

Cleric changed
downtown ministry

Candlesticks take
long way home



Café church a
hit on the Rock

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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APRIL, 2010

Olympic sprinter returns to church

BY STUART MANN

DESAI Williams is showing the same dedication to church as he did to track and field.

Mr. Williams, who is an Olympic bronze medalist, has attended St. Hilary's, Cooksville in Mississauga every Sunday since his mother-in-law asked him to church last Sept. 27 on Back to Church Sunday.

For Mr. Williams, it was like coming home. "I was brought up in the Methodist church in St. Kitts and I always wanted to get back into it," he says. "I really like the service at St. Hilary's and the congregation is great. It has a very loving, family atmosphere."

Mr. Williams was on the men's 4x100 relay team that placed third at the summer Olympics in Los Angeles in 1984. He also won gold with the same team at the Commonwealth Games in 1986. He is currently a track and field coach,

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Lynn McKnight and Michael Attwood of St. Martin-in-the-Fields, Toronto, have decided to ride their bicycles to church on Earth Sunday instead of driving their car. PHOTO BY MICHAEL HUDSON

Cathedral breaks ground

Parish house to be restored, expanded

BY HENRIETA PAUKOV

ST. James Cathedral in Toronto symbolically broke ground on March 8 for its new Cathedral Centre, an ambitious project that will restore and expand the historic parish house. Joining Dean Douglas Stoute and the church wardens on the cathedral's west lawn were community and business leaders, including George Smitherman, former Liberal MPP



Mayoral candidate George Smitherman, former MPP for Toronto Centre-Rosedale, joins Dean Douglas Stoute at the groundbreaking ceremony. PHOTO BY MICHAEL HUDSON

for Toronto Centre-Rosedale. "I want to welcome you to St. James Cathedral this morning as we begin what is the visible con-

struction of the parish house," said Dean Stoute. "This is a process that has gone on for a long time. At times it has been controversial but

I think we've moved through many stages, and it's wonderful to be here at this visible point today as we try to put the parish house together for the next 50 years. It seems that every 50 years, the cathedral has to work on that. In 1909 we did it, in 1959 we did it, and we started doing it again in 2009."

The Cathedral Centre was designed by architects Alliance, and its construction is being managed by Dalton Company. It will span 34,000 square feet and will include office space, meeting rooms, archives, a kitchen and housing for clergy. The historical façade along Church and Adelaide streets will be preserved, with glass walls facing St. James Park to the east. The surroundings will be landscaped.

Dean Stoute acknowledged the support that was given to the

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Think green on Earth Sunday

THE diocese's Environmental Working Group recommends some things your parish can do to celebrate Earth Sunday, April 18:

- Hang a banner inside or outside your church, saying "God save the Earth" or "God so loves the Earth." Put this message on your signboard, in your local newspaper ad, or in your congregation's newsletter.
- Carpool. Let there be no single-occupant cars in your parking lot! Post lists of people looking for

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BRIEFLY

Good Friday walk explores exclusion

A creative Good Friday "Walk for Justice" on April 2 through downtown Toronto will connect a core event of the Christian faith — Good Friday — with a key issue of modern life: exclusion.

The Walk for Justice starts at 2 p.m. at Holy Trinity, beside the Eaton Centre. Walkers will go to three stations on nearby streets, then return to Holy Trinity at 4:30 p.m. for the closing station and fellowship. Music, mime and prayer will explore the theme of "Ubuntu: Who is Excluded?" An African term, ubuntu is about knowing identities through relationships.

At one station, walkers will reflect on the exclusion that happens when economics determines who lives where and who loses the ability to find a home. Dion Oxford, a member of the Church of the Resurrection, Toronto, and director of the Gateway Men's Shelter, will challenge conventional thinking about this reality.

About 300 people from a variety of churches attended last year's walk. "As I followed the huge wooden cross through the heart of downtown Toronto and visited the stations of the cross, I was poignantly aware of the significance of Good Friday and its relevance to life in our times," said Ted Glover, a member of St. George Memorial, Oshawa.

For details, visit www.goodfridaywalk.ca, or contact Murray MacAdam, the diocese's Social Justice and Advocacy consultant, at mmacadam@toronto.anglican.ca.

Youth invited to Earth Day vigil

York-Scarborough Youth Ministry will hold a youth Earth Day vigil on April 16 at 6 p.m. at Church of the Incarnation, 15 Clairtrell Rd. (just north of Bayview subway station). Youth are encouraged to share their poetry, art and music that reflects their love and concern for the planet. Visit the website at www.ysymn.com.

Faith leaders discuss climate

Leaders from different faith traditions, and from environmental and development organizations, will meet April 16-17, in Toronto, to discuss questions of climate change as a moral issue and explore what people of faith can do. The event takes place at the head office of the United Church of Canada in west Toronto. For more information and registration, visit www.ucalgary.ca/oikos/Retreat/Toronto.

Niagara hosts Justice Camp

Explore themes like aboriginal justice, building neighbourhoods, and environmental justice at the Community Justice Camp taking place in Hamilton, May 9 to 14. Murray MacAdam, the Social Justice and Advocacy consultant for the Diocese of Toronto, will lead a workshop on housing. Young adults aged 18-30 can get a combined package, which includes registration for both Community Justice Camp (May 9-14) and Ask & Imagine (May 15-23), with substantial discounts in registration fees, and travel costs paid by Ask & Imagine. Visit www.justicecamp.ca.



Dean Douglas Stoute and members of Dalton Company turn the first shovelful. At right, a drawing shows the exterior of the planned Cathedral Centre.

PHOTO BY MICHAEL HUDSON

St. James Cathedral renews itself

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project by City Councillor Pam McConnell and by Mr. Smitherman, who expressed gratitude to the "many who participate in the nurturing of spirit and soul in this building, and the community of this church that lends so much personal effort to ensure that it continues to be such an important institution and tradition in the city of Toronto.

"This is one of the city's great neighbourhoods," continued Mr. Smitherman, "and St. James has really stood at the heart of it, providing so much support but also being such an important part of economic renewal. We can see wealth generation occurring all around here, and it behoves us all to make sure that that wealth generation takes place in a way that gives all appropriate respect to the long-standing traditions of this remarkable building."

The restoration and expansion will allow the cathedral to continue its 200-year tradition of reaching out into the surrounding community with services and programs. One such program is the Tuesday Afternoon Drop-In Centre, which provides lunch, haircuts, foot care, a health clinic, and counseling and medical referrals. The cathedral also runs a Good Food Box program for low-income families, and provides pastoral counseling, lay pastoral visiting, a jail ministry, and a parish nursing ministry. The Cathedral Centre is scheduled for completion in 2011.



Go green

Continued from Page 1

- rides and offering rides. Offer prizes for drivers with the most passengers.
 - Change light bulbs. Buy a supply of compact fluorescent bulbs and have the children go around the building replacing every incandescent one they can reach. Let the adults replace the high ones.
 - Plant seeds — preferably wild flowers — in a pot for transfer to the gardens when it warms up.
 - Is there a spot on your grounds that would benefit from a small tree? Collect money and purchase a tree native to your area. Process it to the spot and bless it.
 - Fill out the environmental checklist in the Green Congregation Guide at www.toronto.anglican.ca/environment.
 - Sing hymns that stress God's presence in nature, such as Common Praise's 355, 262, 429, 90, 3, 589, 754, 42, 411.
 - Visit Season of Creation online, which has great resources and suggestions for launching a parish green team.
- For more green ideas, visit www.toronto.anglican.ca/environment.

Sprinter returns

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and is a speed and conditioning coach with the Toronto Argonauts. During a service at St. Hilary's on Valentine's Day, he passed along some winning advice to the children in the congregation. "If you strive to be the best, you can achieve anything and be whatever you want to be," he said. "Nothing beats hard work and dedication — and nothing beats having faith in a higher power. God has put us on this earth to be good people and to respect each other. Life is a gift from God. Be the best you can possibly be."

Back to Church Sunday will be held in the diocese this year on Sept. 26. Last year, about 2,500 people came back to church as a result of an invitation. Other dioceses in Canada plan to take part in the event this year.

For more information, visit www.toronto.anglican.ca/backtochurch.

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Priest led All Saints' transformation

Drop-in becomes church

BY HENRIETA PAUKOV

ALL Saints, Sherbourne Street, used to be a place people would drop by to get a cup of coffee and then leave. These days, they tend to stay and hang out, because the building, located in one of Toronto's most troubled neighbourhoods, feels more like a living room, and also more like a church. People socialize, surf the net, read, rest, or talk with the staff. They can also join a midday worship service, and, on Tuesday evenings, attend a shared meal followed by meditation or Eucharist.

