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There's no life
like it

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

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JUNE, 2009



JOYFUL MOMENT

The Rev. Joanne Davies receives congratulations from family and friends after the Ordination to the Sacred Order of Deacons at St. James Cathedral on May 3. For more photos, see page 7.

Ministry finds new home

BY CAROLYN PURDEN

IN mid-March, Flemingdon Park Ministry in east Toronto learned it would not be able to stay in its current location past the end of May because the landlord had other plans for the space.

It was an anxious time for its director, the Rev. Helena-Rose Houldcroft. She had to find new space for the ministry and also needed to find a new home for the food bank which had operated out of the ministry's premises for a number of years. There was little available space within Flemingdon Park, yet that is where the ministry needed to be.

Today, to her amazement, all those problems have been resolved in a way that opens new doors for the Flemingdon Park community.

At the beginning of May, the ministry took possession of new leased premises at 10 Gateway, on the edge of Flemingdon Park. It is housed in a building that is home to a number of community services.

Best of all, the food bank has moved next door – but is being transformed.

Both ministry and food bank are heavily used. The ministry has between 75 to 150 visitors a day, while the food bank serves 2,000 adults and children.

The food bank was run by the Red Cross until five years ago, when it closed. The ministry took it over on the understanding that other neighbourhood and community organizations would also be partners, but that never happened.

Continued on Page 3

Anglicans, Lutherans unite

St. David's becomes diocese's first fully merged church

BY CAROLYN PURDEN

ST. David, Orillia, holds a unique place in the Diocese of Toronto. In January, it became the first fully merged Anglican-Lutheran parish, with one incumbent, one liturgy and one outreach program.

St. David's was founded in 1908 and by 2007 had an average Sunday attendance of 40 worshippers. Holy Cross began in 1992 as a mission of the Lutheran Church, and its congregation of about 30 people worshipped at St. Athanasius, another Anglican church in Orillia.

St. David's and St. Athanasius shared one incumbent. When he resigned in 2007, Bishop George

Elliott suggested that the three congregations consider merging. It seemed logical. The three had a history of shared ministry, outreach ministries and education materials.

Initially there was a lot of hesitation in all three congregations, and questions were raised about denominational identity. St. Athanasius decided not to proceed, but St. David's and Holy Cross continued to talk.

In time, the appropriate votes were held and the decision to merge was approved. "It was a huge leap of faith for people," says the Rev. Martha Tatarnic, incumbent.

Last June, the two congregations began worshipping together at St. David's as one church and the full merger took place six months later. Ms. Tatarnic, who had not been involved in the merger, took up her position on Jan. 1.

Today, St. David's Anglican-Lutheran Church has an average Sunday attendance of about 85 people. The merger has been so seamless that Ms. Tatarnic says she cannot identify the Anglicans and Lutherans in the congregation.

"It's just one congregation," she says.

The worship service, which is printed in the bulletin and projected on an overhead screen, comes

from both the *Anglican Book of Alternative Services* and *Evangelical Lutheran Worship*.

"The two merge very easily together, they're so similar," says Ms. Tatarnic. "All we're doing is drawing on a deeper well of resources to put together our worship, and nobody really realizes that it's not Anglican or not Lutheran."

As for outreach, the congregation is supporting the national ministries of both denominations, such as the Primate's World Relief and Development Fund and its Lutheran equivalent, Global Hunger and Development Appeal.

Local outreach is also important.

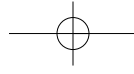
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Synod news on website

NEWS from the diocese's synod, held May 29-30 in Oshawa, will be available on the diocese's website, www.toronto.anglican.ca. It will also be published in the September issue of *The Anglican*.

FRIENDS INVITED TO CHURCH - SEE PAGE 3





Anglicans commit to action on housing

Urgent needs identified

BY MURRAY MACADAM

ANGLICANS from parishes in Trent-Durham and York-Credit Valley pledged to move from talk to action at recent workshops sponsored by the diocese's Housing Advocacy Subcommittee.

The workshops, which drew 75 participants, were held across the diocese to enable Anglicans to share news about local housing concerns, expand the number of Anglicans involved and plan future action.

Former MP John Brewin encouraged participants at the York-Credit Valley workshop on April 18 to think of themselves as catalysts for action. "We want to raise this concern and hold our society accountable for the abysmal way in which we house so many of our brothers and sisters," he said. "If we do this work well, we will enrich our congregations as well as changing society."

Housing consultant Paul Connelly said lobbying for affordable housing and for a good land use



The Rev. Lance Dixon makes a point during housing workshop in York-Credit Valley. PHOTO BY MICHAEL HUDSON

strategy by governments should be a priority for the church. Combating neighbourhood opposition to affordable housing – known as the Not in My Backyard (NIMBY) attitude – is another urgent need. Hostility to housing projects for poor people or people with mental health issues "is a form of discrimination, a violation of human

rights," he said.

Small-group discussions buzzed with ideas about what people could do to educate their parishes about housing needs. There were proposals for meetings with politicians and collaboration with other community agencies. Commitments made by participants included:

- Organizing a dinner with low-

income people to discuss their housing needs.

- Inviting a speaker from the Homecoming Coalition to address parishes on ideas for countering NIMBYism.
- Involving more young people, such as inviting a speaker from The Dam, a FaithWorks agency, to address the parish.
- Investigating possible sites for housing development.

"The workshop not only provided a wealth of information, but also gave us networking opportunities to respond to housing needs within our communities," said Dawn Pollard of St. Peter, Erindale.

Archdeacon Gordon Finney outlined the urgent need for housing in Peterborough at the Trent-Durham workshop, held on April 23. "The other day a woman whom I'll call Louise was absolutely beside herself looking for housing when she came to see me. The only places she could afford were totally unlivable or else she'd have to pay 80 per cent of her income in rent," he said.

"How do we respond? The first response has to be outrage that we live in an abundant society, yet we can't get the resources to the people who need them. God wants us to do something." He called for

a sense of "creative compassion" to inspire action.

Other participants affirmed the urgency of the situation. John Anderson of St. Paul, Uxbridge, noted the plight of young mothers living above Uxbridge stores "in a terrible state" and seniors who can no longer afford to live in their own homes. Lindsay has a hidden "tent city," said Luanne Reparon of St. John, Dunsford, while some local tenants live in units so bad that "a person wouldn't put a cat into them."

Action commitments made by participants at the Trent-Durham workshop included:

- Launching a website for info on affordable housing issues in the Peterborough-Lindsay area.
- Starting a housing advocacy forum in north Durham.
- Educating churches about the need, and how they can be involved.
- Holding a social audit in Whitby and Bowmanville to assess local needs.
- Approaching government for deeper involvement.
- Using innovative methods, such as theatre, to tell the story.

Similar workshops were also held in York-Scarborough and York-Simcoe in May.

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Outreach conference set for Oct. 3

A thought-provoking speech, time to meet new people sharing your values, worship, unique workshops, delicious food – all that and more will be at the diocese's Outreach Networking Conference on Oct. 3. Everyone interested in outreach and social justice issues is welcome. This year's theme will be Faith Doing Justice.

The conference kicks off with an address by Dion Oxford, the director of The Gateway shelter for men in Toronto and a member of the Church of the Resurrection, Toronto. Workshops will cover such topics as the spirituality of social justice; the link between the climate crisis and faith; refugee concerns; connecting your parish to the poor; housing issues; and AIDS. New workshops leaders this year include Maisie Watson, Gail Turner and the Rev. Bob Patterson-Watt. A eucharist with a strong environmental theme is included.

Young Anglicans will take part in their own conference activities through a program being organized by Jenny Salisbury and Christian Harvey.

The conference will take place from 9 a.m. to 3 p.m. at Holy Trinity School, 11300 Bayview Ave., Richmond Hill. The \$20 conference fee (\$10 for students and unemployed persons) includes lunch. Further details and registration are posted on the conference website, www.toronto.anglican.ca/outreachconference.

