

PAGE 2

**Church on Yonge
breaks new ground**

PAGE 3

**Christians swap
ideas, dreams**



PAGE 12

**Invitation
strikes chord**

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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MARCH, 2010

Christian community takes root

**‘River’ flows
from historic
church**

BY HENRIETA PAUKOV

WHEN Rob Crosby-Shearer invites people to greet each other at the beginning of the Sunday afternoon “river” service at St. Anne, Toronto, the congregation takes almost 10 minutes. These are not polite, cool nods and half-smiles. People get out of their pews, exchange names, shake hands, get involved in conversations. They are a diverse, youthful bunch—university students, children, moms with babies in slings, some older folk. They come to “river” because it offers a worshipping community that is rooted in tradition and yet new in ways that speak to the modern urban dweller.

“The people from the neighbourhood are in various places on their spiritual journey, and they may or may not identify as followers of Christ or as part of the



The Rev. Lance Dixon, standing at right, leads the Jeremiah Community's “river” worship service in the chancel of St. Anne, Toronto.
PHOTO BY MICHAEL HUDSON

Christian tradition,” says Mr. Crosby-Shearer, director of community formation for the Jeremiah Community, a fresh expression of church housed at St. Anne's, which started the “river”

worship service. “We felt that it was important to have some of that ancient rhythm of what it means to do a service. But within the rubrics of the Prayer Book, there is a lot of flexibility, and in

those places I think we try to stretch it creatively as much as we can.”

This particular Sunday, the hymn books stay closed and the congregation sings along with a

live band. After the scripture reading, 1 Corinthians 12, people turn to their neighbours and talk about the themes raised, such as individualism and community, and their relevance in their own lives. The Rev. Lance Dixon, incumbent of St. Anne's and team leader for the Jeremiah Community, gives the sermon, describing the worldly, hyper-nationalistic Corinth of Paul's day as “Bush meets Madonna.” The Eucharistic Prayer is taken from a Kenyan rite, and bread and wine are passed from person to person until all have taken communion. The warm, familial feeling of the service is heightened by the arrangement of the pews in a circle right in the chancel, with children's toys strewn on the ground. At the end, everyone is invited to a film and discussion night on an upcoming Friday—they will watch *Dark Knight*—and a child-friendly art fundraiser for Haiti.

Andrea Grace, who has lived in this neighbourhood at the intersection of Dundas and Dufferin Streets for eight years, says she appreciates the welcoming community she has found at “river.”

Continued on Page 16

Diocese to relaunch campaign Ministry needs call for response: archbishop

BY STUART MANN

THE diocese is set to relaunch its \$65-million fundraising campaign.

The campaign has been on hold for the past year because of the slumping economy, but Archbishop Colin Johnson says the time is right to restart it.

“The needs for ministry continue and call for our faithful response and support,” he says. “The economic situation appears to be stabilizing. I believe, along with our diocesan leadership, that we need to reactivate the financial campaign that we put on hold when the recession developed.

“We are people who have been given abundant resources by a generous God,” he says. “There are critical opportunities to engage in

ministry and mission in our church today: reaching out to people who have no connection with Christ; new ways of proclaiming the Gospel, both inside the church and, more importantly, beyond its walls; building on the excellence in ministry we are already doing; supporting ministry in isolated and under-resourced areas in the Council of the North's dioceses; and supporting your own parish. The Anglican Church is a great gift. We offer intelligent faith, engaging community, transforming worship and compassionate outreach.”

Diocesan Council approved the campaign two years ago after a feasibility study found that there was strong support in the diocese for a major fundraising initiative. The study found that 83 per cent

of those interviewed said they would give to the campaign, and an additional 11 per cent would consider giving.

The study was conducted by Community Counseling Services (CCS), one of North America's most experienced and respected fundraising firms in the area of church campaigns. They interviewed 303 clergy, church members and diocesan leaders.

Those interviewed responded favourably to the idea of raising money for the following areas: to plant new congregations and build new churches; for clergy formation and leadership development; to help parishes engage more effectively with their communities; to support ministry in other parts of Canada; and to fund outreach

programs and other grants-in-aid. The study also concluded that FaithWorks should continue independently from the fundraising campaign.

Those findings will shape the upcoming campaign, says Peter

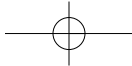
Misiaszek, the diocese's director of Stewardship Development. Like the diocese's successful Faith In Action campaign 20 years ago, a sizeable chunk of funds raised

Continued on Page 2



FaithWorks helps the poor and marginalized at home and abroad. See inside.

PAPERLESS MUSIC MAKING COMEBACK - SEE PAGE 12



Campaign has roots in Acts of Apostles

Planting churches, growing congregations high priorities

Continued from Page 1

will be retained by parishes for their own capital or ministry enrichment, he says. The amount retained by parishes will be determined this spring by an advisory committee made up of clergy and laity.

CCS, which ran Faith In Action and the national church's popular Anglicans in Mission, has been hired to coordinate the upcoming campaign. Beginning in March, it will work with the diocese to develop resources and solicit major gifts from individual Anglicans.

Mr. Misiaszek says the campaign will be run in 10 to 15 selected parishes in the fall. "We will identify parishes that feel they are ready to do something now and we will intensively run the campaign in those parishes. They will benefit by having a professional fundraising firm working with them. This pilot campaign will help us fine-tune the campaign and its resources and prepare it for the next phase."

The next stage of the campaign will begin in February, 2011 and last until January, 2012. During that phase, about 60 churches at a time will run the campaign in three- to four-month intervals. By

the end of the campaign, every church in the diocese will have had a chance to participate.

Mr. Misiaszek says he is confident the campaign will reach its goal. "Previous generations in the Anglican Church have ensured that future generations were resourced, and we will continue to do that. We will raise these funds so that the church of the future can function effectively and grow in ways we haven't even foreseen."

He says the campaign has its roots in the Acts of the Apostles and the early Christian communities. "People worked together to ensure the growth and prosperity of the early church. Acts 2 talks of planting churches and growing new congregations. That's going to be a strong focus of this campaign."

The estimated cost of the campaign is 9.23 per cent of \$65 million,



NEW BEGINNING

Bishop Patrick Yu and the Rev. Steve Shaw, right, lead the groundbreaking ceremony on Jan. 29 for St. George, Willowdale's new church. From left are churchwardens Doug Heyes and Eileen Turner, architect Elizabeth Davidson, churchwarden Egan Done, and Geraldine Sperling, the redevelopment coordinator. The church will be located at the corner of Yonge Street and Churchill Avenue in North York. The new structure, to be completed next year, will be built on the site occupied by the church since 1922.

PHOTO BY MICHAEL HUDSON

or \$6 million. This is considered competitive by industry standards, says Mr. Misiaszek. The campaign expenses for the first six months

will be about \$600,000, to be paid for out of the diocese's Ministry Allocation Fund. The loan will be paid back, with interest, upon re-

ceiving the first non-designated donations from the campaign.

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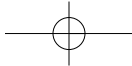
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March 2010

NEWS

TheAnglican 3

There is no Plan B, says speaker

God's chosen
us to build
kingdom,
conference
hears

BY STUART MANN

RACHEL Jordan has some advice for Anglicans who believe that someone else is going to build the kingdom of God here on Earth.

"There isn't a Plan B – you're it," she says. "You are the people God has chosen to be his agents right here, right now."

Ms. Jordan, who is a leader in the Fresh Expressions movement in England, was speaking at the fourth annual Vital Church Planting Conference, held at St. Paul, Bloor Street, Feb. 2-4. The event, which attracted 180 clergy and laity from across Canada, was sponsored by the Diocese of Toronto and Wycliffe College's Institute of Evangelism.

She says it isn't as hard as it seems to be an agent of God. "The good thing is, the qualifications are low. Look at the biblical characters. They were people just like us: they were human; they made mistakes; they got it wrong. But they trusted God. They were friends of God and he used them. We're just the same as them."

She says the first step in doing God's work is simply to make one's self available to God's direction. "We can pray and say, 'I don't feel overly qualified for this, but I will give it a go – you show me.' And I guarantee you there will be an opportunity."

It could be something as simple as visiting a friend or buying a cup of coffee for someone who is lonely, hungry or homeless. "We just need to take a tiny step, and that will lead to other things."

One of those things could be a fresh expression of church. These are new congregations that gather where people are, when they can come, and in a way that engages with their real life. They are not intended as a stepping stone into an existing congregation in an established church.

Ms. Jordan admits that some people may have trouble accepting the fact that church can be held in a pub, a coffee shop or a park. But she says that Jesus spent most of his ministry outside the synagogue. "His ministry and the stories that we have tell us that it was all about the happenings, often on the way. Things happened: he went to a well and a woman drew him water. She was the sort of woman no one else would speak to. And in that moment, she met God. That's church happening. When we take someone out for a cup of coffee, that might be where church is going to



Rachel Jordan speaks to the audience about God's workers down through the ages, while Pernell Goodyear describes his ministry at The Freeway. PHOTOS BY MICHAEL HUDSON

happen that day. Maybe it'll happen when we're filling up our car. Or maybe the person in the checkout in the supermarket is the person Jesus wants to meet that day; Jesus wants to use us to meet that person, and that is church."

More and more fresh expressions of church are popping up across the U.K. and Canada. Often led by laypeople, they operate alongside the traditional churches in what the Archbishop of Canterbury calls the "mixed economy church." In the Diocese of Toronto, some of these fresh expressions of church include Messy Church and the Jeremiah Community.

Ms. Jordan says tiny, dwindling congregations that are struggling to maintain large and costly churches can play a vital role in creating fresh expressions of church. "It may be time for them to say, 'If there are only 25 of us, then we don't need the big building with the leaky roof. We could give it away.'"

That's what happened in England, with positive results. A congregation of eight turned their church over to a youth worker, who was allowed to do whatever he wanted with the church. As a result, it became a thriving church for youth.

"He reached the youth in a way that (the congregation) could never have if they had just carried on," she says. "Maybe we need to stop just carrying on. Sometimes that may be the greatest step of faith that we have – to release the things we hold on to dearly and let go of that power. If there's a church down the road, we can go there, and we can give away some of our resources to a person who wants to reach the people in the neighbourhood in a different way. I want

to say thank you to the people who have the vision to do that. They are amazing."

The Vital Church Planting Conference also heard from Pernell Goodyear, a Salvation Army church planter who started The Freeway, a fresh expression of church in Hamilton which houses a coffee house, arts centre, community space and worship centre in a former bank.

"The church has spent more than enough time shouting answers to questions nobody is asking," said Mr. Goodyear. "We have to start worrying far more about the people outside our churches than inside them. We have to leave the bubble and get to the place where the church really exists – the world outside our doors."

He says Christians don't need to be afraid to leave their churches and head into the unknown, because God is already there. When he first opened The Freeway in 2001, "I thought I was going to be a rock star, bringing Jesus to the neighbourhood. What I found was that Jesus was already there."