"All Saints is a pretty powerful Anglican witness in an area that so many people only think of in terms of its problems," says Murray MacAdam, the diocese's Social Justice and Advocacy consultant. "The sense of welcome that's given to people is quite apparent. The number of people they work with now is smaller, but it's a more high-quality contact, more of a sense of community."

Much credit for this transformation belongs to the Rev. Canon Jeannie Loughrey, who concluded 13 years of ministry as incumbent of All Saints in March. When All Saints was a drop-in centre, she felt that it was not engaging with



The Rev. Canon Jeannie Loughrey, second from right, shares a meal with volunteers and colleagues at All Saints, Sherbourne Street in Toronto. After 13 years at the inner-city ministry, she is becoming the priest-in-charge at All Saints, Whitby. PHOTO BY MICHAEL HUDSON

people as fully as it could. "We were more in the business of giving them stuff or offering them services than building relationships," she says. In 2007, Canon Loughrey and the board of All Saints made the decision to implement ministry that would care for the whole person, rather than just people's physical needs.

Archbishop Colin Johnson says: "Jeannie creatively reconfigured the ministry, courageously opted to decline city funding, and found new resources so that we could minister to people based on our Christian beliefs, regardless of their own religious affiliation."

Canon Loughrey was driven by a deep understanding of the needs

of the people in the neighbourhood. "If you live where a number of these people live, you are living without family around you," she says. "In many instances, if you had children, your children have been taken away from you. You might be living in a place where you don't want to know other people because the building feels un-

safe, or you are living in a shelter that feels unsafe, and you pretty much keep to yourself." The quieter and more comfortable atmosphere at All Saints helps alleviate some of that isolation. "One of the things about changing the ethos at All Saints is that people actually start talking to one another and they start to build community among themselves," she says.

All Saints' ministry now includes outreach in a nearby Toronto Community Housing apartment complex. "There's no community development work or tenant support workers, so we wanted to go over and see what we could do," says Canon Loughrey. "We've made about 40 good contacts there since last September, and we are working to make 40 more before the summer. And some of those people are now making their way into the life of the church more fully, which is quite a lovely thing."

As her departure from All Saints approaches, Canon Loughrey, who is moving on to a position as priest-in-charge of All Saints, Whitby, feels optimistic about the future of the place. "I think that it's time for somebody else to come in," she says. "We have a great staff group and a fantastic board. Thanks to a Ministry Allocation Fund grant, the building is in better shape than it has been in years. I leave knowing that the people here feel more a part of something, because of the staff, because of the building, and because of the community that gathers here."

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visit us online at www.toronto.anglican.ca

Who is Jesus for you?



This Easter, let your kids discover something more meaningful than chocolate eggs. Join us April 4 as we celebrate the resurrection of Jesus Christ." We ran this ad in a major newspaper just before Easter.

Jesus asked his disciples at one of the pivotal points of the Gospels, "Who do others say that I am?" and then more pointedly, "Who do you say that I am?"

Many parishes in our diocese are using the Natural Church Development (NCD) process. Using NCD, participants assess eight areas of their parish's life. The findings are then compared to benchmarks established by similar parishes across the country and the world. This in turn leads to the identification of specific strategies to address areas of weakness. The purpose is to build up the health and vibrancy of the parish in order to enable it to engage in God's mission in the most effective and faithful way possible. It is a continual process of assessment and growth.

In most parishes, "passionate spirituality" and "needs-based evangelism" rank amongst the lowest areas after the assessment. Why is this so? It could be that Anglicans are cool and reserved. It could be that Anglicans do not want to pressure people into a commitment. We respect a wide latitude of how and why people enter into Christian discipleship.

But there may be a deeper analysis that puts a different spin on it. Is our low result in spirituality and evangelism really because we are cool and carefully respectful, or is it because we do not know what we have to say about Jesus? This is important. Who is Jesus for you? Who is Jesus for us? We are Christians, after all, followers of Jesus Christ!

Our diocese's mission calls us to proclaim

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

the Gospel of Jesus Christ, to worship the Father through Jesus Christ in the power of the Holy Spirit, and to embody this Good News in our daily life. Who Jesus is, is critical.

As Earth Day approaches, gaining popularity in the secular culture, the church has a particular message to proclaim. We praise God who has created the world and all that is in it, redeemed by Jesus Christ, and sustained by the Holy Spirit, and we join in caring for this world as good stewards. We proclaim Jesus as saviour of the world. Jesus' resurrection brings new life to the whole cosmos, not only humanity. It is God's decisive action to bring the world back into right relationship with the creator.

We have just celebrated Holy Week and are now in the Easter season. Every Sunday we celebrate the death and resurrection of Jesus. Most of us are most familiar with Lent as a period of special study, and this is especially so for those who are preparing for baptism at Easter. But traditionally, the Easter season was and is a time of deepening our understanding of the content of our faith – "catechesis," it's called (the same root as "catechism"). Spend some time this Easter season learning more about Jesus. Who is Jesus? How do you understand him and his purposes? Questions in our baptismal liturgy include, "Will you seek and serve Christ in all persons, loving your neighbour as yourself?" and "Will you by word and action proclaim the good news of God in Christ?"

The General Synod, meeting in Halifax in June, will be adopting a strategic plan that starts with this simple vision statement for the Anglican Church of Canada: A people

seeking to know, love, and follow Jesus in serving God's mission.

What could that possibly mean if we don't know and can't say who Jesus is? There is not a single or a simple answer to this. What do the Gospels say about Jesus? Each of the four Gospels has a differing yet complementary account of his work.

And what does the tradition of the church have to say? (That tradition is the reflection of the people of God over the millennia as they have prayed, thought and lived out their relationship with the everliving Jesus Christ.)

How does your own experience of prayer, reading, thought and practice inform how you know Jesus and what you say about him? How do others in your parish community answer this?

Perhaps you might start by reading one of the Gospels with a small group in your parish. Or read some of the many books on Jesus, and ask how it accords with your own understanding – what you agree with and what you want to challenge.

Engage in a discussion with friends. What does it mean to love Jesus? What does that look like in action? Prayer can be considered a conversation with God. How does this conversation shape your understanding of your communication partner?

I don't have a relationship with someone whom I don't continually seek to know better. I am not excited or motivated to invite others to get to know a stranger I haven't met. Is it a surprise that my parish doesn't exhibit a "passionate spirituality" and a "needs-based evangelism" if I can't begin to say anything coherent about who Jesus is for me?

The good news is that God wants to meet us and is eager for us to know him. As Jesus told Philip, "whoever has seen me has seen the Father" (John 14).

You can help restore creation



God created them in the image of God ... male and female God created them ... and God blessed them and said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion ... over every living thing that moves upon the earth' ... and God saw everything that had been made, and behold, it was very good" (Genesis 1).

These words from the first chapter of Genesis are part of the scripture passage that was used in Week One of the Mission Possible Bible study material, which many of you used during Lent. The words set the stage for introducing God's mission for creation, humanity and each of us individually. God creates the world and all that is in it and then gives to us the care and stewardship of creation. As a Beaver leader years ago, I was always stopped in my tracks when the colony said the Beaver promise: "I promise to love God and to help take care of the world."

What an awesome responsibility it was for six- and seven-year-old boys to help take care of the world – and yet, if I understand Genesis, that is exactly what God is asking of us.

Unfortunately, the vision of the Genesis creation was shattered by the disobedience of Adam and Eve. They were tempted to eat the forbidden fruit, and, as they yielded to that temptation, all that was good in creation was distorted. Their disobedience separated them from God and left them to struggle against creation. God's mission then shifted to restoration, seeking to bring back into a right rela-

BISHOP'S OPINION

BY BISHOP GEORGE ELLIOTT

tionship all of creation, including us human beings, who were made in the image of God. In the end, it is Jesus who brings it all back. After submitting himself to death on the cross, Jesus is raised from the dead. He ascends to heaven and the Holy Spirit pours forth to empower the church – the people of God – to carry on afresh the "Mission of God."

Over the last two millennia, most of the focus of that mission has been on either humanity as a whole or on individual salvation. What happened to creation and God's desire to renew and restore creation, so that all could once again be good? Throughout human history, we have taken up the Genesis mandate to have dominion over creation and all its resources. In giving us dominion over creation, I believe God is calling us to be stewards, not exploiters. There certainly is some controversy about this interpretation. Much to my dismay and horror, I have heard those who claim that we humans should pay little or no attention to our environment and the other creatures of creation. It is all there for our use, and, in the end, when Christ returns, creation as we know it will pass away into nothing. So flush your toilets all you like. Let industry pump out all the pollution it can to give us what we need to prosper. The effects on creation are not our worry.