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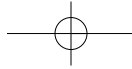
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June 2009

BACK TO CHURCH SUNDAY

TheAnglican 3

Asking friends not a problem

Visitors made to feel welcome

BY CAROLYN PURDEN

FOR the past several years, St. John, Craighurst, has been bringing new people to church by designating two Sundays a year as Bring a Friend to Church Sunday. The event occurs on the fourth Sunday in Lent – which usually falls in March – and again in September.

Preparing the congregation to invite friends can be a problem, says the Rev. Tobie Osmond, reflecting on his experience at other parishes, but at St. John's it seems to happen quite effortlessly.

He encourages what he calls "friendship evangelism" – being alongside people, befriending them and then encouraging them to come to church. "The congregation at St. John's is very open to that," he says.

While there has been a little "poaching" of adherents from other churches, Mr. Osmond says the newcomers are generally people who are neighbours or who attend other community events.



The Rev. Tobie Osmond and the congregation listen to children sing during a service at St. John, Craighurst. PHOTO BY MICHAEL HUDSON

Young people have been particularly successful at bringing newcomers to St. John's, not just on Bring a Friend to Church Sundays but year-round. There is a social event every month, such as bowling or laser ball, and the young people are diligent about bringing their friends. "Their work has been fantastic," he says.

Overall, he judges that the visitor program has been very successful, with about four families joining up in the last few years and at least two of them coming

into the church through the young people's involvement.

The normal congregation strength is about 60, but on Bring a Friend to Church Sundays, it climbs to some 90 people. On average, 10 of the visitors are fringe Anglicans who attend St. John's irregularly but seem to make a point of attending on those two Sundays, and five are strangers to the church.

When the visitors walk through the door, they are made to feel welcome right away. Someone

shows them where to hang their coats and gives them books and visitor stickers with their names on them. Most of the congregation members wear name tags.

The service is always in the context of the eucharist, because that is the central part of Anglican worship, says Mr. Osmond.

"People, when they come to us, need to see that and experience that. Hopefully, that will draw them in and help them to join us."

The key to the service is to keep it as light-hearted as possible, he adds. The liturgy is simple, with a mixture of traditional hymns that might be more familiar to newcomers, and contemporary songs. The sermon is not too profound but, at the same time, presents the Gospel.

Following the service, which ends about 12.30 p.m., everyone is invited to the basement for refreshments that are more substantial than usual, with sandwiches and other food prepared by the ACW.

"Generally the atmosphere is to make people feel as comfortable as we can," says Mr. Osmond. "I think we've done quite well at that."

The parish obtains visitors' addresses through welcome cards in the pews and open donation envelopes, and four times a year those addresses receive a parish newsletter containing information about upcoming events and parish activities.

But other than that, there is no follow-up with visitors, and Mr. Osmond admits it is an area that needs improvement.

"We haven't really focused on what to do next, and we're trying to develop that," he says. "One thing might be to get a team of people to go and visit the newcomers and invite them back to church."

What is Back to Church Sunday?

BACK to Church Sunday started in England in 2004 and has spread around the world, bringing thousands of people back to church.

On the last Sunday of September, Anglicans ask a friend or relative if they would like to go to church with them. If the answer is

yes, they accompany the person to church and stay with them during the service and coffee hour.

"It's something everyone can do," says Bishop Philip Poole, who is heading up efforts in the diocese.

Diocesan Council has designated Sept. 27, 2009, as Back to Church

Sunday in the diocese and many churches are already preparing for the big day.

To hold a Back to Church Sunday in your church, talk to your parish priest or contact your area bishop's office.

Community effort opens doors

Continued from Page 1

The food bank operated in the ministry's offices, and when the food bank was open – for several hours four days a week – the ministry was unable to serve its clients.

But closing the food bank was not an option Ms. Houldcroft wanted to consider. She called two meetings, one with local leaders and one with people in the community.

"Through God's infinite grace – and I give this all over to God's grace because it is amazing how this has all unfolded – this new space became available," she says. "I took it to the community and told them there is space next to the ministry but I won't sign the lease for it. Somebody else is going to have to step up and do that."

And somebody else did: three Muslim groups and three Christian groups will co-sign the food bank lease. The ministry will be a contributor but will no longer have to underwrite the entire food bank.

It is a historic partnership, because the Muslim groups in Flemingdon Park have not traditionally sat at the same table with one another or other groups, says Ms. Houldcroft, adding, "I'm amazed at the generosity, openness, willingness and the vision, especially of the Muslim groups."

Having the food bank and ministry side-by-side will enhance the ministry and allow its clients to have greater dignity, she adds. They will be able to visit the food bank, then come into the ministry to relax, use the computers, look for

work or to pray in the small chapel.

And the food bank will become incorporated not just as a food bank, but with a name and a purpose that reflects ways in which the community can become empowered to provide for its own food needs. "A new sense of what may be possible in food access and food security has begun to take hold. This is what we have longed for," says Ms. Houldcroft.

Looking back over the past two months, Ms. Houldcroft is struck by the sudden transformation of fear into hope. "What a gift from God this all has been," she says. "It's just amazing to me that out of such a horrible experience has come this incredible historic opportunity. I see it as God's grace acting in this community."

Lantern to my Feet The Creed as a Guide to Christian Hearing & Living

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Dr. George Sumner

June 21

"And was crucified..."
Dr. Joseph Mangina

June 28

"I believe in the Holy Spirit"
The Rev'd
Dr. Ephraim Radner



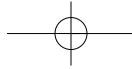
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LETTERS

The empty tomb

A column that intrigued me was the Rev. Canon Don Beatty's article, *The Tomb Was Empty On That First Easter*. It is an excellent presentation of a well-known story and I particularly enjoyed his summation from the four gospels.

Here is my little insight on this story as related by Canon Beatty. It was only women who came to the tomb to embalm the body of Jesus. In neither of the gospels is there any mention of the presence of Jesus' mother Mary for the embalment, even though she would have been the most obvious – and the most important – person to be present for the embalment. In the Eastern culture it is usually the family members who do this.

My reasoning for this is that the Mother Mary was the only person who was absolutely certain that the tomb would be empty. Jesus had told her that he would be resurrected and she believed him. All the other disciples, men and women, entertained some doubts about this miraculous event, but not Jesus' mother Mary.

Don Joshua
Brampton

Never give up

BY AMIT PARASAR

One of my favourite stories from ancient history is the Battle of Thermopylae. Approximately 5,000 Greek soldiers, led by 300 warriors from the city-state of Sparta, took on the vast Persian army, numbered by some historians at one million men. The Greeks fought against overwhelming odds to preserve their way of life. They fought for democracy, freedom and the safety of their families. The ancient historian Herodotus wrote that on the last day of the battle, the remaining Spartans fought until their weapons wore out. When they had no weapons left, they fought with their bare hands and teeth until the Persians were so weary of battle that they ordered their archers to shoot the Spartans from a distance.

Have you ever faced a challenge so difficult that you just wanted to give up trying? I have, and I can clearly remember how incredibly morose I felt. When I thought that I might have to give up, I realized that the reason I was so depressed was because I didn't want to give up. That revelation

gave me a renewed vigour to continue the battle because the cause that I was fighting for was far too important to me to simply abandon. In a sense, I could understand the Spartans at Thermopylae facing impossible odds but fighting nevertheless because they loved what they were fighting for so dearly. If they had given up, I can imagine the incredible dissatisfaction they would feel.

In 2 Timothy 4:7, Paul foresees his looming death and writes, "I have fought the good fight, I have finished the race, I have kept the faith." There is such satisfaction in Paul's words, and I see now that it is because Paul put all of his effort into the challenges that he faced. Consequently, he had no regrets with his life. This is how I want to feel, to know that there is nothing more I could have done, and that circumstances played out the way they did, good or bad, not because of a lack of effort from me, but because they were meant to happen.

The Spartans died at Thermopylae, but their sacrifice allowed for the Greeks to defeat the Persian invasion later on. Paul was a key figure responsible for the spread of Jesus' mes-

sage despite intense persecution. The Spartans and Paul are just two of many inspirational reasons that make me feel that I can never give up. They have shown me that anything worth having is worth fighting for.

The lyrics of the song "You only get what you give" by the New Radicals reinforces the point of never giving up, but adds an important note that the more effort you put into something, the more you get from it. So I must always endeavour to do my best, whether it is trying with a relationship or going for a promotion at work. To give up is to concede to a lifetime of wondering "what if?"

