach Committee, which serves those caught in domestic violence and abuse in rural areas. The event raised about \$1,700 for FaithWorks.

Every deanery was represented by either individuals or parish teams, and friendly rivalries were ev-

ident. Bishop Michael Bird and his wife, Susan, both avid curlers, came from the Diocese of Niagara to take part.

The inspiration for Funspiel came from the Diocese of Niagara's Bonspiel, attended by Bishop Linda Nicholls and the Rev. Michael Calderwood last January. A return visit to Niagara was planned for this year.

Bishop Nicholls thanked the organizing committee members: the Rev. Dana Dickson, the Rev. Ted McCollum and the Rev. Michael Calderwood. Thanks were also given to the chefs of St. Paul's, Beaverton, the Rev. Ted McCollum and Ron Davies, for a delicious chili and salad lunch.

# Bishop's Company dinner celebrates special year

BY SHERYL THORPE

**THIS** year marks the 50th anniversary of the Bishop's Company. It was 50 years ago that Bishop Fred Wilkinson raised the first funds to help clergy and their families in times of need. Since then, the Bishop's Company has grown and has eased clergy and their families' discomfort in times of illness, bereavement and other challenges.

The Bishop's Company's 50th anniversary dinner will be held on May 9 at the Toronto Marriott Hotel. The event's planning committee has promised an elegant evening replete with entertainment, fellowship and, above all, recognition of the history of the Bishop's Company from its humble beginnings to its present role in the diocese.

This year's guest speaker will be the Most Rev. Paul Kwong, Archbishop and Primate of Hong Kong. Archbishop Kwong's great-grandfather was one of the first Chinese Anglican priests. Archbishop Kwong was ordained in 1982, was curate of Holy Trinity church, Hong Kong, for four

years, vicar of St. Matthias's church, Hong Kong, for more than 10 years, and is the founder of two mission churches, Saint Philip's and the Church of the Ascension, Hong Kong. He was consecrated bishop of Hong Kong Island in 2006 and was elected Archbishop and Primate of Hong Kong in 2007.

Funds raised from the Bishop's Company dinner allows the College of Bishops to respond quickly to emergencies facing clergy. The dinner, which is attended by more than 450 people each year, begins with a reception and a silent auction. The auction features an assorted range of distinctive merchandises, travel opportunities, gourmet dinners, and tickets to cultural and sports events.

*Sheryl Thorpe is the diocese's Stewardship Development Coordinator. For more information or to order tickets for the Bishop's Company dinner, contact Ms. Thorpe at 416-363-6021, ext. 243, or visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca), or email [bishopscompany@toronto.anglican.ca](mailto:bishopscompany@toronto.anglican.ca)*

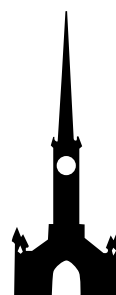
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# Bishop's Company 50th Anniversary Dinner

## Monday, May 9th, 2011

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**Dinner:** 7:00pm - Toronto Marriott Hotel

**Guest Speaker**  
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