I wholly reject such a view. In fact, I find it abhorrent. I find great hope in the renewal of the church's understanding of the steward-

ship of creation. Slowly but surely, we are recapturing God's mission for creation as we seek to discover what it means for us individually and for the whole people of God to be good stewards. Archbishop Johnson has set aside April 18 as Earth Sunday. Many churches are doing "green audits." Advocacy work in parishes, the diocese and the national church level is speaking out against pollution, harmful agricultural practices, global warming and policies that unjustly exploit the management and use of the earth's natural resources. At the Lambeth Conference in 2008, these issues were highlighted in a plenary session and in workshops. The United Nations' Millennium Development Goals include a call for environmental sustainability. One of the five Marks of Mission asks us "to strive to safeguard the integrity of creation and sustain and renew the life of the earth."

The question always seems to come down to, "What can I do?" Well, my friends, there is a lot you can do. Ask your incumbent and church wardens if you can help with planning your Earth Sunday service. Look on the internet for organizations in your community that are working on these issues locally, nationally or internationally, and see if there are ways that you and others in your parish can get involved. Do some research. Talk to your friends about your concerns. Make it a family project to shrink your footprint on the environment. There is no shortage of options. The only one that is not a choice, if I rightly discern God's mission for us and for creation, is to do nothing.

In 1962, Rachel Carson's book, *Silent Spring*

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Stuart Mann: Editor

Address all editorial material to:
The Anglican
135 Adelaide Street East
Toronto, Ontario M5C 1L8
Tel: (416) 363-6021, ext. 247
Toll free: 1-800-668-8932
Fax: (416) 363-7678
E-mail: editor@toronto.anglican.ca

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Awakened from our stupor

BY THE REV. W. TAY MOSS

April is the cruellest month, breeding
Lilacs out of the dead land, mixing
Memory and desire, stirring
Dull roots with spring rain.
Winter kept us warm, covering
Earth in forgetful snow, feeding
A little life with dried tubers.

Every year during Lent I make a habit of reading T.S. Eliot's poem, "The Waste Land." Written in 1922, the poem is one of the best known and studied in the English language, and with good reason. T.S. Eliot was tapping into modern anxieties about spiritual and moral decline. I find the poem to be intensely Lenten, a meditation fit for Holy Saturday – Jesus hidden in the tomb.

"I do not find The Hanged Man," Madame Sosostris, the "famous clairvoyante," helpfully tells us early in the poem, referring to the Tarot image of a crucified man. Christ – the Hanged Man – is conspicuously absent from most of the poem. Instead, we are treated to a tour of modern society's worst traits. In language borrowed from Dante's *The Divine Comedy*, rich and poor alike are portrayed as spiritually dead, mere ghosts walking beside the polluted Thames. "I had not thought death had undone so many," sighs the poet-prophet.

"Unreal City," the spiritually dead London that Eliot knew, could easily refer to New York, Los Angeles or Toronto on their dark-

est, coldest days: a place where the vain are driven to distraction by sheer idleness; a barren place where sex begets neither love nor children, only the "half-formed thought... / 'Well now that's done: and I'm glad it's over.'" The crowds of the undead flowing over London Bridge can be seen at Union Station five days a week. The bleakness of closed shops and shuttered churches. Jane and Finch. A dry land where there is no water. "The wind / Crosses the brown land, unheard. The nymphs are departed." It is the "violet hour."

Dull roots, however, are awoken by cruel spring rain. So much for the "forgetful snow" of winter. Eliot wants to wake us up from the spiritual stupor of modern life with the thunder of Truth. This is poem is about Lent, but it is also about Easter:

After the frosty silence in the gardens
After the agony in stony places
The shouting and the crying
Prison and place and reverberation
Of thunder of spring over distant mountains
He who was living is now dead
We who were living are now dying
With a little patience

Here is the turning point of the sermon. Christ slips into the poem as a mysterious third person on the road. "Who is the third who walks always beside you?" Then, the flash of lightning. A damp gust. The rain comes to the parched land. The thunder

speaks, and it says that we can be released from our prisons of isolation.

The awful daring of a moment's surrender
Which an age of prudence can never retract
By this, and this only, we have existed
Which is not to be found in our obituaries
Or in memories draped by the beneficent spider
Or under seals broken by the lean solicitor
In our empty rooms...

Resurrection is a lifetime. Resurrection is a moment. A flash of flint on steel at the Easter Vigil – the new flame. A lifetime of service and growth. The awful daring of a moment's surrender. The bridegroom says, "I do." The godparent says, "I will." An age of prudence can never retract that moment of Easter grace.

What I love about this poem is that it takes us right to the edge of the abyss. We stare right into the heart of spiritual death. But Eliot doesn't want to leave us there. He shows us the possibility of something else, something that breaks through materialism and emptiness and gives us hope. "These fragments I have shored against my ruins," he tells us as the poem ends. Yes, but what sharp and vivid fragments they are. Alleluia, Christ is Risen!

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

EDITOR'S CORNER

BY STUART MANN

Jesus in the 'hood

During his engaging and provocative address at the Vital Church Planting Conference (if you haven't been to one of these gatherings, you really must go), Pernell Goodyear, the pastor of The Freeway, a fresh expression of church in Hamilton, said that he began his ministry there by thinking that he was going to be like a rock star, bringing Jesus to the great unwashed. To his surprise, he found that Jesus was already there.

I thought about that for a while. Was Jesus in my neighbourhood? Well, I knew he was at the church. And I knew he was around at Christmas and Easter. But was he around when I put out the garbage during a snowstorm or when I haggled with my neighbour over a problematic tree on the lot line? I had my doubts.

Then I went to get my hair cut and there he was: a very good artist's rendition of Jesus' sweaty, bloody face as he wore his crown of thorns. It was a painting the size of a greeting card, tacked to the wall above the jar of blue Barbicide solution and beside the photograph of Italy's World Cup team, circa 1987.

It was a cold, grey winter day, but the inside of the barber shop was warm and pleasantly stuffy. The Clash's "Rock the Casbah" drifted down from a speaker in the ceiling. Lots of us were sitting around, waiting our turn, drowsy from the sound of scissors clipping. Nobody seemed to mind the picture of Jesus. He fit right in, like he'd been there a long time. I'm sure if I had told the barber who put it up — he was in his late 30s — that I was offended by the picture, he would have looked at me as if I had two heads. "He's been here a lot longer than you have, bud," he would have said.

So yeah, Jesus is in my neighbourhood, in more ways than I imagined. This is an enormously reassuring thought. Since that moment, I've come to see Jesus in lots of places (and no, I'm not given to spontaneous bursts of religious enthusiasm). All I have to do is open my eyes — and count my blessings.

Courage not the absence of fear

BY AMIT PARASAR

Courage is universally accepted as a virtue, but I'm afraid it's a virtue that's often misunderstood by adults and children alike. It's fortuitous that the better children's stories have the extraordinary ability to teach life lessons valuable to all age groups. The animated Disney film *The Lion King* happens to include such a lesson on courage.

Mufasa is the great and benevolent lion king of the savannah, known for his courage. In a juvenile effort to prove his own bravery, Mufasa's son Simba ventures into a dangerous part of the kingdom. Sure enough, Simba succeeds in his naive effort to find trouble. He is confronted by three hyenas. He futilely, though valiantly, tries to ward them off. Thanks to Mufasa's timely intervention, Simba and his best friend Nala escape with their lives. After scolding Simba, Mufasa asks his son why he had done something so foolish. Simba answers that he was only trying to be like Mufasa.

Simba's false understanding of courage is evident in pop culture today. I've seen "never back down from a fight" listed as a guideline for being a man in a popular men's magazine. Anything from gang violence to idiotic fights outside of bars can support my asser-

tion that the overly aggressive macho image presented by pop culture doesn't help to clarify the commonly misunderstood virtue of courage. It only succeeds in encouraging youth — boys especially — to understand courage as foolhardy aggression and to show their courage in the worst way possible.

Like Simba, I've learned that courage isn't looking for trouble or facing dangerous situations with reckless fearlessness. Even the brave Mufasa admitted to his son that he felt fear. Mufasa taught Simba that courage cannot be without humility and wisdom: humility in not inflating our egos by trying to prove our courage, and wisdom in knowing when to act courageously. Fear is useful because it can be humbling and inspire wise judgement. For example, fear of harm or death ensures that soldiers on the battlefield won't put themselves at unnecessary risk.

