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The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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APRIL, 2009

Anglicans sign on

Motion takes aim at poverty

BY MURRAY MACADAM

ANGLICANS have spoken out forcefully on the need for government action as the deepening recession batters both the economy and human lives.

More than 160 parishes across the Diocese of Toronto have endorsed an anti-poverty motion at recent vestry meetings. The motion was also endorsed by three parishes in the Diocese of Niagara and by the Sisterhood of St. John the Divine. These parishes represent more than 40,000 Anglicans.

The motion says: "The vestry of (name of parish) commends the Government of Ontario for its commitment to a poverty reduction plan for Ontario, and urges that the government's 2009 budget contain specific anti-poverty measures so that substantial progress is made toward poverty reduction and in alleviating hardship among the poor during 2009."

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JOYFUL

Music director Kirkland Adsett rehearses with children at St. Simon-the-Apostle, Toronto. The church offers music lessons to children from the local neighbourhood who could not otherwise afford them. Their first concert is in May. See story page 6. PHOTO BY MICHAEL HUDSON

Girl invites friend to church

Networks are key, says priest

BY HENRIETA PAUKOV

JESSICA Tumenulzii was having so much fun in her youth group at church that she had to share her excitement with her friend Charlotte Brown at school. "She was my best friend for a long time," says the Grade 7 student. "I started coming to church with my family and we really liked our youth group and our church community, so I wanted my best friend to be a part of that."

Charlotte ended up liking her



Jessica Tumenulzii, centre in purple shirt, sits with friends in the youth group at Christ Church/St. James. PHOTO BY MICHAEL HUDSON

experience at Jessica's church, Christ Church/St. James in Etobicoke, so much that she got baptized, along with 10 others, on Jan. 25. Only one of the 11 baptism candidates was an infant, a hope-

ful sign for the congregation. The priest-in-charge, the Rev. Murray Henderson, says the truly exciting aspect of the baptisms is that the new people found their way to church through the witness of

BACK TO CHURCH SUNDAY
A SPECIAL SERIES LEADING UP TO SEPT. 27

those who were already members, such as Jessica's invitation to her friend Charlotte.

"These two little kids are good friends and they don't know that it's not 'cool' to invite your friends to come to church," he says with a laugh. "And I'm not going to tell them that!" Jessica and her family, who are newcomers to Canada from Mongolia, initially got involved with Christ Church/St. James through its Food Pantry, where Jessica's mom volunteered. Jessica then invited Charlotte

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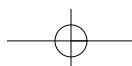
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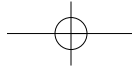
THE generosity of our readers allows us to cover many important events. As a result, we have a church newspaper that is one of the best in the world and one we can all be proud of.

Last year, our readers – you – showed us once again how much you value *The Anglican* and its important ministry of sharing the good news with others. You donated \$132,343 to the paper's annual appeal, the third highest amount in its history. As always, the funds will be shared equally with our national partner, the *Anglican Journal*. After expenses, the net result to *The Anglican* will be \$56,048.

Thank you for your donation – and here's to another great year. *Stuart Mann, editor*

SPECIAL FAITHWORKS INSERT - SEE INSIDE





'We are not called to cut back'

Continued from Page 1

In most cases, the motion passed by an overwhelming majority or unanimously. It drew support from a wide range of parishes, from small rural ones to large urban parishes.

Debate on the motion led some parishes to re-commit to their outreach ministry in their own communities. For example, the vestry of St. Aidan, Toronto, passed the motion with additional wording stating that the vestry of St. Aidan's "renews its own commitment to the mission of caring for the poor." The vestry of St. John, West Toronto, took the opportunity to examine its parish

budget and to ensure that it included substantial expenditures for service to the poor and marginalized. Members of St. Mary, Richmond Hill, raised the need to discern and pray about how their parish could become more involved in local social issues.

"When the needs of the world increase, so does the church's call to ministry and mission," says the Rev. Michael Calderwood, reporting on the vestry motion discussion at St. Paul, Brighton. "We are not called to cut back, but to reach out even more."

Many parishes such as St. Thomas, Shanty Bay; Christ Church, Bobcaygeon; and Trinity,



Archdeacon Michael Patterson of the Diocese of Niagara speaks at a prayer vigil at Queen's Park on March 9. About 50 Anglicans from the dioceses of Toronto and Niagara prayed for the poor and for politicians to make decisions to help them. PHOTO BY MICHAEL HUDSON

Campbell's Cross, sent a copy of the motion endorsed by their vestry to their local MPP, key cabinet ministers and Premier McGuinty. The parish of St. Peter, Minesing, passed an additional motion on providing housing for families who are victims of extreme poverty and homelessness. Bishop Colin Johnson said the

endorsement sends a strong message to government and to society. "Anglicans are alarmed at the widespread incidence of poverty in our society and believe that government must take stronger steps against poverty. We believe that God's call to justice for the poor and for a more just sharing of our society's resources has nev-

er been more timely than it is now. This is why so many of our parishes have responded positively to this initiative, which is fundamentally about a more equal sharing in these tough economic times."

Anglicans are stepping up their efforts to help those in need through their outreach ministries. However, as Bishop Johnson stated in a letter last November to Premier McGuinty and provincial party leaders, "Only government can launch the large-scale programs and policies essential for successful poverty reduction."

Bishop Johnson presented a copy of the report to government representatives. Further dialogue with government and advocacy action is planned following release of the provincial government's budget, expected in late March.

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Workshops tackle housing

ANGLICANS are working on one of the toughest aspects of daily life for people in poverty: the shortage of affordable housing right across the diocese. Your involvement can help.

Anglicans will grapple with local housing concerns and plan action at four regional workshops taking place in April and May. Housing experts and local housing providers such as North House, a FaithWorks-supported agency, will join Anglicans at these events.

"During these times of economic uncertainty, it is more important than ever to find tangible ways to assist folks in our communities who have been impact-

ed," says Julie Cruickshank of Trinity, Aurora.

Those interested in attending are encouraged to register in advance for their local workshop at www.toronto.anglican.ca/sjac. Anyone interested in housing issues is welcome and encouraged to bring a group from their parish.

Here is the workshop schedule:

- April 18 at St. Thomas, Huron Street, Toronto (for York-Credit Valley);
- April 23 at St. Paul, Lindsay (for Trent-Durham);
- May 2 at St. Luke, East York (for York-Scarborough);
- May 9 at St. Paul, Innisfil (for York-Simcoe).

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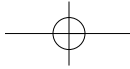
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Two programs boost givings

All churches see numbers go up

BY CAROLYN PURDEN

In these uncertain economic times, many parishes in the diocese are struggling to find the funds to carry on their ministry and programs.

But they can find help in two of the diocese's stewardship initiatives: year-round stewardship education and the six-week sacrificial giving program.

Since 2003, 49 parishes in the diocese have participated in one of these programs and the results have been startling. In every instance, donations increased between 1.6 per cent and 38.8 per cent the first year and continued to rise in subsequent years.

The year-round stewardship education program was developed by the Diocese of New York in the 1990s and implemented in the Diocese of Toronto in 2003. Today, 18 parishes participate in it.

The program develops a parish consciousness regarding stewardship that is celebrated week after week. It calls for the creation of an annual parish narrative budget and the introduction of proportionate giving. In practical terms, the program requires a leadership team of six people and a dedicated incumbent who will speak regularly about stewardship from the pulpit.

Many parishes in the diocese, faced with a plethora of programs and ministries during the year, have opted instead for the six-week sacrificial giving program, developed by the diocese in 2004.

Today, 31 participating parishes are using the diocese's templates to follow the program. It requires a team of two people and includes development of a narrative budget, bulletin inserts and pledging.

The program asks people to give the equivalent of an hour's



The Rev. Richard Miller joins parishioners Philip and Ellen Shilton at St. Luke, Dixie South, in Mississauga. As part of their sacrificial giving program, Mr. and Mrs. Shilton spoke to the congregation about why their church was important to them.

PHOTO MICHAEL HUDSON

pay a week to support the church's ministry.

Parishioner John Lawson of St. John, Craighurst, was one of the leaders of the six-week program, which over three years has been a resounding success for the small country church.

There were two successful outcomes. First, the parish wanted people to move toward pre-authorized giving and today, more than 50 per cent of the congregation has adopted it.

The second outcome was substantial growth in weekly offerings.

"They increased to the extent that all amounts received over the plate now cover the operation of the church," Mr. Lawson said. Money raised above that is directed to local, provincial and national outreach.

This is a significant change. Prior to implementing the sacrificial giving program, the church had to resort to fundraising and a diocesan grant to cover operations. Today, not only is the parish financially independent, it has also, with help from the diocese and the Anglican Foundation, raised

enough money to build an addition.

The Rev. Richard Miller, incumbent at St. Luke, Dixie South, introduced the six-week program into his parish in 2007 and saw donations increase by 26.5 per cent in one year.

"I just followed the program's instructions to the letter," he says. "Parishioners saw a reason, they saw purpose, they saw vision and they saw the value in it."

Mr. Miller had recently moved to the parish, which had a debt of \$48,000. He implemented the program in the fall of that year, with a team of seven people. He chose two co-leaders who worked well together, and five other people who assumed tasks such as design of print materials and direct mailing.

Mr. Miller did stray from the diocese's program in one aspect. "Rather than just dealing with stewardship and increased giving for 2008, we dovetailed that with an elimination of the deficit," he says.

The hope was to reduce the debt to \$20,000 by the end of 2007, and then generate enough income in 2008 to pay off the rest of the debt and ensure there was no

deficit.

