

Sister Constance turns 105

Churches dig deep during tough times



Bishops propose pastoral response

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

MARCH, 2009



The Rev. Lance Dixon, left, and Rob Crosby-Shearer get to know the neighbourhood at the corner of Dundas and Dufferin streets in Toronto.

PHOTO BY MICHAEL HUDSON

BACK TO CHURCH SUNDAY

A SPECIAL SERIES LEADING UP TO SEPT. 27

Church sees numbers rise

BY MARY LOU HARRISON

"IT blows my mind that we have people in the world who are hungry for spiritual growth and community," says the Rev. John Lockyer.

Mr. Lockyer is the priest-in-charge of St. John, Mono, located just east of Orangeville, on the western edge of the diocese. For him, it is critical for the church to respond to this hunger by asking, "How do we get rid of the obstacles to building community? How do we help people journey in faith?"

For Mr. Lockyer and his parish, one answer is their enthusiastic participation in Back to Church Sunday, a day when current churchgoers invite their friends to join them for worship. This movement, started in the United Kingdom in 2004, has resulted in large numbers of people returning to church on a regular basis.

St. John's first experience with Back to Church Sunday happened last September. A former incumbent of the church, who hadn't preached there in 10 years, was invited back to do so. Parishioners invited their friends to attend, and a lunch was organized for after the service.

The results? Attendance was 85 to 90 people, roughly double that of a regular Sunday service. Most of these were former parishioners who had become disconnected with the church over the years, for a variety of reasons. Many have stayed.

St. John's average Sunday attendance increased by 30 per cent last year, says Mr. Lockyer, and the biggest bump in attendance came in the months after Back to Church Sunday.

"People stop going to church for all sorts of reasons, and it's often hard to go back," he says. Issuing

Continued on Page 2

Taking it to the streets

Pair seeks community's input for new kind of church

BY HENRIETA PAUKOV

WHEN the door of the rectory next to St. Anne's on Gladstone Avenue in Toronto opens on a frosty winter afternoon, it reveals an entrance hall holding a pile of winter boots, a couple of moving boxes, and a friendly cat. The homey chaos marks the coming together of two families—those of the new incumbent, the Rev. Lance Dixon, and his colleague, Rob Crosby-Shearer—who in the coming months will figure out how to live in community together. It is also a fitting symbol for the process they will go through as they figure out how to be a Christian presence in their new neighbourhood.

The two men are both energized and nervous as they talk about the Jeremiah Project, a creative initiative being planted at St. Anne's, which, in the language of the project proposal, seeks to "re-

vitalize St. Anne as a mission-shaped, sustainable parish for the 21st century." But Mr. Dixon and Mr. Crosby-Shearer are not into church-speak. For them, the Jeremiah Project is simply a local expression of an awakening that Mr. Dixon says is happening globally, "a real fundamental shift in church towards a greater consciousness that we are called to be organized around the mission of God, not around the church. That's why the church exists. We are here to be signs, servants and a foretaste of the Kingdom of God."

What that will look like in this evolving neighbourhood at the intersection of Dundas and Dufferin Streets, on the edge of Parkdale in the west end of Toronto, is still an open question. The Jeremiah Project is not a program, the two men emphasize, nor is it intended to increase attendance at St. Anne's. "I think it's so vitally

important when we ask what this will look like that we are actually asking that question in the community that we are seeking to serve," says Mr. Dixon. "The people will determine what this looks like. The context will shape our mission. The most essential question a missional church can ask is, 'How can we serve you?'"

The question might yield some surprising answers in such a diverse area. The neighbourhood around St. Anne's has a strong Portuguese and Vietnamese flavour. There's also "a fairly strong mental health community," says Mr. Crosby-Shearer. "We are not that far from the Centre for Addiction and Mental Health on Queen Street. And increasingly in the last year or two, we are seeing a lot of people moving west or moving from the suburbs, even, young professionals who want an urban existence, who want the funky

coffee shops, the cool parks, the organic markets and that kind of thing. So I think we are in a neighbourhood that still doesn't even know what to call itself half the time. Its identity is really still being shaped, which is a great time for us to come and be community here because we can be part of that shaping and the community can be part of shaping who we are."

Both Mr. Crosby-Shearer and Mr. Dixon have a heart for the city and its neighbourhoods, which is important given that the Jeremiah Project's name comes from the verse in Jeremiah 29.7, which exhorts to "Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper." Mr. Crosby-Shearer lived in a Catholic Worker community in nearby Parkdale for five years. "I'm not that far

Continued on Page 2

Others invited to 'reimagine church'

Continued from Page 1

from where I was in that previous community and I have a real love for this neighbourhood and all its different parts," he says. For Mr. Dixon, who was associate priest at Trinity, Streetsville, for five years, coming to St. Anne's was a response to a call back to the city. "I always grew up in the city; I'm a city guy," he says. "It was always in the downtown core of cities that I lived." He says at St. Anne's he found "a lot of wonderful, apostolic ministry taking place, people just doing good and holy things, like prayer groups, with no incumbent for the past four years."

Part of being a missional church

means realizing that "[t]he church is no longer the centre of our neighbourhoods or the centre of our culture; it's really peripheral," says Mr. Crosby-Shearer. "So when we say we need to be missional, we are really saying that we need to go out to a post-Christian culture and engage that culture with a story that we find very liberating, that we find full of grace and truth and hope and love." Mr. Crosby-Shearer, who acts as director of community formation for the Jeremiah Project, has been living in the neighbourhood since the fall and has been getting to know the neighbours, who include artists, refugees, people

with mental health or economic struggles, and others who live sophisticated urban lifestyles, "very cultured people talking about profound spiritual issues but without any engagement with the historic church on that, really relying on pop culture to answer the questions." When it comes to the question of how the church can serve them, Mr. Crosby-Shearer says that the number one answer is: "A place where I can actually feel welcome in a church."

Although they have ideas and dreams about the shape of the Jeremiah Project, Mr. Dixon and Mr. Crosby-Shearer are still talking to neighbours and supporters and are open to many different possibilities. "If you come back to us in six months, you may see people sitting up in the park in a circle talking about simple living," says

Mr. Crosby-Shearer. "You may see an ESL group. You may see people living in a community house together, opening their doors for meals for folks in the community. You may see a micro-enterprise. You may see us roasting fair-trade coffee on the corner. Really, we have no idea, because we are not a program. We are in a conversation with the community, and through the community that we form, these kinds of things may pop up organically as the spirit calls us."

Mr. Dixon says he'd like to extend an invitation to anyone who feels called to be part of the Jeremiah Project or to play a role in shaping a missional community in their own neighbourhood. "For me, the most important thing at this point is to catch people's imaginations, and not just about St. Anne's and what we are doing

here," he says. "We really want to be a catalyst for parishes across the diocese to feel that they have the freedom, within the Holy Spirit, to imagine what they are going to be. There is an invitation here to reimagine church, and I think all of us are called."