Fear is natural and it's fanciful to think that we can be without it. There's a relationship between courage and fear that's summarized nicely in James Neil Hollingworth's quote, "Courage is not the absence of fear, but rather the judgement that something else is more important than fear." Fear can be a good thing. It only becomes a bad thing if we allow it to control us.

The Gospel of Luke describes Jesus as

sweating blood in the Garden of Gethsemane when he knew that the time for his crucifixion was near. I used to think that this was just a literary embellishment to express Jesus' anxiety. Sweating blood is, in fact, a documented medical phenomenon called hematomidrosis. It occurs when extreme levels of stress cause tiny blood vessels in the sweat glands to burst and leak small amounts of blood into sweat.

Clearly, Jesus felt more fear than most of us have felt. Despite his fear, Jesus walked a path that would eventually lead to his death, but would also bring about the salvation of humankind. Jesus showed amazing courage by sacrificing himself for the greater good in a moment when fear could have overwhelmed him.

There are times in our lives when we are given the opportunity to define ourselves by our courage in moments when no one would blame us for succumbing to fear. Let Jesus' example remind us that courage is not the absence of fear, but rather the understanding that we mustn't let our fear control us.

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

Conversations with the Culture

A new blog featuring commentary by clergy and lay writers on contemporary issues and events. www.toronto.anglican.ca

The collector, the candlesticks and the cathedral

Surprise discovery sets events in motion

BY CAROLYN PURDEN

This is a story of crime and mystery. It spans 23 years, takes place in four countries, involves international negotiations, and it has a happy ending.

Act 1: West Palm Beach, Florida, Feb. 24, 1987

Torontonian David Campbell buys two antique, gilded bronze candlesticks from a dealer. The ornate pieces were made in 1920 by Omar Ramsden, a British silversmith who died in 1939. The dealer first introduced Mr. Campbell to Mr. Ramsden's work some years ago. As a result, Mr. Campbell has amassed a collection, buying several pieces from this same dealer. He pays \$3,365 (US) for the pair.

Act 2: London, England, 2005

Mr. Campbell's collection is getting unwieldy and he decides to sell it through Christie's auction house in London. After it arrives, Christie's tells him one item – the candlesticks – must be withdrawn.

"They said, 'We've found out they were stolen,'" Mr. Campbell says in an interview later. "I nearly fainted when I heard that." Not only is he an internationally known collector of Mr. Ramsden's work, he is a board member, a former chair and a major benefactor of the Art Gallery of Ontario (AGO), which has named its Centre for Contemporary Art after him and his wife, Vivian. "I've donated a lot of things to muse-

ums all over the country, but I've never been involved with anything stolen," he says.

He learns that the candlesticks are part of a set of four with a matching altar cross, and were stolen in 1981 from the altar of St. Mark's Chapel in Wakefield Cathedral, West Yorkshire. The thief was never caught.

Since the insurance company has relinquished any claim to them, Mr. Campbell is the legal owner but Christie's, because of this background, prefers not to have them in the sale.

The Florida dealer has sold his business and retired to Italy, so Mr. Campbell cannot check back with him. "Whenever I would buy, I would naturally expect him to check out the authenticity," Mr. Campbell says. Christie's values the candlesticks at \$10,000.

Act 3: Toronto, Jan. 27, 2010

The candlesticks have been sitting in Mr. Campbell's office for five years. He is 89 years old and thinks the right thing to do is return them to Wakefield Cathedral. Mr. Campbell, who is Jewish, consults James Fleck and his wife Margaret, an Anglican priest, whom he knows through the AGO. It appears this is something the Anglican Church might handle. His assistant phones Archbishop Colin Johnson's office in the Diocese of Toronto.

Archbishop Johnson's assistant, Debbie Barker, tells him that the archbishop happens to be visiting England in mid-February and could take the candle-



Archbishop Colin Johnson receives candlesticks from David Campbell before returning them to Wakefield Cathedral. Top: Omar Ramsden's name is stamped on the bottom of the candlesticks. PHOTOS BY MICHAEL HUDSON

sticks with him. She recalls, "As soon as I hung up, I thought, 'What did I do? How is the archbishop going to take stolen goods back into the country?'"

She contacts the HM Revenue and Customs office in the U.K. and finds out that importation of the candlesticks will incur taxes totalling \$2,000.

Act 4: Wakefield Cathedral, West Yorkshire

Because of the fame of Mr. Campbell's collection, cathedral officials knew a pair of candlesticks, identical to the two they owned, was in Canada. But they never expected to see their stolen candlesticks again.

Dean Jonathan Greener is contacted by Archbishop Johnson's office and told that the candlesticks are coming home. "You can imagine our surprise and delight to know of this news," says the dean.

Act 5: HM Revenue and Customs, Cardiff, Wales

The quandary about importing the candlesticks into England falls

on Stuart Mulligan's desk. Something must be done quickly if the candlesticks are to be returned. He investigates, finds there is a way, and e-mails fly back and forth across the Atlantic.

Mr. Mulligan sends complex forms to the archbishop's office, and coaches Ms. Barker by telephone on filling them in. He rushes another set of forms to Wakefield Cathedral that will allow it to import the candlesticks. "He worked tirelessly to ensure the smooth passage of the candlesticks through customs," says Dean Greener. "The process was infinitely more complicated than we had expected."

Finally, everything in place, Mr. Mulligan contacts officials at Heathrow Airport to ensure that Archbishop Johnson encounters no problems as he enters the country with the candlesticks.

Act 6: London, England, Feb. 19
Archbishop Johnson arrives in London, the candlesticks wrapped in bubble-wrap and tucked in his suitcase. Thanks to Mr. Mulligan's efforts, he sails

through customs without a hitch. Later that day, he and Dean Greener meet at Canterbury, where the handover is effected.

The dean says his surprise at the return of the candlesticks "turned to amazement when I arrived at Canterbury for the handover and realized what a huge weight the archbishop had to bring in his luggage." Says the dean: "We are enormously grateful for his willingness to help in this way."

Act 7: Wakefield Cathedral, West Yorkshire, Feb. 22

The candlesticks are back in the cathedral this morning and the dean is planning an act of rededication for them. Mr. Mulligan says he would like to be present.

Mr. Campbell is delighted. "They're where they should be," he says. "One day, if my wife and I are in England, we're going to drop in and take a look."

Dean Greener has the last word. "This is a story that has touched and delighted many people," he says.

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LEAF OF FAITH
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Community Services



BY STUART MANN

The residents of South River, Newfoundland, and the surrounding region have a new place to go for their coffee and lunch. The new café has a floor-to-ceiling stone fireplace, wingback chairs and plenty of parking. It even has wireless internet access.

The only difference is, the Emmaus Room Café is located in a church, or, as the Rev. Gerald Westcott calls it, the new house for the Anglican Parish of the Resurrection.

"We live in a coffee culture, so we decided to build and develop a café ministry," says Mr. Westcott. "The very centre of our new house was going to be a café."

Mr. Westcott was in Toronto recently to lead a workshop at the Vital Church Planting Conference. In an interview afterwards, he told the story of his parish's remarkable transformation from a four-point charge with dwindling congregations to a single-point entity with a flourishing new home and a passion for hospitality, mission and liturgy.

When he arrived at the parish in 1999, he was faced with formidable challenges. Not only were the congregations shrinking, but it was getting harder to pay the bills and the churches operated in isolation from each other. "It was a maintenance parish and dying in almost every way," he says.

Working with some parishioners, he started an initiative called Recreating the Community. "What we tried to do was work with what we had," he says. "There were things already going on, obviously. So we tried to make that more of a collective effort."

They developed one main liturgy on Sunday morning that moved to a different church each week. The service included a children's program and a worship team with guitars and a keyboard. "We tried to develop a liturgy that was lively and attractive so that people might want to leave their community and go participate in it. We wanted to make it attractive to those who were already coming and those on the fringes."

Meanwhile, all four churches remained open, and evening prayer was held in them on Sunday nights for those who didn't want to leave their community to attend the main service.

Mr. Westcott said the service and a new emphasis on working together helped to break down the silos that the churches were operating in. "Although the people in these four separate churches were Anglican, they didn't know each other at all. So underlying this whole process was building new relationships."

They also streamlined the administrative side of the parish, turning four separate vestries into one. "Not only did that save time, but everybody knew what was going on in all the points and everyone had a say," he explains. "People got to know each other better. They started working together and discussing the parish and its future and everything else on a regular basis."

The four church treasurers also began to meet as one group.



Participants at the Vital Church Planting Conference in Toronto discuss ideas. PHOTO BY MICHAEL HUDSON

Café ministry stirs things up

Newfoundland parish makes transition from maintenance to mission model

"That enabled us to watch what our Sunday offerings were while we were going through the changes and whether we had financial support or not."