The plan worked. The entire \$48,000 was paid off and the parish was in the black by the end of last year.

The Rev. Heather McCance, now incumbent at St. Andrew, Scarborough, ran the year-long stewardship education program in 2006 when she was incumbent at St. James the Apostle, Sharon.

The small congregation was expecting to grow because of local housing development, Ms. McCance says, and needed to raise staffing levels to enable this to happen.

Ms. McCance, with the parish treasurer and churchwardens, decided not to do an every-member visitation, as recommended by the program. Instead, they trained

eight people to run small groups where parishioners discussed their vision for the church.

It worked well, she says. Givings increased by 30 per cent, and there were two other side benefits.

First, the parish held a volunteer appreciation day to recognize the work done by the parish volunteers. "So often stewardship gets equated to dollars," says Ms. McCance. "When we counted up all the volunteer hours that people gave, it was like we had an extra three or four staff."

The other benefit was the small groups. They talked about their hopes and dreams for the parish's future, and increased people's sense of ownership, she says. This has had the unexpected benefit of helping the church develop a parish profile as it seeks a new incumbent.

"The program to encourage sacrificial giving in your parish is self-contained and user-friendly," says Peter Misiasek, the diocese's director of Stewardship Development. "All outlines, templates, letters and worksheets are included. There are even sample sermons to give clergy ideas on what to include when they introduce stewardship to their parish. The program can be downloaded from the diocese's website or can be ordered from the stewardship office at no charge."

For more information about *A Plan for Stewardship Education and Development Through the Year and A Program to Encourage Sacrificial Giving in Your Parish*, contact Peter Misiasek, the diocese's director of stewardship development, at (416) 363-6021 or 1-800-668-8932, ext. 246 or email pmisiasek@toronto.anglican.ca.

Church keen to get people 'into Scripture'

Continued from Page 1

and Charlotte brought her mom.

Mr. Henderson says that once people are baptized, they need opportunities to grow in their faith and the congregation needs to help them do that. "God will send us people to the extent that we are able to help them grow as Christian disciples," he says. "So that's the challenge now. We've got six or seven small groups for people to join. We are very keen on getting people into the Scriptures so they know the Christian story and see their own lives in terms of that story."

He says he has been challenging some of the more established members to lead beginners' groups,

because "one of the marks of growing churches is that there are a lot of lay leaders who are equipped to teach newcomers to the faith. Typically, as people mature in their Christian faith, they want more and more deep and exciting courses to attend, but they need to be able to give as well. So I'm trying to free up some of the more mature Christians to take on the mentoring of some of these new Christian folk."

In the meantime, the congregation continues to get to know its neighbours through programs like its Food Pantry, which is open three times a month and serves about 300 people per day. In March, for the first time, the church held

a supper for Food Pantry clients and others in the community, in an effort to build relationships. "We feel that it's important to not only try to meet the physical needs of these folk, but if they are interested, to try and bring them spiritual sustenance as well," says Mr. Henderson.

It's through social networks and relationships that people come to Christ, he believes. "We've just been reading the Gospels where Andrew goes and recruits Simon Peter to be a disciple of Jesus and then Nathanael gets on board and there's this sort of proliferation of people being drawn to Jesus, partly through the witness of people who have already found him."

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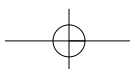
**Rise Heart!
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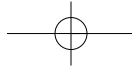
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Would the real Jesus stand up?



I wrote this article in Lent, or, from the media's point of view, open season for sensational articles about Jesus. On March 6, 2006, millions watched "The Jesus Family Tomb" on Discovery Channel, based on a 1980 archaeological find of a group of ossuaries, or bone boxes, in Jerusalem. One of these boxes bore the tantalizing inscription "Jesus son of Joseph." In 2006, the Gospel of Judas was on the front page of the May issue of *National Geographic* magazine. All this took place amidst the abiding popularity of alternate theories about the origins of Christianity, from the novel and film *The Da Vinci Code* to Tom Harpur's *The Pagan Christ*. I fully expect that some sensational story of a similar nature will hit the news sometime around Easter, if it has not done so already.

Less reported were the pages of scholarly papers, mostly negative, around these finds. For example, in a paper presented to the Near Eastern Archaeological Society in 2003, Dr. Michael Heiser pointed out that there are at least six ossuaries which bear the name of Jesus, which is Joshua in Hebrew. In fact, Jesus, Mary and Joseph were some of the most common names in first century Palestine. It is no news to find some tombs bearing those names. The third century Gnostic Gospel of Judas provided helpful information about Gnostic beliefs, but it is hard-pressed to serve as an alternative source for early Christianity. (We have fragments of John's gospel, for instance, from the second century.) Nevertheless, sensational reports have their desired effect, and they are likely to surface in conversations around the water cooler or the local Tim Hortons. How are Anglicans to respond to these reports?

In short, we respond by immersing ourselves in the truth. Anglicans have a long history of biblical scholarship. The only way to tell sensational claims from good scholarship is to have some knowledge of it yourself. These speculative theories spring from a renewed interest in the Jesus behind the Gospels. The fourfold portraits of Jesus invite such an exercise. It has been long accepted that the Gospels are not disinterested records of facts about Jesus. They are skillfully edited documents to tell the good news in ways that are relevant to the writers' different circumstances. Comparing Matthew, Mark and Luke, one can demonstrate how individual episodes have been rearranged to suit the editor's purpose. There is wide agreement that the earliest coherent sources we can isolate are the Gospel of Mark and a

BISHOP'S OPINION

BY BISHOP PATRICK YU

source shared between Matthew and Luke called Q (short for "source" in German). Behind those would be stories and sayings of Jesus which circulated in the early church. The origins of these stories and sayings are very difficult to assess. The Gospel of John is different and is the subject of many theories. My favourite is that John retold the story of Jesus to people who already knew the story. It was an important development of the theology implied in the other Gospels.

To trace a story or a saying through different stages of development can be a very useful exercise. I would cite the development of Jesus' divorce pronouncement between Mark and Matthew as an example of the church's pastoral exception to a dominical directive. It is my view, as an amateur theologian, that the quest for the historical Jesus may be too ambitious and is beset with methodological limitations. The most serious limitation is the stark contrast between the "Jesus of history" and the "Christ of faith." Scholars legitimately observed that some of the stories of Jesus' life were told as if he was already risen. But should that be a surprise? The authors of the Gospels cannot help but tell their stories from their own standpoint after Easter. Even when they skillfully kept the readers in suspense, they already knew the outcome. This is true for the whole of the New Testament. The death and resurrection of Jesus are the earliest forms of the Christian tradition (e.g. 1 Corinthians 15). The teachings and acts of Jesus came later, with the infancy narratives being the last stage.

Scholars sometimes equated what they identified as the earliest bits of the story with the most authentic. They used stringent criteria for that purpose. For example, for an episode to be truly from Jesus, it has to be out of character with the rest of the material (dissimilarity), and it has to occur in more than one place (multiple attestations). Predictably, anything to do with the resurrection is out. So the quest for the historical Jesus became something like, "What would Jesus be like if there was no resurrection?" I suppose that is a fair enough question, but you cannot therefore claim that the resulting Jesus, minus resurrection, is somehow more real. The Christ of faith has been ruled out of the picture at the outset.

This exercise is not new, either, though it has become more colourful lately. The quest

for the historical Jesus began with Reimarus' reconstruction in the 17th century. We are now on the third round and the results have not been encouraging. To construct a picture of Jesus on those bits of the Gospel not tainted by the resurrection is difficult and open to conjecture. One author commented on a strange phenomenon: the picture looking up from the deep well of the historical quest looks suspiciously like a reflection of the author, be it revolutionary, ethical teacher, or wandering cynic.

Lest I sound dismissive of the enterprise, I submit that a faith which claims God acted in history through a real person cannot escape such scrutiny. In fact, as I said earlier, there are substantial benefits from this. My faith is enriched, not diminished, by accepting that there are differences between the Gospels that are not reconcilable. My appreciation of the passages is enormously enriched by knowing why each author chose to tell the story the way he did, and I hear them as the words of the living Christ speaking to me. The transmission of the life, death, and resurrection of Jesus the Christ is compatible with the Incarnation. Through human pens, a human life is presented to us as the appointed way to reach the divine.

I don't know what new finds or old theories about "the real Jesus" will be trotted out this season. May I recommend some ways to approach these things? Ask serious questions. What kind of evidence is it? What is it trying to disprove and what picture of Jesus does it advance? Don't approach it alone but talk it out with your Christian friends or with your parish priest. It may help you to know that the church acknowledges the gap between Jesus' life and his portrayal in the Gospels, but does not feel it is somehow not authentic. Christian origins fare pretty well against the other great figures of history such as Plato or Confucius on a similar level of historical evidence. What the quest for the historical Jesus underlines is how central the resurrection is to the Christian faith. The belief that Jesus is alive exploded onto the Mediterranean world in a matter of decades; it is the earliest layer of the biblical tradition and has infused every part of the New Testament. Interestingly, the evidence cited in the New Testament itself has less to do with external proofs like the empty tomb, than with encounters with the living Christ ("He appeared . . ."). This Easter, faith in the Gospel still ignites the lives of men and women, and we believe confidently, with the apostles, that Christ is alive in the world, in the church, and in our lives.



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LETTERS

Being Jesus

Many heartfelt thanks for publishing the excellent article and photograph on "Taking it to the streets" by Henrieta Paukov and Michael Hudson (March). I showed the article and photograph to our Christian brothers and sisters who sleep in a park. At once they said it is about being and bringing Jesus to people. May the living Jesus be in our

hearts and lives today. Happy Resurrection Day.