The Jeremiah Project received funding from the diocese's Ministry Allocation Fund (the sale of property generates income for the fund) as part of the diocese's church planting strategy. It has received the enthusiastic support of the parishioners of St. Anne's, the bishops and Diocesan Council. For more information about the Jeremiah Project, visit www.jeremiahproject.ca.

BACH'S GREAT MASTERPIECE

Tafelmusik
Baroque Orchestra
Jeanne Lamon, Music Director

Bach St. Matthew Passion
DIRECTED BY JEANNE LAMON

A dramatic retelling of the Passion of Christ featuring Charles Daniels as the Evangelist

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Trinity-St. Paul's Church April 2-4 at 7:30pm April 5 at 3:30pm April 8 at 7pm 427 Bloor Street West, Toronto Tickets: 416.964.6337 Online: tafelmusik.org | George Weston Recital Hall April 7 at 7:30pm Toronto Centre for the Arts, 5040 Yonge Street, Toronto Tickets: 416.872.1111 Online: ticketmaster.ca Groups save 20% at GWRH! Call 416.597.0965 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

GWRH Concerts Supported by: MARGARET AND JIM FLECK

30th Anniversary Season Presenting Sponsor Sun Life Financial

St. Hilda's
Come Smile.
Retirement Residence & Assisted Living

COME IN & FEEL THE WARMTH!

Full Range of Services & Care Affordable Living
Permanent & Respite Care Bachelor & One Bedroom Suites Available
Starting at \$95.00 / Day

416-781-6621
2339 Dufferin St. (At Eglinton Ave. W.)
www.sthildastowers.com

**FOR ADVERTISING INFORMATION
CALL 905.833.6200 X25**

Parishioners invited back

Continued from Page 1

a personal invitation is one way to help them reconnect. At St. John's, as with other churches participating in the movement, this process begins with prayer. Parishioners are asked to pray about the people they might invite, and those invited are upheld in prayer before Back to Church Sunday.

For Mr. Lockyer, preparing to receive visitors is an opportunity for a parish to look at what it does and ask if it really is user-friendly for newcomers. "It makes you use your common sense and re-evaluate how friendly and welcoming you are. It helps churches to become more welcoming, hospitable, and open."

Much of what was learned at St. John's through their Back to Church Sunday preparations has been incorporated into their worship services on an ongoing basis, including printing all information necessary for the service in the bulletin, having shorter services (and homilies), and limiting the use of "insider announcements." Instead, they try to find new ways to communicate information to parishioners and visitors alike.

When asked if he has any advice for those considering a Back to Church Sunday for their own church, Mr. Lockyer encourages parishes to be child-friendly and to "give people a good reason to come back. Make a point of being friendly to newcomers." He says it's important to invite them personally to events such as men's breakfasts and study groups. "The biggest risk is that it's so simple."

St. John's will participate in Back to Church Sunday again this coming September. In fact, Back to Church Sunday will kick off the parish's 175th anniversary celebrations.

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 visit the website, www.backtochurch.co.uk.

YOUR ANGLICAN CEMETERIES & CREMATORIUMS IN THE G.T.A.

(NON-DENOMINATIONAL, NON-PROFIT)



**St. John's Dixie
Cemetery & Crematorium**
737 Dundas Street East
Mississauga, ON L4Y 2B5
Phone: 905.566.9403
www.stjohnsdixie.com



**St. James'
Cemetery & Crematorium**
635 Parliament Street
Toronto, ON M4X 1R1
Phone: 416.964.9194
www.stjamescathedral.on.ca



**St. John's Norway
Cemetery & Crematorium**
256 Kingston Road
Toronto, ON M4L 1S7
Phone: 416.691.2965
www.stjohnsnorway.org

All of our properties offer:

Casket Graves, Cremation Plots, Niches & Scattering Gardens

along with the following services:

Memorial Markers, Monuments, Inscriptions, Memorial Trees with Plaques and Pre-Need Services

PLEASE CONTACT THE OFFICE OF INTEREST OR VISIT OUR WEB-SITES FOR MORE INFORMATION

**TO ADVERTISE IN
THE ANGLICAN CALL
905.833.6200 X25**

BRIEFLY

Bishop's dinner set for May

Bishop Ann Tottenham, the former bishop of the Credit Valley episcopal area (now York-Credit Valley), will be the guest speaker at the 48th Bishop's Company Annual Gala Dinner on May 13.

The evening will begin with a reception at Holy Trinity, Trinity Square, Toronto, followed by dinner at the nearby Toronto Marriott Hotel at 7 p.m. Money raised supports the Bishop's Discretionary Fund, which is used to come to the aid of clergy and their families. For more information and to purchase tickets online, go to www.toronto.anglican.ca.

Parish leaders get training

Are you a leader in your parish, whether church warden, treasurer or parish administrator? Not sure where to get the information you need to get the job done? You should plan to attend the Parish Leadership Training Day, taking place March 7, from 8:30 a.m. to 3 p.m., at St. Wilfrid, Islington, in Etobicoke.

Join Bishop Philip Poole and senior staff from the Diocesan Centre and learn about the basic structure of parish administration, best practices in parish finances, risk management, including directors' and officers' liability, human resource management, property and licences, and stewardship. Congregations are encouraged to send a team of their current as well as incoming leaders, including clergy.

"It's a great opportunity to get the training before stepping into the job," says Dave Robinson, the diocese's lead consultant for congregational development. "Participants get to meet Diocesan Centre staff and understand who is responsible for what. It brings the Diocesan Centre and the parishes a lot closer together."

To register for the event, contact Carol Brunton at 416-363-6021, ext. 253, or cbrunton@toronto.anglican.ca, or visit www.toronto.anglican.ca and find the event in Calendar for online registration.

Local Anglicans appointed

The Rev. Canon Philip Hobson, incumbent of St. Martin in-the-Fields, Toronto, and Natasha Klukach, a doctoral student at Trinity College and a member of St. Martin in-the-Fields, have been appointed to the International Commission for Anglican-Orthodox Theological Dialogue, for a 10-year term.

Correction

In last month's paper, the Rev. Canon Bruce Mutch was incorrectly identified as an honorary assistant at St. Theodore of Canterbury, Toronto. In fact, Canon Mutch was invited to preach that day as a former incumbent of the parish. *The Anglican* regrets the error.



FOREVER YOUNG

Sister Constance Murphy, SSJD, is given a framed document commemorating her 105th birthday by John May, consul general of the United States, at St. John's Convent in Toronto on Feb. 2. Sister Constance, who was born in the United States, joined the order in 1936.

PHOTO BY MICHAEL HUDSON



The Rev. Dr. Brian Stiller preaches at the service for Christian unity. PHOTO BY MICHAEL HUDSON

Leaders gather for unity service

BY CAROLYN PURDEN

A large number of church leaders attended a service at St. James Cathedral to mark the beginning of the Week of Prayer for Christian Unity, held around the world Jan. 18-25. It was the 101st year that the week has been celebrated.