One other area that needed immediate attention, says Mr. Westcott, was adult Christian education. That resulted in an Alpha course, which is still run today.

Once those initiatives were underway, Mr. Westcott formed a Rector's Council, made up of influential people in their communities. "We would dream and discern what we thought God was calling us to. These people had influence in their communities, so they could help share the ideas and develop conversations as we discerned and moved the vision forward."

He said getting people to work together in those early years was more important than thinking about what to do with the buildings. "I knew too many stories of multi-point parishes that tried to address the building issue first and tried to force a community instead of growing a community. It's not rocket science to figure out that we had to build new relationships before we could begin visioning about our mission and reaching out into our communities. If we didn't build new working relationships, we wouldn't have been able to move anywhere with the parish

and I'd be long gone by now."

That first phase lasted about three years, and they evaluated their progress every three months. "We'd sit down and ask, 'Where are we? Are people still coming? Where's our financial support? Are people still doing our adult Christian education?'"

What they found was that a new community was evolving. "It happened all by itself: by us massaging the liturgy a bit; by encouraging people to move around; by getting everyone in administration to work together; by working on the whole adult Christian education thing. Over those three years, a new community evolved. It's beautiful when you look back on it."

By the time they asked the diocese to be reconstituted as a single-congregation parish, they already were one in spirit, he says. The diocese approved their request, they were renamed the Anglican Parish of the Resurrection, and they threw a big party to celebrate.

But some serious challenges remained, namely, what to do with the four church buildings. This is when the years of working together and becoming one congregation both canonically and in spirit really began to bear fruit, says Mr. Westcott. "When we started talking about our buildings and our future, we had

a whole new body of people to speak to," he says.

The parish eventually voted in favour of selling all four buildings and constructing a new one in a more visible location. "The collective wisdom was that, if at all possible, get into a new space because it would be like a new beginning and everyone could have equal ownership for that new start."

They soon learned that deciding to sell their buildings was one thing, but actually doing it was quite another. The opposition was "pretty rough," says Mr. Westcott, particularly from people who had never or rarely attended the churches but nevertheless felt a sense of ownership about them. It became a national story and even Peter Mansbridge of CBC News reported on it.

"There was a lot of opposition but we stayed focused on what we were doing," says Mr. Westcott. "Everyone's entitled to their own opinions and we had to respect those. But the only ones who had a say in what we were doing were the ones sitting in the pews on Sunday mornings."

The congregation began to think about what they wanted in a brand new home. "We were making the shift from a maintenance church to a mission church, so we wanted a house that reflected a mission nature, where we could find alternative

ways to connect with the community around us. So we conceptualized a café church."

They designed the building with three things in mind: hospitality, mission and liturgy, in that order. "We kind of turned upside down our traditional maintenance Anglican way of thinking," he says.

The café would spearhead the parish's hospitality. "It would be open every day and lunch would be available and we could run programs out of it that could benefit our region, like marriage, divorce, separation and bereavement support. Those kinds of things weren't about liturgy: they were about connecting with people."

The worship space would also be different. "We call it our Oratory, because we were accused of selling the church, but of course you can't sell the church because the church is the people. We were very adamant that nothing about this building was going to be called church. We designed it to be very participatory. It's not a place where you come in and watch – you actually participate in what's going on. Another principle was equality of celebration, so everyone would be on the same level and sitting in the round. The other principle was flexibility of liturgical space, so we can do a lot. If we want to change it 10 years from now, there's nothing screwed to the floor."

With those plans in mind, the parish started to design their home. They found a piece of land on a highly visible spot on the main highway that was central to the four communities.

Today, their new home is a reality. People – not just Anglicans in the parish – are dropping by the café for lunch and a coffee, and the worship space is filled with about 120 people on a Sunday.

Mr. Westcott says the café has produced some unexpected results. "The café has transformed our faith community because we have a common life. We see each other daily. Our relationships have deepened because of this. We're not just spending time together on a Sunday or in a meeting at night."

The daily availability of the café has also meant that the parish is connecting with other groups. For example, because of a working relationship with an employment agency, the local high school's special needs students are doing their volunteer hours in the café. "People are coming to us and looking to partner with us," says Mr. Westcott.

He says the transformation of his parish was undergirded by some key factors. One was a commitment to prayer. Another was a commitment to stay in the parish for a long time. "Hand in hand with that commitment is the exploration of deepening, authentic relationships, filled with integrity and heartfelt love."

South River, Newfoundland, is about a one-hour drive west of St. John's, on Highway 70. For more information about the Anglican Parish of the Resurrection, visit www.anglicanresurrection.com.



Time to celebrate

ABOUT 1,000 people attended the diocese's 15th annual Celebration of the Black Heritage of the Diocese of Toronto, held at St. Paul, Bloor Street, on Feb. 28. The service included music, dance and a sermon by the Rev. Milton Edwards, senior pastor at Firm Faith Community Church in Toronto. Clockwise from top: conductor William Khan leads the choir in song; Mr. Edwards is flanked by Ianthe Alleyne and Archdeacon Peter Fenty, executive officer to the Bishop of Toronto; the St. Paul the Apostle, Rexdale, Steel Pan Band warms up the church with the sounds of the Caribbean; dancers add a splash of colour; soloist Joy Creed sings with the choir; Bishop Poole greets children after the service.

PHOTOS BY MICHAEL HUDSON



Cell church can build community

Small groups keep people connected to each other and the congregation

BY CAROLYN PURDEN

In a large city, where people lead busy work and home lives, how do you build a sense of community in your parish?

The Rev. Jonathan Wong says just going to church on the weekend doesn't guarantee that you know people in the congregation, nor will mingling for 15 minutes with a cup of coffee after the service.

Instead, he proposes a different idea: developing a cell church.

Mr. Wong is currently a doctoral student in systematic theology at Wycliffe College, but before coming to Toronto last year, he was a parish priest in Singapore and had a great deal of experience with cell church.

He explains that the cell is the basic unit of life in the church. It

is the central part of the church and it becomes an integral part of how church is done.

The cell is a small group of people, perhaps as few as six and usually no more than 12. They meet either weekly or every two weeks. "This is where people find their support, their sense of community," he says. However, they are still connected to the larger congregation.

Cell sessions, whose meetings last an hour and a half, have four components centred around the letter "W."

First, there is a time of welcome, a fairly formal renewing of fellowship and breaking the ice. There may be a series of introductory questions to find out how people are doing.

This is followed by worship,

which is a time of prayer, singing or meditation to connect with God.

The third component, the Word, is not a traditional Bible study. When he was a parish priest, Mr. Wong's cells focused on the text that he preached the week before. Following the service, he would circulate three or four questions to the cells, and invite members to discuss how the text applied to their own lives.

The final component of the cell is witness – how one is living out one's faith in the world. This might be an involvement in community service or simply meeting the neighbours.

Cell members choose which cells to join; the common thread might be the neighbourhood, the arts, a hobby or craft, or even a stage in life. Leaders are chosen for their

maturity as Christians and their comfort in leading a group.

You try to grow leaders from within the cell, Mr. Wong explains, and those leaders will spin off and form another cell.

He thinks the concept of cell church works particularly well in a city. "It certainly worked well in Singapore, and Singapore's a city of five million," he says. "In cities, compared to the rural context, you don't have ready-made communities and you can lose some of your rootedness."

Cell church, he says, can create that missing sense of community. It also offers the parish priest a way to share the load of ministry, he says, particularly when there is no other staff.

It is especially valuable for pastoral ministry. While as a parish

priest he would be available in a crisis, the cell church puts in place a group of people who know the individual well, and can help him or her through a difficult time.

As well as in Asia, cell church exists in the United Kingdom and United States, and now in Toronto. Since arriving here, Mr. Wong has been worshipping at Church of the Resurrection and the incumbent there, the Rev. Dr. Duke Vipperman has already started eight cells in the parish since September 2009. Mr. Wong also helped to lead a workshop at the Vital Church Planning Conference, held at St. Paul, Bloor Street, in February, and several people expressed interest in the concept.



FUNNY VALENTINE

Children from the Sunday School at St. James the Apostle, Sharon, smile for a picture, holding Valentine's Day flowers for the residents of Southlake Residential Care Village in Newmarket. About 24 children participated in preparing the flowers and making greeting cards. "The children worked very well together and had fun doing it," says Mara Cole, Sunday school teacher.



DONE?