Al Stewart
Toronto

Simnel Cake

In "Mothering Sunday Goes Back Centuries" (March), the Rev. Canon Don Beatty writes, "... for several years it was the practice in many churches to serve Simnel Cake ... We have lost this tradition in recent years."

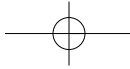
You might be interested to know that the tradition is still alive and well at St. Olave,

Swansea, Toronto. On Mothering Sunday, with the children gathered around, a Simnel Cake is blessed at the beginning of our 10:30 a.m. service. Then, with great joy and excitement, the children scurry down the aisle to find their mother and present her with a small piece of cake. The remaining cake is served during the coffee hour which follows the service. For many years the cake was baked by Bette Ragsdale. Nobody enjoyed the expressions on the faces of the young children and mothers more than she did. Sad-

ly, she passed away last November, but her husband, Robert, has very kindly offered to continue the tradition and will be providing us with a Simnel Cake for Mothering Sunday again this year. As another point of interest, it is worth mentioning that St. Olave's is a BCP parish and Galatians 4 is still read during our services on the Fourth Sunday of Lent!

Judy Beal
Church Secretary
St. Olave, Swansea





April 2009

COMMENT

TheAnglican 5

Choose your master

BY AMIT PARASAR

Lately I find myself plagued with financial worries, due in large part to the fact that the current economic downturn is at the forefront of media discussion and everyday social dialogue. It is consequently a challenge for me to trust in God and let go of worries, especially when I'm constantly reminded of them. At these times, I try to remember a very prudent and logical question: "Who of you by worrying can add a single hour to his life (Matt. 6: 27)?"

Earlier in Matthew 6, Jesus speaks about how a man cannot serve two masters because he will serve one and resent the other. I see the truth in this statement when I reflect on my former work situation, where I had two managers. Depending on how stressful work was, my preference of managers would often change as each one would deal with the stress differently. Call me fickle, but I always liked to work with one of the managers and hated to work with the other.

Jesus, however, was not referring to a distinction between people, but rather the fact that man cannot serve money and God, quite blatantly indicating that there is a choice to be made. I know that I've faced this choice and have decided to pursue money, not consciously choosing it over God, but mistakenly setting it as a higher priority. In the end, it only made me miserable because lust for material wealth was never in my nature.

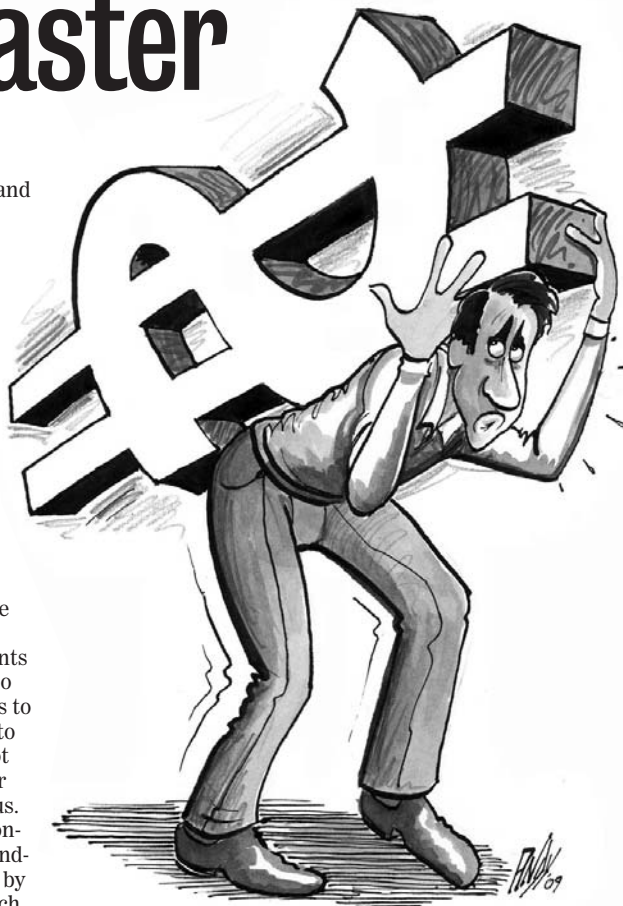
If I've learned anything, it's that in chasing earthly riches, we aren't serving money, but our own greed. Once we allow greed to consume us, it leads to other deadly sins, such as envy, when we begin to covet our neighbors' possessions, or wrath, when we begin to hate others because they have what we cannot have. Greed is dangerous because, if left unchecked, it becomes a thirst that can never be quenched.

It's important to understand that money is an inanimate object that does not care about anyone. All it does is allow us to gain things that will give us short-term happiness. If money could buy true happiness, I'm sure suicides and drug overdoses among the world's rich would be nonexistent.

I contrast this with what I've observed in my short-term mission trip experience in Central America and the Caribbean. I've seen joy in the poor because they love and serve God, a master who loves his servants unconditionally. He wants to take care of us and wants us to be happy. He may allow us to go through troubles, but not more than we can handle or more than he will repay to us.

This is not to say that money isn't important. I'm reminded of the song "Tomorrow" by the band Silverchair in which the lyrics read: "You say that money isn't everything, but I'd like to see you live without it." The reality is that we need money, and God understands that. Jesus acknowledged this when he said, "...the pagans run after all these things, and your heavenly Father knows that you need them (Matt. 6: 32)." However, Jesus went on to say, "...seek first his kingdom and his righteousness, and all these things will be given to you as well (Matt. 6: 33)."

While we need money to live, we should not live for money. In these tough financial times, we can obsess over money and stress



ourselves out or we can have faith that God is with us, will not abandon us and will provide for us if we seek first his kingdom. We've been given a choice of which master to serve. Remember that as vast and uncontrollable as the world economy seems to be, God is far more powerful. Take this into account when you choose your master.

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

EDITOR'S CORNER

BY STUART MANN

The kids are all right

On Ash Wednesday I went skiing with a friend. As we climbed up the steps to the rental hut, a group of teenagers came out, laughing and jostling each other as teenagers do. A couple of them had ash crosses on their foreheads. They hadn't wiped them off and showed no hurry to do so.

I did a double-take. The ski resort was packed with school kids out for a day of fun on the slopes – the last place I'd expect to find a visible sign of Christianity, and a jolting one at that. But minutes before buckling on their boots and stepping into their bindings, these kids had gone to a service.

The really amazing part was that none of the teenagers seemed to mind the ash crosses. There were no funny looks or jokes. They just accepted their friends and got on with having fun.

A week later I took my son and his best friend to an indoor skateboarding park and a similar thing happened. The room – a rundown former gym in an industrial park – sounded like an artillery range as tall skateboarders zoomed off ramps and crashed down on the wooden floor. My little boy and his chum, both beginners, were scared as they crept along the wall and found a tiny open space amidst the mayhem. But within 10 minutes they were accepted by the older boys, who not only steered out of their way but showed them a couple of simple moves.

These two incidents showed me how easy it really is to accept others. In this area at least, we can learn a lot from young people.

The meeting wrapped up and I walked out to the parking lot with a young cleric who has just started her first incumbency. "How's the church going?" I asked.

"Fantastic," she said, a huge smile on her face.

"Really?" This wasn't the sort of answer I expected to hear.

She nodded. "I love it. It's great." I was intrigued. "What makes it so good?"

She thought for a moment, then said: "Everybody gets along. There's no squabbles, no fighting. We just have a really good time."

What a concept! I wanted to go to her church.

Her answer is worth thinking about. In a few months we'll be inviting our friends and relatives to come to our churches for a service. Whether they come back again will depend in large part on what sort of atmosphere they experience while they're there. Can we make it fantastic?

Spirituality pill could be next

BY THE REV. W. TAY MOSS

In a recent issue of the journal *Nature*, Larry Young, a neuroscientist at Emory University in Atlanta, offered a theory explaining the biochemical basis for love (as in *Eros*, not *Agape*). Love, Dr. Young argued, is nothing more than a collection of feelings and behaviours attributable to a soup of brain-intoxicating chemicals released in a pattern that brought survival to our ancestors. Pathways initially designed to inspire and reward parent-child bonding soon adapted to inspire and reward more complex (and successful) social arrangements (i.e. the family). Genetically predetermined triggers result in the production of hormones and other compounds that, in turn, affect the brain in ways familiar to fans of romance fiction.

This is troubling. For one thing, it means that a "love potion" is not only possible, but is possible now. Give a female prairie vole a dose of the hormone oxytocin and she will quickly become bonded with the nearest available male. Give the male vole vasopressin and he will be urged to build her a nest and settle down. In the human sphere, researchers have found that men with a genetically inhibited vasopressin response are unlikely to get married. Other researchers found that if you squirt oxytocin in people's nostrils, then they will immediately feel trust and empathy toward you (despite the awkward nasal intrusion). These experiments are just the beginning.

When asked by *The New York Times* about

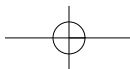
the possibility of a love potion, Dr. Young immediately noted the potential avenues of abuse: "It would be completely unethical to give the drug to someone else," he said, "but if you're in a marriage and want to maintain that relationship, you might take a little booster shot yourself every now and then. Even now it's not such a far-out possibility that you could use drugs in conjunction with marital therapy." Imagine sending troubled couples off to get a love-drug the same way we now prescribe antidepressants for people with depression?