He says Christians need to be immersed in the culture and lives of those whom they want to reach. He cited St. Paul as an example: "When Paul went to Athens, he learned their culture, their philosophy, their arts. He used their own culture to introduce them to God. That's what the church needs to do."

In addition to talks by Ms. Jordan and Mr. Goodyear, the conference featured workshops on how to plant fresh expressions of church. For the first time, a second conference has been planned for western Canada, to be held in Edmonton May 18-20.



Easter at the Cathedral



Maundy Thursday April 1

7:00pm Institution of the Lord's Supper
Footwashing • Watch at the Altar of Repose

Good Friday April 2

The Three Hour Devotion
12noon Mattins
1:00pm Ante-Communion &
Reading of the St. John Passion
2:00pm Evensong & Veneration of the Cross

Easter Eve • In Holy Night Saturday, April 3

9:00pm The Great Vigil of Easter

Easter Day Sunday, April 4

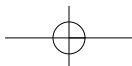
8:00am Said Eucharist
9:00am Sung Eucharist
11:00am Procession & Choral Eucharist
4:30pm Choral Evensong

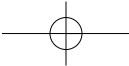
For detailed information about Palm Sunday, Stations of the Cross, all HolyWeek & Easter Liturgies, please visit the Cathedral website.
Nursery care is provided on Sundays from 8:45am – 12:30pm.



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FaithWorks has been a great gift



FaithWorks is now 15 years old. What a beacon of hope it has been for so many people across the part of south-central Ontario that marks out the geography of our Diocese of Toronto! People of all ages – men and women and children, Christians, people of other faiths and no faith – have received the hospitality of Christ because of the generosity of Anglicans to the annual FaithWorks campaign.

FaithWorks itself began as an act of faith. It almost didn't happen. I well remember the strong opposition to the idea of establishing a separate fund to support the outreach work of the diocese. The sentiments were well thought out and articulate. The opponents had some reason to fear. The proponents had some reason to hope. Only time would tell.

For years, the diocese had two budgets – one for ministry and one for outreach. The ministry budget was funded by assessment (a mandatory proportion of each parish's budget, with penalties attached for non-payment.) The outreach budget was voluntary (a non-binding request made to each parish's vestry.) The outreach budget was often underfunded. Outreach programs suffered, although many parishes chose to support special projects of their own, either at home or afar. Some parishes never reached their outreach target but always retained their seat at synod by paying their assessment in full. Other parishes, to make a point, paid their outreach in full but forfeited their voting privileges by not paying their assessment.

There were other inequities. Well known ministries got a lot more funds than newer or lesser known ones.

We know (and knew) that outreach to the poor, the homeless, the sick and the marginalized is as essential a component of living out the Gospel as is program ministry. They are both core to who we are and what we do. So, by the late 1970s, synod decided to amalgamate the two sides of our ministry into a unified budget which would be funded by parish assessment. It worked, more or less, and the outreach mission program gained a steady and predictable revenue stream. The needs, howev-

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

er, were increasing faster than the revenue.

Then came the proposal for FaithWorks. The diocese's budget was going to decline. The suggestion was that the outreach component of the budget should be funded by an annual campaign, asking parishioners to donate directly to the program.

"Hold on," said some of the strongest advocates for outreach. "Wouldn't that be risky? Wouldn't it result in cutting back essential ministry with the marginalized? Wouldn't that reverse the hard-won decision to treat outreach as a core part of our work? And if outreach is core, why not keep it as the assessable part of the budget and ask for direct funding for administration?"

Good questions!

But there was something else we were counting on: people and stories. We had rarely before told the compelling stories of real people supported by real ministries that deserved our support. We had not truly communicated our message directly to our own church family. We had buried the excellent work that we Anglicans had been doing for decades in the mists of diocesan budgets and in a single line in local parish budgets – the assessment. Ordinary parishioners had no idea they were contributing to building hope and acting with compassion in ways that directly affected people's lives. With FaithWorks, they could.

The ministries and partners of FaithWorks had compelling stories to tell. They told them with grace and vigour. People responded with faith and generosity. Miracles happened.

Over the years, the diocese's budget has decreased steadily. In real dollar terms, it is considerably less than it was a decade ago. The percentage of parish income going to assessment has declined. Over the same period, FaithWorks has continued to increase. We have given some \$20 million since it came into being, far more than the diocese's operating budget would have ever accommodated – far more than we would have imagined possible. In spite of 2009's dismal economy, we were able to raise almost \$1.5 million, sur-

passing the 2008 total.

The 14 agencies and three partners do incredible work with youth, abused women and children, refugees and immigrants, the homeless and the impoverished. Funds are distributed predictably and transparently. The agencies and partners can plan. Additional new money is available for local parish outreach projects and in the episcopal area.

We now get to hear about this work regularly. A speakers' bureau has been developed. FaithWorks has become part of our conscious ministry. Almost every parish participates in it. We pray for it. We can celebrate it. We can work to eradicate the causes that underlie society's problems, even as we provide the direct care that is necessary to meet real people's real needs.

We do it in the name of Jesus Christ. We do it without regard for the religious or ethnic credentials of the person we serve, because whoever comes is a brother or a sister, a child of God. In serving these, we are serving Christ himself.

FaithWorks is well named. In this day and age, it is critical to remember that faith really does work. It makes a difference. It's not "pie in the sky when you die" but practical risk-taking to join in God's mission of building communities of hope and compassion in a real world. And it is also a reminder that if I am faithful, I will show that faith by the good works that I do. (See James 2.)

FaithWorks has been a great gift to our diocese. I am enormously grateful for those who had the vision to create FaithWorks: for those who shepherded it through its early stages; for those who, over the years, have given generously to it; for those who have collected and told the stories; for those who have provided the direct ministry on our behalf. And I especially give thanks for those who in their need have sought out help and found the support they required from our FaithWorks agencies.

The 2009 Campaign's tag line was "FaithWorks saves lives." This year it will be "Glory to God, whose power working in us can do infinitely more than we can ask or imagine..."

Indeed, more than we can ask or imagine! To God be the glory!

BISHOP'S OPINION

BY BISHOP PATRICK YU

Ken Okeke, bishop of the Diocese on the Niger and chairman of the Church of Nigeria Missionary Society. Before that, he worked in London for the Church Missionary Society (CMS). One day, Mrs. Coggan came into the CMS office and asked if anyone knew a missionary bishop who would promise to preach the Gospel. It was the wish of the late Archbishop Coggan to bequeath his episcopal ring and pectoral cross to a bishop fitting that description. By coincidence, the newly elected Bishop Ken knew just such a person!

Our Lambeth guides were amazed, as was our small group, to see the ring that was on Archbishop Coggan's portrait on Bishop Ken's finger. It was then my turn to impress the group with my Coggan connection. Between 1937 and 1944, Donald Coggan was professor of New Testament at Wycliffe College, at which I spent a few years. I met him briefly on one of his return visits to the college.

On one level, these were small and amusing coincidences. But at the time, I was struck by the complex, strong and largely invisible ties that connect churches together in

this loosely defined Anglican Communion of ours. Under its umbrella, people leave home, serve across boundaries and culture, and pour out themselves and their gifts for the benefit of each other. Our churches may be self-governing, but they are not independent – rings and crosses get passed from one church to another, as do ideas, scholarship, experience, friendships and memories. At a distance, we deal with stereotypes; working together, these stereotypes dissolve. Perhaps it was fitting that this kind of realization – the "aha" moment – should have happened in a corridor of Lambeth Palace.

Now to the purpose of that trip. At the 2008 Lambeth Conference, the bishops were energized by the discussion on evangelism. To follow up, the Anglican Communion Office called together a small group of people to see what action should be taken. I was invited to that meeting in February, 2009, and we made a tentative proposal. The Anglican Consultative Council in May then formally established the Evangelism and Church Growth Initiative, and I was appointed its convener. The core group consists of members from each of the nine regions and members with special expertise. Bishop Ken, with his long

Continued on Page 6



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

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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, Korean and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

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The man who wears Donald Coggan's ring



I met the man who wears the ring of Donald Coggan, the 10th Archbishop of Canterbury (1974-1980), and this is how it happened.

I was part of a small group of people who met at St. Columba Centre, Woking, between January 11 and 15. This is the core group, drawn from the nine regions of the Anglican Communion, which has the mandate of animating evangelism and church growth in and through the Communion. As a reward for our long working days, and also for the benefit of those who were in England for the first time, an outing in London was scheduled. It was a brief visit, taking in such tourist sites as Wippels (the largest manufacturer of church supplies and church furniture in the world, founded in 1789), the Church of England bookstore, evensong at Westminster Abbey, and a private tour of Lambeth Palace. Archbishop Williams was not in, but his chaplain extended hospitality.

Portraits of archbishops of Canterbury lined the hallways of Lambeth Palace. As we went down one of the hallways, an excited voice from the group exclaimed, "So this is Donald Coggan! I have his ring. I am wearing it right now!" The voice came from Bishop

COMMENT

March 2010

They know not what they do

BY AMIT PARASAR

A friend recently told me about a young man she knows who had an interesting, though unoriginal, religious viewpoint posted on his Facebook profile. He'd written a derogatory four-letter word (hint: it starts with "F") followed by "Christianity." When my friend asked him to explain his rather offensive opinion, he claimed that she needs to read about the arguments against Christianity. Perhaps he didn't know that my friend is working on a post-graduate degree in theology and has most likely read more about these arguments than he has.

It's a common, condescending assumption amongst nonbelievers that anyone with spiritual beliefs is intellectually ignorant. Whether or not these nonbelievers are themselves qualified to make such judgements on human intellect is questionable; they would probably defend themselves with the cliché that everyone is entitled to their opinion, conveniently ignoring the fact that the value of an opinion depends entirely on how well informed it is.

There are those who pronounce science to be an indomitable argument against religion because it has, allegedly, explained God away. These people, who usually have no formal training in science, refer to theories like evolution that posits "random chance" as the expla-

nation for the origin of life. They either don't realize or ignore of the fact that the term "random chance" is little more than scientists saying, "We don't know how this happened."

Sceptics like comedian Bill Maher proclaim their lack of intellectual respect for people of faith. Meanwhile, there are men and women with doctorates in evolutionary biology and theology that have long since reconciled their belief in God and science. If Bill Maher would deem these academically accomplished people unworthy of intellectual respect, then it seems to me that his intellectual respect is reserved only for those who subscribe to his beliefs. This seems unfair to me, but then again I must admit that I wouldn't lose any sleep because I don't have the intellectual respect of a comedian.

The harshest critics who call religion ridiculous sometimes express some level of confusion at the angry reactions they receive from believers. Then they accuse those they've angered of intolerance, extremism and insanity. They do this despite the obvious fact that the unnecessarily offensive language they used to communicate sometimes legitimate criticisms is what caused the flared tempers in the first place.