A young parishioner tests a pancake at St. Martin, Bay Ridges' Pancake Dinner on Feb. 16. "Once again, the youth of the parish cooked, served and cleaned up in an effort to support the outreach program at St. Martin's," says parishioner Cliff Hope. "It was a most enjoyable and successful evening." PHOTO BY CLIFF HOPE

Composer, choristers mark Earth Day

COMPOSER and hammer dulcimer player Malcolm Dalglish will join three Toronto choirs at a concert on April 17, at Holy Trinity, Trinity Square, in Toronto, commemorating the 40th anniversary of Earth Day. Echo Women's Choir, the Coro Povera Ensemble and the Holy Trinity Choir will perform in the Canadian premiere of Mr. Dalglish's Hymnody of Earth, a cantata celebrating earth and nature.



Composer and hammer dulcimer player Malcolm Dalglish performs at Holy Trinity, Trinity Square, in Toronto, on April 17.

"This is a rare collaboration between professional and community choirs," says Becca Whitla, the artistic director for the performance and music director at Holy Trinity. "The variety of vocal textures among the eighty or so performers, in a magnificent acoustic setting, is certain to create an unforgettable experience." Tickets are \$20 and are available at the door, or in advance at 416-598-4521. For more information, visit www.holytrinitytoronto.org.

Share your good news

Email your church's news and photographs to hpaukov@toronto.anglican.ca. All material will be subject to editing.



CARING

Young people participate in a discussion on housing at the Trent-Durham area youth retreat, which took place Feb. 12-14 at Camp Kawartha near Peterborough. The retreat focused on how young people can engage with their faith and the world around them.

PREPARED

Members of the ACW at Christ the King in Etobicoke, right, take a break before a luncheon and card party they held on Feb. 9. More than 100 people attended the event, and the ACW raised almost \$2,000 in support of the parish.

PHOTO BY RON GRAY



Continued from Page 4

opened the floodgates to a growing awareness of the destructive effects we humans were having on creation. From her writings emerged the modern environmental movement. As you seek to discern what role you might be called to play in God's mission in the world, I leave you with these words from Rachel Carson: "The more clearly we focus our attention on the wonder and realities of the universe about us, the less taste we shall have for destruction."

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the May issue is April 1. If you have June events, please send them by April 1, as well. Due to General Synod, the June issue of The Anglican will be mailed in late June. Parishes can also promote their events on the diocese's website. Visit www.toronto.anglican.ca, click Calendar, then click Submit an Event.

Services

APR. 2 — Stations of the Cross Neighbourhood Walk at St. Theodore of Canterbury, Willowdale. Meet at the church at 10:30 a.m. Email theodorechurch@bellnet.ca.

APR. 11 — Polka Vespers with Walter Ostanek at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Bring a food item for the Weston Food Bank. For more information, call 416-247-5181.

APR. 11 & 25 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Apr. 11, Tribute to Louis Armstrong (trumpet, piano, bass, drums); Apr. 25, Mark Eisenman Trio (piano, bass, drums). Call 416-920-5211 or visit www.christchurchdeerpark.org.

APR. 18 — Choral Evensong for St. George at St. Olave, Swansea, in Toronto, at 4 p.m. Followed by St. George's Tea, and St. Olave's Arts Guild and Consort with words and music from England's greatest writers. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

Lectures/Social

APR. 11, 18, 25 — St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, presents the Forty Minute Forum Series, Sunday mornings, 10:10 to 10:50 a.m., in the Canon Nicholson Hall. April 11, Recognizing Inner Strength, with Victoria Nolan, blind competitive rower; April 18, Selling God: Christianity's Fatal Attraction to Mass Media, with Mike Tennant; Apr. 25, Discovering Ancient Palestine, with Dr. Moain Sadeq. Free admission; everyone welcome. Call 416-483-6664.

APR. 13 — Church of the Redeemer, 162 Bloor Street W., Toronto, explores the Old Testament Prophets in a new season of Telling the Story, continuing Apr.

13, with the story of Amos. The evenings combine scholars, musicians and storytellers, Tuesdays, 7-9 p.m. Admission is free, but participants must register for individual events or the series by April 9 by calling 416-922-4948, or visiting www.theredeemer.ca -> News/Information. A community meal will be served from 6 to 6:45 p.m. in the parish hall, for a suggested donation of \$10 per person.

APR. 18 — St. Barnabas, Chester, 361 Danforth Ave., continues its 2009-2010 Speakers' Program, on the theme of "Communities Coping in These Economic Times," with speaker Gail Turner of KAIROS. Start time is 10:30 a.m. For more information, call 416-463-1344 or visit www.stbarnabas-toronto.com.

APR. 23-25 — Geneva Park AWARE (Anglican Women, Alive, Renewed & Enriched) is celebrating its 25th anniversary and invites you to a special spiritual weekend on Lake Couchiching. Join in for a weekend of fellowship, stimulating talks, inspiring music, fun and challenging workshops, and free time to relax and refresh. For more information, contact Marlene Paulsen at 416-282-0244 or marlenepaulsen@sympatico.ca, or visit www.awareconference.org.

APR. 30 — A Victorian Tea will be held at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 1 p.m. to 4 p.m. The cost is \$10 and reservations are required. You are welcome to come dressed in your finest outfit. For information and tickets, call 416-283-1844.

APR. 30, MAY 1, 2 — Peterborough AWARE (Anglican Women Alive, Renewed & Enriched) invites you to spend a weekend filled with spiritual growth, fun, fellowship, excellent food, and worshipful music at Elim Lodge. Melanie Hart will speak on "Transformation," based on Romans 12:2 NRSV. To learn more about Melanie, visit www.melaniehart.org. The weekend also offers workshops, a Taize service, and small group discussions. Preparation Day will be held at St. John, Port Hope (note change of venue), on April 17 from 9 a.m. to 3 p.m. For further information, contact Linda Finigan at blfinigan@rogers.com or 905-668-4969. To register, visit www.awarepeterborough.com.

Sales

APR. 17 — Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual Rummage Sale from 8:30 a.m. till

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

APR. 17 — Spring Garage Sale at St. Augustine of Canterbury, 1847 Bayview Ave., Toronto, from 8 to 11:30 a.m. Café, boutique and treasures. Call 416-485-2656.

APR. 24 — Spring Fair at St. Cuthbert, Leaside, 1399 Bayview Ave. (just south of Davisville), from 11 a.m. to 2 p.m. A special day for the whole family. Barbecue, children's activities, huge selection of hardcover and paperback books, treasures, jewellery, home baking, knitting and quilting, kitchenware, electrical items, and more. Coffee, muffins and donuts for sale. For further information, call 416-485-0329.

APR. 24 — Spring Rummage Sale at Holy Trinity, Thornhill, 140 Brooke St., from 9 a.m. to 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery. Great prices. For more information, call 905-889-5931.

APR. 24 — Spring Rummage Sale at St. Olave, Swansea, in Toronto, from 10 a.m. until 1 p.m. Clothing, linens, kitchen items, boutique items, jewellery, crafts, books, toys, games, puzzles, furniture and more. All proceeds go to worthwhile causes supported by the Anglican Church Women. For more details, call 416-769-5686 or visit www.stolaves.ca.

APR. 24 — Annual Spring Bazaar at St. Bede, 79 Westbourne Ave., Scarborough, from 10 a.m. to 1 p.m. Indian, Caribbean, Canadian foods, bake table, raffle, silent auction, jewellery, and more. For more information, call 416-757-8241.

MAY 29 — "Ginormous" Garage Sale at St. Matthew the Apostle, Oriole, 80 George Henry Blvd., Willowdale (Sheppard/Don Mills), from 9 a.m. to 1 p.m. Indoor flea market, jewellery, books, furniture, clothing, bake table, barbecue, trinkets to treasures. Call 416-494-7020.

Music/Film

APR. 2 — A Good Friday reflection at All Saints, Kingsway, at 7 p.m., featuring The Kingsway Choral Society with guest soloists and orchestra, featuring Ruth Watson Henderson's "From Darkness to Light" and other works by Daley, Fauré, and Buxtehude. Conductor: Shawn Grenke. Tickets \$20. Call 416-233-1125, ext. 0.

APR. 2 — The Choir of St. Peter, Erindale, 1745 Dundas St. W., Mississauga, with orchestra, presents Bach's St. John Passion, at 7 p.m.

Mark Matterson, Evangelist, Harris Loewen, Christus. Conducted by Clement Carelse. Tickets \$20. Call 905-828-2095 or email stpeterschurch@stpeterserindale.org.

APR. 2 — God So Loved the World: A Concert for Good Friday at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4 p.m. Featuring the soloists and choir of Christ Church, Deer Park; duo-pianists, Lark Popov and George Vona; special guest, harpist, Erica Goodman. Admission free; donations welcome. For more information, visit www.christchurchdeerpark.org.