The theme of the week was "One in Your Hand," chosen by the churches of Korea, based on their experience of being a divided nation. Their choice was inspired by the prophet Ezekiel, who also lived in a divided nation and longed for the unity of his people.

The Rev. Dr. Brian Stiller, president of Tyndale University College and Seminary in Toronto, used one of Jesus' parables, from Luke 18, as the text of his sermon on

unity. The parable, about a Pharisee and a tax collector praying in the temple, highlights those who think they are righteous and who view others with contempt.

The Pharisee prayed with self-satisfaction about a life well-lived and thanked God that he was not a tax collector. The tax collector prayed as a sinner. Jesus' lesson is that all who exalt themselves will be humbled, and those who humble themselves will be exalted.

Mr. Stiller asked the congregation to put themselves into that parable, and to ask themselves whether they were the Pharisee, an honorable man and certainly no hypocrite, or the tax collector, "not such a good guy."

He said people bring themselves

Continued on Page 8

ST. PAUL

Christ Jesus has made me His own

Professor Joseph Mangina
Wycliffe College
University of Toronto

Archbishop Thomas Collins
Archdiocese of Toronto
(Full program in Cathedral)

Professor Ann Jervis
Wycliffe College
University of Toronto

Bishop Mark MacDonald
Anglican Church of Canada

Professor Michael Knowles
McMaster Divinity College
McMaster University



Wednesday evenings in Lent March 4 – April 1, 2009

6:00 pm Choral Eucharist or Evensong in the Cathedral
6:45pm Dinner (\$15 - Please RSVP if attending dinner)
7:30pm Presentation in the Dining Hall.



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

65 Church Street at King Street
416-364-7865 • www.stjamescathedral.on.ca

Learn, speak and act



It's Lent. It's spring. The season of new growth, of green things sprouting up through the snow. The time to think of creation and new creation of all things in Christ. The other day I was absent-mindedly brushing my teeth.

(I'm often absent-minded in the morning, although some friends suggest that time of day has nothing to do with it!) But suddenly I awoke to the tap running. Litres of water were pouring down the sink. What a waste of a limited resource.

I grew up in a town where there was plenty of fresh water pumping out of the artesian wells. No water meters. The sources of several of the province's major river systems were nearby. We had easy access to the seemingly limitless water of the Great Lakes. There was ample rain and more than enough snow. Water was taken for granted.

Not so everywhere. That became obvious at the Lambeth Conference. I spoke to a bishop who said his diocese was in the middle of the rainy season, except that it hadn't rained for two years. Crops had failed. People were starving. That became the context of his diocese's mission.

Another bishop spoke to me about unprecedented flooding that destroyed churches and killed his people. We watched with anguish a documentary of the courageous ministry of the Burmese church in the wake of devastating typhoons. I know personally the Bishop of Louisiana, whose work after the destruction of New Orleans is truly inspiring.

These are real people and real stories of living and proclaiming the faith in Jesus Christ, Lord and Redeemer of all Creation.

Water is the bearer of life and death. The "matter" of the sacrament of new birth, baptism, is a focal point of our journey through

BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

Lent to Easter, where we bring new disciples to the font of living water and are sprinkled ourselves as we renew our baptismal vows.

The environment is not an optional add-on course to complete a well-rounded Christian curriculum. Creation and our place in it is a central tenet of our faith. God uses the ordinary stuff of creation in our sacramental life to express his life-giving presence – water, bread, wine, oil, hands.

God, out of overflowing love, brings creation into being and pronounces it "good." God gives us responsibility as stewards of this creation. The misreading of that gifting story in Genesis 1 has had huge costs. The words "have dominion over" or "subdue" have been misinterpreted as "Do whatever you want with the earth," rather than exercise loving care for what God also loves. A consequence of human sin – whether by our deliberate actions, our careless indifference or our culpable ignorance – is the ongoing desecration of creation, which God has taken the initiative to save. As St. Paul writes to the Romans, "The whole creation waits in eager longing for the revealing of children of God ... in the hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God."

Today the environmental movement has been cast as a secular endeavour. While it's cool to compost, there is much more than that for Christians. "To strive to safeguard the integrity of creation and renew the life of the earth," is one of the Five Marks of Mission of the Church, which begin with the preaching of the Gospel and the call to personal conversion, but which embrace the whole of life.

The bishops of the Communion wrote from Lambeth: "If we say that 'The earth is the Lord's...', we must be prepared to live as if that is true! We cannot misuse a gift from the Lord. If we are to call ourselves disciples of Jesus Christ, we must be prepared for radical discipleship by 'living simply, so that others may simply live.' Safeguarding creation is a spiritual issue. Climate change is posing questions freshly for us about our attitudes towards creation, technology, sustainability for a future, and justice for all people (Lambeth Indaba, August 2008)."

Environmental sustainability is also one of the Millennium Development Goals, accepted but not yet universally embraced by the world's governments. It has direct implications for us, for our grandchildren, for our neighbour, and for our mission as people of God.

The bishops called us to engage in education, empowerment, advocacy, liturgical prayer, and practical action to renew and sustain the earth.

I suggest that we use our Lenten journeys to learn, speak and act. Perhaps take part in a Lenten fast to reduce energy consumption. Repent of your misuse of creation. Spend some time studying the Anglican Communion Environmental Network's excellent reports, available at <http://acen.anglicancommunion.org>. Survey your home and your church to see how they could be made greener. Check your carbon footprint and commit to reduce it. Look on our diocese's website to learn what our diocese's Environmental Working Group is doing. Start a group in your parish, then invite some young and some older people to join in. Plant a tree. Walk more. Include creation in your prayers.

Even a small action makes a difference.

Oh yes, and turn off the tap when you brush your teeth.

Time for a spiritual performance review



When my family moved to Ontario from British Columbia, my mother was delighted with the changing seasons, especially the beauty of an Ontario fall. She appreciated the anticipation and then

the enjoyment of each season for its own particular gifts. I have the same appreciation for the rhythms of our liturgical year, with its changing seasons – from the anticipation of Advent to the Christmas celebration, to the repentance and reflection of Lent, to Easter rejoicing, to the exhilaration of Pentecost, and finally to the Ordinary time of learning and growing. Each season has its own liturgical peculiarities and symbols that call us to pay attention to who we are as God's people.

The season of Lent is a time for reflection and penitence. In childhood, it was the time to give up something – usually something that you particularly enjoyed like chocolate – so that there was an understanding of sacrifice and the meaning of temptation. As adults, the season calls us to reflect on how we have allowed our lives to cloud the image of God within us. This may include examining our areas of temptation and addiction – and giving up something – but also where we need to strip off unhealthy spiritual habits and renew healthier ones, to examine our baptismal covenant and ask where we are staying on the path of commitment to God and

BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

where we are straying. In a sense, it is the time of our spiritual "performance review." It is interesting that in any other field of life a performance review would be conducted by someone else. In Lent we ask the Holy Spirit to reveal to us where our renewal is needed. Maybe we also need to ask those closest to us to reflect on how we are doing!