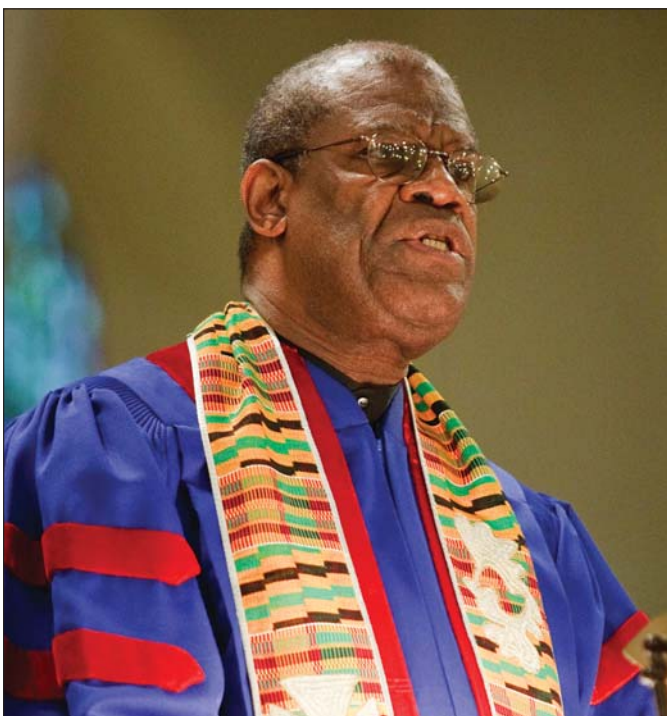
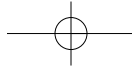
Now that love has been biologically conquered ("Better living through chemistry"), can spirituality be far behind? One candidate for the God-drug is *Salvia Divinorum* – a.k.a. "Diviner's Sage." It has been used for centuries by Mazatec shamans to create vision states. In recent years *Salvia* has exploded in popularity among those "psychonauts" inheriting the mantle of the LSD-champions like Timothy Leary. Unlike the wild and long-lasting hallucinogen LSD, *Salvia* gives users a short (usually less than five minutes) vivid "spiritual experience" followed by a deep sense of wellbeing. Trippers report feeling connected to the universe, deeply loved, and relaxed. It is still legal in most places and does not appear to be addictive.

Thrill-seekers aren't the only ones playing with the potent herb. It is being researched as a possible source for an entire class of medicine for treating ailments like depression, schizophrenia, and Alzheimer's. But the

history of such drugs as Ritalin, Human Growth Hormone, Prozac, and lesser known brain-changers like Alertece (a.k.a. Provigil) suggest that off-label use for "cosmetic neurology" is the likely destiny of any drug that makes people more like they want to be. If everyone wants to be their own mystic, how can we stop them?

The answer may be to promote a Gospel that is more compelling and richer than anything that can be synthesized in a lab. Christianity is not a way to experience mystical, fleeting states of ecstasy any more than it is a way to get rich. Shockingly, there are those who take on the faith precisely because they have been sold a Gospel in which the faithful are rewarded with wealth, mystical knowledge (prophetic or otherwise), and other "benefits in this world" that could just as easily be obtained through hard work, clever pharmacology, or a good therapist. The Love of God (and I mean here *Agape*, not *Eros*) may pass all human understanding, but we had better get a lot more descriptive than that if we want to stem the creeping tide of biological explanations for all we hold sacred. Eschatology, the study of the holy *what's-next*, takes on new urgency in 21st century evangelism. If we aren't offering something more compelling than the drug companies or the latest self-help book, then we are in trouble! Luckily, we have consciousness-expanding words of Jesus to help us envision the otherwise unimaginable.





Feeling God's love

The diocese's 14th annual black heritage service, called *Beneath the Banner of God's Love*, was held Feb. 22 at St. Paul, Bloor Street, in Toronto. Clockwise from top left: procession moves up the main aisle to begin the service; Simone Bartley-Grant of the Diocesan Dancers performs; woman praises God; Archdeacon Peter Fenty, left, and the Rev. Canon Stephen Fields exchange the Peace with choir members; the Rev. Dr. Korright Davis, professor of theology at Howard University School of Divinity and rector of Holy Comforter Episcopal Church in Washington, D.C., preaches; the Diocesan Dancers add a splash of colour. PHOTOS BY MICHAEL HUDSON



Local kids respond to offer of music lessons

First concert set for May

BY CAROLYN PURDEN

IN May, two dozen children from the St. Jamestown neighbourhood of Toronto will be excitedly getting ready for a major event in their lives. After months of practice, they will be taking to the stage at St. Simon-the-Apostle in Toronto to sing in an important fundraising concert.

The children, who are new Canadians from Sri Lanka, the Philippines and China, are members of the church's Reaching Out

Through Music Community Choir. On May 9, they will be joining several professional musicians to raise funds for the church's extensive Reaching Out Through Music program, which offers both instrument and singing lessons. It was started last year by church organist Kirk Adsett for children aged seven to 14.

There are 20 children enrolled in lessons on a variety of instruments: 10 on piano, one each on recorder and violin, and six on guitar. In addition, two children are taking voice lessons. The lessons are provided by private teachers in the community, and subsidized, so the students pay only \$2 a lesson. (Mr. Adsett teaches the piano students.) Another 24 children have joined the Reaching Out

Through Music Community Choir.

The idea for the Reaching Out Through Music program arose out of a homework club that meets daily at St. Simon's and is co-sponsored by Our Lady of Lourdes Roman Catholic Church and Rosedale Presbyterian Church. Mr. Adsett asked the children in the homework club if they would be interested in taking music lessons. To his delight, the response was a resounding "yes." He has also advertised the music program in the community.

"Music offers so much in increased brain activity," he says. "There have been many studies that show that if kids study music, they grow a particular part of their brain and their reading and arithmetic skills improve." There

is also a social element, he adds. "If we spend time with them, there's less likelihood that they're getting into trouble."

Having established a need for the program, Mr. Adsett had to get some money to subsidize it. So last May, a number of professional musicians staged a fundraising concert and silent auction at St. Simon's that raised \$18,000. In addition, the church subsidized Mr. Adsett's involvement by increasing his hours so he could plan and organize the music program.

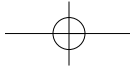
Lessons started in September and the children in the community choir meet for 45 minutes a week, year-round. Their repertoire comprises primarily "mildly" religious music and popular songs, Mr. Adsett says. As part of their

learning, the children also have a chance to show off their skills. The music students, whom Mr. Adsett describes as doing "very well," will put on a recital for their parents and friends.

The students in the choir have already sung publicly, for example at a concert for the St. Simon Men's Shelter and at the St. Jamestown Winter Festival. The main event for them, however, will be this May's fundraiser, where they will be joining professional musicians who are once again donating their time to raise funds for the music program.

Tickets for the concert are \$40 for adults, \$30 for seniors and \$10 for students. For more information, call St. Simon-the-Apostle at 416-923-8714.





April 2009

PARISH NEWS

TheAnglican 7

Young people offer ministry of music

When the congregation of St. Mary, Richmond Hill, wanted to add contemporary music to its worship, a group of young people stepped up to the plate. They formed a praise band called J.P. & the Waterwalkers, which has been an important part of the church's life for the past year and a half.

The group leads music at "Pizza & Praise" evenings four times a year, participates in intergenerational worship services on Sunday mornings, and has also played at the family service on Christmas Eve and at the ordination of the church's curate. "They have commented on how much they enjoy this opportunity to express their faith in a meaningful way and to use their gifts, talents and abilities as musicians to glorify God," says the Rev. Mark Kinghan, incumbent. "It's wonderful to see these young people active, involved and engaged. The parish as a whole appreciates all they have to offer!"



A group from St. Paul, Uxbridge, reviews a booklet explaining the AIDS epidemic, which was donated to the children of Grahamstown in South Africa. From left to right: The Rev. Dana Dickson, incumbent; Heather Beveridge, chair of the Outreach Committee; and Sharon Houston, organizer of the booklet project.

Booklet educates about AIDS epidemic

St. Paul, Uxbridge, made a unique contribution to the battle against AIDS last year, by creating an educational children's booklet about the AIDS epidemic in South Africa. The idea came out of a visit by Thabo Makgoba, then Bishop of Grahamstown and now Archbishop of Cape Town, who sent pictures by Lucas Mahome, an artist in South Africa, to form the basis of the book. Parishioners worked together to bring the booklet to life, with the Outreach Committee supplying the funds for printing. In November, the booklets were shipped to the Diocese of Grahamstown, which is in a companionship relationship with the Diocese of Toronto. Says parishioner Heather Beveridge: "The book was certainly worth every effort. Thank you to all who participated in making it a reality."



SHIP AHOY

The Rev. Maurice Francois and his wife Mary Scarfo don naval-inspired costumes for a celebratory dinner on Jan. 24 at St. Paul, Runnymede, in Toronto, the first of a series of events celebrating the church's 100th anniversary in 2009.

Concerts benefit charities

Christ Church, Brampton, is holding a series of concerts this year to benefit FaithWorks and other charitable organizations, including the Juvenile Diabetes Research Foundation of Canada and Strings Across the Sky. The series started in January with a concert with musicians from the Toronto Symphony Orchestra, and continued with a concert in February, featuring the Hometown Bluegrass band. The third concert will welcome the Rev. Canon Tim Elliott, jazz pianist, on May 8 at 8 p.m. For more information, visit www.christchurchbrampton.ca.