APR. 8, 15, 22, 29 — Lunchtime Chamber Music at Christ Church, Deer Park, 1570 Yonge St., Toronto, Thursdays at 12:10 p.m. Admission free; donations welcome. For more information, visit www.christchurchdeerpark.org.

APR. 8, 15, 22, 29 — Noon Hour Organ Recitals at St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Thursdays at 12:10 p.m. Apr. 8, Brian Emery, Organist, St. Mary's Presbyterian Church; Apr. 15, Andre Rakus, Minister of Music, Wexford Heights United Church, Toronto; Apr. 22, Imre Olah, Organist, Caven Presbyterian Church, Bolton; Apr. 29, Matthew Coons, Metropolitan United Church, Toronto. Free admission. For more information, call 416-961-8116.

APR. 10 — St. John, York Mills, 19 Don Ridge Dr., Toronto, presents the silent film "The Hunchback of Notre Dame" (95 minutes, 1923) at 7:30 p.m. Live organ music by internationally renowned accompanist Bill O'Meara. Admission free; donations appreciated for charity. Visit www.stjohnsyorkmills.com or call 416-225-6611.

APR. 16 — Young Musicians' Showcase at St. Simon-the-Apostle, 525 Bloor St. E., Toronto, at 7:30 p.m. The first of a fundraising concert series to extend the church's music program to offer an opportunity and a venue for young musicians to perform. Rosedale P.S. Steel Pan Band, jazz vocalist and pianist Michelle Willis, ROTM children's choir, Don Mills Collegiate Northern Lights Show Choir, and the Etobicoke Youth Band Wind Ensemble. Tickets are \$20 (students \$15). For advance sales by VISA or MasterCard, contact Kirk at 416-923-8714, ext. 208. Cash sales only at the door.

APR. 17 — In celebration of the 40th anniversary of Earth Day, Holy Trinity, Trinity Square, in Toronto, presents Hymnody of Earth, a ceremony of songs for three choirs, hammer dulcimer and percussion, featuring the Echo Women's Choir, the Holy Trinity Choir, and others.

The concert starts at 8 p.m. Tickets are \$20/\$15. For more information, contact www.holytrinitytoronto.org or call 416-598-4521, ext. 302.

APR. 21 — The Three Cantors in concert at St. George, Pickering Village, 77 Randall Dr., Ajax, at 7 p.m. Admission \$20. An evening of music, humour, energy and faith followed by a reception. Proceeds to benefit the Primate's World Relief and Development Fund. For information or tickets, call 905-683-7981 or email stgeorges@bellnet.ca.

APR. 24 — The Togogo Grannies of Bloor St. United Church and Old Orchard Blossoms of St. Timothy, North Toronto, present a benefit concert with the Toronto Children's Concert Choir and Soul Influence, at 7:30 p.m., at Bloor St. United Church, 300 Bloor St. W., Toronto. The proceeds will benefit the Grandmothers to Grandmothers Campaign of the Stephen Lewis Foundation. Advance Tickets: adults \$25, children \$15. At the Door: adults \$30, children \$15. Call 416-485-5011 or email grannieconcert@gmail.com before April 14.

APR. 26 — St. Thomas a Becket (Erin Mills South) in Mississauga presents a Classic Concert at 8 p.m. For more information, call 905-820-9857.

APR. 30 — St. Leonard's, 25 Wanless Ave., presents "New Every Morning": music and stories for life's journey, with the Rev. Canon Tim Elliott, pianist and author, at 7:30 p.m. Tickets are \$20; reserve through the church office at 416-485-7278 or stleonards@primus.ca.

MAY 2 — Musicfest 2010 at St. John, York Mills, in Toronto, with the theme of "Juke Box Memories." Enjoy music from the 50s, 60s and 70s, presented by handbell ringers and singers. 4 p.m. and 7 p.m. Call 416-225-6611.

MAY 7 — The St. Mark's Heritage Foundation of St. Mark, Port Hope, will host a performance by The Three Cantors at the LeVan Theatre for the Performing Arts, Trinity College School, Port Hope. Guests will meet the Cantors at a reception after the concert. Tickets are available for \$35 each, in person or by phone, at the Concert Hall Box Office, Victoria Hall, Cobourg. Call 905-372-2210 or toll-free 1-888-262-6874 ext. 4153.

JUNE 2 — Gala concert and birthday reception to celebrate the centenary of the birth of Walter MacNutt, Canadian composer, organist, and choir director, at St. Thomas, 383 Huron St., Toronto, at 7:30 p.m. Call 416-979-2323.

BRIEFLY

Faith and medicine seminar a first

The diocese's Chaplaincy Committee presents the inaugural Richard Gidney Seminar on Faith and Medicine, to be held April 15, at Mount Sinai Hospital and at St. Clement, Eglinton. The speaker is Dr. Margaret Mohrmann, director of the program of biomedical ethics at the Center for Biomedical Ethics and Humanities at the University of Virginia. She will speak

at Mount Sinai Hospital, 600 University Ave., Toronto, at 2 p.m. and will participate in a conversation with CBC personality Judy Maddren at St. Clement, Eglinton, at 7:30 p.m. All are welcome at both events. For more information, contact the Rev. Canon Douglas Graydon, coordinator of Chaplaincy Services, at 416-363-6021, ext. 236.

Learn about affordable housing

The term "affordable housing" will become very real for Anglicans across the diocese in the coming months as they form local study groups to connect with social

housing projects, and meet local housing providers and tenants. Find out more about this initiative at a workshop on housing on April 24, from 9 a.m. to 2 p.m., at St. Luke, East York, 904 Coxwell Ave., Toronto. Guest speakers include Sean Gadon, director of Toronto's Affordable Housing Office, and Bishop Patrick Yu. All are welcome.

Stewardship workshops coming in spring

The diocese's Stewardship Department will host "Stewards for Life" workshops in May and June in the York-Credit Valley region.

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Theme: A NEW BEGINNING
Friday, April 23: 6:30 p.m. - 9:00 p.m.
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IN MOTION

Appointments

- The Rev. William Montgomery, Interim Priest-in-Charge, St. Alban, Peterborough, Feb. 8.
- The Rev. Canon Bruce McCallum, Honorary Assistant, Ascension, Port Perry, Feb. 15.
- The Ven. Judy Walton, Honorary Assistant, Parishes of Batteau & Duntroon and Singhampton, Feb. 16.
- The Rev. Ted McCollum, Regional Dean, Victoria & Haliburton, March 1.
- The Rev. Canon Jeannie Loughrey, Priest-in-Charge, All Saints, Whitby, March 7.
- The Rev. Canon Susan Sheen, Interim Priest-in-Charge, St. Matthew, Oshawa, March 8.
- The Rev. Rob Szo, Associate Priest, Church of the Resurrection, March 22.
- The Rev. Mary Bell-Plouffe, Incumbent, St. Alban, Peterborough, April 11.
- The Rev. Judith Herron-Graham, Priest-in-Charge, Trinity, Port Credit, May 1.

Vacant Incumbencies

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

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First Phase - Parish Selection Committee in Formation

(not yet receiving names):

- St. Peter, Oshawa
- Minden-Kinmount
- St. Peter, Cobourg
- St. Philip on-the-Hill, Unionville
- Holy Trinity, Thornhill
- St. Thomas, Brooklin
- All Saints, Sherbourne St.

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- Trinity Streetsville (York-Credit Valley)
 - St. John, Norway, Toronto (York-Scarborough)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- None

EVENTS

APRIL 21, 2010 - THE THREE CANTORS in concert at St. George's Anglican Church (Pickering Village), 77 Randall Dr., Ajax at 7:00 pm. Admission \$20.00. An evening of wonderful music, humour, energy and faith followed by a reception. Proceeds to benefit the Primate's World Relief and Development Fund. For information or tickets, call 905-683-7981 or stgeorges@bellnet.ca

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Ordination

- The Rev. David Bryant was ordained priest on March 7 at St. Luke, East York, Toronto.
- The Rev. Diane Fryer was ordained priest on March 23 at St. James, Orillia.

Honours

- The Rev. Canon Dr. Isaac Kawuki-Mukasa has been named a Canon of the Cathedral of Dar-es-Salaam in Tanzania.
- The Rev. Canon Leonard Abbah OHC has been named a Canon of the Cathedral Church of the Ascension in the Diocese of Wiawso, Ghana.