Self-examination is a key part of our Lenten time – shedding old habits and committing to new, spiritually healthy ones. However, it surely is only part of our Lenten calling. For we do not live alone in the church – we live in a community. My experience of the church – both in small groups and parishes – is that just as we acquire unhealthy personal habits, so too do we acquire unhealthy community habits. Parishes are systems of relationships that gradually acquire habits and ways of acting that may not be wholesome, often by the subtle, slippery slope of accepting what everyone else is doing. Ways of speaking about and to each other, of making decisions and avoiding decisions, become ingrained in the life of the community. We need to do communal self-reflection and repentance. Just as we discern that we individually have not "loved our neighbours as ourselves," we need to do that corporately. Where have we al-

lowed a spirit of sarcasm, gossip and nastiness to invade our relationships with one another – both in the church and outside?

Where have we failed to proclaim the Gospel in word and action? Where has pride and the love of power inappropriately invaded our parish or small group structures? I believe that this takes more than a sermon or brief conversation at a meeting. It will take an intentional commitment to a review of our corporate life – surveying individuals within our community, asking others from the outside (local community) what we look like in our relationships, and then bringing concerns forward to be discussed and changed. It may require an external facilitator. It will require the commitment of the whole community and the leadership to change, to love our life together enough so that we are prepared to name our need to repent.

Examine the gospels for the ways in which Jesus called the disciples to account for their relationships and behaviour (Mark 10:35-45; Mt 20:20-27). If we – as God's people in the world – are to be a light on the hill, then our lives, both individually and corporately, need to show the light of Christ in who we are and what we do. Lent is the annual season to ask the difficult questions of ourselves about our witness to the light of Christ. I pray that we will do so with honesty, compassion and true repentance in the knowledge of God's grace and forgiveness that will help us to make our whole life together a better witness.



The Anglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

Stuart Mann: Editor

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

Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 302, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

Carol McCormick: Advertising

Address all advertising material to:
Fenn Company Inc.
2130 King Road, P.O. Box 1060
King City, Ontario L7B 1B1
Tel: (905) 833-6200, ext. 25
Toll free: 1-800-209-4810
Fax: (905) 833-2116
E-mail: cmccormick@canadads.com

The Anglican Church

In the Anglican Communion:

A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE17JU.

In Canada:

A community of 641,845 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Primate:

The Most Rev. Fred Hiltz, Church House, 80 Haydon St. Toronto, ON, M4Y 3G2.

In the Diocese of Toronto:

A community of 285 congregations in 217 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:

The Rt. Rev. Philip Poole

Trent-Durham:

The Rt. Rev. Linda Nicholls

York-Scarborough:

The Rt. Rev. Patrick Yu

York-Simcoe:

The Rt. Rev. George Elliott

The Diocese of Toronto:

135 Adelaide St. E., Toronto, Ont., M5C 1L8
1-800-668-8932/416-363-6021
Web site: <http://www.toronto.anglican.ca>

Evangelism is evolving

BY JOHN BOWEN

Like everything else, evangelism changes over time. As culture changes, the way the church communicates the Gospel has to change, too.

In the 1960s and '70s, for example, the big emphasis (at least among evangelical churches) was on crusade evangelism. The emphasis was on bringing friends to hear a big-name evangelist and hope that when the speaker gave his "altar call," those friends would go forward and begin a life of Christian discipleship.

Well, in spite of scorn from many mainline Christians, it often worked. I know people for whom such an experience was life-changing. Often – but not always – those who responded knew the outline of the Christian story but had never made it their own. The evangelist's challenge for them to decide was exactly what they needed to move their faith from their heads to their hearts and hands.

But crusades (not a word we use much any more – another cultural change) had their limitations. For one thing, they were expensive; for another, not everybody who "made a decision" found their way into the life of a local church. There was something of a reaction: instead of large-scale events, there was a new emphasis on "personal evangelism" – simply talking about faith with a friend over coffee. That had a more authentic feel to it. After all, if Christianity is about a relationship, where better to talk about that than in a relationship? Did it work? Well, even today most people who seek baptism as adults say it was because of their friends that they began to think seriously about Christian faith.

Even here, however, there was sometimes a downside. Talk of "friendship evangelism" could make friendship seem like a means to

evangelism, something to be artificially engineered and manipulated rather than a gift of God, good in its own right. Some of the tools that went along with personal evangelism (The Four Spiritual Laws, for instance) could be used insensitively and even hurtfully. Even the use of the word "tools" in the context of friendship seems incongruous.

The next stage was the discovery of the role of the church in evangelism. Crusade evangelism took place in huge public spaces and personal evangelism took place in small spaces like coffee shops and pubs. But should not the local congregation be a place where evangelism happens? Willow Creek pioneered one particular way of doing this. In our own diocese, Trinity, Streetsville, demonstrated what could be done when a parish set itself to become a community where seekers could come, feel welcome, ask their questions, learn the basics of the faith and begin the Christian life. Not many Anglican churches took up the challenge, however, perhaps because it was too costly in terms of reorganizing their programs and priorities.

Along with this rediscovery of the parish church as a place for evangelism went the use of introductory courses that taught the Christian faith to beginners. Indeed, the two went together: after all, if you were hoping that new people would come through your doors, how were you going to introduce them to the basics of Christian faith? Sunday morning is not really meant for that purpose. Thus Trinity, Streetsville, introduced its Christianity 101 course, now used in many places across the country.

Alpha was, of course, the pace-setter in this, and, even if one did not like its theology, at least it challenged others to produce their own courses. Christianity Explored was more conservative than Alpha, Via Media and Living

the Questions more liberal. There are many other such courses, and they do not always take place within the four walls of a church. I know one Baptist pastor who has used Alpha very successfully in his local pub.

In the last few years, a new twist has happened in the world of evangelism. Many evangelical churches have discovered that planting new churches and fresh expressions of church is a very effective way to do evangelism. Writer Tim Stafford quotes evangelism expert George Hunter as saying: Churches after 15 years typically plateau. After 35 years, they typically can't even replace those (members) they lose. New congregations reach a lot more pre-Christian people.

Mr. Stafford adds that Baptist churches are finding they have almost four times as many adult baptisms in new churches than in established ones. That's a dramatic statistic.