Angry reactions are understandable when valued beliefs are ridiculed. Imagine overhearing someone insult one of your dearest

loved ones. Anger would be a natural response. This is how people who love Jesus feel when they perceive that he's being disrespected or insulted. Nevertheless, we must remember that people won't listen to the Gospel if they're approached with anger. This is one reason to restrain anger against nonbelievers. A quote from the dystopic novel-turned-movie *The Watchmen* has further inspired me to be patient with even the rudest sceptic.

In *The Watchmen*, the godlike character Dr. Manhattan says, "The world's smartest man poses no more threat to me than does its smartest termite." The writer of *The Watchmen*, perhaps unintentionally, uses the Dr. Manhattan character to effectively draw a comparison between human beings and God.

Religious critics and sceptics exalt human intelligence and achievement, but the sum total of eons of human civilization is insignificant compared to the creator of the universe. Indeed, the world's smartest human poses as much of a threat to God as does an insect. In this light, anyone who casts insults at God in their ignorance is more worthy of pity than contempt. Therefore, be patient with nonbelievers for they know not what they do (Luke 23: 34).

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

EDITOR'S CORNER

BY STUART MANN

No place like home

As he hoisted up the flaps of his coat, revealing his pale belly, my daughter took an involuntary step backwards. He pointed to the scar where the doctors had inserted the pacemaker.

"It's smaller than I thought," I said, trying not to sound alarmed. It was my daughter's first conversation with a homeless person and I didn't want it to be a disaster. We were standing at the homeless memorial outside Holy Trinity, Trinity Square, Toronto, looking at the rows and rows of names – over 600 of them, many of them John Doe and Jane Doe.

Evangeline was writing a speech about homelessness for her Grade 6 class, and I had invited her into the city to see what the Anglican Church was doing in this area. It was an eye-opener. We visited the foot clinic at St. James Cathedral, where the volunteer nurses washed swollen and blistered feet.

Then it was on to see Murray MacAdam, our diocese's consultant for Social Justice and Advocacy. He explained the root causes of homelessness (one of them being a shortage of supportive, affordable housing) and described the lives of the homeless.

"How can we help?" Evangeline asked.

"Resist apathy," he said. "There are things we can do." She noted them all down.

After lunch we hiked up to Holy Trinity and, after talking to Jerry and seeing his scar, went inside. It was a strange scene. Young people were rigging up lights for some sort of performance and beautiful organ music drifted down from the speakers. A kindly man with a scruffy little dog welcomed us. "Have you been here before?" he asked and gave us a pamphlet.

As we wandered into the church, we saw men sleeping in the hidden corners. They held their possessions in the crook of their arms, their wild beards obscuring their faces. My daughter stared. Even the sight of someone washing another person's feet and a homeless man's scar hadn't prepared her for this.

We stood in the middle of the church, soaking in the sights and sounds. It was a moment neither of us will forget.

After a while it was time to go. "Well, what do you think?" I asked.

She was silent. "Come on, let's go home," I said. "I'm glad we have a home to go to," she said.

'Jesus rifles' are a minefield

BY THE REV. W. TAY MOSS

Our dear cousins to the south recently made news in the church-and-state debate when it was discovered that a major supplier of combat rifle scopes had been stamping them with Bible citations. References such as "JN8:12" and "2COR4:6" appeared next to the serial numbers on the ACOG (Advanced Combat Optical Gunsight) made for the U.S. military by the Trijicon company of Wixom, Michigan. Thousands of these scopes are already in service in war zones such as Iraq and Afghanistan. Attached to the top of combat rifles, these small telescopes increase the speed and accuracy of shooters. The implication of these biblical verses is obvious: American soldiers were invoking the Christian faith to sanction and support their crusade. "It allows the Mujahedeen, the Taliban, al Qaeda and the insurrectionists and jihadists to claim they're being shot by Jesus rifles," said Michael Weinstein of the Military Religious Freedom Foundation.

Trijicon, in its defence, pointed out that the scripture references were a tradition begun 30 years earlier by the company founder, Glyn Bindon, whose son (current company president Stephen Bindon) continued the practice after his father's death in 2003. The military contract is lucrative for Trijicon – worth more than \$66 million (US) in 2009 alone. The company spokesman, Tom Munson, said that they had never received complaints before. "We don't publicize this," he is reported to have said by *The New York Times*. "It's not something we make a big deal out of. But when asked, we say, 'Yes, it's there.'"

Apparently the rank-and-file soldiers and officers did notice the inscriptions on the 300,000 ACOG scopes in use. According to Mr. Weinstein, some commanders even referred to ACOG-equipped rifles as "spiritually trans-

formed firearm(s) of Jesus Christ." However, not all experts on Afghanistan agree that the "Jesus rifles" would inflame Taliban resistance. "When people go to war, they are confronted with very fundamental issues about who they are ... American troops tend to be more conservative and many of them are Christian-oriented," said Robert Canfield, an expert on the Taliban, to *The Christian Science Monitor*. "I think the references are inappropriate, but I'm not sure that the Taliban really care. They talk about religion all the time, and they assume that's what we do, too."

Suddenly under pressure from a variety of groups supporting the separation of church and state, as well as Christian groups that were troubled by the association of the Bible with the tools of violence, Trijicon decided to stop its tradition and issue kits to remove the references from the equipment already in service. But I have little doubt that some of the soldiers who found comfort or courage from using weapons of war adorned with references to the Prince of Peace will take it upon themselves to continue the practice in some unofficial way. It won't be the first time men and women at war have asked God to bless their efforts.

At the heart of this debate is this problem: what is the role of faith on the battlefield? Few people would balk at the common practice of carrying a Bible into battle. Indeed, the survival manual included in the ejection system of U.S. Air Force planes used to include scripture verses alongside descriptions of what kinds of bugs were safe to eat because survival was as much about attitude as aptitude. When I first wrote about the "Jesus rifle" on my blog, a friend, Father Dan Graves, pointed out the marketing of a "Bullet Proof Bible," designed specifically to provide the kind of protection that one hears about in family legends and war stories. Perhaps part of what

makes the "Jesus rifle" step across an imaginary ethical line is its offensive, rather than defensive, character. Presumably the user is not praying to be delivered "from danger," but rather praying to "deliver danger to" another human being (at more than 3,000 feet per second). I wonder whether, in the terrible cacophony of battle, the distinction between who is delivering the danger to whom is lost anyway.

Military chaplains live in this grey area of faith, politics, ethics, and fear. For a brief moment, when this news about the rifles broke, many of us stepped warily onto their turf. I found myself asking WWJC – "What Would Jesus Carry." I recalled the verses in Luke 22:35-38 in which Jesus tells his followers to prepare for a new kind of ministry: "If you don't have a sword, sell your cloak and buy one" (NIV). And yet in another place (Matthew 26:52), he quips, "Put your sword back in its place; for all who draw the sword will die by the sword" (NIV).

Claiming that God wants our side to win the war is probably as foolish as it is commonplace. At the end of the day, perhaps the verse that would have been most appropriate is Matthew 5:44 (paralleled in Luke 6:27): "But I say to you, love your enemies and pray for those who persecute you" (RSV). Perhaps if we all worked a little harder at engraving that message on the hard metal of our hearts, we might be able to turn the 300,000 ACOG scopes into the proverbial ploughshares of Isaiah 2:4 and Micah 4:3. In the meantime, I continue to pray for the safety and well-being of all the men and women who put themselves in danger for the common good in confidence that a new kingdom of justice and peace is already emerging upon us.

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

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Something to be said for surrender

BY THE REV. MARTHA TATARNIC

I actually said these words after my second child, Gordon, was born last May: “He’s such a mellow baby. I think it’s because I’m so relaxed. It’s so nice to finally know what I’m doing.” And even more unbelievably: “I’m tempted to have more kids, just because I’m getting so good at this.”

I indulged in quite a bit of smugness and self-congratulation as Gordon neatly sidestepped uncontrollable crying and sleeplessness – issues that had so baffled me with my first child.

In my defence, I know why I said these things. I had never worked so hard or felt so inept as I did in mothering Cecilia through her babyhood. I wanted to believe, as I entered Round Two, that I had learned something, that parenting was actually a set of skills that one could develop and even master, like all the parenting magazines and how-to books suggested.

So when Gordon hit four months,

stopped sleeping and developed the kind of cry that rivalled a chainsaw, I would have gladly reached back through time to shake some sense into my laughably overconfident self. I had to cry “uncle” and admit defeat. I might as well have been a new mother all over again.

I knew nothing. I didn’t know why my baby was crying. I misread hunger cues as teething and exhaustion. Gordon mysteriously gave up sleeping through the night and seemed to mock my trusty sleep training, which was a particularly horrifying turn of events since I had been liberally dispensing sleep advice to new parents ever since using my “foolproof” method on my daughter Cecilia. I considered going on a round of house calls to beg the forgiveness of the friends to whom I had been such a presumptuous know-it-all. This second-time-around parent thing did a number on my ego and shattered any fragile illusions of competency I had cobbled together through my previous experience.

In the guilt and horror, however, there

was also a surprising freedom. In the end, there is something to be said for surrender, for admitting we know nothing, for finding out that the sun doesn’t rise and set on our ability to convince people otherwise.

The followers of Jesus have, at times, acted as living reinforcements of the stereotype that Christians have all of the right answers, the right ways, the right beliefs – which is ironic, considering that Jesus is at his most witty and impatient when confronted with those who believe they have it all figured out. Instead, Jesus invites us – through prayer, service, compassion, humour – to know humility and surrender. He invites us to do that so we can learn and listen and see and touch life as it is, rather than a life clouded and choked with all that we so desperately want to believe we already know. He wants us to truly engage with one another and be changed, challenged and mystified by the unique set of gifts and experiences that each person offers, rather than squeezing our relationships into cookie-cutters that

we mentally carry around to reassuringly sort and categorize a baffling world.

It turns out that Gordon has some things to teach me, just as his sister Cecilia has things to teach me. Both of them – thank God! – are showing no signs of letting up on reminding me how much I still have to learn. It turns out that no matter how many times I am a mother – or a friend or neighbour – I have to keep paying attention and playing the student. I must ever remain a relational novice. Asking for help, praying for strength, starting again, forcing the illusions and the ego to take a backseat – these postures of surrender aren’t just humiliations to be tolerated and challenges to overcome, but are actually the richness, spice and wonder of inhabiting these holy relationships with which God blesses us.

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

Gone but not forgotten

BY CASSIE WILLIAMS

Dec. 31, 2009, saw the end of the Diocese of Toronto’s renewal movement called Cursillo. It had been established in 1976 by the late Rev. Canon Graham Tucker with the support of the late Archbishop Lewis Garsworthy. Its mandate was to empower and train lay leaders. When it first started, the laity had little or no role in church ministry; that has completely changed. A lot of the lay involvement we see today is because of Cursillo.