Musicians from the Toronto Symphony Orchestra take a bow at the end of their concert at Christ Church, Brampton, which benefited FaithWorks and other charities. From the left, Patricia Krueger, principal keyboard; Julie Spring, principal harp; and Amanda Goodburn, first violin.

Churches dance together

St. Philip, Etobicoke, celebrated the Week of Prayer for Christian Unity with a lively evening of Polka Vespers on Jan. 18. Worshipers dancing in the aisles represented a number of churches, including Anglican, United, Roman Catholic, Lutheran, Baptist, Presbyterian and others. Says the Rev. Allan Budzin, incumbent: "It was truly an ecumenical celebration!"



GOLDEN

Bethany Thompson-Chase, a member of St. Martin, Bay Ridges, Pickering, works the griddle at the church's Pancake Supper. The young people of the parish hosted the evening and donated all proceeds to the Durham Youth Housing and Support Services. PHOTO BY CLIFF HOPE



The praise band J.P. & the Waterwalkers, plays at a service at St. Mary, Richmond Hill.

48th Annual Bishop's Company Gala Dinner

Please join the Bishops on

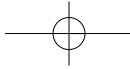
Wednesday, May 13th, 2009

Reception: 6:00pm - Holy Trinity Church, Trinity Square

Dinner: 7:00pm - Toronto Marriott Hotel

For more information, please contact David Fisher at 416 363 6021 (1 800 668 8932)x225, dfisher@toronto.anglican.ca or purchase tickets online at www.toronto.anglican.ca





Q&A with Bishop Johnson

Bishop Colin Johnson answers commonly asked questions about the bishops' proposal to respond pastorally in the matter of committed same-sex relationships.

The bishops presented their proposal to Diocesan Council on Jan. 29. Did Council approve it?
I brought the proposal to Council on January 29th for discussion and feedback, not approval. That was the first time that Council members had the opportunity to hear about the proposal, discuss it with one another and provide advice to the bishops.

This Council meeting marked the first stage of what will be a much longer and wider consultation process. Council will be discussing this again in the months ahead and I have invited members of Council to send me further reflections as the conversation develops.

There is currently no change in our existing practice or policy.

How will people be able to respond to the proposal and be part of the consultation?
First of all, they can write and email me or their area bishop. I intend there to be many opportunities for Anglicans to engage in dialogue and prayer.

I do know that Synod members will be discussing this at our synod gathering in May. We will use *indaba* groups, an intentional listening process of smaller groups where people will have an opportunity to listen to one another, express their own opinion, think and pray about it, and that will be reported back to Synod and made public. It will not result in a vote.

Indaba was a process that was used very effectively at the Lambeth Conference last August. It led to the writing of a document that captured the conversations and reflections of the participants and described the lived experience and the open and honest discussions that took place.

An important aspect of *indaba* is that it does not force consensus, although it is a way of understanding where, if at all, consensus lies.

If the bishops feel there is a broad enough consensus to their proposal, when will the blessings be allowed to happen?

The consultations need to take place first. The area bishops and I will be consulting bishops, both within and outside of Canada, about our proposed pastoral response. We will be talking with clergy and Anglicans in settings outside of synod.

As we said in the proposal, we need to develop guidelines on the nature of the prayers. We need to discern which parishes would offer these prayers. I expect that there will be only a small number of parishes that would be given permission to do this.

A commission will be established to assist us in translating our proposal into something that we can implement. That commission will need time to do its work and report back to the bishops.

A number of dioceses has recently expressed a desire to allow same-sex blessings. In those cases it was put to a vote at synod. Why have the bishops decided not to do that in our diocese?

At this point, I see this, first and foremost, as a pastoral matter. The question is: how do we best deal with this pastorally?

As I mentioned earlier, it is my preference not to approach this by way of a vote at synod. That creates winners and losers. When you have a vote on a motion in the House of Parliament, you're literally called to "divide the House." When I refer to a pastoral response, I include all Anglicans. It is very important to me that no parish or priest will be in any way pressured to do anything contrary to their conscience. It is also important to me to create space for careful listening rather than arguing. That is why I favour using the *indaba* groups when synod gathers. Formal debate of motions and a vote on them actually narrows the scope of discussion and limits the number of speakers. It tends to create winners and losers and I would prefer not to do that.

That seems to me to be antithetical to a pastoral response, which takes into ac-

count the different needs of different people. A consensus model allows for a proposal to be shaped in a way most people can live with even if they do not agree with it in its entirety. As chief pastor of the diocese, I felt that it was appropriate for me to say, in consultation with the bishops and with synod, that we will take a pastoral approach to this.

What will the blessing look like?

That's something the commission will have to discuss. It will not include the words of the marriage rite or the nuptial blessing in the marriage rite. I think the guidelines will set parameters and say as much about what is not allowable as what is permitted. I do not anticipate that a particular rite will be authorized.

There has been a number of ways prayers have been offered in the history of the church to acknowledge serious and often life-long commitments that are clearly not marriages, such as the blessing of those who are taking monastic vows and of those who are engaged in a particular form of lay ministry. Ordination rites have vows that are blessed. There is a number of experiences in the life of the church of commitments being made. I want us to consider these as examples of what types of prayer may be most appropriate.

The bishops' proposal refers to the Canadian House of Bishops' 2007 statement on sexuality. Can you explain what that has to do with the proposal?
In that statement, the Canadian bishops said they are committed to "develop the most generous pastoral response possible within the current teaching of the church" on the matter of same-sex relationships. So the bishops of our diocese are asking, "What does the interpretation of 'the most generous pastoral response' mean to us in Toronto at this time?" This proposal is how we are beginning to interpret it.

Many will know that the House of Bishops' statement has no legislative authority.

However, the bishops in Toronto understood this as our commitment to the bishops across Canada when we agreed to it in 2007 and we honour that still.

Why are we doing this now? Why not wait until General Synod addresses this in 2010?

I think this happens to be the right time to do this. We need to move beyond the discussion of sexuality because the real issues we need to be dealing with in the life of the church are issues of mission – how do we engage to do God's mission in the world? How do we own our faith in Jesus Christ and share it effectively and graciously with others? How do we grow the church as God's chosen partner in God's mission? The issue of sexuality is a part of that, but only a small part.

Something said at the Lambeth Conference struck me powerfully: that the idea that the household of God – the Greek term for that is *ecumene* – consists of more than a bedroom. *Ecumene* has the same roots as economy, ecology, ecumenical relationships. At Lambeth, we asked: How does the House of God fit into the economy? How does the economy affect the mission of the church? How does the mission of the church both speak to and exist within a world of global warming, starvation, wars, in a context which is ecumenical and interfaith? It's all part of the Household of God. We've spent too much time in one room of the Household.

What are the next steps?

We will continue the consultation. The bishops' proposal is now public. At the May synod there will be an opportunity for people to consider it in smaller groups to see what sort of consensus is built out of that. After that we will likely establish a small commission to draft some guidelines, and then we'll see where we go from there.

To share your comments with the bishop, email cjohnson@toronto.anglican.ca.

Council responds to areas of global concern

BY MURRAY MACADAM

DIOCESAN Council has responded with strong support to a call by the Primate, Archbishop Fred Hiltz, for Anglicans not to forget three areas of global concern: Zimbabwe, Gaza and Sudan.

At its meeting on Feb. 26, council approved a donation of \$1,000 for the Episcopal Church's hospital in Gaza. Council members also passed a motion urging the government of Canada "to make every effort to secure a lasting ceasefire in Gaza as an essential first step toward achieving peace in the region."


An information sheet to council members noted that the Anglican Church of Canada is part of the Kairos ecumenical justice coalition, which works with the Save Darfur Coalition (www.sdcanada.org) to encourage a stronger response by the Canadian government and Canadians on this situation. The coalition's goals include support for UN peacekeeping efforts, increased relief aid to Darfuri refugees, and support for investigations into war crimes committed in Darfur.

Bishop Colin Johnson urged Anglicans to make Ash Wednesday, held on Feb. 25, a day of prayer and solidarity with the hard-hit people of Zimbabwe. The country's economic, political and social problems have brought the nation to what the BBC reports is "a state of collapse," with millions of people in need of food, a cholera epidemic, crumbling infrastructure and rising inflation that makes it difficult to pay for basic necessities.

Council also passed a motion urging Anglicans to give generously to the Primate's World Relief and Development Fund to support its relief efforts in these three countries.


Bishop Philip Poole reminded council that the support of concerned citizens can make a huge difference. "Never think that good people working together cannot make a difference."

Bishop Johnson added: "I've been to some of these countries and their people are tremendously encouraged by our support. People (in those countries) think they're forgotten."



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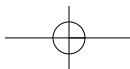



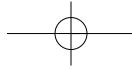
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April 2009

FEATURES

Listen to culture and be creative



Laura Wood and Andrew Huang sing during a Celtic evening worship service at the Vital Church Planting conference. At left, the Rev. Paul Bayes shares his thoughts on the mixed economy church. About 130 people from across Canada attended the conference. PHOTO BY MICHAEL HUDSON

Fresh expressions changing landscape

BY STUART MANN

Sitting on the edge of the stage, his feet shod in bright white running shoes, the Rev. Paul Bayes doesn't seem like a man on a mission. He patiently answers questions from the crowd, injecting some much needed humour whenever possible.

But make no mistake: Mr. Bayes is on a quest, and it's a big one: to turn the church from focusing on itself to connecting with those who do not enter its doors.

He says the church must make this change if it wants to pass on the gospel to future generations. "We're beginning to learn that Christendom – the idea that we're all Christians, whether we come to church or not – is simply fading away, and more and more people are accepting that's the right analysis," he says.