Is one form of evangelism better than another? It depends on the culture. Crusade evangelism still works in some cultures but not so much in Canada. Archbishop Rowan Williams encourages us to think in terms of a mixed economy – a British term meaning that some industries work best when owned by government, while others work best when owned privately. He is saying, Yes, let's explore new means of doing church to reach our post-Christian culture, but at the same time let's not write off traditional ministries where they are still effective. So relational evangelism, evangelism through local congregations, evangelism through teaching courses, evangelism through new churches – we need them all. Indeed, who knows what might be next?

John Bowen is the director of Wycliffe College's Institute of Evangelism.

Make time for spiritual fitness

BY AMIT PARASAR

In my short time working in the fitness industry, I have seen first-hand how self-confidence is tied to physical fitness. People seem to feel happier when their bodies are in good condition. Studies have shown that exercise can even help to treat depression, as it encourages the release of endorphins, chemicals in our brains that produce feelings of euphoria. I have been an exercise fanatic since I was a teenager, so I can attest to this from experience.

While exercise addresses the health of the body and mind, it misses an important aspect of every human being – the spirit. Contrary to the popular conception of the spirit as something that is separate from the body, early Jewish and Christian writers emphasized the unity between mind, body and spirit. We are one complete being with three parts, much as God is one being composed of the Father, the Son and the Holy Spirit. Since we are made in God's image, it makes sense that we are this way and that if we neglect any one of our parts, it makes us feel empty.

Given my history, it isn't surprising that I

encourage everyone to exercise, as I believe that it improves the overall quality of life. However, in my line of work I am saddened to see so many unhappy people who think that getting their ideal body will give them fulfillment. While physical fitness will provide some level of fulfillment, it is not complete because exercise only addresses the mind/body connection. True happiness will only come through spiritual fitness, which, like the body, requires training to develop.

I often hear people complain about how hard it is for them to get into the gym to exercise. In the classic documentary *Pumping Iron*, Arnold Schwarzenegger poignantly describes the difficulty of physical training when he compares bodybuilding to sculpting. Where sculptors simply have to slap on clay to add or subtract size from their pieces, bodybuilders work with the human body and must endure intense pain by lifting weights to add muscle.

A similar analogy is made in the Bible when God is referred to as the potter and we as his clay. We can only imagine how much more difficult God's job is to sculpt us spiritually. Yet, with all his wisdom, if he is willing to invest this effort into us, I can only assume that

our spiritual health is of significant worth.

In his first letter to Timothy, Paul wrote that "physical training has some value, but godliness has value ... for both the present life and the life to come (1 Tim. 4:8)." Your body, like your life, is a gift from God and should be treated accordingly, but remember that we came from dust and to dust we shall return. We should take care of our bodies, but it is more important to train our spirits by praying, reading the Bible and meditating on God's teachings.

Spiritual training is, of course, a challenge like anything else worth doing. It sometimes entails suffering and pain, just like physical training entails bodily pain. But spiritual training is so very important because it yields the godliness that Paul is referring to as having value for the present life and the life to come. It will help us to live better, happier, fuller lives that will please God and prepare us for eternal life. For this reason, it is worth rising to the challenge.

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

EDITOR'S CORNER

BY STUART MANN

Yes, there is a God

By now we've all heard about the "There's probably no God. Now stop worrying and enjoy yourself" ad campaign that might be coming to Toronto's bus shelters and subways. It promises a sort of liberation, a chance to unburden ourselves from oppressive ideas and practices and go have a blast.

In fact, I've found that the opposite is true. A few years ago, as an experiment, I decided to stop believing in God. I'd spend a few days as an atheist, to see what it felt like.

It was a ghastly experience. Instead of feeling better, I felt much worse. The overriding feeling I had was one of loneliness, even amongst family members. Think about a really bleak poem you've read and that's what it felt like. No church, no prayers, no idle conversation with God in your head as you walked down the street.

My experiment didn't last long. After two days, I gave it up. It was impossible for me to believe there was no God. I felt better right away. It was a relief to give thanks to God again for all the blessings in my life. I felt like I was rejoining the human family.

A belief in God enriches a life, not hampers it. So to those folks who want to put up the ads, I say, "There is a God. Now stop worrying and enjoy yourself."

Letter

Great issue

The January issue of *The Anglican* was one of the best ever. "About 15 Minutes," by Bishop Patrick Yu, "On the Hunt for Jesus," by the Rev. Stephanie Douglas-Bowman, the "Editor's Corner," and "Gifts Beyond Price" by the Rev. W. Tay Moss are among my favourites of so many excellent articles. I am drawn to read them over and over again. Thank you.

Marian Wallis Orillia

visit www.toronto.anglican.ca

Stepping up outreach in tough times

Churches respond to rising needs

No child goes away cold

During 2008, our food bank assisted 412 families – a total of 2,934 people; of these, 1,203 were children. This is a large increase from 2007. Ironically, one of our biggest supporters is now laying off people and closing plants, which is resulting in many new people seeking assistance. However, our supporters continue to be generous in helping us meet our needs. Another partner has supplied us with knitted hats and mitts so no child goes away cold. If we find ourselves with an excess of fresh items for the food bank, we share them with Denise House (our local women's shelter) and the South Oshawa Community Health Centre, which in turn shares them with many needy families. We are grateful for the increasing support of the parishes in the Oshawa Deanery and the continued support of the Trent-Durham area council.

Increasingly, we continue to hear folks comment that standing in line at a food bank is something they never dreamed they would have to do. With all of the generous donations we have received, and those we continue to receive, we will be able to meet the needs of the people who come to us.

*The Rev. Lincoln McKoen,
St. Peter, Oshawa*

Volunteers step up as jobs disappear

St. James, Orillia, is a downtown church in a city of 40,000. In recent years the area has become a retirement destination. However, much of the manufacturing base has disappeared and taken jobs with it. Traditional unskilled jobs have gone, leaving only retail sales and fast-food employment for many.

St. James began a soup lunch several years ago that fed a small number of needy people downtown. In the last year, that number has increased to more than 80 people filling the parish hall. James Place was started three years ago to respond to needs in the community. It provides lodging, food and assistance for close to 100 people a week. The client



list has doubled in the last few months, and our church's budget for outreach has increased significantly.

Last week a mother of three was assisted with her back rent and food needs. The James Place volunteers were able to tap other churches and our local food bank to provide food certificates for fresh milk and meat for her and her children. She is eager to work, but there are no jobs available for her.

St. James provides an annual Christmas Day Dinner for the lonely, the needy and those forgotten. This year there was an increase. But the good news is that the volunteer base keeps increasing and the commitment of time, talent and treasure has been a gift of faith by the church community.

*The Rev. A.V. (Terry) Bennett,
St. James, Orillia*

Spreading the word brings results

We live in a small community of less than 15,000, surrounded by farmland. We have a strong "help your neighbour" mindset. Some might consider us to be living in a bit of a Bible-belt: there

are eight very active churches and a close-knit ministerial.

This past Christmas, St. Andrew's outreach coordinator, Kathy von Borzyskowski, approached a local public school and asked if there was a family we could help. We provided the family's profile to the congregation and were met with an overwhelming response.