Some people fight for peace, some for freedom, some for justice and others for love. Whatever it is that you're fighting for, know that as long as your heart is true and your cause is righteous, God is with you. As Psalm 1:6 so eloquently puts it, "...the Lord watches over the way of the righteous, but the way of the wicked will perish." If God is with you, then you can't lose, so never give up.

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



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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.

The Bishop of Toronto:

The Rt. Rev. Colin Johnson

York-Credit Valley:

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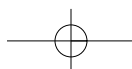
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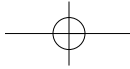


BIG DAY

Archdeacon Peter Fenty leads the induction ceremony of the Toronto Diocesan Anglican Church Women's officers at the ACW's annual general meeting on May 9 at Holy Trinity, Thornhill. The officers are: Dorothy MacLeod, Marion Saunders, Sue Ferguson, Gail Cranston, Lorna Krawchuk, Valma Hay, Ruth Staples, Anita Gittens, Monica Mitchell, Enid Corbett, Donald McTaggart, Eileen Martin, Lorice Carter, Marilyn Tibbles, Shirley Oxley, Carolyn Atkinson, Gerri Currier and Sandra Hall. Inset: Mississauga Mayor Hazel McCallion, an Anglican, gives the keynote address.

PHOTOS BY MICHAEL HUDSON





June 2009

COMMENT

TheAnglican 5

Another step against poverty

BY MURRAY MACADAM

Cheryl's words to the group of anti-poverty advocates were simple, direct and gut-wrenching: "I am an Ontario Disability Program recipient with a cancer diagnosis. I haven't had money in my pocket for almost two weeks. I rely on \$10 loans from friends to get through a day or two. It is not poor money management; it is having no money to manage. This lifestyle produces a state of chronic stress.

"I know of people like me with cancer and other illnesses at death's door who cannot get enough to eat, of people who have died in such circumstances – people alone, in tiny rooms, wasting away. It can make you cry if you think too hard or too long."

Ten days later, on May 6, I thought of Cheryl while sitting in the Ontario Legislature at Queen's Park, Toronto. The morning's legislative sitting began like a typical day, with a highly partisan question period often punctuated by heckling.

But then something amazing happened. A bill called the Poverty Reduction Act to enshrine the goal of reducing poverty came forward for third and final reading. For a shining moment, all those members of the provincial parliament buried their bitter differences and united to pass this

law unanimously, by a vote of 78 in favour, none opposed. MPPs from the Conservative, Liberal and New Democratic parties voted to give people like Cheryl, and thousands more like her caught in similar predicaments, fresh hope for the future.

The law requires successive Ontario governments to draft poverty-fighting strategies with specific goals every five years and to report annually to the legislature on progress made on those goals. The law also requires that low-income people be involved in the design and implementation of poverty reduction strategies. A commitment to address poverty among adults, not just children, is also included.

"This was an historic moment," says Lee Creal of Holy Trinity, Trinity Square, Toronto, who watched with other anti-poverty activists from the Queen's Park gallery as the bill was passed. "The fact that the government strengthened the legislation following deputations by anti-poverty groups and incorporated suggested improvements from the NDP is to be celebrated."

Minister of Children and Youth Services Deb Matthews told the Legislature that she had welcomed suggestions to improve the bill and was pleased that all parties supported it.

People who had worked for years to mobilize citizens around



Bishop Linda Nicholls and Anglicans hold up the report, *Anglicans Call For Action Against Poverty*, during a prayer vigil at Queen's Park in March. The report was presented to the government. PHOTO BY MICHAEL HUDSON

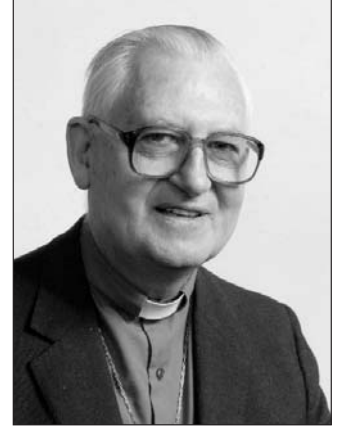
the plight of people trapped in poverty were jubilant following the bill's passage. "The issue of poverty wasn't even on the public agenda just a few years ago," noted Rabbi Arthur Bielfeld of the June Callwood Campaign Against Child Poverty.

Anglicans have been vocal in urging government to take stronger action against poverty. Earlier this year more than 160 parishes across the diocese endorsed an anti-poverty motion at their vestry meetings. It was also endorsed by four parishes in

the Diocese of Niagara. More than 40,000 Anglicans are members of these parishes.

The motion read: "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."

OBITUARY



Bishop Geoffrey Parke-Taylor

Bishop served in three dioceses

The Rt. Rev. Geoffrey Parke-Taylor, retired suffragan bishop of Toronto, died on May 11 at the age of 89. Ordained deacon in 1944 and priest in 1945 for the Diocese of Toronto, he served as chaplain of Wycliffe College before commencing subsequent incumbencies at the Parishes of Fenelon Falls, Cobocok and Victoria Road; St. Andrew, Thistletown; and St. Elizabeth, Queensway, Toronto. In 1955, he moved to the Diocese of New Westminster, and later to the Diocese of Huron, where he served as Dean of Theology at Huron College. He was elected suffragan bishop of Huron in 1976. He returned to Toronto upon his election as suffragan bishop in 1981, where he served until his retirement in 1985.

The journeyman studies humour. The master studies marksmanship. This is the Tao of preaching.

Book five - *The Tao of Tao*

- A teacher was instructing his student on the nature of the Tao. "The Tao is embodied in all parts of parish life. There is nothing without it."
- "Master, is it to be found in the ACW meeting?"
- "It is."
- "Is it in the Audit report to Vestry?"
- "Of course."
- "Is it in the Incumbent's Report to Vestry?"

The Master shifted uncomfortably. "The lesson is over for today."

- Thus spake a master priest: "Let the priests be plentiful and the committees few – in this way the Tao shall prosper." This is the Tao of Parish Leadership.

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

The Tao of parish leadership

BY THE REV. W. TAY MOSS

Recently, scholars unearthed an important manuscript in the high plains of western China. Apparently, this was the work of the Assyrian Church of the East (a.k.a. the "Nestorian" church) that flourished in those lands from the 4th to the 9th centuries. It declined during the Tang dynasty, but nonetheless seems to have left some pearls of wisdom hidden in clay jars deep in a shepherd's cave. I purchased the jars from a reputable dealer at Kensington Market who swore their authenticity. When I translated them, I discovered that the text is an ancient seminary textbook meant to teach young postulants the "Tao of Parish Leadership." Some of the most intriguing passages are included below.

Book One - *The Suffering Servant*

- Thus spake the Master Incumbent to the Student Intern: "When you have learned to snatch the insightful sermon out of the air, then it will be time for you to leave."
- When Mistress Laura was a girl, she would play in the Rector's office while her mother ironed linens. One day she broke a bottle of the Rector's

fine Macallan 21-year-old Scotch. She heard the Master's footsteps and hid the broken bottle before he arrived. "Reverend Father, why must we die?" she asked.

"My child, there is a time for all of us to die, that is the Tao," he replied.

"Master, it was time for your Scotch to die," she said.

- Master Jim once asked Master Mike, "Have you turned in your Incumbent's Return yet? Mine is three months overdue. Do you think the Bishop knows?"

Master Mike replied, "It doesn't matter, the Tao knows – and that Tao is the Bishop's Assistant."

- A Curate from a large church was sent to a clergy conference in a far off land. When he returned, he asked his Incumbent, "What sort of priests work for those churches? They don't wear collars and their hair is unkempt. I saw several playing cards and swearing like sailors. They trashed the hotel bar and made rude noises during my prayers."

The Incumbent replied, "I should not have sent you there. Those priests are beyond the parochial world. Canons are absurd to them and committees pointless. They have mastered the

Tao: they are now Consultants."

- Before the Tao, we fetch folding tables and stack chairs. After the Tao, we fetch folding tables and stack chairs. This is the Tao of being an Incumbent.