"In that case, the church might be fine in our generation, but what's it going to be like for our grandchildren? Will the church have something to give them that you've got now?"

Mr. Bayes was one of the keynote speakers at the Vital Church Planting Conference, held Feb. 17-19 at St. Paul, Bloor Street, in Toronto. He is the national mission and evangelism advisor to the Archbishops' Council in the United Kingdom.

As a priest in England for the past 30 years, he has seen the results of a church that focuses more on maintaining itself than bringing the gospel to outsiders. The Church of England has experienced a steep decline in at-



tendance while the number of Britons who have no experience of church has grown rapidly.

Rather than wither away, however, the Church of England is starting to show signs of new life. These are happening in churches and in "fresh expressions" – new Christian communities that are popping up wherever people live, work and play.

He calls this new landscape a mixed economy church, a phrase coined by the Archbishop of Canterbury. "The archbishop said, 'What we've got to do is recognize where church appears and then work with it,'" says Mr. Bayes.

He says many churches in the U.K. are doing a good job of attracting newcomers. However, vast segments of the population

are still beyond reach and are growing larger every year. This is when the church needs to get creative.

"The culture is changing, so people are being creative and trying to listen to God," he says. "They're entrepreneurial – self starters who are doing new things."

Some of the "fresh expressions" are held in cafes, pubs, skateboard parks, offices – wherever people link up with their friends and colleagues. In this new world, the emphasis is on going to where the people are and linking into their networks rather than trying to entice them into a church.

"The first step (in creating a fresh expression) is to listen to

the culture and hear what God is saying through the way Canada is changing and moving," says Mr. Bayes.

He says it is essential to have Christians, especially laypeople, who want to share their faith with their friends and co-workers outside of church. "The key thing is, have you got Christians who are prepared to listen to their culture and want to share their faith where they are, rather than just inviting people back to church? There's room for that, but not everyone will come. So the challenge for Christians in the world of work, in their sporting life, in whatever they do, is: are they prepared to listen and talk to their friends about God, and then if necessary to build groups of people there to find out more about all this? The job of the clergy and the wider church is to resource that and give courage and confidence to these people."

He admits it's not easy to talk to a friend or co-worker about God. The fear of rejection or embarrassment is just too much for some people. In those cases, inviting a friend or relative to church on Back to Church Sunday may be the easiest way to get started. (Back to Church Sunday is being held in the Diocese of Toronto on Sept. 27.) The results can be surprising.

"If you're sitting at the kitchen table with a friend, there's a moment when you've got to be courageous and say, 'Would you

like to come to church with me?' The feedback from Christians in England who have done that is that it's not as bad as they thought it would be, even when the answer was "Thanks but no thanks."

He says other church members can play an important role in giving people courage to ask their friends. "We've got to pray within the church for each other, so when that moment comes, they'll have the courage to do it."

One of the key ways of forming fresh expressions is finding out where people's passions lie, he says. "If someone in your church is a Leafs fan or a Blue Jays supporter and they go to the pub and hang out with their friends, it's not their job to get out a Bible and hit people over the head with it. But when questions arise, as it says in 1 Peter 3-15, always be ready with an answer. The fact is, people are much more likely to ask you questions (of a spiritual nature) in the pub or after the game than they are in church. If you sit in church waiting for them, they're just not coming in."

Even though there are 740 fresh expressions in the U.K., the church there still has a lot to learn, he says. "We're learning from our mistakes, because as the Archbishop of Canterbury has said, the one thing we know about this is that we don't really know what we're doing. We're just feeling our way with God."

In fact, he says, the church needs to be prepared to make mistakes – and support those who make them – if it wants fresh expressions to happen. "The culture of the church needs to make room for pioneers to fall short of their hopes. Pioneer people tend to be a little bit edgy. They really have a vision and they want to go for it. We've got to accept the kind of people they are. They will get things done and work their socks off for God but they need to know if it doesn't work out, there's going to be a climate of support and permission around them."

The Vital Church Planting Conference is an initiative of Wycliffe College and the Diocese of Toronto. For more on fresh expressions, visit www.freshexpressions.ca.

But can they pay for themselves?

The Rev. Paul Bayes was asked how fresh expressions pay their way. His answer follows:

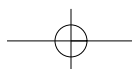
"In the definition we've got of fresh expressions in the U.K., it says that they will have the potential to become a mature expression of church. In England, when you start a new parish, the sending parish will not expect a financial return for the first few years while the new thing gets itself established. It's something like venture capital: you put money in, hoping and praying

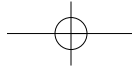
that God will see this out.

"The key thing with a fresh expression is that it doesn't look like church, but if it's genuinely church, it will make demands of discipleship on the people who join. And among the demands of discipleship are: Are you going to face the wider church? Are you going to give? Is your conversion going to reach as far as your wallet? If we grew churches where those questions are avoided, then they don't deserve to live. God makes the same demands and gives the same grace

to people in the inherited church as he does in these new churches, so they receive grace and salvation and then they live a disciplined life.

"In England, that means that we're looking to our fresh expressions to be self-sustaining as quickly as possible and to contribute to the diocesan structures as quickly as possible. The evidence is that that's what they do. Certainly no fresh expression is off the hook on being part of the wider church, the same as any Christian."





10 TheAnglican

LOOKING AHEAD

April 2009

LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the May issue is April 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

APR. 5, 9, 10, 12 – Celebrate Eastertide (Palm Sunday, Maundy Thursday, Good Friday and Easter Day) with St. Bartholomew's, 509 Dundas St. E., Toronto. For service times, call 416-368-9180.

APR. 5, 19, 26 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, with scripture reading, prayers and a brief reflection. Apr. 5 – TBA; Apr. 19 – Ron Davis (piano), Brandi Disterheft (bass); Apr. 26 – Brian Barlow Orchestra. For more information, call 416-920-5211 or www.christchurchdeerpark.org.

APR. 19 – Jazz Vespers featuring the Hilario Duran Trio at St. Philip, Etobicoke (25 St. Phillips Road), at 4 p.m. For more information, call 416-247-5181.

APR. 26 – The Hon. David C. Onley, Lieutenant Governor of Ontario, visits St. Paul, Newmarket, 227 Church St., during the 10 a.m. service, as part of a year-long celebration of the church's 175th anniversary. For more information, call 905-853-7285.

MAY 24 – Mariachi Vespers fea-

turing Mexico Amigo Mariachi band at St. Philip, Etobicoke (25 St. Phillips Road), at 4 p.m. For more information, call 416-247-5181.

MAY 31 – Trinity Church, Campbells Cross, celebrates its 110th anniversary with a service at 10 a.m. with guest speaker Archdeacon Paul Feheley. Social with lunch at 11:30 a.m. at the Brampton Fairgrounds, 12942 Heart Lake Rd., Caledon. All former clergy and parishioners are invited to attend. Contact the church office at 905-838-1623 (leave a message) or call Joyce Wiggins, rector's warden, at 905-450-8928 or ruth.wiggins@sympatico.ca.

Lectures/Social

APR. 1, 8, 15, 22, 29 – Drop in for weekly discussions on how to share your faith with your infant, tot and preschooler, Wednesdays at 1:30 p.m. at St. Augustine's of Canterbury, 1847 Bayview Ave. For more information, call Jennifer at 416-924-9656.

APR. 24-25 – St. Theodore of Canterbury invites all to the 42nd Monks' Cell Steak House, Apr. 24 and 25, from 5 to 10 p.m. Four-course charcoal-grilled steak dinner with wine, \$35 per person. Make your reservations by calling Joyce Tillotson after 1 p.m. at 416-223-3166.

APR. 24-26 – Geneva Park A.W.A.R.E. (Anglican Women, Alive, Renewed & Enriched) invites you to a Spiritual Spa Weekend on beautiful Lake Couchiching. Explore and experience the

theme, "God's Assurance," with talks to stimulate, music to inspire, workshops to challenge and free time to relax and refresh. For more information, contact Marlene Paulsen at 416-282-0244 or visit www.awareconference.org.

MAY 1, 2, 3 – Peterborough AWARE 2009 (Anglican Women Alive Renewed Enriched) will be held at Elim Lodge. The weekend offers an excellent speaker, small group discussions, worshipful music, fun and fellowship and the blissful solitude of sitting beside the lake and listening to the loons. This year's speaker is Emma Marsh and the theme is "The Gift of Love." For further information or registration forms, contact Linda Finigan at 905-668-4969 or blfinigan@rogers.com or visit www.geocities.com/awarepeterborough.

MAY 2 – St. John, Weston, invites you to its 2009 Spring Dinner-Dance at Elite Banquet Hall, 1850 Albion Rd. (west of Hwy 27). Cocktails at 6 p.m., dinner at 7 p.m. Silent auction, door prizes and more. Tickets are \$40 per person. For more information, contact the church office at 416-241-8466.

JUNE 12-14 – The Bishop's Committee on Healing presents a Lay Anointers' Training Weekend, June 12-14, from 7 p.m. on Friday to 3 p.m. on Sunday, at the Manresa Retreat Centre in Pickering. The weekend is intended for new lay anointers. Clergy familiar with the liturgy are required to attend on the 13th; those who are new to the liturgy should attend the entire weekend. For further information, call Shelley Tidy, Chair, at 416-425-3205 or email shelley.tidy@rogers.com.