Our deputy warden, Massimo Barone, and his wife Judy both work at Honda. They spread the word there and 10 teams pitched in and provided a van-load of gifts. Jill Neskovski, the store manager at Tommy Hilfiger, put the challenge out to her employees at the Cookstown Outlet Mall and received donated gifts and a cash offering for grocery cards.

The St. Andrew congregation pitched in and, all told, we were able to provide everything two families could have dreamed of for Christmas. In fact, we had so much that we took huge bags of toys and accessories to the women's shelter in town; grocery gift cards were given to a single mother with two children; a cash gift went to another young family to help pay bills that had mounted up because the father had sustained an injury; and finally,

an elderly couple were given gifts and money to help pay their heating bills over the winter.

*The Rev. Kim McArthur,
St. Andrew, Alliston*

Cupboard sees record increase

The Deacon's Cupboard is a food bank started in 2004 and is run out of St. Peter's, Erindale. Supported by five churches, it offers food and emotional support. It treats its guests with dignity and compassion. No individual is turned away.

Although there has always been a strong demand for its services, its volunteers saw a significant increase in the number of families seeking support in the last few months of 2008. In fact, the total value of supplies given out in the last quarter of 2008 rose by 96 per cent compared to the previous year. Not surprisingly, 2008 was a record year for the Deacon's Cupboard as it gave out nearly \$69,000 worth of supplies to 1,645 guests. As the current recession deepens, it can only be assumed that this high level of demand will continue.

The Deacon's Cupboard has risen to this challenge by increas-

ing the number of days open per month, increasing the number of volunteers, and seeking out more donations of food and funds from individuals, churches, community organizations and corporations. Although it is heartening that we are able to help so many people in need, it is sad that so many families need such support.

*Belinda Morrow, St. Peter,
Erindale, Mississauga*

Church builds stronger connections

We're in the midst of a shift in how we view and do outreach here. Instead of simply sending off money in support of various agencies, we've started to build stronger connections with our immediate neighbourhoods, which has meant going and listening to what the needs are. Members of our outreach team have met with high school principals, hospital chaplains and the heads of various social service agencies and street ministries. Then we bring these needs back to the parish and see what we can do together to find a solution.

This means we filled backpacks with school supplies for

Continued on Page 7



At left, participants discuss strategies to reduce poverty at a workshop at Holy Trinity, Trinity Square. Above, Mariel Angus, left, and Chandra Pasma write down suggestions by workshop members.

PHOTOS BY MICHAEL HUDSON

Workshop explores ways into and out of poverty

‘People with low incomes feel powerless’

BY MURRAY MACADAM

“AS Christians, we have a responsibility to respect the dignity of every human being, to honour the image of God in them,” says Karri Munn-Venn. “Many people think of poverty only in terms of income. Yet it’s also about well-being and respect, and about being part of a community.”

That broad understanding of well-being and what poverty really

entails was outlined by Ms. Munn-Venn and other staff from Citizens for Public Justice (CPJ) at a workshop at Holy Trinity, Trinity Square in Toronto, on Jan. 23. About 35 people attended, half of them Anglicans.

The workshop enabled participants to explore the symptoms and causes of poverty, how a poverty reduction strategy can help, and examples of successful anti-poverty strategies.

CPJ is a national Christian advocacy organization that has pushed for action against poverty for many years, both among people of faith and with politicians. It will soon launch a Campaign for a Poverty-Free Canada, working with the National Anti-Poverty Organization.

Poverty is a complex issue, noted Ms. Munn-Venn, and there are different ways to respond: as individuals helping a person in need;

on a community level, such as through a parish foodbank program, and through sound public policies. “Only at the government level can the structural changes needed to provide justice for everybody be made,” she noted.

The Rev. Canon Gerald Loweth, a member of St. Clement, Eglinton, and a professor at Trinity College, affirmed how our faith calls us to respond to the injustices of society. “The prophets were social critics,” he noted. “Again and again, they talked about poverty.”

A major challenge is dealing with the sense that nothing can be achieved, said Pat Smiley, who works with low-income residents in Toronto’s South Etobicoke area. “People with low incomes feel powerless and don’t want to deal with the powerful. There’s such a deep sense of apathy. So many people have said to me: What good will it (community action) do?”

Yet some countries have been able to make real progress in cutting poverty. Ireland reduced its poverty rate from 15 per cent to five per cent between 1994 and 2001

through a comprehensive poverty reduction plan. The United Kingdom cut its child poverty rate by 23 per cent within a few years.

Here in Canada, the federal government needs to support poverty reduction, said workshop participants. For example, only 40 per cent of unemployed Canadians can access employment insurance, and in Ontario, the figure is even lower.

A wide range of practical tips about advocacy – such as writing letters, meeting one’s Member of Parliament, raising poverty issues with neighbours and friends – was outlined. These action ideas are included in an Advocacy Toolkit posted on CPJ’s website, www.cpj.ca. It includes resources for a worship service about poverty.

Participants left the workshop with new ideas for mobilizing their parishes and with a renewed sense of inspiration to continue their efforts. “We have to transmit the message: ‘We’re not going away,’” said Ted Glover of St. George Memorial, Oshawa.

Continued from Page 6

marginalized teens at the high school two blocks away and for the Durham Alternative Secondary School, which serves kids who previously dropped out. We collected several hundred new towels for an emergency shelter for teens in Ajax and a drop-in centre for teens in Oshawa. We heard about an elderly man who needed a motorized scooter and raised the extra money needed by the March of Dimes to purchase it. Several teams of people provided lunches to a local Habitat for Humanity building team. We donated almost 400 pairs of socks, to be distributed through a drop-in center to people on the streets and in shelters in Oshawa. On the last Sunday of each month, we gathered dozens of bags of groceries around our altar, and these went to our nearest food bank. Next month we’ll be tackling the problem of teens in our neighbourhoods who need bus tickets to get to school or special programs.

In terms of our international outreach projects, we decided to hold a rice and lentil dinner to educate our folks on how most of the world eats, as well as asking

them to donate whatever they would spend on a typical dinner in a restaurant. We raised almost \$2,000 for the New Hope Center for kids orphaned by AIDS in Swaziland. In December, we invited people to contribute to a special project providing school uniforms and fees for kids in Zambia. Sixty-four kids will now be provided with these things.

All of this is from a congregation hit hard by the job cuts at General Motors and the general economic downturn. It’s been amazing.

The Rev. Judy Paulsen, Christ Memorial, Oshawa

Christmas dinner a joint effort

After worship on Christmas Day at Trinity Church in Barrie, a small army of volunteers adjusted their own family plans and served 500 hot turkey dinners to those who were alone for the day or who found themselves on the street. This was a combined effort between Trinity and a nearby restaurant called Rosie’s Diner. Forty turkeys were donated

and Rosie cooked them the night before in her commercial ovens. Buckets of potatoes were prepared and the hot dinner was served continuously from noon to 5:30 p.m. This is the first time that our church had attempted a Christmas Day dinner and the response was overwhelming. A local musician provided entertainment and ran the karaoke machine for those who wanted to share a song.