Book Two - *The Unfinished Leaflet*

- Mistress Jane remarked, "When my assistant shows me the first draft of the leaflet, I find two errors. The second time, I find three. In this way, the revisions never end. For that reason, never look at the leaflet draft until Friday." When the leaflet is ready, the photocopier will break. This is the Tao of the photocopier.

Book Three - *The Congregation of No Congregation*

- It is said that when priest is ready, the congregation will appear. In reference to this saying, Mistress Anna said, "You know, you should always wait at least five minutes before starting any service, just to get the late comers."
- It is said that Master Ling could close his eyes and accurately say where each congregant was sitting in the pews. When asked about this, he replied, "When one knows of the Tao, one knows that a pew

is not changed."

- Someone asked Mistress Donna how long it would take to complete a certain task. "That depends, how many volunteers will be used?"

"Three," was the reply. "Then it will take three hours."

"That is too long; how about five volunteers?"

"Then it will take 10 hours."

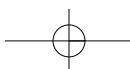
"Absurd! What if the entire congregation is to put to the task?"

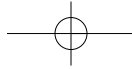
"Oh," said the wise one, "in that case the task will never be completed!"

- When the pews are full, no change will happen. When the pews are empty, all things are possible. This is the Tao of congregational growth.

Book Four - *The Endless Sermon*

- There was once a master preacher who preached without notes. A curate tried to imitate his method. When he asked his supervisor about his progress, the teacher criticized him, saying, "What is appropriate for the master is not appropriate for the novice. You must understand the Tao before transcending structure."
- A famous preacher once stood up to preach and had no words to say. She sat down again and was quiet. This was the Tao.
- The beginner studies scripture.





Parishes support annual dinner

Record number turn out

BY STUART MANN

THE Bishop's Company Dinner is increasingly becoming a parish affair. This year, 20 parishes purchased tables (each table seats 10 guests) at the Toronto event, the highest number in its history.

Elizabeth Hill, former chair of the Bishop's Company Dinner Committee, said the parish turnout was "awesome" and shows that the dinner is putting down deep roots in the diocese.

The 48th annual dinner, held on May 13 at Holy Trinity, Trinity Square and the Toronto Marriott Hotel, was a changing of the guard for those organizing it and the Bishop's Company. Ms. Hill stepped down and was succeeded by the Rev. Canon Prue Chambers. George Lewis, chair of the Company, was succeeded by Ken Hugessen.

In his final address as chair, Mr. Lewis said the dinner raised \$75,000, and he encouraged the Company to keep up its efforts. "We're providing assistance to our clergy and their families when they need our help," he said. The Company raises funds to help clergy and their families with emergency needs and to fund initiatives that are important to the bishop but are not provided for in the diocese's budget.

Mr. Lewis also announced that another Bishop's Company Dinner will be held in York-Credit Valley in October, the first for that episcopal area. Other regional dinners have been held in Trent-Durham and York-Simcoe.

Two deceased members of the Company - Edward S. (Ted) Rogers and C. Warren Goldring - were



Bishop Ann Tottenham, Bishop Colin Johnson and Elizabeth Hill enjoy the Bishop's Company Dinner.

PHOTO BY MICHAEL HUDSON

honoured with a moment of silence and a prayer by the 415 guests. Bishop Geoffrey Parke-Taylor, a suffragan bishop of the diocese who died on May 11, was also remembered.

The evening began with a reception at Holy Trinity, hosted by parishioners, and then a bagpiper, the Rev. Dr. Kenneth Bice, led guests over to the nearby Marriott Hotel, where they enjoyed a silent auction, dinner and an address by Bishop Ann Tottenham, the evening's keynote speaker.

In his opening remarks, Bishop Colin Johnson drew attention to one of the items in the silent auction - a large advertisement published in *The Toronto Star* in February. In the ad, Bishop Johnson urged Premier Dalton McGuinty and the members of all political parties to "do the right thing" and

fully implement the government's Poverty Reduction Plan.

Bishop Johnson said support from the Company enabled him to publish the ad, which has contributed to advocacy efforts on behalf of the poor. One of the results of the advocacy by the diocese and other groups is that all parties recently passed the Poverty Reduction Act, which requires successive Ontario governments to draft poverty-fighting strategies. Bishop Johnson urged dinner guests to pledge funds for further ads on behalf of the poor.

In her address, Bishop Tottenham took issue with the amount of negative news reported in the press and on the internet about the Anglican Church. "Too often the things I read about the Anglican Church in Canada, the U.S. and abroad bear very little resemblance to the Anglican Church I experience both at home and abroad," she said.

The print press and its online versions seem only interested in conflict, and the blogosphere caters to people who have "confused attack with discussion and think they are furthering an understanding of issues by hurling vituperative, snide comments at those with whom they disagree," she said.

She urged Anglicans to "give up this unreal picture of churchland and focus our thoughts, prayers and energies on the very real and very healthy images of the Anglican Church we can see all around us in parishes and dioceses.

"I urge you to cast off the negativity of church politics. Let us get our priorities straight and move forward, proclaiming, as Joshua did, 'As for me and my house, we

will serve the Lord.' That's our priority - serving the Lord."

She also urged churches and Anglicans in the diocese to put more effort into Christian education for adults. "We now live in a generation in which the Christian tradition is no longer widely known or taught. Unless we make a commitment to adult growth in learning as a significant part of evangelism, the tradition will die out or become the province of a handful of scholars and clergy who value learning."

She said there is much important work to be done in the Anglican Church at the local, diocesan and national level. "Give thanks for the important work that is being done by so many faithful Anglicans. Pray for the guidance and strength of the Spirit as we move forward in the service of God and God's people."

Bursaries were presented during the evening. The William R. Kay Memorial Bursary, which helps with the costs of pursuing a theological education that will lead to ordination, went to the Rev. Nola Crewe and Greg Fiennes-Clinton. The George and Eileen Carey Bursary, given to Anglicans pursuing post-graduate theological studies, went to the Rev. Patrick McManus and the Rev. Manoj Matthew Zacharia. The Terence & Alice Jean Finlay Bursary was awarded to Stephen Hewko and Christopher Miller. This bursary is given to two students, one each from Trinity and Wycliffe Colleges, who are engaged in studies that celebrate and enhance our understanding of the diversity of our church. The Kirubai Scholarship was awarded to Maggie Helwig. This is awarded to a Trinity College student who is actively pursuing ordination or is already ordained and who is studying in one of the following areas: liturgy, music, doctoral studies or programs aimed at strengthening parish team ministry.

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Anglicans, Lutherans unite

Continued from Page 1

The congregation is raising funds for Lutheran World Relief, which undertakes global projects and assists refugees in Canadian cities, as well as FaithWorks.

It is too soon to compare pre- and post-merger givings, but Ms. Tatarnic notes that as a bigger congregation, St. David's has set a higher FaithWorks goal for itself this year.

"In the education around FaithWorks, I try to emphasize that it's not really about denomination, it's simply about using a particular church structure to get resources to the people who need them," she says.

The congregation also continues to support its traditional ministries, such as the community van taking supplies and food to the homeless and working poor,

run through the Salvation Army.

Several governance issues are still being worked out.

St. David's diaconal minister is Pamela Harrington, who worked with the Lutheran mission for nine years and was involved in the merger talks.

Currently she and Ms. Tatarnic jointly attend both Lutheran and Anglican meetings so they can immerse themselves in each other's traditions. In future, Ms. Tatarnic expects they will divide these duties.

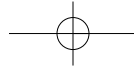
The Lutheran equivalent to diocesan synod, the Eastern Synod, meets in alternate years, and Ms. Tatarnic expects to attend at least the next one in 2010. "And I'll always be going to the Anglican synod," she says. The parish will send one lay delegate to each synod.

Ms. Tatarnic says the merger has been a journey of joy and hope. "We're so much stronger for being together than we were as two separate congregations," she says. "We've gained so much by deciding to walk together rather than alone."

In fact, she sees that message as part of St. David's ministry to other parishes. "We're really passionate as a congregation about continuing to find opportunities to work with other Anglican churches in the area and share joint education projects and worship," she says.