Many people found their calling by attending a Cursillo weekend. The experience encouraged lay people to pursue ministry in volunteering, foodbanks, mis-

sions and personal and group prayer and study. For some, it was a turning point in the decision-making process to pursue careers in ordained ministry. Cursillo transformed not only their lives but the lives of those around them.

My own spiritual journey was forever enhanced by Cursillo. Through it, I met a wonderful group of spirit-filled and spirited people. These people continue to pray and study regularly and witness in thought, word and deed. Through Cursillo, I was introduced to a much larger worshipping community outside of my church. I now have friends from all over the diocese and across Canada. I am now willing to talk about my faith to my friends, family, people at work, and in my

own church and community. The witnessing of others and the support of these people encouraged me to pursue new ministries, even though I often felt unprepared or unqualified. A favourite saying was, “God doesn’t call the equipped. He equips those He calls.”

Cursillo developed in me a thirst for deeper spirituality and a quest for more knowledge. It enabled me to participate in and lead small and large group ministry, prayer chains, Bible study and mission work.

The time has come when Cursillo no longer needs to play the role in our diocese that it did for so many years. Although it has now ended in our diocese, it continues to flourish in other areas of Canada and in other countries. (It was

Canadians who helped start Cursillo movements in Jamaica, Australia and New Zealand.) It has left behind a legacy of a firmly entrenched lay ministry. It has encouraged and supported renewal programs such as Alpha, Aware, Flame and Marriage Encounter. It has motivated people to take Bible study courses and form home study and fellowship groups. There is now a group of parish leaders who see prayer, study and faith in action as key components of their own spirituality and that of their parish families. Cursillo will indeed be missed.

Cassie Williams is a member of St. Paul on-the-Hill, Pickering.

Archdeacon directed campaign for diocese

OBITUARY

The Ven. R. Keith McKean died on Feb. 1, at the age of 89. He was born in 1921 in Buxton, Derbyshire, England. In 1961, he graduated from the University of Manitoba and St. John’s College and was ordained priest in the Diocese of Rupert’s Land. His orders were transferred to Toronto in 1965, when he was appointed rector of All Saints, Peterborough. He also served as rural dean of Peterborough and archdeacon of Peterborough.

In 1981, he was appointed director of Anglicans in Mission for the diocese. “It was a very successful campaign, and I think that his wise leadership was in

large measure responsible for the success of it in the Diocese of Toronto,” says the Very Rev. Duncan Abraham, who was the diocese’s director of Church Development at the time. “Before he was ordained, he was in the management field, so he was a good organizer and a good manager. He was a very practical person, one who was very easy to get along with. He was a great team player.”

Archdeacon McKean served in a variety of director positions at the Diocesan Centre. At the time of his retirement in 1989, he was director of Administrative Services. In retirement, he continued an active ministry at Grace Church on-the-Hill in Toronto. His funeral was held on Feb. 6 at Grace Church on-the-Hill.

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Self-governing but not independent

Continued from Page 4

experience in church planting and mission work, was invited as an expert. The goal of the initiative is to promote evangelism and church growth in the Communion and beyond by the following actions:

1. Facilitate prayer and mutual encouragement.
2. Share stories, news and strategies.
3. Recommend resources and share good practices.
4. Develop strategies to reach unreached peoples.
5. Encourage training in evangelism and church growth for the whole people of God.
6. Identify key issues for specific consultation.
7. Build links with other evangelism and church growth networks within and beyond the Anglican Communion.
8. Encourage practical engagements in evangelism and church growth as signs of hope
9. Promote the centrality of evangelism and church growth within God’s holistic mission, and put it on people’s agendas throughout the

provinces and instruments of Communion.

We will begin by publishing an electronic newsletter four times a year. If there is interest, it will develop into an open-ended network that trades stories, book titles, ideas and prayer concerns. On our wish list is a website, with the resources to manage it, and a journal of evangelism and church growth. Membership is free. I hope your parish will become part of the initiative and experience some of the benefits that connection with other parts of the church can bring. The registration form is available from the York-Scarborough area website, www.yorkscarborougharea.com.

I believe God is beginning a new era throughout the Communion and in this diocese. It is a time when people rediscover their witness to Jesus Christ with both voice and action. This new initiative is the latest way to respond to the mandate of the Risen Lord in our generation, just as the Decade of Evangelism was in the last one, and Archbishop Coggan, who launched the National Initiative in Evangelism in the last year of his office, in his.



MORE THAN WE CAN ASK OR IMAGINE EPHESIANS 3:20

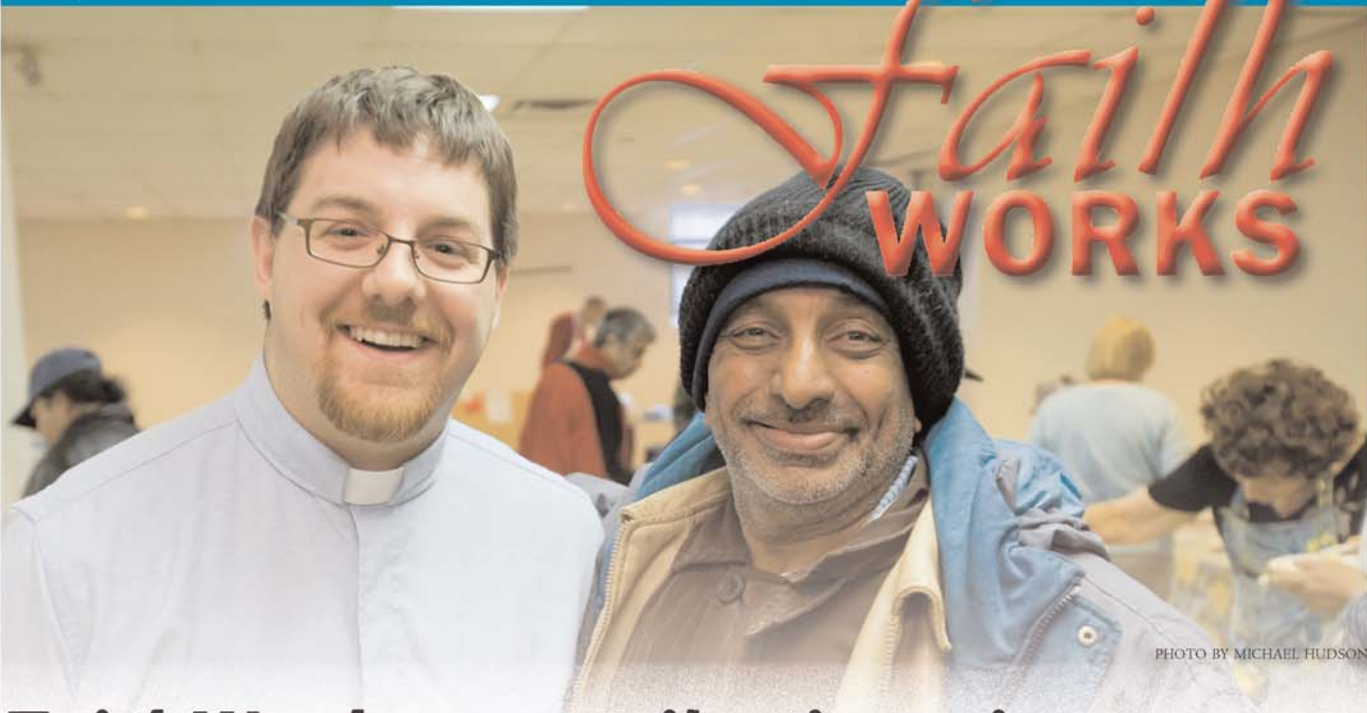


PHOTO BY MICHAEL HUDSON

FaithWorks contributions increase despite challenging economic times

By Peter Misiaszek, CFRE

In a challenging economic environment, the 2009 FaithWorks campaign result is an especially gratifying one. As in past years, Anglicans across the Diocese of Toronto demonstrated their generosity and raised \$1,421,000. Despite daily news of job losses, bankruptcies, downsizing and belt-tightening, FaithWorks garnered nearly \$20,000 more than in 2008.

"I'd like to show these results to those who say the Anglican Church of Canada is in trouble," noted the Rev. Canon Bill Kibblewhite, Interim Chair of the FaithWorks Allocations Committee. "It's incredible that we topped 2008 in spite of one of the more difficult economic years in recent memory."

"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. Even though we experienced the largest market decline in a generation, we found a way to make it happen. Many people need to be thanked for their commitment—donors, volunteers and clergy. Exceeding last year's result is an accomplishment truly worth celebrating."

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.

Parishes gave a total of \$805,000 in 2009 and about 85% of the churches in the diocese took part in the campaign. The breadth of support increased significantly in 2009, with 104 churches achieving results higher than the previous year—up from 82 in 2008.

"Throughout the diocese,

the number of parishes making FaithWorks an important focus of their stewardship and outreach is increasing," says Susan McCulloch, FaithWorks campaign manager. "We've seen some significant growth, especially in Trent-Durham and York-Credit Valley. We were really excited to see that the deanery with the greatest number of churches increasing their giving is in Victoria-Haliburton."

FaithWorks Corporate continues to be a vital source of funds for the overall campaign. In 2009, the appeal raised \$324,000, the second largest amount since it was launched in 2004. "It is wonderful to witness the generosity of Anglicans and the corporate sector during an economic decline," says the Rt. Rev. Philip Poole, area bishop for York-Credit Valley and Chair of the FaithWorks Corporate appeal. "We recruited a number of volunteers to assist with

soliciting some key accounts this year, and it made the difference. We need to find more people who are connected to the business community and share our vision for a compassionate and caring society."

Looking ahead to the 2010 campaign, the FaithWorks Allocations Committee is holding firm with a goal of \$1,550,000. The goal is attainable, says Ms. McCulloch. "If every parish in the diocese set 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." A renewed FaithWorks Planning Committee has developed exciting new campaign imagery and a positioning statement.

In 2010, we encourage Anglicans to dream big, believing in the words of the Apostle Paul that "God's power working in us can do infinitely more than we can ask or imagine" (Eph 3:20).

Notable Parish Achievements

First time participants: St. John, Harwood; Ascension, Port Perry; St. Barnabas, Peterborough; St. John, Dunsford; St. Paul, Beaverton.

Parishes that increased total giving to FaithWorks by 100% or more (increase greater than \$1,000): St. Chad, Toronto; St. Thomas, Shanty Bay; Parish of the Evangelists; St. Aidan, Toronto; St. John the Divine, Scarborough; St. Augustine of Canterbury, St. Simon-the-Apostle.

Parishes that increased total giving to FaithWorks by 50-99% (increase greater than \$1,000): Christ Church, Brampton; Trinity, Aurora; St. Luke, East York.

Parishes that increased total giving to FaithWorks by 25-49% (increase greater than \$1,000): St. Hilary, Cooksville; St. Peter, Cobourg; St. Paul, Lindsay; St. Jude, Wexford; St. Paul, L'Amoreaux; St. George, Willowdale; St. Timothy, North Toronto.

Greatest year-over-year increase: Christ Church, Brampton.