The David Busby Street Centre continues its work with the homeless using the lower level of our church. “There is an awareness in the community of the tough economy,” says Jeremy Voss, one of the staff members. “Instead of donations declining after Christmas, there has been a continuing stream of donations from the wider community. It is very gratifying.” Housing continues to be the number one need for the clients coming to the centre. Sometimes those coming to the centre have just been released from hospital or prison and all they have are the clothes on their back – no friends, no family, no home.

Wonderful news for the centre

was the presentation of a Trillium Grant from the Ontario government in December. Assisting with this successful application were three members of the congregation: Lori Bedford, Bethany Obermeyer and Anne Harrison.

The Rev. Canon Brian McVitty, Trinity, Barrie

Responding to God’s command

Last year was a very busy year at The Compass, and we anticipate that will continue this year. Our clientele have told us of many ways we can help; in response, our programs have grown and diversified to include our Market (the food bank, still our main activity), barbecues and special dinners, healthy living classes, a women’s discussion group, English as a second language classes, a community coffee hour, a nutritious food plan, computer training, job counselling, income tax assistance, and life skills classes. Our prime resource is our volunteers who give of their time and talents to serve their community and to share Christ’s love with

their neighbours in this unique ministry.

Bonnie Kuehl, St. Bride, Clarkson, Mississauga

Pantry goes ‘all out’ to meet needs

The Food Pantry of Christ Church/St. James, Humber Bay is going all out to try to meet the greater demand in these troubled economic times. We are projecting about a 15 per cent increase in clients, based on early figures for 2009. We have noticed a considerable number of new clients.

“So far, our suppliers have been great,” says director Loretta Carnahan. “We have even been able to give each client a larger amount of food to help out in difficult times.”

One new initiative is a planned supper once a month, in which volunteers and clients can get to know each other better and build relationships. In both these ways, we hope to increase our support of those hit hardest by the economic downturn.

The Rev. Murray Henderson, Christ Church/St. James, Humber Bay

Bishops propose response to same-sex relationships

BY STUART MANN

THE bishops of the Diocese of Toronto are proposing to respond pastorally in the matter of committed same-sex relationships.

In making their proposal, the bishops made it clear they are attempting to work within the national House of Bishops' statement on sexuality in 2007. In that document, the Canadian bishops said they are committed to "develop the most generous pastoral response possible within the current teaching of the church."

At its monthly meeting of the Diocesan Council, held on January 29, 2009, the bishops outlined their proposal (see below). The bishops plan to engage in a consultation process in order for the pastoral care of all Anglicans to be strengthened. They will implement their response when the bishops discern that it is appropriate.

The bishops' proposal in offering a pastoral response is as follows:

- Episcopal permission be given to a limited number of parishes, based on Episcopal discernment, to offer prayers and blessing (but not the nuptial blessing) to same-sex couples in stable long-term committed relationships, as an extension of the current pastoral norms.
- Episcopal guidelines on the nature of the prayers/blessing will be established. A particular rite will not be authorized.
- Episcopal permission for blessings will be required.
- Evaluation of this pastoral response will be undertaken after one year.
- No parish or clergy will be required to participate.
- A Bishop's Commission will be formed to create the guidelines, monitor activity and review. Bishop Johnson said that it is

too early to say what form the proposed prayers or blessings in the diocese will take. However, he emphasized that the bishops' pastoral response does not include the provision for a marriage rite. He was clear in saying that any movement towards the recognition of same-sex unions as marriage or the approval of authorized liturgical rites would fall under the purview of General Synod and not diocesan authority. The Bishop emphasized that no parish or priest would be asked to act contrary to their conscience, and that pastoral generosity must also be extended to those who would oppose this proposal.

Bishop Johnson hopes that the proposal will offer the diocese the opportunity to be purposeful in addressing the issue and that, "This will take prayerful listening and discernment." The Bishop told the council that he and the other

bishops realize that the issue is a complex one and requires prayerful consideration as well as an opportunity for respectful engagement throughout the diocese.

Bishop Johnson said the bishops believe the issue of same-sex blessings requires a pastoral response rather than a legislative decision such as a vote at synod. He said that "We are committed to remaining in alignment with the decisions and recommendations of General Synod and Lambeth," and that "At the same time, we are trying to act in accordance with the House of Bishops' statement to develop the most generous pastoral response to our local situation. Given that, we think that a pastoral response and not a legislative one is the correct way to move forward."

The Bishop said the diocese's synod, which will meet May 29-30 and for a day in November, will

discuss the pastoral response using *indaba*, which comes from the Zulu word meaning "purposeful discussion." The *indaba* process was used at last summer's Lambeth Conference in England. In the *indaba* process, like an aboriginal sacred circle, small group discussions take place in which all participants are allowed to express themselves and develop consensus without voting on a resolution.

Bishop Johnson said the discussion about the bishops' pastoral response in the coming months might be difficult but he encouraged Anglicans to take a "prayerful and respectful" part in it. He said the diocese's diversity is one of its strengths and is a sign of health.

"There is no result that will fully satisfy those on all sides," he said. "But at the moment this is what we, as bishops, feel is the right thing to do."

The Blessing of Same-Sex Unions

Draft Discussion Document for Consultation

Issued by the College of Bishops
Jan. 29, 2009

At this point in the history of discussion of the issue of the blessing of same-sex unions it is clear that there is no consensus on the way forward. There are layers of conversations continuing that all connect with the blessing of same-sex unions. On a macro level there is the conversation around human sexuality – its nature, appropriate boundaries and intersection with traditional values in faith-based communities. The significance of sexual intimacy and intercourse, after being separated from procreation through the widespread availability of contraception in the mid-20th century, remains to be more fully explored, including theologically. General Synod 2007 asked the Faith, Worship & Ministry Committee to consult the church on the Christian perspective of human sexuality and will report to General Synod 2010.

The change in civil society to permit same-sex couples to marry has added an-

other layer to the discussion in the church. General Synod 2007 has asked the national Faith, Worship & Ministry Committee to look at the Marriage Canon (XXI) to see what changes might be required to incorporate 'all legally qualified persons,' which now includes same-sex couples. The definition of marriage is coming under closer scrutiny as differing theological perspectives on its sacramental nature are examined. As well, the exact nature of blessing has generated more discussion. Is it thanksgiving for the signs of God's presence discerned? Is it adding something to the relationship not already there? What is the nuptial blessing?

All of the above point to the multi-layered complexity of the current situation within which clarity and consensus have not yet emerged. The situation is messy – with increasing diversity across the Anglican Church of Canada as individual dioceses engage in different responses. Discernment continues locally, nationally and internationally. We do not yet have a clear

vision for the future or a single solution.