"Part of our ongoing witness is to communicate to others how much life and promise you can find in something new," she says. "There's more that we share in common than what divides us."





Big day for new deacons



This year's new deacons are presented to the congregation as Bishop Colin Johnson applauds. From left to right: the Rev. Jennifer Schick, the Rev. Diane Fryer, the Rev. Nola Crewe, the Rev. John Anderson, the Rev. David Bryant, the Rev. Joanne Davies, the Rev. Karen Hatch, and the Rev. Anna Spray. The Ordination to the Sacred Order of Deacons was held on May 3 at St. James Cathedral. The new deacons will be serving their curacies in the diocese.



New deacon the Rev. Diane Fryer shakes hands with Bishop Patrick Yu.



Archdeacon Peter Fenty, foreground, the Rev. Kevin Robertson, left, and the Rev. Andrew Asbil applaud the new deacons.

**PHOTOS BY
MICHAEL
HUDSON**

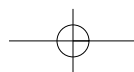


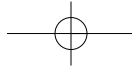
23 confirmed at annual event

Confirmands gather for a group photo with Bishop Colin Johnson and clergy from St. James Cathedral at the Diocesan Confirmation, held on April 26. Twenty-three candidates from nine parishes were confirmed at the annual event.



The Rev. Canon Dawn Davis and the Rev. Stephen Kern share the Peace and congratulate Elizabeth Ann Keith, Natalie Evelyn Keith and others confirmed from Trinity, Aurora.





Experiments pay off for church

Vision extends beyond Sunday

BY HENRIETA PAUKOV

On Easter Sunday, the Rev. Tay Moss and his congregation at the Church of the Messiah danced down the aisle and clapped their hands as they sang *Jesus Christ Is Risen*. It was a simple eight-count dance, but it expressed perfectly the joy of the day. "We had a blast," says Mr. Moss.

The people's willingness to participate in the slightly unconventional celebration with smiles on their faces might help explain why a breeze of renewal has been blowing through this church at the intersection of Avenue Road and Dupont Street in Toronto. "We have done a lot of visioning and discernment work, talking about our picture of the church," says Mr. Moss. "Certain things emerged: one of them was an emphasis on children and young families, and another was an emphasis on the neighbourhood that we live in. We started off with trying to get right the things that we were already doing."

That meant investing in the children's program—including the hiring of a children's ministry coordinator and the commissioning of a colourful new mural in the Sunday school space—as well as liturgical changes to the Sunday service to make it more seeker-friendly. Then they looked at how they could serve their community beyond Sunday morning.

One result is a Wednesday morning contemplative eucharist, which evolved out of a sparsely



The Rev. Tay Moss, left, leads a Wednesday morning contemplative eucharist at Church of the Messiah, Toronto.

attended Wednesday morning service that was already established at the church when Mr. Moss became incumbent. "I was thinking about new ways we could approach it," says Mr. Moss. "And the people who were at that time committed to it felt drawn to a more contemplative way of doing it."

Mr. Moss started experimenting with the service, seeking advice from colleagues experienced in liturgy. "Gradually, I introduced more contemplative elements," he says. "For example, we went from sitting on chairs to mostly sitting on cushions, and I added more silence." The service now consists of periods of silence punctuated by prayer, a gospel reading, a celebration of the eucharist and communion. At the end, Mr. Moss invites worshippers to discuss the scripture reading for about 15 minutes.

"We often have very interest-

ing conversations," he says. "Because it's a stable group of people, there's a fair amount of trust that's been built up, so people will talk openly about their concerns." The service attracts up to six people each Wednesday morning, many of whom have experience with various forms of Christian meditation, such as centering prayer.

Mr. Moss says the contemplative service appeals to city dwellers craving more balance in their lives, as well as people who are not entirely satisfied with their Sunday morning church experience. Eventually, he would like to see the service become its own worshipping community. "All the people who come to the service right now are part of a worshipping community on Sunday morning," he says. "But the future of these kinds of fresh expressions is to create their own communities of people who don't

necessarily go on a Sunday morning. In some ways, I would be very satisfied to have somebody come just on Wednesday morning."

Or Saturday afternoon, for that matter, for the Messiah's healing prayer service, which is a new ministry that started after a parishioner challenged the congregation to reach out to the neighbourhood by providing a healing prayer ministry. At that time, Mr. Moss had already started developing the healing prayer gifts in his congregation, encouraging a parishioner who is a medical doctor to get licenced as a lay anointer.

The healing prayer service now has eight or nine people on a given Saturday, and less than half of those are members of Messiah. "The others are neighbourhood people who saw our signs, especially the big vinyl banner that we put out on Avenue Road," he says. "And just because of that,

they've come to the service."

He expects that the service will continue to grow, with a group of regulars and others who will come as they feel the need. "Part of the genius of this is that it doesn't actually require me to be there," he says. "I'm there usually, but if I'm out of town, we have a lay anointer who can lead the service just fine without me." The most promising new ministries are those that do not require a staff member to be present but rather are led by lay volunteers, he says. "That's a challenge because you have to find somebody who has both the passion and the time and energy to put into it. But the rewards can be just fantastic."

One concern that is sometimes raised about fresh expressions of church is that they are not financially self-sustaining, but Mr. Moss says he has not found that to be a problem with the contemplative eucharist and the healing prayer service. "Several of the people who participate have spontaneously started giving to the church without my asking them," he says. "For instance, with the contemplative eucharist group, I think three of them have envelopes. They belong to other churches, but they are giving to our church as well, to support this ministry that is of value to them."

Other new ministries are germinating at the Messiah. The neighbourhood has many young families, so in March, the church hosted the first meeting of a group for stay-at-home mothers. The idea is to give moms some time to talk and share about matters spiritual and mundane, while the kids are kept busy at the Messiah's daycare. "What's next, I'm not sure yet," says Mr. Moss. "I have some ideas about what it might look like, but ultimately it really has to emerge from the community."



THAT ONE

Moirá Andrade chooses a painting with help from Elisabeth Gibson, right, at the annual Out of the Cold Art Show & Sale at All Saints, Kingsway, in March. Proceeds from the sale of the 105 paintings went to the 17 artists who are guests of the church's Out of the Cold program.

PHOTO MICHAEL HUDSON

BRIEFLY

Now that's stamina

On April 24, St. Mark, Port Hope's organist Randy Mills did what few, if any, organists have ever done. Starting at 10 a.m., he sat down to play the first verse of every hymn in the *Book of Common Praise* — all 660 of them. This was a fundraiser to help with expenses when the choir travelled to Rixeyville, Virginia, where they had been invited to sing at Little Fork Episcopal Church. People could drop in to hear Mr. Mills play at any time during the day and either sit quietly and listen or else sing along. Many did and donations and pledges were made.

Once an hour, Mr. Mills took a five-minute break. His goal was to complete this marathon by 8 p.m. and he came very close. At

8:20 p.m., with the playing of *O Canada* (No. 659) and then *God Save Our Gracious Queen* (No. 660), his feat of musical endurance came to an end. Weary but happy, he estimated that he had raised close to \$2,000.

Window dedicated to female priest

A special celebration commemorating the life of the Rev. Florence Li Tim-Oi, the first female priest in the Anglican Communion, was held on May 9 at St. John, North York.

In addition to the service, the church dedicated a memorial stained glass window of Ms. Li Tim-Oi, donated by her sister, Rita Lee-Chui.

Prison ministry seeks volunteers

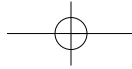
The Bridge Prison Ministry is currently seeking qualified ap-

plicants to serve as volunteers. If you are interested in making a difference in the lives of inmates and their families, contact Garry Glowacki, the Bridge's program director, (905) 460-5274.

Papers return in September

The Anglican and *Anglican Journal* will not be published in July and August. The papers will resume publishing in September. In the meantime, visit the diocese's website, www.toronto.anglican.ca, and the national church's website, www.anglican.ca, for local, national and international Anglican news. The staff and volunteers at *The Anglican* wish you a peaceful summer.