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

APR. 25 – St. Bede, 79 Westbourne Ave., is having a spring bazaar from 10 a.m. to 1 p.m., featuring a silent auction, jewellery, 2nd time around, bake table, crafts, but especially Indian food. For more information, call 416-757-8241.

APR. 25 – Spring Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, from 11 a.m. to 2 p.m., featuring an art gallery, baking, books, boutique, crafts, electrical, jewellery, kitchen items, knitting, and more. There will be a barbecue and a snack kiosk, as well as free children's activities. For further information, contact the church office at 416-485-0329.

APR. 25 – Holy Trinity, Thornhill, 140 Brooke St., will hold its Spring Rummage Sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more will be available at great prices. For more information, call 905-889-5931.

APR. 25 – Rummage Sale from 9 a.m. to 12:30 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. Top quality merchandise: clothes, housewares, jewellery. Call 416-920-5211.

MAY 23 – St. Patrick, Toronto, invites all to its annual Spring Sale, 10 a.m. to 12 p.m. Bargains on gently used clothing, books, electronics, kitchenware, household items and much more. For more information, call 416-225-5151.

Music/Drama

APRIL 4 – St. Bride, Clarkson, hosts the University of Toronto Gospel Choir as part of the parish's 50th anniversary celebrations. All are welcome to come and enjoy an uplifting concert of gospel and

contemporary music beginning at 7:30 p.m. A free-will offering will be received. Seating is available for 275 on a first-come-first-served basis; RSVP at 905-822-0422 or info@churchofstbride.com. For directions to the church, visit www.churchofstbride.com.

APR. 19 – Rise Heart, Thy Lord is Risen! The choirs of Grace Church on-the-Hill present a concert honouring the ministry and retirement of The Rev. Canon Milton Barry and his wife Shirley. Music by Bach and Porpora. Concert starts at 4 p.m., at Grace Church on-the Hill, 300 Lonsdale Rd., Toronto. Freewill offering. For more information, call 416-488-7884 or visit www.gracechurchonthehill.ca.

APR. 27 – St. Thomas à Becket, 3535 South Common Cr., Mississauga, presents a Classic Concert with brass, organ, harmonica and the choir. Organist: Frank Iacino. Concert starts at 8 p.m.; refreshments after. For tickets, call the church office at 905-820-9857.

Churches open doors during area day

ON Sunday, April 26, the people of York-Scarborough will have an opportunity to get to know each other better and to improve their knowledge of the churches in their area. A number of churches will open their doors from 1 to 4 p.m., so visitors can learn about their histories, unique ministries and how the Holy Spirit is moving them to reach out to the community around them.

Participating churches will include:

- Christ Church, Deer Park, 1570 Yonge St., Toronto
- St. Peter, Carlton Street, 188 Carlton St., Toronto
- St. Saviour, 43 Kimberley Ave., Toronto
- St. Timothy, Agincourt, 4125 Sheppard Ave. E., Scarborough
- St. Michael and All Angels, 611 St. Clair Ave. W., Toronto
- St. Nicholas, Birch Cliff, 1512 Kingston Rd., Scarborough
- St. John the Baptist, Norway, 470 Woodbine Ave., Toronto

The afternoon will conclude at 4:30 p.m. with unique services at the following churches:

- St. Peter, Carlton Street, musical evensong
- Christ Church, Deer Park, jazz vespers with Brian Barlow
- St. Luke, East York, uplifting evening prayer
- St. Nicholas, Birch Cliff, lively hymn sing and prayer

Visitors can pick up directions from the first church they visit or from their regional dean. All are welcome. For more information, visit www.yorkscarborougharea.com.

St. Bartholomew's Regent Park

509 Dundas Street East, at Parliament, Toronto, M5A 3V3



Feed the hungry

Friends and members of St. Bart's are extraordinarily faithful to the teachings of Jesus about feeding the hungry: 20,000 hot breakfasts served yearly; an emergency Food Bank twice weekly; Christmas food vouchers for over 200 families and singles; and a remarkable after-school programme for 30 children in the neighbourhood. Our volunteers help others up against grinding poverty in the lower east downtown Toronto and expect nothing in return because there is a need to be filled and they fill it: "For when I was hungry, you gave me food, when thirsty you gave me drink, when I was a stranger you took me into your home, when naked you clothed me, when I was ill you came to my help, when in prison you visited me." The M5A postal code is one of the poorest areas in our country, so please include us in your generosity this Easter.

Holy Week & Easter at St. Bart's

Palm Sunday: April 5th
 8:30 am Liturgy of the Palms & Said Mass
 10:30 am Liturgy of the Palms, Procession & Sung Mass

Maundy Thursday: April 9th
 6:30 pm Liturgy of foot-washing; Institution of the Lord's Supper;
 8:00 – 9:00 pm Watch Hour at the Altar of Repose

Good Friday: April 10th
 10:30 am Liturgy of the Passion & Stations of the Cross

Sunday of the Resurrection: Easter Day
 8:30 am Lighting of the Paschal Candle & Mass with Hymns
 10:30 am Procession & Festal Mass
 1:00 pm Children's celebration of Easter

Interim Priest, Robert Conway (416) 368-9180

Sales

APR. 18 – Grace Church, Markham, 19 Parkway Ave., will hold its famous semi-annual Rummage Sale from 8:30 a.m. till noon. Bar-

Mayor to speak at annual general meeting

ACW

BY ANITA GITTENS

Plans are underway for the Toronto Diocesan Anglican Church Women's 42nd Annual General Meeting on Saturday, May 9. The event is held in different parishes across the diocese, and this year it will be held at Holy Trinity, Thornhill. The theme is "Leading in Faith," and we are delighted to have Hazel McCallion, mayor of Mississauga, as the keynote speaker.

Every two years, our Social Concern and Action Committee chooses a theme for its ministry; our ACW representatives from each episcopal area then choose an organization from their area that reflects the theme and that will receive our support. In past years, our sense of Christian social responsibility led us to choose

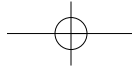
the following themes: "Supporting homeless women and children," "Women's health: healthy women, healthy families and healthy communities" and for 2008 to 2009 "Literacy: Opening doors to the future."

At this year's annual general meeting, we will be choosing a theme for 2010 and 2011 and encourage you to send us your suggestions.

Whether you are a member of an ACW group, another women's group or no group, please join us. The annual general meeting will be an opportunity to be inspired by our speakers, to learn about our women's ministry, to deepen your relationship with God, to worship, and to enjoy a workshop, fellowship, displays, shopping and friendship.

For further details, please contact the ACW, Diocese of Toronto, at (416) 363-0018 or acw@toronto.anglican.ca.





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EVENTS

THE CHURCH OF THE NATIVITY ANNUAL MULTICULTURAL CARAVAN DAY 10 Sewells Road (East of Neilson) May 2, 2009, 1 p.m. - 7 p.m. For Info: Tel: 416-284-2728

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READING THE BIBLE
BY THE REV. CANON DON BEATTY

The tomb was empty on that first Easter

Alleluia, Christ is risen! So rings out the Easter proclamation as we greet the day of the resurrection and celebrate the most important Christian festival.

What does the Bible say about Easter? Although the word Easter never appears in scripture, the day of the resurrection is mentioned in all four Gospels, albeit as a kind of postscript. The Gospels are primarily passion narratives, climaxing with the crucifixion. There is a long prologue about the two- to three-year ministry of Jesus, then a brief epilogue about the day of the resurrection.

Although each Gospel tells the story somewhat differently, on one thing they agree: the tomb was empty on that first Easter day. The place where Jesus had been laid two days earlier was empty.

Matthew begins his account with Mary Magdalene and the other Mary coming to the tomb early on Sunday morning. Suddenly there was a great earthquake and an angel of the Lord came down from Heaven and rolled away the stone that sealed the entrance. He announced that the tomb was empty. Then Jesus appeared and told them to tell the others that he would meet them in Galilee.

In Galilee, Jesus gave his followers the great commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19)."

Mark tells of the women coming to the tomb on that first Easter. Again, he includes Mary Magdalene, together with Mary, the mother of James, and Salome. They find the stone already rolled back and an angel tells them to go and tell Peter and the others to meet Jesus in Galilee. Mark then tells us that the women are so afraid that they tell no one (Mark 16:8).

Luke has a number of women coming out on that first Easter

morning. He includes Mary Magdalene, Mary the mother of James, Joanna and others. Two angels tell them that Jesus is not there. The tombstone has been rolled away. When the women tell the disciples, they don't believe them, so Peter checks it out and is amazed.

Next, Luke tells us about the two followers who are walking to Emmaus and meet Jesus along the way. When they discover who it is, they returned immediately to Jerusalem to tell the others what has happened.

Finally, Jesus appears before his followers and eats with them. He then opens their minds to understand the scriptures. What a Bible study that must have been! Jesus gives them the great commission, but they are to wait in Jerusalem until they are empowered by the Holy Spirit before they go out to preach the Good News.

In John, it is Mary Magdalene who becomes the chief figure in the resurrection story. She comes alone to the tomb and finds the stone rolled away. She runs to tell Peter and the others that the tomb is empty. Peter and John run to the tomb and see the linen cloths lying within, but the body is gone. Meanwhile, Mary looks in the tomb and sees two angels. Then she meets Jesus in the garden. She thought he was the gardener, but soon understands that he is the Lord. That evening, Jesus appears to the disciples, except for Thomas. A week later, Jesus again appears to us; this time, Thomas is there.

Over the next few days and weeks, we see that early band of followers becoming transformed before our eyes. The resurrected Jesus helps them understand what is happening and this experience becomes the Good News, which they preach everywhere.