Deanery with the greatest number of congregations that increased their giving: Victoria-Haliburton – 8 out of 11.



PHOTO BY MICHAEL HUDSON

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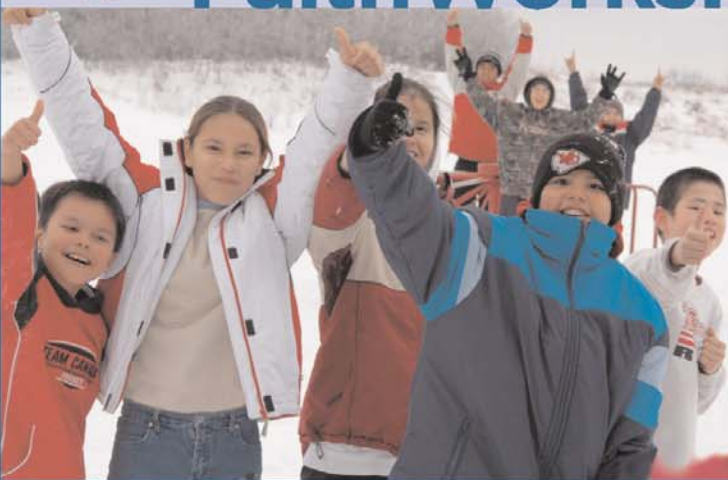
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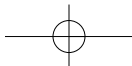
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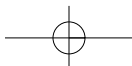
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All Saints Church is a sanctuary in one of Toronto's most challenged neighbourhoods. All Saints ministers to some of the most marginalized: people who are homeless or at risk due to poverty, mental illness, addictions, and/or social isolation. At the All Saints' Drop-In, guests find fellowship while gaining access to housing referral, nursing care, computer training, pastoral counselling and other invaluable services. All Saints conducts outreach with isolated residents at the Dan Harrison Complex and runs weekly dinners with prayer. Using a vibrant, faith-based approach, All Saints offers belonging, dignity and hope. www.allsaintstoronto.com.

AURA (Anglican United Refugee Alliance)

Around the world, countless refugees have been forced to flee their homeland, their lives threatened by persecution. AURA brings refugees to Canada, where they can get a fresh start under the care of faith communities. Working with the Diocese and the Toronto Conference of the United Church, AURA matches UN convention refugees with parishes and congregations. They arrange for private sponsorship, facilitate the application process, advocate with the federal government and assist parishes with settlement issues. More than 50 parishes are currently sponsoring refugees. AURA is an essential resource as refugees begin the often overwhelming process of starting over in a new country. (416) 588-1612.

MORE THAN WE CAN ASK OR IMAGINE EPHESIANS 3:20

FaithWorks Ministries and Partners: Bringing our faith to life

The Bridge

Guided by faith in people and spirit, The Bridge helps inmates at the Ontario Correctional Institute (OCI) rebuild their broken lives. Volunteers are matched with incarcerated men, developing one-on-one relationships that allow spiritual healing to begin. More than 70 inmates participate in The Bridge Group, a 16-week support group with topics ranging from guilt and shame to hope. As men are released from jail, The Bridge is there to welcome them back into the community and help them on their feet. When OCI won an award as the #1 treatment centre in North America, The Bridge was specially recognized – proof of the good that happens when justice meets spiritual restoration. (905) 460-5274.

Couchiching Jubilee House

Since 2001, Couchiching Jubilee House has offered hope and new direction to 26 women and 28 children in Orillia. The premise is simple: provide transitional housing to vulnerable women and children for up to one year. The needs are complex: homelessness, poverty, abuse, mental health and addictions. The outcomes are transformative. Each year, Jubilee House offers four furnished apartments to women who are motivated to change their lives. They provide them with individualized and group support, and engage them in a "Wraparound" process that builds on their strengths. Each woman actively works towards her future independence, and emerges from Jubilee House with a strength that can last a lifetime. www.jubileehouse.ca.

The Dam Youth Drop-In

Walk into The Dam and you'll find a hive of positive activity. Underneath the fun is a serious mission: to prevent youth at-risk in Mississauga from becoming street kids in downtown Toronto. With violence and gangs on the rise, The Dam is an important stop. Youth gain a healthy and encouraging environment that is drug and alcohol-free. Every year, 500-600 youth are served through the Drop-In, the Dinner Program, Art Therapy Groups, the Young Moms Program and Leadership Groups. The Dam's outreach efforts take trained youth workers to bus stations, schools, basketball courts and parks, where informal counselling can begin. The Dam welcomes all youth aged 13-19. www.thedam.org.

David Busby Street Centre

Between 150-200 people come to the Street Centre each day, seeking refuge from the streets, shelters and inadequate housing. They call the Drop-In their "living room," and it's a place of belonging where urgent needs get met. Case workers and volunteers provide food, clothing, medical care, help obtaining identification, and referral to community services. Clergy are on call for spiritual care and counselling. It's a busy Centre with a core goal to help marginalized people maintain their housing. An Outreach Van delivers emergency food and

supplies to the homeless and working poor. It's the only service of its kind in Simcoe County, with many success stories to its credit. www.busbycentre.ca.

Downsview Youth Covenant

Identified as one of 13 priority neighbourhoods in Toronto, Downsview is a densely populated, diverse and low-income community. Nestled within it is the Downsview Youth Covenant. When it began in 1998, it was one of the first youth programs in the area. Today it has blossomed into a safe place where children and youth aged 6-24 can meet, take part in recreational activities and get academic support. More than 100 youth are enrolled in the Covenant's programs, which include Homework Club, Life Skills Classes and Summer Camp. The Covenant provides full family support, with after-school activities, guidance and role modelling that parents can trust. www.dycutoronto.com.

Flemingdon Park Ministry

Flemingdon Park is a fascinating place – a landlocked triangle in Toronto containing the most diverse community in the world. Flemingdon Park Ministry serves a population of 27,000 from 130 ethnic groups, who speak 90 different languages. With a focus on the poor and marginalized, the Ministry is a Christian presence that respects all differences. Amongst its programs and partnerships is a busy Drop-In, Seniors' and Women's Groups, After School Programs, and Food & Friendship Nights. Its STAR Project offers a transformative process for job-seekers. With more than 10,000 visits each year, the Ministry empowers this unique community to access their dreams. (416) 425-1841.

North House

North House is one of FaithWorks' newest ministries. It originated to serve homeless and at-risk families in North Durham Region, a largely small-town area encompassing Uxbridge, Scugog and Brock Townships. With no shelters, scarce accommodation and high rental fees, residents who lost jobs or lived on social assistance were often forced to leave the community. North House bridges the gap. Six families and individuals receive transitional housing at North House's complex in Beaverton or through rent subsidies. Residents draw support and set goals for themselves through a "Wraparound" process, emerging from North House ready to move forward on their strengths. www.northhouse.ca.

The Philip Aziz Centre

When someone is facing the end of their life, The Philip Aziz Centre is there, providing spiritual and hospice care within the comfort of their own home. Last year, Philip Aziz assisted more than 350 adults and children in the GTA, most of whom had HIV/AIDS or cancer. Working

closely with health and home care workers, Philip Aziz volunteers offer practical, emotional and respite care centred on the needs of the individual and his or her loved ones. Through a monthly Spiritual Care Group and a full chaplaincy, Philip Aziz walks with people as they explore their feelings and fears, plan their legacies, and strengthen themselves for the journey ahead. www.philipazizcentre.ca.

Rural Outreach Committee

What began as a temporary overnight shelter for women experiencing domestic violence has grown into a full-fledged emergency haven for rural residents. In 2009, ROC moved into a two-floor schoolhouse with expanded space to serve growing community needs. Last year, its 24/7 Crisis Line responded to 558 calls, a 79% increase over 2008. ROC provides emergency shelter, clothing, transportation to legal and social service appointments, and compassionate counselling. ROC also offers several popular workshop series for women who have experienced violence. Through ROC, networks have developed in Buckhorn and Peterborough County, building bonds and strengthening individual lives. www.ruraloutreachcommittee.ca.

Samaritan House

Samaritan House walks with people through poverty, abuse, mental health and learning challenges. Serving more than 1,500 people each year, Samaritan House operates a Drop-In where families get the care they need, and receive clothing and household items. In Bernie's low-income neighbourhood of Leticia Heights, Samaritan House runs a popular Children's Literacy Program, with graduated reading material and dedicated tutors. Its Resource Centre provides a computer training and job search centre that helps adults find work. For women and children recovering from abuse, Samaritan House offers Transitional Safe Housing, providing them with accommodation for one year to help restart their lives. www.samaritanhousecommunityministries.com.

Toronto Urban Native Ministry

The Toronto Urban Native Ministry (TUNM) is unique in Canada. Working out of the Council Fire Native Cultural Centre, it blends aboriginal tradition with Christian spirituality, so that they can walk together in harmony. Founded in 2003, TUNM touches more than 6,000 lives each year. It reaches out to aboriginal people on the street, in hospitals, in jails, shelters and hostels, providing counseling, spiritual care and referrals to community services. TUNM also participates in sacred gatherings of aboriginal people, from baptisms and Sunday services to sharing circles, spirit namings and feasts. Importantly, TUNM facilitates the reconciliation process between aboriginal peoples and clergy, helping them

find their way back through a healing journey. (416) 360-4350.

FaithWorks Partners

Anglican Appeal

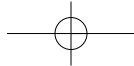
The Appeal provides urgently needed support for Anglican ministry in Canada's North and mission work overseas. In northern Canada, where 15% of the country's population is dispersed across 85% of its space, ministering to isolated parishes is difficult. The Appeal invests in the education of 50-60 clergy and lay leaders each year to serve the region. It also provides leadership training, worship materials in indigenous languages, and online church curriculum. With teen suicide rates double in the north, the Appeal has launched an important two-year "train the trainer" initiative to build resources on suicide prevention and crisis response. The Appeal also sponsors theological interns on missions around the world, where they become strong spiritual leaders. <http://anglican.ca/appeal/>

LOFT (Leap of Faith Together)

LOFT is an organization that breaks new ground with incredible success. Last year alone, it helped 3,200 people with tremendous challenges build lives with dignity. Amongst its 70 housing sites across the GTA and York Region, LOFT operates one of North America's few high support residences for homeless people with addictions, mental health conditions and HIV. It offers the only abstinence post-treatment residential program for young women recovering from addictions. It is the largest provider of supportive housing to seniors with mental health challenges and/or addictions, and assists homeless people in conflict with the law. Through LOFT's unique street outreach program, 250-300 young prostitutes get off the street and into better lives each year. www.loftcs.org

The Primate's World Relief and Development Fund

PWRDF is the Anglican Church of Canada at work in the world. When a disaster strikes, PWRDF is there, funding faith-based partners who are on the ground to provide emergency relief. Created in 1958 in response to the Springhill Mining Disaster, it supports close to 100 partnerships in 20 countries each year. PWRDF is deeply involved in international development, helping impoverished communities gain water supplies, health care, literacy, organic farms and seed preservation. PWRDF's rich offerings to the world also include refugee protection, peace-building and human rights advocacy. Through all of its programs and partnerships, PWRDF responds to God's call for peace, justice and the dignity of every human being. www.pwrdf.org



March 2010

NEWS

TheAnglican 11

Churches reach out to Haiti

Anglicans
open hearts,
wallets for
ravaged
country

BY CAROLYN PURDEN AND
HENRIETA PAUKOV

AFTER the earthquake struck Haiti on Jan. 12, the people of St. Paul L'Amoreaux, Toronto, had several anxious days. They had formed a relationship with the Haitian parish of St. Basil the Great last May, and they had no news about the parish, a school it oversees or the priest and his family.