DANCING WITH GOD

Liturgical dancer Sonia Dyal performs at a Lenten Quiet Day, entitled *Dancing with God: Learning the Steps*, on March 28 at St. John the Baptist (Dixie) in Mississauga. The quiet day was led by the Rev. Carol Langley, honorary assistant at St. James, Caledon East, and Wendy Passmore, a member of St. James, Orillia, who share a vision of offering a ministry for people who want a break from the busyness of their everyday lives.



Young people from St. Margaret, New Toronto, share a meal and Bible study in the church's gym during Lent.

Lenten journey opens conversations

The people of St. Margaret, New Toronto, journeyed through Lent a little differently this year. Every Sunday, they went beyond their "Anglican comfort zone," as the Rev. Renate Koke, the incumbent, puts it. "We travelled down one flight of stairs to our own version of the desert, the gym," she explains. "Divided into tribes, we sat around tables and talked about 'God stuff'—all of us: kids, youth, young couples with babies, middle-aged people, all the way up to octogenarians."

They explored different aspects of the Israelites' journey in the desert: receiving manna, God's promise to dwell with them, keeping the Sabbath holy, battling enemies, and the Promised Land. "Unlike the Sunday sermon, the conversations did not stop after our Sunday services," says Ms. Koke. "You could hear them continue during the week: in the kitchen as people were cooking for Out of the Cold or during other volunteer activities." The congregation joyfully re-entered the sanctuary on Easter Sunday, welcoming three newly baptized babies into the community.

Vision Canada to support the building of a preschool, named La Esperanza (Spanish for hope), in the village of El Guerrero.

In February, the Trinity team helped prepare La Esperanza for the grand opening ceremony, painting classrooms, the fence and the surrounding structures. The preschool now provides day-care and preschool services for the children of El Guerrero, as well as programs for parents in health, nutrition and early childhood stimulation. In the remaining 18 months of the project, Trinity will continue to follow the preschool's operation and assess the area for further development opportunities.



PALM SUNDAY

On Palm Sunday, 50 people from St. Paul, Brighton, met in the town park and walked with a donkey up the hill to the church. "It was a beautiful morning, and participants were excited to be doing something a little different to mark the importance of Palm Sunday," says Sarah Stanford-Stogryn, a parishioner. "The walk drew positive interest from both passers-by and neighbours."

PHOTO BY CHARLES WHEELER.



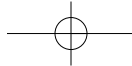
A missionary team from Trinity, Streetsville, gathers for a photo near the village of El Guerrero in the Dominican Republic. From left to right: Rachel Percy, the Rev. Canon Harold Percy, Robbie Percy, Lorraine Tell, Brian Tell, Bruce Banks, Lindsay Banks, and Jonathan Hunt.



REFLECTION

Marion Deru (foreground) and Diane Robertson, members of St. Mary, Richmond Hill, make glass mosaics during Lent. The church's artist-in-residence, Sharon Tiessen, guided people through a Lenten exploration of their faith through painting and mosaic-making. "People have discovered through this experience a different part of themselves, and a different way of expressing and exploring their faith," says the Rev. Ruthanne Ward, assistant curate. "Already, the folks of our parish are talking about what our next artistic adventure may be."





10 The Anglican

LOOKING AHEAD

June 2009

LOOKING AHEAD

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

JUNE 7 — A special 100th anniversary service at the Church of the Epiphany, 700 Kennedy Rd., Scarborough, at 4:30 p.m. The guest preacher will be Bishop Colin Johnson. Refreshments in the parish hall will follow. Call 416-261-7659 or email epiphany@primus.ca.

JUNE 7 — St. Olave, Swansea, 360 Windermere Ave., Toronto, presents a Festive Evensong for Trinity Sunday at 4 p.m., followed by Strawberry Tea. St. Olave's Arts Guild presents words and music. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

JUNE 14, 28 — Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., at 4:30 p.m. Scripture reading, prayers and a brief reflection. June 14: Colleen Allen Quartet; June 28: Brian Barlow Quartet. Call 416-920-5211 or visit www.thereslifehere.org.

JUNE 21 — St. James Cathedral invites you to celebrate 50 years of life and ministry in the Cathedral Parish House, which will close this summer as construction of the new Cathedral Centre begins. Choral Eucharist at 11 a.m., followed by a celebration in St. James' Park at 12:30 p.m. with live music, lunch & lemonade. Everyone is welcome! For more information, call 416-364-7865 or check out www.stjamescathedral.on.ca.

JULY 12 — The 100th anniversary committee of St. Paul's, Washago, invites all current and previous parishioners and clergy to the Homecoming Sunday celebration at 11 a.m. Bishop George Elliott will be the celebrant and preacher. The service will be followed by a luncheon in the parish hall and on the church property. For more information call 705-323-9106 or email to stlukehouse@orilliapronet.com.

Social Events

JUNE 5 — St. Paul, Midhurst, invites all to its 12th annual fish dinner, from 5 p.m. to 7 p.m. Adults \$15, children 6 to 12 years \$8; under 6 years \$3. There is also a family special for \$40; take-out is available by advance ticket purchase. The church is located at 5 Noraline Ave, Midhurst. A portion of the proceeds will be donated to World Vision. More information at 705-721-9722.

JUNE 22 — Victorian Garden Party and Tea from 2 to 4 p.m. at 2383 Russell Rd., Midhurst, with St. Paul, Midhurst. Tickets are \$8 each. The Rev. Tobie Osmond will give croquet lessons. There will also be a tour of the gardens. A portion of the proceeds will be donated to UNICEF. For more information, call 705-721-9722.

Lectures/Conferences

JUNE 7, 14, 21, 28 — St. James Cathedral presents an evensong sermon series "Lantern to my feet: The Creed as a guide to Christian hearing and living." Sundays in June at 4:30 p.m. Preachers: "I believe in God the Father" — The Rev. Dr. Peter Robinson; "God of God, Light of Light" — the Rev. Canon Dr. George Sumner; "And was crucified..." — Joseph Mangina; "I believe in the Holy Spirit" — the Rev. Dr. Ephraim Radner. For more information, call 416-364-7865 or check out www.stjamescathedral.on.ca.

JUNE 9 — The Church of the Redeemer delves into the Letter of Paul to the Corinthians, 7-9 p.m. at 162 Bloor St. W. (at Avenue Rd.). The evening is the fourth of a five-part series Telling the Story, which explores the Letters of Paul through music, words, and the thought of biblical scholars. Dinner is available, for a suggested donation of \$10, starting at 6 p.m. at the back of the church. Admission is free, but participants must register for the series or individual sessions by June 5. To register, call 416-922-4948, or visit www.theredeemer.ca, and click News/Information. Please indicate if you will be attending the dinner.

JUNE 12-14 — The Bishop's Committee on Healing presents a Lay



CAREFUL

The Rev. Lisa Wang pours oil for the Rev. Simon Li of St. John, Toronto. The Service for Blessing of Oils and the Reaffirmation of Ordination Vows of Bishops, Priests and Deacons of the diocese was held at St. James' Cathedral on April 7. Honoured for 25 years of service were the Rev. Duke Viperman and the Rev. Joan Waters-Garner. Honoured for 50 years of service were the Rev. Canon David Luxton and the Rev. Canon Logan Varey.

PHOTO BY MICHAEL HUDSON

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.

JUNE 12-14 — The 2009 Diocesan Cursillo Weekend is being held in Bolsover, Ontario. The Rev. Dana Dickson, incumbent of St. Paul, Uxbridge, is the spiritual director for the weekend, and Terry Arnold of Trinity, Barrie, is the lay director. For more details, contact Ms. Dickson at divinity_girl@yahoo.ca or Mr. Arnold at tka49@yahoo.ca.

OCT. 30-NOV. 1 — All men are invited to the FLAME (Fellowship and Learning for Anglican Men's Enrichment) Conference at Jackson's Point, for three exciting days of fellowship and learning,

with the theme of "The Tough Love of God." Thought-provoking talks from Bishop Eddie Marsh, small group discussions, praise and worship gatherings, a question and answer session, and quiet time and entertainment provided by "The Law and the Profits" on Saturday evening. For more information, contact Glenn Feltham at 416-431-1751 or visit www.toronto.flameconference.ca.