The early church proclaimed the crucifixion and resurrection as central to their beliefs. This has been the good news of the church throughout the ages.

IN MOTION

Appointments

- The Rev. Shelley McVea, Priest-in-Charge, St. Saviour, Toronto, Jan. 1.
- Br. Reginald Crenshaw OHC, Honorary Lay Pastoral Assistant, St. Paul the Apostle, Rexdale, Jan. 30.
- The Rev. Ray Porth (Ontario), Incumbent, Penetanguishene & Waubashene, Feb. 1.
- The Rev. Stephen Shaw, Honorary Assistant, St. George, Willowdale, Feb. 1.
- The Rev. Canon Michael Burgess, Regional Dean, Eglinton Deanery, March 1.
- The Rev. Canon John Whittall, Interim Priest-in-Charge, Holy Family, Heart Lake (Brampton), March 4.
- The Rev. Dr. Merv Mercer, Interim Priest-in-Charge, Trinity East (Little Trinity), March 8, while Incumbent on leave.

Ordinations

- The Rev. Christine Watt was ordained to the priesthood on March 28 at Trinity East (Little Trinity) in Toronto.

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):
- Trinity, Port Credit
 - Grace Church on-the-Hill
 - Parish of Sharon and Holland Landing
 - St. Margaret, Barrie
 - Parish of Georgina

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- Christ Church, Bolton (York-Credit Valley)
 - St. George Memorial, Oshawa (Associate)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- Parish of Lakefield
 - Holy Family, Heart Lake (Brampton)

Departures

- The Rev. Stephanie Douglas-Bowman of St. Bride, Clarkson is currently on maternity

leave.

- The Rev. Jennifer Matthews has announced her retirement. Her last Sunday at St. Matthias, Etobicoke, will be Apr. 26.
- The Rev. Anne Crosthwait's last Sunday at St. Paul, Bloor Street, Toronto, will be June 1, before beginning her new ministry at Contemplative Fire.
- The Rev. William Cruse has announced his retirement. His last Sunday at Epiphany, Scarborough, will be June 28.

Deaths

- The Rev. Canon Harvey James Scuse died on Feb. 7. Ordained in 1944, he served as curate of St. John, Norway, then incumbent of the parishes of Cannington, Beaverton, Sunderland and West Brock; St. George, Peterborough; St. John, Weston, and finally St. Timothy, Agincourt, before his retirement in 1984. His funeral was held on Feb. 12 at St. Jude, Wexford.

PRAYER CYCLE

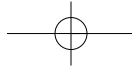
FOR MAY

1. St. David, Orillia
2. St. Athanasius, Orillia
3. McEwan House (LOFT)
4. St. George, Cooper's Falls
5. St. George, Fairvalley
6. St. James on-the-Lines, Penetanguishene
7. St. James, Orillia
8. St. John, Matchedash
9. St. John, Waverley
10. Ingles House (LOFT)
11. St. Luke, Price's Corners
12. St. Mark, Midland
13. St. Matthias, Coldwater
14. St. Paul, Washago

15. Wycliffe Church, Elmvale
16. Citizens for Public Justice (Justice Partner)

17. York Central Deanery
18. All Saints, Markham
19. Christ Church, Stouffville
20. Christ Church, Woodbridge
21. Emmanuel, Richvale
22. Grace Church, Markham
23. Holy Trinity, Thornhill
24. Anglican Appeal
25. St. John the Baptist, Oak Ridges
26. St. Mary, Richmond Hill
27. St. Philip on-the-Hill
28. Ecuhome
29. Environmental Working Group
30. St. George House (LOFT)
31. Eglinton Deanery





Young Anglican looks outward

Passion for ecumenism started at Taizé

BY HENRIETA PAUKOV

Natasha Klukach still keeps in touch with the friends from Russia, Germany and Poland whom she met more than 10 years ago when she spent a summer in the ecumenical community of Taizé in France. They were part of an eye-opening experience, says the member of St. Martin-in-the-Fields, Toronto, one that challenged and changed her.

"Living in community with thousands of young people from different backgrounds, with different languages and denominational leanings, I began to see myself differently," she says. "I realized that talking with others and listening to their experiences of God was shining a mirror back on myself. I was starting to look at my own faith in a slightly different way."

The experience sparked her interest in ecumenism, which has become not only an important dimension in her academic work—she is currently working on a Th.D. at Trinity College, focusing on the spirituality of the Eastern Orthodox tradition—but also her unique contribution to the life of the church. She has represented the Anglican Church of Canada on ecumenical bodies such as The Canadian Council of Churches, the Joint Anglican-Lutheran Commission, and the World Council of Churches Standing Commission on Faith and Order and its Ecclesiology Working Group. Most recently, she was appointed to the International Commission for the Anglican-Orthodox Theological Dialogue (along with the Rev. Canon Philip Hobson, incumbent at St. Martin's).

Ms. Klukach says that in simple terms, ecumenism can be defined as all denominations of Christians working for a visible unity of the church through theological dialogue and common action. However, the Greek word *ecumene*, from which the word ecumenism is derived, actually referred to all of the inhabited earth. "So there are some who would say that ecumenism really needs to be understood in a much broader context and that you can't really do ecumenical work only with Christians, but you need to do interfaith work," she says.

She believes that ecumenism teaches us about ourselves. "When you are in dialogue with other churches and with other people, you are learning about how God is acting in their lives.

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to Natasha Klukach, a doctoral student and a member of the International Commission for the Anglican-Orthodox Theological Dialogue.

And even though they may think, believe and worship quite differently from you, it starts to show you something about yourself. You realize that your assumptions are being challenged."

The similarities between denominations can be greater than is at first apparent, as in the case of Anglican and Orthodox Christians. "I find a lot of resonance with the Orthodox faith," says Ms. Klukach. "I think where we get hung up is the liturgy, which is so vastly different in many ways, though in some ways it's actually strangely familiar. I find there's a lot of resonance in terms of spirituality. Rowan Williams has been an ambassador of Orthodox spirituality to Anglicans and I think there is a renewed interest in the spiritual life and heritage of the Eastern Orthodox Churches."

The search for unity and agreement is the focus of much of the ecumenical work that Ms. Klukach is part of. Her work on the International Commission for the Anglican-Orthodox Theological Dialogue, which starts in June with a meeting in Finland, will concentrate on theological anthropology, that is, a Christian understanding of the human being as "image and likeness of God" and its implications for church life and ethical issues. In March, she was in Hungary for a meeting of the World Council of Churches Ecclesiology Working Group, to discuss the text "The Nature and Mission of the Church," on which the group received responses from churches around the world.

She is one of the youngest members of that group. "That



Natasha Klukach: 'You realize how much fuller you can be by just being open to difference.'

does bring some challenges, I'll be honest," she says. "But at the root of all ecumenical work is relationship. We are studying theological questions and wrestling with how we can come closer to church unity, but ultimately that is built on the relationship between the people who are doing that work. So you work to build trust and collegiality with the people that you are talking to, whether they are a bishop, or a patriarch or a theologian. It's all about finding out who they are, listening to their experiences, sharing your own and working from there."

Although a lot of ecumenical work tends to remain at an academic level, for Ms. Klukach the heart and soul of ecumenical work is very much based in the grassroots. "It's in shared ministry; it's in churches that come together to do outreach projects or shared bible studies," she says. She believes everyone can benefit from looking beyond their own way of thinking and worshipping, whether by visiting another church or working on outreach and social justice projects with another denomination.

"It's incredible what you can learn about other people and yourself by engaging in that way," she says. "You learn that

open to difference."

She cites the full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada as an example of what ecumenical work can accomplish. "It's not about becoming a homogeneous church," she says. "It's about retaining our own distinct traditions and church bodies but with a commitment to live the Christian life together. What I love about working on the Joint Anglican-Lutheran Commission is that we've already achieved the ecumenical goal but now we are in the exciting work of figuring out how to live that out in the day-to-day lives of the churches."

One of the greatest joys of her ecumenical work is in the friendships she has forged with people she has met in the course of her work and her travels, whether it's a Coptic nun, an Orthodox patriarch or a group of young Lutherans in Brazil. "I've been to some fantastic gatherings, and attended engaging and interesting meetings, but even the highs of some of the communal worship do not compare with the faces of the different people I've met, the people throughout the world whom I know and call brother and sister."

Easter at the Cathedral



Maundy Thursday April 9

7:00pm Institution of the Lord's Supper
Watch at the Altar of Repose until 10:00pm

Good Friday April 10

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 Saturday, April 11

9:00pm The Great Vigil of Easter

Easter Day Sunday, April 12

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

For detailed information about all Holy Week & Easter Liturgies, please visit the Cathedral website.

Nursery care is provided on Sundays from 8:45am – 12:30pm.



The Cathedral Church of St. James
DIOCESE OF TORONTO • ANGLICAN CHURCH OF CANADA

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BE A HOSPICE VOLUNTEER

The Philip Aziz Centre is a Christian, community-based hospice in the GTA providing practical, emotional and spiritual support to children and adults living with AIDS, cancer and other life-threatening illnesses.

We are seeking volunteers willing to join us in making a difference by providing hospice care in the community.

If you are interested in becoming a volunteer, please call us at 416-363-9196 x 224 for further information. Full training provided.

Your time, compassion and commitment can help make someone's journey with serious illness more manageable and meaningful.



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416 Moore Ave., Suite 101 Toronto, ON M4G 1C9
416-363-9196 www.philipazizcentre.ca

A Faith Works Community Ministry