While parishioners could take some comfort from the fact that the church and school were in Goinaves, outside the quake zone, Father Max Accime and his wife and children lived in Port-au-Prince, which had been devastated.

Finally, on Jan. 15, word came through from Father Accime. "He scratched out a single-sentence note, and the general sense was they were all right but their home was damaged," says the Rev. Canon Dr. Dean Mercer, incumbent of St. Paul's.

Beyond that, he says, they know very little.

Last May, Father Accime came to St. Paul's to talk about his parish and the school, which has 400 students. Now, St. Paul's parishioners are sponsoring 55 pupils through annual donations of \$300. The amount includes tuition, a uniform and one nourishing meal a day. "It's often the only meal these children receive," says Canon Mercer.

The parish has set a goal of sponsoring a minimum of 40 students for the next three years, with an eventual target of 100 students.



Violinist Alana Esty and Neema Bickersteth, an opera singer and voice instructor, perform at a prayer service for the people of Haiti at St. Paul, L'Amoreaux, Toronto, on Jan. 31. PHOTO BY MICHAEL HUDSON

It had been hoped that a group from the parish could go on a week-long mission to Goinaves this spring. "The trip is up in the air for now because it depends largely on the ability of the friends in Haiti to host us," says Canon Mercer. "It may not be timely or possible to go this April, as had been planned."

Church builds relationships

Besides raising funds for PWRDF's Haiti response, St. Clement, Eglington sent money to Father Jean Bruno, an Episcopalian priest in Terrier Rouge. He has worked with St. Clement's for about 23 years. "Father Bruno was very active in providing hurricane relief last year and is now again working hard to

meet the needs of Haiti's earthquake victims," says Marillene Allen, chair of St. Clement's Outreach Committee. "Within a few days of the earthquake, he was on his way to Port-au-Prince with a truckload of food, medicine and other supplies, as well as volunteers."

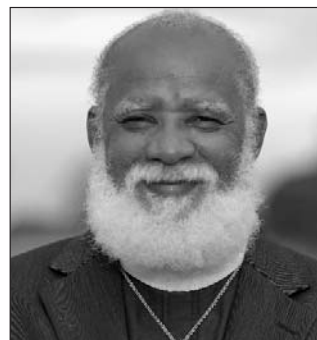
St. Clement's relationship with Father Bruno began when parishioners got involved in a program that reintroduced pigs to Haiti in the mid-1980s. Since 1991, the church has supported Father Bruno's educational initiatives, funding 50 scholarships annually and helping to fund solar panels and a wind turbine for a school he started in Terrier Rouge. Says Ms. Allen: "We are hoping Father

Bruno will be able to make his planned visit to us in March to speak in our Lenten Speakers Series."

Archbishops attend service

In Toronto, Archbishop Colin Johnson joined the Most Rev. Thomas Collins, Roman Catholic Archbishop of Toronto, at an ecumenical prayer service to remember the victims of the earthquake. Civic and religious leaders were in attendance. The service took place at St. Paul's Basilica.

In Barrie, churches combined efforts to put on a benefit worship concert on Jan. 30. In addition to music and worship, there were eye-witness accounts of those who had just returned from Haiti.



Father Jean Bruno

Parish issues challenge

St. Paul, Newmarket, issued a challenge to all other church parishes in Holland Deanery to raise or donate at least \$1,000 to the Primate's World Relief and Development Fund. Bishop George Elliott, area bishop, thought it was a great idea, so he sent out the challenge to all parishes in York-Simcoe.

Church cooks up fundraisers

At Christ Church, Woodbridge, the Sunday school children wanted to do something to help, so they held a bake sale after church on Jan. 24, raising \$318. The adults at Christ Church decided to help out, too. For the last six years, they have worked with the local Rotary Club to organize The Night of a Thousand Pancakes on Shrove Tuesday. All funds from this event have gone to the Canadian Landmine Foundation to help with demining efforts around the world. This year, however, they decided to support ShelterBox, a Rotary Club project which provides shelter, a water filtration system and cooking equipment. Each box contains a ten-person tent, blankets and groundsheets, a water filtration system, a fuel stove, pots, tools, rope, other survival items and children's school supplies. Their goal was to try to raise enough money to send two shelterboxes to Haiti, at a cost of \$1,000 each.

After the fire, 'we learned to trust in God'

Congregation remembers disaster and how they made it to their new home

BY JOANNE LOO

ON Dec. 16, 1999, St. Elizabeth's old church building on The Queensway in Etobicoke was irreparably damaged by a fire. In the months following, the congregation worshipped at Christ Church, Mimico, and two school gymnasiums before eventually finding our new home in Mississauga. Many long-time members of St. Elizabeth's still remember the shock of the fire and the changes it precipitated in all of our lives. During a Sunday service on Dec. 13, 2009, nearly 10 years later, we took a moment to reflect on our church's history and how we got to where we are today.

The commemoration began with a chronological perspective from the Rev. James Chu, who was St. Elizabeth's founding incumbent, serving from 1992 to 2000. Against a backdrop of old photographs projected onto a large screen, he spoke of how the church began as a fellowship of just a few families, and of the early milestones as the church gradually grew. The current incumbent, the Rev. Philip Der, then shared a letter sent from Bishop Ann Tottenham to mark the 10 years since the fire. Bishop Tottenham was the area bishop at the time of the fire and saw the congregation through the long journey to our new home. Her letter spoke of the disbelief and loss she shared

with us, especially on the day she deconsecrated the old church. Seeing the beloved building, with its beautiful sanctuary and pipe organ reduced to a charred ruin, was a shock for everyone. At the same time, she compared our transition period to the wilderness experience of the Israelites. In the faith journey to find a new home for ourselves, we came to learn that the physical building itself was of secondary importance, and that, just like the wandering Israelites, we could worship God anywhere.

As one of the founding members of the church, I was privileged to have the opportunity to share my experience as part of the commemoration. In 1999, I was

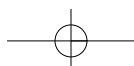
a regular parishioner and a choir member. The lasting impression that I hold from the aftermath of the fire was that of the warm and immediate hospitality offered to us by Christ Church, Mimico. With Christmas only days away, our congregation had suddenly found ourselves without a home—we were sad and lost. Yet in the spirit of Christ's love, the members of Christ Church welcomed us with open arms, shared everything they had with us, and truly touched our hearts.

To end the commemoration, Enoch Ho, one of the wardens in 1999, reflected upon the 10 years since the fire. He, too, drew parallels between our move from place

to place and the spiritual journey of the Israelites in Exodus. We learned to trust in God, and we recommitted ourselves as God's children and allowed him to guide us into the promised land. Even when resources were scarce, our faith in God and the love within our fellowship sustained us.

As Bishop Tottenham wrote in her letter to us, "On this 10th anniversary, we acknowledge the loss of a lovely church building but, above all, we thank God for his many mercies in strengthening and guiding St. Elizabeth through good times and bad."

Joanne Loo is the music director at St. Elizabeth, Mississauga.



Invitation to church struck a chord

Warm welcome, friendship keeps her coming back

BY CAROLYN PURDEN

IT had been more than 30 years since Carole Rousseau had been in a church. Raised in Montreal, she had attended the Roman Catholic church in her early years but had experienced abuse from a priest. "I was not prepared to go back," she says. And although she was married in the United Church and her daughter was baptized there, she had never returned.

But when her Mississauga neighbour Lena suggested that Carole go with her to St. Francis of Assisi Anglican Church for Back to Church Sunday last September, it struck a chord.

Ms. Rousseau had missed the ritual of worship and had thought of going back to church. "But our priests are our spiritual connection and I'd had some pretty awful experiences," she says. And she could not see herself walking into a strange church on her own.

"Sometimes you just need someone to suggest it," she says, "When Lena invited me, I thought 'Why not?' Sometimes, it's just the right time."

Her main emotion when she walked through the doors of St. Francis was curiosity, Ms. Rousseau says. She had never been in an Anglican church and she was surprised at how familiar she was with aspects of the service; she had not been aware that Anglicans celebrated communion.

Sealing the deal, in her mind, was the way that she was welcomed. "Everyone was very nice, which made me feel even more comfortable," she says.

She also discovered that, coincidentally, she had had a previous connection with St. Francis. Her grandsons had attended the church's summer Bible camp last year, and she had picked them up from it.

At that time, she had also met the priest, the Rev. Canon Ann Smith, whom she liked, so finding out that she was the incumbent was a pleasant surprise. "She made me feel comfortable. I think that was a big connection for me," she says, adding that she had never before met a woman priest.

Since September, Ms. Rousseau has been back to St. Francis several times. She cannot attend every Sunday, she says, and she does not drive. However, she and her neighbour Lena call each other every Sunday to see if Ms. Rousseau is able to go to church that day. If she is, Lena drives her.

Ms. Rousseau says her feeling of comfort with Canon Smith is a big part of why she continues to attend worship at St. Francis. Equally important is the way people in the congregation have accepted her and made her feel comfortable, she says. "It's absolutely huge when you get that feeling. It isn't always there when you go into a church. So I'm very happy."



Bishop Philip Poole invites a couple to church outside Union Station last September. Below, the Rev. Jeffry Kennedy welcomes some newcomers to St. Matthias, Bellwoods, last year. PHOTOS BY MICHAEL HUDSON

Bishop hopes for repeat

BISHOP Philip Poole is hoping that churches in the diocese will be able to repeat the success of Back to Church Sunday, which saw about 2,600 people accepting an invitation to come to church last September.

"We know with confidence that over 320 people who accepted the invitation to come to church have stayed," wrote Bishop Poole in a letter to clergy in January. "People throughout the diocese gained a sense of excitement in this initiative and more than 70 per cent of our churches participated."

He said the success of last year's event has prompted 22 other dioceses in Canada to consider taking part in the day, which is held around the world on the last Sunday in September. This year, it will be celebrated on Sept. 26



and the theme in the diocese is "Come as you are."

Bishop Poole encouraged every parish to participate and every parishioner to invite a friend or family member to church that day. "Imagine: if everyone in your parish invited a friend, you could potentially double your Sunday attendance."