Sales

JUNE 6 — A flea market at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, in support of its outreach programs, from 9 a.m. to 1 p.m. For information, call 416-283-1844.

JUNE 13 — St. Crispin, 77 Craiglee Dr., invites all to its Yard Sale, Barbeque, and Bake Sale, from 10 a.m. to 2 p.m. Call 416-267-7932.

JUNE 20 — June Fair at the Church of the Resurrection, 1100 Woodbine Ave., Toronto, from 10 a.m. to

2 p.m. with home baking, books, jewellery, plants and tea room (sandwich plate) with strawberry shortcake for dessert. Outdoor lawn sale & barbeque. For information, call 416-425-8383.

Music/Drama

JUNE 4, 11, 18 — Music on the Hill at St. John, York Mills, 19 Don Ridge Dr., Toronto. Thursdays, 12:15-1 p.m. All concerts are free. Free parking. Call 416-225-6611 or visit www.stjohnsyorkmills.com.

JUNE 13 — Strawberries, Champagne and Buster Keaton at Holy Trinity, Trinity Square, Toronto. See The Cameraman with live music on Holy Trinity's organ, played by William O'Meara. Strawberries & Champagne at 8:30 p.m.; film screening at 9:30 p.m. Ticket prices: \$25 at the door; \$20 advance/seniors/students. Proceeds to the Holy Trinity Organ Fund.

BRIEFLY

Donations earmarked to stop suicides

The money raised from the Amazing Grace project last November will be used to hire a suicide prevention coordinator in the Council of the North, which is comprised of 11 dioceses in Canada's North.

"Suicide is a huge issue amongst isolated communities, particularly with young people," says Bishop Jim Njegovan, vice-chair of the Council. "To have a place and person to turn to for resources and support is important and will strengthen the

ministry of our local clergy in those communities."

The suicide prevention coordinator will establish a network of diocesan resource people, in each diocese, who have both expertise and passion in this work. The coordinator will also be responsible for developing a training event for these resource people once they have all been identified. The first phase of the work will be to identify resources that are already present and develop educational materials that will assist the diocesan teams in their work.

By the end of May, the Amazing Grace project had raised \$90,000 for the Council of the North. Congregations were encouraged to sing the famous hymn on Nov. 23 and donate a twoonie.

Anglican-Lutheran communion discussed

Bishop Michael Pryse of the Evangelical Lutheran Church in Canada (ELCiC) and the Very Rev. Peter Wall of the Diocese of Niagara will be the keynote speakers at the 25th annual Trinity Divinity Associates Conference, held at Trinity College June 15-17. Speakers will also include Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, and Archbishop Michael Peers, the former Primate.

The conference will examine the events, successes and difficulties of the past eight years of full communion between the ELCiC and the Anglican Church of Canada. It will also look forward into the future by asking the fol-

lowing questions: Do we continue this full partnership forever? Do we anticipate merging the two churches into one? What are the implications of these options?

Lay participation is particularly encouraged and invited. For registration, visit Trinity's website at www.trinity.utoronto.ca.

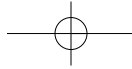
Large turnout for area day

Nearly 300 people attended the Trent-Durham Area Day, held at St. Peter, Cobourg, on March 7. Workshops ranged from Stephen Ministry and the theology of U2, to presentations about trips to the Holy Land. There were presentations about Back to Church Sunday and the role of art in pastoral care. There

were a wide range of activities for the youth and children. The workshops were led by clergy and lay people, both Anglicans and Lutherans. The day concluded with a eucharist led by Bishop Linda Nicholls. "We are grateful to the music group from St. Paul, Pickering, who not only provided some music workshops, but led in the singing for the eucharist," said the Rev. Michael Calderwood, incumbent of St. Paul, Brighton. "It was a great day. Those who attended had their faith deepened, felt excited about the church, and wanted to return to their parishes to try something new." Another area day is planned for next March.

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Second Phase - Parish Selection Committee Receiving Names (via Area Bishop):

- Christ Church, Bolton (York-Credit Valley)
- St. George Memorial, Oshawa (Associate) (Trent-Durham)
- St. James, Sharon
- Parish of Georgina

Third Phase - Parish Selection Committee Interviewing (not receiving names):

- Christ Church, Holland Landing

Departures

- The Rev. Canon Ian Noseworthy has announced his retirement. His last Sunday at St. Jude, Wexford, will be July 26.

READING THE BIBLE

BY THE REV. CANON DON BEATTY

May Paul's words echo in your heart

If you are following the International Lectionary this summer, you will read parts of Paul's second epistle to the Corinthians. This is one of his most difficult epistles. It is probably made up of a number of fragmented parts of different letters.

To understand how this could happen, we need look at the history of these epistles. Most were written between 50 and 55 A.D., but were not collected together until sometime after 100 A.D. Various letters would be in different places, written on scrolls and stuck away in a closet somewhere. Pieces would break off. They were not dated and may not identify the recipient or the author. Thus, some scribe would have to sort out what parts of the scrolls went together and in what order. You can see the problems. Many other letters were written by the early Christians. These letters have been lost or somehow didn't make it into the canon of Scripture.

In understanding these letters, we need to determine what problem or situation they are addressing. Before we look at 2 Corinthians, let us look at some background information.

Corinth was a busy, bustling city on the isthmus between Greece and the Peloponnesus. It had two harbours and was on a major trade route. It was the capital of the Roman province of Achaia. It was a prosperous administrative and commercial centre and Paul would want a healthy, viable church in such a strategic location. Thus, he would take great pains to ensure this church was not corrupted or led astray.

Paul arrived in Corinth about 51 A.D. during his second missionary journey and spent one-and-a-half years there. This was the longest time he spent in any area during that second trip. He stayed with Priscilla and Aquila, who had recently arrived from Italy (see Acts 18). Together they worked at preaching the Christian message and establishing house churches in that area.

During his third missionary journey, Paul heard about problems in the Corinthian church. The church was on the verge of splitting. The message of Jesus was one of unity, not division, so Paul wrote 1 Corinthians to encourage them to remain united. Some months later, word came to Paul that the problems in the Corinthian church were escalating, especially with the arrival of some who opposed Paul's teaching. So he sent another letter and even visited the church there. In all, Paul wrote at least four letters and made three visits.

Now let us turn to 2 Corinthians. Paul admonishes them for allowing outsiders to sway them from the true faith. We don't know who these people were, but probably Judaizers who plagued Paul throughout his missionary endeavours. These were Jewish Christians who preached that gentile converts needed to follow all of the Jewish laws, including circumcision, to be true Christian believers.

2 Corinthians 6:14 to 7:1 seems to be an intrusion in the text. This fragment could have been part of an earlier letter. 1 Corinthians 5:9 mentions a prior letter from Paul. Is this fragment part of that first letter?

In 2 Corinthians 10-13, we see Paul's most serious attack on those who preach a false Gospel. He reprimands the Corinthians for listening to these false teachers. This epistle contains Paul's most profound statement on his apostolic calling, as these outsiders challenged his status and cause disunity. This may be another fragment and is often referred to as the "letter of tears."

Let me suggest a possible order for Paul's four letters:

The first letter contained the fragment from 2 Corinthians 6:14 to 7:1. That is all we possess of this letter.

The second letter included most of 1 Corinthians.

The third letter is the "letter of tears," which includes the fragment from 2 Corinthians 10-13. We have nothing further of this letter.

The fourth letter is most of the rest of 2 Corinthians.

In 2 Corinthians, Paul emphasized that his apostleship is subservient to the Gospel, which is God's saving activity effected through Jesus Christ and appropriated through the Holy Spirit. (See especially 2 Corinthians 3:1 to 4:6.) And again, "in Christ God was reconciling the world to himself, not counting their trespasses against them (2 Corinthians 5:19 NRSV)." This is the essence of Paul's proclamation to the Corinthians. We are saved in Jesus Christ and given the power to live holy lives by the Holy Spirit. This is the fulfillment of God's promise.

As you hear these words read in church or perhaps read this epistle at home, may these words of Paul, from across the centuries, echo in your heart. May you, too, respond in faith and be reconciled with God through Jesus Christ. Enjoy the dialogue.