Correction

- Incorrect information was printed in the February issue of *The Anglican*. The correct information is as follows: The former Incumbent of Christ Church, Stouffville, the Rev. Canon Rob Shields, commenced a new ministry as Interim Priest-in-Charge of

Continued on Page 12

PRAYER CYCLE

FOR MAY

1. The Social Justice and Advocacy Department
2. McEwan Housing & Support Services (LOFT)
3. St. Athanasius, Orillia
4. St. George, Fairvalley
5. St. James on the Lines, Penetanguishene
6. St. James, Orillia
7. St. John, Matchedash

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

21. Grace Church, Markham
22. Holy Trinity, Thornhill
23. Anglican Appeal
24. St. John the Baptist, Oak Ridges (Richmond Hill)
25. St. Mary, Richmond Hill
26. St. Philip on-the-Hill, Unionville
27. Ecuhome
28. Environmental Working Group in the Diocese of Toronto
29. St. George House (LOFT)
30. St. James Cathedral
31. Christ Church, Deer Park

READING THE BIBLE

BY THE REV. CANON DON BEATTY

Will it change your life?

Those responsible for planning worship on Easter Day must make some decisions regarding the scripture readings. For example, the Easter story appears in all four Gospels, so each year one must decide between the Gospel of choice for that year or the reading from John. This year, the choices are Luke 24:1-12 or John 20:1-18. My preference usually leans towards John. This Gospel was the last one written, between 90 and 105 CE. It was written after some 60 to 75 years of church history. The author probably knew the synoptic Gospels and assumed his readers did as well, thus he does not copy from them. His story is quite different. His Gospel is the most theological and spiritual, presenting a very fascinating account of the life of Jesus. There are no parables in John. Rather, he has Jesus teaching by miracles (called signs), followed by a rather long discourse on the theological significance of the sign.

Even John's Easter story is different from those in the synoptic Gospels. The central character here is Mary Magdalene. Mary presents a very interesting character in the New Testament. You may remember, Jesus cast out seven demons from her (Luke 8:2), and then she joined his band of followers. A rather fascinating fictional story about her life can be found in *Mary, Called Magdalene* by Margaret George. This book provides a good look at the life and times of Jesus and his followers.

In John, we see Mary coming to the tomb very early on Easter morning. She is alone. (The other Gospel writers suggest that there was a group of women present.) Preparing the body for burial was considered women's work. Mary arrives at the tomb and discovers that the large stone which had been placed there only two days before by the Roman soldiers has been rolled away. Her first thought is that someone has moved the body, so she runs to Simon Peter and to "the other disciple, whom Jesus loved." (Most scholars agree that the beloved disciple, who is referred to some five times in this Gospel, is the author himself.) Mary tells them that someone has taken away the body of Jesus. The two disciples run to the tomb. John, probably younger and in better shape, arrives first, but he hesitates at the entrance. Peter arrives and, in his usual blustering

style, races right in. Then John follows, and it is recorded, "he saw and believed" (20:8). Thus John becomes the first to believe in the risen Christ. What did he see? Was it the grave clothes lying neatly but separate from the head-cloth? Was there something in the atmosphere in the empty tomb? His understanding of the Risen Christ would change and develop over time, but he was the first to see and believe.

Peter and John return to the disciples and leave Mary Magdalene by herself. She peeks into the tomb, sees two angels, and then turns around and sees Jesus, thinking him at first to be the gardener. As Jesus calls her by name, she realizes it is Jesus and answers, "Rabbouni," which means teacher. She runs and tells the others, saying "I have seen the Lord" (20:18). Thus, she becomes the first witness to the risen Christ. The two most significant lines in this Gospel story are, "he saw and believed," and "I have seen the Lord."

The resurrection of Jesus is an experience. It is not based on scientific proof or logical philosophical arguments about what happened to the body of Christ. It is a matter of faith, to see and believe. It is the experience of knowing Jesus as we proclaim with Mary Magdalene, "I have seen the Lord."

Over the next few weeks, this small band of frightened believers becomes transformed. Slowly, Jesus helps them understand the meaning of this. Finally, on the day of Pentecost, the Holy Spirit of God empowers them to go out and preach the good news that Christ has risen. And that has been the message of the Christian church throughout the ages, the good news about the Easter story. This is indeed the most important day in our Christian year.

The Gospel according to John describes for us the discovery of the empty tomb on that first Easter, how John saw and believed, and how Mary Magdalene became the first witness to the resurrected Christ. As the disciples slowly understood the significance of the risen Christ, it changed their lives. Will it change yours? May you, too, see and believe this Easter Day as you meet the risen Christ in your life.

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

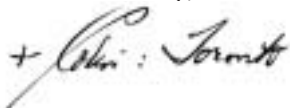
Dear Sisters and Brothers in Christ:

The Holy Season of Easter is a time for celebration of new and abundant life. Having destroyed the bonds that shackle and deaden us, God calls us to serve one another in love. In other words, Easter is a time in which we prepare to respond to God's mission in the world to bring in the reign of justice and mercy.

This year, I hope you will join me in making a gift to FaithWorks a part of your Easter celebration. Please use the form below to donate to FaithWorks through your parish campaign. For more information or to make a gift using your credit card, please contact Susan McCulloch, FaithWorks Campaign Manager, at 416-363-6021, ext. 244 or 1-800-668-8932, ext. 244 or visit our website, www.faithworks.ca.

Remembering that it is God's power working in us that can do "more than we can ask or imagine" (Eph. 3:20), I thank you for your generosity.

Yours faithfully,




The Most Rev.
Colin R. Johnson
Archbishop of Toronto
Metropolitan of the
Ecclesiastical Province
of Ontario



Members of the Interfaith Social Assistance Reform Coalition, including the diocese's Social Justice and Advocacy consultant Murray MacAdam (left), meet with Ontario's Minister of Children and Youth Services, Laurel Broten (centre), on March 9 to discuss the government's anti-poverty agenda.
PHOTO BY MICHAEL HUDSON

Anglicans urge action as budget approaches

BY MURRAY MACADAM

AS Ontario's budget day approaches, Anglicans are stepping up calls that the province help those hardest hit by the recession.

In a brief called "Standing Together," submitted to the Ontario government's pre-budget consultations, Archbishop Colin Johnson and the diocese's Child Poverty Subcommittee urge the government to carry out the following steps to help people in poverty:

- Provide a \$100 per month Healthy Food Supplement to people who are receiving social assistance so they can afford a healthier diet.
- Provide more funding for affordable housing.
- Provide funding for a threatened child-care subsidy program for low-income families.

While agreeing that the government faces a major fiscal deficit, the brief notes society's "colossal human deficit of needless suffering, hardship and lost opportunity." Foodbank usage soared by 19 per cent in Ontario last year, so that 374,000 Ontarians now use them.

Ontario's government was also praised for positive steps, such as a commitment to reduce child poverty by 25 per cent by 2013.

Anglicans across the diocese are adding their voices in support of the above proposals. St. Martin, Bay Ridges; Holy Spirit, Dixie North; St. Barnabas, Chester; and several other parishes passed vestry motions supporting the brief. St. Martin-in-the-Fields, Toronto, produced a bulletin insert.

Other parishes wrote letters to Ontario Finance Minister Dwight Duncan, mentioning the hardships in the lives of people with whom they work.

"Issues of poverty, poor housing and hardship are very real to us," wrote members of the Church of the Redeemer, Toronto, which runs a lunch program. "One of our lunch program's volunteer cooks walks three hours each day to and from our church because he's too poor to afford public transit. Another guest dreams of being able to take a bath and wash her clothes."

In their letter to Mr. Duncan, members of St. Matthew, Islington, said "It is immoral to live in a society in which the top 10 per cent of families now receive 75 times more income than the bottom 10 per cent," as noted in the budget brief.

Fifty members of St. Barnabas, Toronto, signed a letter from their church to Mr. Duncan, while Tracey Ferguson, a student and parishioner, gathered 70 more signatures at George Brown College.

"It's hard to ignore the plight of the poor when you have to sidestep the rolled-up bedding of the homeless who sleep in our doorways as you enter the church on Sunday," says Sue Ann Elite, the church's outreach coordinator.

St. Barnabas' letter also noted the hardships encountered by people who are helped by the parish. "Foodbanks, temporary shelters and clothing depots are only Band Aids for a community that has gaping wounds. As stated in the brief, 'We believe God wants society to function like a good family, whose members look after one another. We believe God calls society, as represented by your government and other governments, to care for the poor here and around the world.'"

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EPHESIANS 3:20

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Anglican Appeal

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Primate's World Relief and Development Fund

IN MOTION

Continued from Page 11

St. Peter, Oshawa on Jan. 18. The Rev. Jason Prisley has been appointed Priest-in-Charge of Christ Church, Stouffville as of Jan. 1, 2010, and a Celebration of New Ministry was held in the parish on Feb. 23, 2010. We apologize for the confusion.

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