A committee has been formed to help parishes with Back to Church Sunday. The committee

members are: the Rev. Michelle Childs, the Rev. Stephanie Douglas-Bowman and the Rev. Wendy Moore from York-Credit Valley; the Rev. Michael Calderwood from Trent-Durham; the Rev. John Lockyer from York-Simcoe; and the Rev. W. Tay Moss from York-Scarborough.

For more information about Back to Church Sunday and to obtain resources, visit www.backtochurch.co.uk.

Singing by heart can renew the church: musician

BY ERIC OSBORNE

AT the beginning of November, I had the opportunity to attend a Music Makes Community conference in Atlanta. The conference was sponsored by the All Saints Company, founded in 1974 by the Rev. Donald Schell and the Rev. Rick Fabian, the clergy who founded St. Gregory of Nyssa Church in San Francisco. After their retirement in 2007, they have devoted more of their time to the All Saints Company, encouraging the renewal of liturgy in the church.

For two and a half days, our small group joined in singing music from all over the world, without

any paper or accompaniment (although we did use the Shruti Box Application on an iPhone to simulate a drone). We learned it is possible to renew the church through congregational singing, bringing us back to being community. The music tradition of the Shakers, Taizé, and the Iona Community fosters a tradition of music that does not rely on books, but rather learning and singing by heart.

Paperless music relies on a leader who teaches the music by modeling it, then showing the pitches of a particular phrase using basic hand gestures. The music can take on different forms such as call and response, canon,

or layered music. When the group has learned a piece and is confident in singing, the music leader returns to the group to participate in the singing. We have used quite a bit of this music at Church of the Messiah, from an Alleluia to a gentle lullaby during the reception of communion. We have even sung in other languages, such as Gaelic.

To engage in paperless singing is to return to the "wellspring of humanity." Music-making in our churches 50 years ago was radically different from what it is today. A congregation would join lustily in the singing of a hymn. Sadly, many churches have left the act of making music to a choir or a praise

band, absenting their voices from the assembly. Maybe some of us have been told that we cannot sing. This is a lie and needs to be refuted. All voices are important to the liturgical assembly, being united in the praise of God.

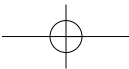
It is interesting that reformations in the church are usually heralded by musical change. By introducing this type of music to our liturgies, we are not just uniting as a community with one voice: we are also uniting cultures and traditions.

If you are interested in learning more about paperless singing in worship, you can check out *Music By Heart*, published by Church

Publishing Inc., or visit All Saints Company, www.allsaintscompany.org, or watch some videos of this music on YouTube. We are planning to host a Music Makes Community conference at Church of the Messiah at the end of September. Stay tuned for more details.

Eric Osborne is the minister of music at Church of the Messiah in Toronto and is interested in renewing the music of the church by exploring musical traditions and making them relevant to modern liturgy. To contact him, call the church office at 416-922-4371.

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



March 2010

PARISH NEWS

TheAnglican 13

Tapestry depicts hope

Visitors to St. Thomas, Brooklin's, new worship space will admire a colourful tapestry with a hopeful message. It was designed and embroidered by women from the South African village of Hamburg, who are members of the Art Project of the Keiskamma Trust. The organization runs poverty alleviation projects, education initiatives, HIV/AIDS treatment programs and art and music programs in the area, which has been affected by HIV/AIDS.

The piece was commissioned after St. Thomas' AIDS Response Team learned about the Keiskamma Trust's work from Canadian nurse Rachel Johnson (daughter of Archbishop Colin Johnson), who managed the HIV/AIDS clinic in Hamburg for more than two years. The images on the tapestry, embroidered and appliquéd in wool and felt on hessian cloth, reflect the organization's work, including an organic garden, a health clinic, an HIV/AIDS support group, international volunteers, and several cows, which symbolize the restoration of wealth and pride to the community. More information about the Keiskamma Trust is available at www.keiskamma.org.

Parishioners urged to walk or ride

The Green Committee of St. Martin-in-the-Fields, Toronto, has decided to make Earth Sunday — April 18, 2010 — a "Walk & Cycle to Church Sunday." Parishioners will be encouraged to walk or ride their bikes to the Sunday services. Those who are unable to do so will be encouraged to take the TTC or to carpool with other parishioners. The committee hopes this initiative will enhance parishioners' connections with each other, with the local community, and with God's creation. "Walk & Cycle to Church Sunday" will be promoted within the parish through the parish newsletter and communicated to the neighbourhood by a banner on the railing at the corner of the church property.

St. Martin's will also introduce a parish composting initiative. The composting project will not only build on the Green Committee's efforts to promote waste reduction and diversion at St. Martin's, but will also provide a tangible benefit for the parish's beloved garden. "The garden holds a special significance for many at St. Martin's," says Elin Goulden, chair of the committee. "It's our hope that by making our own compost for the garden, we can help people make a deeper connection between what we do indoors and the effect it has on the Earth — starting with that patch of earth immediately outside our doors."

Churches hiking on Earth Day

The parishes of Aurora, King City, and Lloydtown will mark Earth Sunday with an environmental hike along the King East section of the Oak Ridges Moraine Trail, starting at 1:30 p.m. on April 18. For more information, contact Renee Bulmer at reneeandlen@rogers.com or Dave Gordon at dgordonrcaf@gmail.com.



ALL TOGETHER

Eric Hanbury conducts a massed choir from Mississauga churches of Holy Spirit, St. Luke, St. Peter and St. Thomas a Beckett at Holy Spirit during a celebration concert of St. Cecilia and George Frederic Handel on Nov. 21. The concert included soloists Maria Knight, soprano, and James Tuttle, tenor.

PHOTO BY MICHAEL HUDSON



MAKING MUSIC

Young handbell ringers from St. John, York Mills, pose for a picture at last year's Musicfest, the church's annual event featuring voice choirs, handbell choirs, and unique instruments ranging from woodwinds and strings to macaroni boxes. This year's Musicfest, with the theme of "Jukebox Memories," takes place May 2 at St. John, York Mills, with performances at 4 p.m. and 7 p.m. Tickets are \$15 per person; proceeds support the church's handbell program and Sleeping Children Around the World. For more information, email musicefest@stjohnsyorkmills.com or call St. John, York Mills, at 416-225-6611.



PROUD

Four young choristers from St. Mark, Port Hope, show off the medals they earned in the Royal School of Church Music's Voice for Life program, which trains choir singers. From left to right: Randy Mills, organist and choir director; Cameron Abrams; Elizabeth Barlow; Ellen Torrie; Hugh Verrier; and the Rev. Margaret Tandy, incumbent. "St. Mark's is on the church music map with such a successful and committed group of choristers, and we benefit from their work every week at worship," says Mr. Mills.

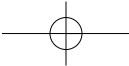
PHOTO BY ANNE ORAM



A new tapestry is dedicated for St. Thomas, Brooklin, by Archbishop Colin Johnson (centre). Others in the photo, from left to right: Robyn Bennett, the Rev. David Harrison, Rachel Johnson, and Mary Lou Harrison (holding photo of tapestry designer Nozeti Makubalo).

Correction

IN last month's issue, the email address for Elin Goulden, the new parish outreach facilitator for York-Credit Valley, was incorrect. Her correct address is e.goulden@sympatico.ca.



14 TheAnglican

LOOKING AHEAD

March 2010

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the April issue is March 1. Parishes can also promote their events on the diocese's website. Visit www.toronto.anglican.ca, click Calendar, then click Submit an Event.

Services

MAR. 5 — World Day of Prayer service at All Saints, Peterborough, 235 Rubidge St., at 2 p.m. Call Mabel Smith at 705-745-2240.

MAR. 5 — World Day of Prayer service at St. John, Bowmanville, 11 Temperance St., at 2 p.m. Guest speaker will be the Rev. Canon Susan Sheen. For further information, call 905-623-2460.

MAR. 7 — Propitiation visits Church of the Good Shepherd, 1149 Weston Rd., for Choral Eucharist (BCP), at 10:30 a.m. The church is located at the corner of Eglinton Ave. W. and Weston Rd. After coffee hour, the group will go out for a meal. For information, call 416-977-4359. Propitiation is a fellowship for gay and lesbian Anglicans and their friends who prefer the Book of Common Prayer.

MAR. 7, 14, 21 — Throughout Lent, The Musicians In Ordinary will perform the cycle of Cantatas by Georg Telemann from his Harmonischer Gottes-Dienst (The Harmonious Church Service) as part of Evensong services at St. John the Baptist (Dixie), 719 Dundas St. E., Mississauga, Sundays at 4 p.m. For more information, call 905-277-0462 or email musiniord@sympatico.ca.

MAR. 14 & 28 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. Call 416-920-5211 or visit www.christchurchdeerpark.org.

MAR. 28 — Jazz Vespers at St. Philip, Etobicoke, 25 St. Phillips Rd., at 4 p.m. Nathan Hiltz Trio. Guest preacher Archbishop Fred Hiltz. Pay what you can. For more information, call 416-247-5181.

MAR. 31 — Dramatic Monologue of "Way of the Cross" by Henri Gheon with Taize music at St. Theodore of

Canterbury, Willowdale, at 7:30 p.m. Call 416-222-2461 or email theodorechurch@bellnet.ca.

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

Lectures/Conferences

MAR. 2-MAY 25 — St. Paul, Bloor Street, will run a grief support group for those seeking recovery from deep hurt or loss, Tuesday afternoons from noon to 2 p.m. If you are interested in committing yourself to this 13-week program, call parish nurse Nancy Truscott at 416-961-8116, ext. 228.

MAR. 9 — Church of the Redeemer, 162 Bloor Street W., explores the Old Testament Prophets in a new season of Telling the Story, beginning March 9, with the stories of Elijah and Micah, two of the earliest known prophets. The five 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 March 5 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.

MAR. 27 — Propitiation, a fellowship for gay and lesbian Anglicans and their friends who prefer the Book of Common Prayer, will hold a meeting with Evening Prayer (said) at 7:30 p.m. The group will discuss the recently published *Discovering the Book of Common Prayer-A Hands on Approach* by Sue Careless. Meeting takes place at 34 Little Norway Cres., Unit 117 (Bathurst and Queen's Quay). Call 416-977-4359.

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, MAY 1, 2 — Peterborough AWARE (Anglican Women Alive, Renewed & Enriched) invites you to spend a wonderful 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

MAR. 20 — Spring Craft Sale at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, from 9 a.m. to 2 p.m. Crafts, white elephant, baking, tea room. For more information, call 416-283-1844.

MAR. 20 — Rummage Sale at St. Leonard's, 25 Wanless Ave., Toronto (Yonge and Lawrence), from 10 a.m. to 2 p.m. Clothing, books, toys, white elephant. For more information, call 416-485-7278.

Music/Film

MAR. 3, 7, 10 — Organist Randy Mills of St. Mark, Port Hope, plays the complete organ works of J.S. Bach over seventeen concerts. Wednesdays at 7:30 p.m. at St. Mark, Port Hope; Sunday at 2:30 p.m. at Trinity College School in Port Hope. Free admission. For details, visit www.tcs.on.ca/bach325.