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

IN MOTION

Appointments

- The Rev. Vernal Savage (Jamaica), Assistant Curate, St. Andrew, Scarborough, April 15.

Ordinations

- The Rev. Beverley Ann Thompson was ordained to the diaconate on May 10, St. Barnabas, Peterborough.
- The Rev. Kyn Barker was ordained to the diaconate on May 24 at St. Matthew the Apostle, Oriole.
- Following their ordinations as transitional deacons on May 3 at St. James Cathedral, the following persons have been appointed Assistant Curates in the diocese:
 - The Rev. David Bryant to St. Luke, East York, Toronto, starting May 15.
 - The Rev. Nola Crewe to Holy

Trinity, Trinity Square (part-time), starting May 15.

- The Rev. Joanne Davies to St. Clement, Eglinton, Toronto (part-time), starting May 10.
- The Rev. Karen Hatch to St. George on-the-Hill, Toronto, starting July 1.
- The Rev. Anna Spray to St. Bride, Clarkson, starting June 1.
- Also ordained on May 3 were the Rev. John Anderson, the Rev. Diane Fryer and the Rev. Jennifer Schick, whose curacies are in the process of being determined.

Vacant Incumbencies

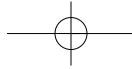
Clergy from outside the diocese with the permission of their bishop may apply through the Ven. Peter Fenty.

First Phase - Parish Selection Committee in Formation (not yet receiving names):

- Trinity, Port Credit
- St. Mary Magdalene
- Grace Church on-the-Hill

For Prayer Cycle, see page 12.





Chaplaincy brings adventures

Priest headed to Afghanistan

BY HENRIETA PAUKOV

The communion wine froze in the cup as the Rev. Carol Bateman, a lieutenant in the Navy, celebrated an outdoor eucharist in front of a snow altar in the settlement of Puvirnituq in Nunavik. Unperturbed, though slightly frostbitten, the military chaplain carried on with the service for 45 members of the Canadian Forces and local Inuit rangers.

She has become used to the adventures that come with her ministry as a chaplain with 2 Service Battalion, based in Petawawa, Ontario. (Her husband, the Rev. Murray Bateman, is also a chaplain on the base, which has 14 chaplains in total.) "When I left St. James, Orillia, in the fall of 2004, I had no idea of the places this new ministry would take me," she says.

Most recently, it took her on Arctic survival training, a six-day exercise designed to teach a group from 2 Service Battalion about living and surviving in arctic conditions. "We began by living in family igloos, while we learned to exist in the North," she says. "We then learned how to build our own individual igloo, in which we had to spend the night in order to complete the course. We spent time with our guides learning arctic ice fishing, construction of igloo outhouses, keeping a supply of fresh ice for water and tea, and tactics for separating dogsled teams when

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to the Rev. Carol Bateman, a chaplain in the Canadian Forces.

they got into a scuffle."

The Inuit of Puvirnituq begin all things with prayer, she reports, and never work on a Sunday. "When we learned we would be doing exercises on a Sunday, I offered to celebrate the Eucharist while we were 'in the land,'" she says. "This was well received by both the Inuit and Canadian Forces members."

This sort of adaptability is just as useful back on the base, where no day is like another. Besides celebrating services at the chapel, she might help a member obtain a compassionate leave pass to deal with a death in the family, arrange a baptism for someone's new baby, accompany a commanding officer to notify next-of-kin of an injury or death overseas, or talk to a person who is experiencing marital problems.

"The padre has always been seen as a safe haven," she says, using the informal term for military chaplains. "We wear a rank, but we have no authority of command. When they step into your office, you are just a padre. You are not going to influence their career in any way; you are not going to make trouble for them. What gets said in the office stays in the office, and a lot of times we can help."

The week after Easter finds



The Rev. Carol Bateman celebrates the eucharist at a snow altar in Nunavik.

her busy meeting with people coming back from Afghanistan to do their after-action reports. "We ask how their tour went, whether there was anything that shook them up, how the family is doing having them back home," she explains. "In the first month after you come back from theatre, abnormal is normal. All the sounds and the sights, all the smells, all the things that you have lived with for the last six or seven months are not going to be normal at home. So we can help them with that; we can help families with reintegrating, especially if there are small children involved who haven't seen Mom or Dad for quite a while."

If anything prepared her for her current ministry, it's the outreach ministry she did as an assistant curate at St. James, Orillia. "Through the week, people would come in off the street [seeking assistance]," she says. "Some couldn't pay their phone bill or their heat was being cut off, or they were trying to get their children back or trying to

get back on their feet after being in a meth program. That kind of ministry really fed my soul as much as Sunday morning did. So I would say in the Canadian Forces I get more of that type of drop-in ministry."

She says members of the forces grapple with their faith the same way as other men and women. "I've had people in my office struggling with marriage issues, saying 'I've never been much of a churchgoer, never thought much about church, but I've been trying to pray and talk to God.' And you do have people who lose their faith because of the things they've seen or been

through, who say: "The world that I thought I knew does not exist."

In January 2010 she will be in California in preparation for a six-month stint in Afghanistan, learning to live in desert conditions and getting to know the soldiers she'll be working with. In Afghanistan, a team of chaplains will run the Sunday services and support people who are separated from their families. "You are there to help in that way as much as you can," she says. "A commanding officer, for instance, who has his own problems and his own burdens, cannot walk into a corporal's bunk and sit down and have a chat. But the padre can be that sounding board for them."

There are occasions when she misses parish ministry—"I was back at St. James, Orillia, a couple of weeks ago for a Sunday service, and the beauty of the liturgy and the full smells and bells of an Anglican church...it does pain my heart to be away from that in some ways"—but she feels that her ministry with the Canadian Forces is full of blessings and rewards. Some are as simple as hearing a soldier say: "You sent me an email in theatre [of combat] once and then I got you to phone my wife. I really appreciated that."

PRAYER CYCLE

FOR JULY

1. St. Andrew, Japanese
2. St. Barnabas, Chester
3. St. Columba and All Hallows
4. St. David, Donlands
5. North House Shelter, Beaverton
6. St. John the Baptist, Norway
7. St. Luke, East York
8. St. Matthew, First Avenue
9. St. Monica
10. St. Saviour, Toronto
11. Dunn Avenue Supportive Housing Service
12. North Peel Deanery
13. Christ Church, Bolton
14. Christ Church, Brampton
15. Holy Family, Heart Lake (Brampton)
16. St. James, Caledon East
17. St. James the Apostle, Brampton
18. St. Joseph of Nazareth, Bramalea
19. John Gibson House
20. St. Jude, Bramalea North
21. Trinity, Campbells Cross
22. Church of the Advent
23. Good Shepherd, Weston
24. St. Chad
25. St. Hilda, Fairbank
26. Toronto West Deanery
27. St. John, West Toronto
28. St. Mark and Calvary
29. St. Martin in-the-Fields
30. St. Olave, Swansea
31. St. Paul, Runnymede

FOR AUGUST

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

FOR SEPTEMBER

1. Christ Church, Cobocok
2. St. George, Haliburton
3. St. James, Fenelon Falls
4. St. James, Kinmount
5. Volunteer Workers in Diocesan Ministry
6. The Bridge Prison Ministry, Brampton
7. St. John, Dunsford
8. St. John, Irondale
9. St. John, Rosedale
10. St. Luke, Burnt River
11. St. Margaret, Wilberforce
12. St. Paul, Beaverton
13. Couchiching Jubilee House, Orillia
14. St. Paul, Lindsay
15. St. Paul, Minden
16. St. Peter, Maple Lake
17. St. Thomas, Balsam Lake
18. Parish Nurses
19. Epiphany and St. Mark, Parkdale
20. Parkdale Deanery
21. St. Anne, Toronto
22. St. George the Martyr, Parkdale
23. St. Mary Magdalene
24. St. Matthias, Bellwoods
25. St. Stephen in-the-Fields
26. St. Thomas, Huron Street
27. Tecumseth Deanery
28. Christ Church-St. Jude, Ivy
29. St. George, Utopia
30. St. Andrew, Alliston

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