MAR. 4, 11, 18, 25 — Noon Hour Organ Recitals at St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Thursdays at 12:10 p.m. Mar. 4, Joel Vanderzee, Assistant Organist, St. Paul's Cathedral, London; Mar. 11, Taylor Strande, soprano

& Ian Sadler, organ; Mar. 18, William Maddox, Director of Music, Yorkminster Park Baptist Church, Toronto; Mar. 25, Terry Marklevitz, baritone & Ian Sadler, organ. Free admission. For more information, call 416-961-8116.

MAR. 7 — Sundays at Three Concert Series at St. Clement, Eglinton, at 3 p.m. Musicians from Consortium Aurora Borealis under the direction of harpsichordist Elizabeth Ganiatsos, with guest violinist Jeremy Bell. Adults \$20; seniors & students \$15. For more information, visit www.stclements-church.org or call 416-483-6664, ext. 26.

MAR. 26 — The Three Cantors perform at St. Anne, Toronto, at 7:30 p.m. Proceeds benefit PWRDF and St. Anne's. Tickets are \$20 in advance and \$25 at the door. Contact Bernie at 416-922-4415 or music@stannes.on.ca.

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. 10 — St. John, York Mills, 19 Don Ridge Dr., 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 Wind Band 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.

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.

We're focusing on children's breakfast programs

Every two years, the Diocesan ACW's Social Concern and Action Committee chooses a theme for our special projects. Based on membership voting and in keeping with the diocese's priorities, the theme "Anti Poverty Initiatives - Helping Children" has been chosen for 2010 and 2011.

Under that theme, the focus is on children's breakfast programs. Nelson Mandela has reminded us that, "There can be no keener revelation of a soci-

ety's soul than the way in which it treats its children."

Research shows that 31 per cent of elementary school and 62 per cent of secondary school students seldom eat breakfast. One in nine children in Canada live below the poverty line and may not receive the nutrition they need to thrive. Poor eating habits, eating disorders, childhood obesity and diabetes are on the rise.

Not only are breakfast programs an opportunity to promote

ACW

BY ANITA GITTENS

and provide healthy eating for children, research shows that children who eat a healthy breakfast and spend time with other children and adults before school have better school attendance, motivation and concentration.

Present economic times and the rising cost of food make it difficult for many breakfast programs to

continue, yet the need for such programs is growing every year. Our children are our future; some say they are our best resource, so we must invest in them.

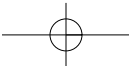
The ACW supports an organization in each episcopal area that provides children's breakfast programs. If you are interested in learning more about this initiative or helping the programs that have been chosen in your area, please contact us at acw@toronto.anglican.ca or 416-363-0018.

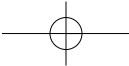
This year, our Annual General

Meeting will be held on Saturday, May 15. The theme will be "Faith in Action." Please mark your calendars for a day of worship, fun, fellowship, speakers, displays and networking. Our keynote speaker will be Bishop Ann Tottenham, former area bishop of Credit Valley (now York-Credit Valley).

Anita Gittens is president of the Diocesan Anglican Church Women.

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MARCH 20, 2010: 5TH 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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IN MOTION

Appointments

- The Very Rev. Ted Clarke, Priest-in-Charge, St. Martin, Courtice, Jan. 1.
- The Rev. Canon Robert Shields, Interim Priest-in-Charge, St. Peter, Oshawa, Jan. 18.
- The Rev. Gregory Carpenter, Incumbent, St. Jude, Wexford, May 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):

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

Second Phase - Parish Selection Committee Receiving Names

(via Area Bishop):

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140 Brooke St., Thornhill, ON L4J 1Y9
Attention: Canon Greg Physick & Wardens
905-889-5931 ext 25

ORGANIST/MUSIC DIRECTOR St. Paul's Church in Brighton is looking for a music director who is competent on our Rogers two-manual organ and can work with other musicians in our congregation. More information: www.stpaulsbrighton.ca. Resume to Music Director Interview Committee, St. Paul's Anglican Church, Box 57, Brighton, ON, K0K 1H0.

- Trinity Streetsville (York-Credit Valley)

Third Phase - Parish Selection Committee Interviewing

(not receiving names):

- None

Transition

- The Ven. Judy Walton has retired as Archdeacon of York-

ORGANIST/MUSIC DIRECTOR St. Paul's Uxbridge is looking for a Music Director who is competent on our Phoenix Digital three manual organ and can work with choirs and other musicians in our congregation. Position begins Sept. 2010. More information: www.stpauls-uxbridge.ca. Resumes will be accepted until April 15, 2010; send to the attention of the Music Director Interview Committee at stpaulsuxbridge@yahoo.ca or St. Paul's Uxbridge, P.O. Box 673, Uxbridge, ON L9P 1N1

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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Simcoe, as of Dec. 31, 2009. She has been named Archdeacon Emerita and will continue as the Canon Pastor for the Diocese, administering the Diocesan Sexual Misconduct Policy and process.

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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Enter the drama of Holy Week

A really powerful drama puts us in touch with the depths of life. The Bible provides this kind of drama, especially in the four Gospels, where each writer tells the story of Jesus in his own way.

On Palm Sunday, we enter into this drama as we begin Holy Week, the most important week in the Christian year. The joy, pain, fear, sorrow, grief, confusion and hope of the passion story are played out during this week. It begins with Jesus' triumphal entry into Jerusalem. Thus, the liturgy on Palm Sunday begins with a reading about his entry. This year it will be read from the Gospel according to Luke (19:28-40).

Luke's account is more subdued than those of the other Gospel writers. Jesus enters with a large crowd of his disciples, who praise God for the great things they have seen. But there are no hordes of people waving palm branches and shouting that this is David's son, the Messiah. In Luke, his disciples hail Jesus as the king, but his realm is clearly not a nationalistic one. He is a king who brings peace in heaven and on earth, and glory to God. Yet even this modest entry brings objections from the Pharisees. The conflict in which Jesus is engaged with the religious authorities is about to intensify.

The liturgy on Palm Sunday is a service of contrasts. After the Procession of the Palms, we move to a vivid account of the passion story (Luke 22:14-23:56). This passion story is often read in dramatic form with various readers reciting the dialogue. Each of the four Gospels is somewhat different, but they all agree on the major dramatic events of the week.

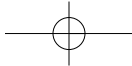
The passion story begins with the Last Supper, then proceeds

to the agony in Gethsemane (this garden is only named in John's Gospel), Jesus' betrayal by Judas, the arrest, the trial scene and the anguish of Jesus bouncing back and forth between Pilate and Herod, and the loneliness as the crowd calls out, "Crucify him! Crucify him!" Jesus is then deserted by all of his followers, including Peter, even after his supertime boast. Finally, we sense the agony of the crucifixion and hear those immortal words from the cross: "Father, forgive them for they do not know what they are doing" (Luke 23:34). He must have felt loneliness, emptiness and utter desolation, and yet he utters words of forgiveness. Jesus' life and death is about forgiveness, the forgiveness of God for his people. God so loved the world that he sent his only begotten son so that all may be saved through him.

Many churches have special services each day to commemorate the events of Holy Week, culminating with the cross on Calvary Hill. On Good Friday, we read the passion according to John (18:1-19:42). John's Gospel is very different from the synoptic Gospels (Matthew, Mark and Luke) but it, too, is a powerful drama, reminding us that this Jesus who walked up and down the dusty roads of Palestine, healing, and preaching and loving those with whom he came into contact, this Jesus who suffered the passion of Holy Week and the ultimate death upon the cross, was God demonstrating his love for us.

It was God in Jesus Christ who dwelt upon this earth 2,000 years ago, who lived in the land of Palestine and who called people to repentance and new life. It was God who died upon the cross on Good Friday and who rose again on Easter Day. It was God in Jesus Christ trying to

Continued on Page 16



Urban community has rule, rhythm

Everyone can contribute their gifts

Continued from Page 1

She had visited several churches before coming to the service for the first time in September. "I knew as soon as the service finished that I had found the one for me," she says. "We sat and discussed passages from the Bible as a group, what they mean to us and how we can apply them to daily life. I never realized until I went to "river" that I could actually discuss the Bible with other people."

Her husband and her daughter have also started attending, and they are enjoying the experience as a family. "My daughter loves it," she says. "It's hard to keep children interested in things, but she can't wait until Sunday. She is starting to ask a lot more questions. It's opened up discussions in our house about parts of the Bible and what Jesus wants us to do and how to apply it to our life."

Between 30 and 50 people show up for the service every Sunday. Some of them, like Ms. Grace, simply live nearby, while others are members of the Jeremiah Community, which has been taking root since the spring of 2009. About 20 people have committed to the community's rule and rhythm of life, practicing simplicity, hospitality, prayer and meditation, and social justice. They have also been building relationships in the neighbourhood. In the summer, they partnered with a local artist to offer art workshops for kids, and they are planning to use their connections with artists to launch a community arts space. In September, they helped organize the Clean Train Coalition's protest against more diesel trains passing through the area. They are also working with a local elementary school on an elec-



A woman takes part in the "river" worship service. The alternative service features eclectic music, ancient ritual and creative expression.

PHOTO BY MICHAEL HUDSON

tronics recycling project.

"What keeps us really enjoying our time here is that even though we may not all be living under one roof, there is a sense that people are here with an intention," says Michael Packard, who moved to the neighbourhood with his wife Helen in order to become part of the Jeremiah Community. "There is a continued intentionality behind every action, every meeting, every event, which I think is driving toward some-

thing that will emerge."

He appreciates that "river" gives everyone an opportunity to contribute his or her gifts, whether through art, music or hospitality. "What really grabbed us early on and what keeps us excited about the service is that it allows for the gifts of the Body of Christ to demonstrate themselves," he says.

"River," as well as the Jeremiah Community itself, will continue to evolve, says Mr. Crosby-Shearer. The name of the worship service not only marks the presence of an actual stream buried under St. Anne's, but also echoes the language of the Fresh Expressions

movement, which sees the established church as the lake, and fresh expressions of church as rivers flowing out of that lake.

"In some ways we've seen the historic congregation of St. Anne's as the lake," he says. "It is steady, wide and deep. It has a lot of history. What would it mean to have a river flowing out of it that is of the same water, but different? We as the Jeremiah Community and the "river" worship expression are the river: bubbling, not always knowing where it's going, charting its course, lots of energy."

For more information about the

Jeremiah Community and the "river" worship service, visit <http://jeremiahproject.ca/>.

Continued from Page 15

bring the world into a living, loving relationship with himself and with one another. This is the message of Holy Week. Don't miss it. It is the most important week in our Christian year.

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

St. Thomas a Becket Anglican Church, Mississauga presents

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Directed and produced by organist Frank Iacino

For more information, contact:
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Annual Bishop's Company Dinner

Wednesday, May 5th, 2010



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