The current status for the Anglican Church of Canada, and the Diocese of Toronto in particular, is adherence to the Pastoral Statement of the House of Bishops of 2007 within which a wide pastoral generosity has been encouraged. The College of Bishops believes that, at this time, any further response should lie within the pastoral realm and not seek to be legislative. Any movement towards recognition of same-sex unions as marriage or of authorized liturgical rites would move us into the purview of General Synod and not diocesan authority. In the history of the church, there have been long-term non-marital commitments that have been blessed, such as those in monastic communities. These offer alternative models to consider.

Proposed Pastoral Response:

In this light, the following outline of a pastoral response is proposed by the Bishops for discussion and recommendations. It is

intended that the guidelines would be part of discussions at the upcoming May session of Synod for wider consultation before implementation.

- Episcopal permission to be given to a limited number of parishes, based on episcopal discernment, to offer prayers and blessing to same-sex couples in stable long-term committed relationships.
- Episcopal guidelines on the nature of the prayers/blessing will be established. A particular rite will not be authorized.
- Episcopal permission for blessings will be required.
- Evaluation of this pastoral response will be undertaken after one year.
- No parish or clergy will be required to participate.
- A Bishop's Commission will be formed to create the guidelines, monitor activity and review.



People worship at the Week of Prayer for Christian Unity service at St. James Cathedral.
PHOTO BY MICHAEL HUDSON

Stiller preaches at unity service

Continued from Page 3

and their own history into that decision. In his own case, he would like to be seen as the tax collector, he said, but he was a Pharisee.

Despite his work with Roman Catholics during his ministry, he said, "The lack of charity I attributed to others was a block of wood

in my own eye."

He said we see others as having less than our faith, and as not being legitimate.

Unity, he added, is rooted in the heart of God. It begins with us, in our prayers and confessions, and is rooted in humility, as the tax collector's prayer was rooted in

humility.

"Unity is a cocktail of the fruits of the spirit," such as kindness, patience, love, joy, and peace, he said. "Bring this together and what do you have as a natural outgrowth? Unity."

TO ADVERTISE IN THE ANGLICAN CALL 905.833.6200 X25

Peterborough youth question MPP on poverty

BY MURRAY MACADAM

MORE than 20 youth from Peterborough-area churches peppered local MPP Jeff Leal with questions on poverty and housing at a meeting held at St. John the Evangelist, Peterborough, on Feb. 4.

Organized by Christian Harvey, St. John's youth minister, the young people asked Mr. Leal specific, well-researched questions on the need for a higher minimum wage, the government's plan to reduce child poverty by 25 per cent over five years, and related concerns. The youth represented five denominations and included members of St. John the Evangelist, Peterborough and St. John, Ida.

Praise for the government's 25 per cent poverty reduction plan was a common theme. "I live in rent-geared-to-income housing so I'm aware I've been blessed to live in one of these units," Jessie Savard told Mr. Leal. "The God that we serve wants us to care for our neighbours. Reducing child poverty by 25 per cent over five years is a great first step."

After outlining the factors that inspired him to enter public life, including "coming face to face with abject poverty," Mr. Leal noted the government's progress on housing and poverty issues, including the provincial rent bank that helps tenants avoid eviction. Deb Matthews, the government's key minister on poverty issues, will be introducing legislation to enshrine poverty reduction targets, he said.

"There's still a long way to go (in alleviating poverty)," he admitted, encouraging the youth to keep up their advocacy efforts. "You need to keep it (poverty) on the agenda. Send letters to the Premier." Mr. Harvey urged the youth to email premier Dalton McGuinty, Finance Minister Dwight Duncan and Minister Matthews each week about poverty, and urged Mr. Leal to raise the issue in the Ontario Legislature.

The youth presented Mr. Leal



JOYFUL

The senior choir of Grace Church, Markham, sings during the Celebration of Black History service at the church on Feb. 8. The service included steel pan music by Zinette and Colette Leader and a sermon by the Rev. Donald Butler. It was the fifth year that the church has held the service. PHOTO BY MICHAEL HUDSON

with a gingerbread house they'd made to remind him of the importance of affordable housing.

"It's apparent that Mr. Leal cares," said Michael Vanderherberg of St. John, Ida. "They (the government) are at least making the effort at reducing poverty."

Register now for housing workshops

What can you do about housing issues in your community — whether it's lack of affordable housing, hostility to low-income housing projects, or seniors worried about staying in the community?

Find out by attending a housing workshop in your episcopal area this spring. Anglicans and local housing providers will grapple with local housing concerns and plan action in response, at workshops in April and May, organized by the diocese's Social Justice and Advocacy Committee.

"So many people live in degrad-

ing conditions in our society," says Lee Creal, chair of the diocese's Housing Advocacy Subcommittee. "The good news, and it's part of Christ's Good News, is that Anglicans have shown tremendous commitment by meeting their MPPs, signing petitions and much more. Yet we need to keep up our efforts, and that's what these workshops are all about. They'll give people the information, connections and action ideas to help make housing happen, across our diocese."

Please register in advance for your local workshop, at www.toronto.anglican.ca/sjac. Here is the workshop schedule:

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

For details, contact Social Justice and Advocacy Consultant Murray

MacAdam, at (416) 363-6021, ext. 240 (1-800-668-8932, ext. 240) or mmacadam@toronto.anglican.ca.

Bishop leads Queen's Park prayers

Bishop Colin Johnson will lead a prayer vigil at Queen's Park on March 9 from noon to 1 p.m., praying for members of the Provincial Parliament (MPPs) and for those hardest hit by poverty in Ontario. He will be joined by Archdeacon Michael Patterson from the Diocese of Niagara. The event is part of a vigil organized by the Interfaith Social Assistance Reform Coalition (ISARC), starting March 2, leading up to the release of Ontario's 2009 budget. ISARC includes Ontario's major faith communities, including the An-

glican Church.

The vigil is not a protest action, but a time for reflection and remembrance of those who suffer unnecessarily in our society. Specific MPPs will also be remembered in prayer. "Our focus is: how can each of us be in solidarity with those who make decisions and those who suffer?" says prayer vigil coordinator Bruce Voogd.

The vigil, to be held in a tent at Queen's Park, will bring together people from a range of faith groups. All are welcome. For details, visit www.isarc.ca.

Parishes mobilize against poverty

More than 155 parishes across the diocese have agreed to present an anti-poverty motion at their 2009 vestry, as requested by Bishop Colin Johnson and the diocese's Social Justice and Advocacy Committee.

The vestry motion campaign strengthens the Anglican voice as part of Ontario's growing movement for poverty reduction and for substantial measures to help people hard hit by the slumping economy.

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."

A report on this campaign will be made to government leaders by church leaders in early March, before the provincial budget is released. More than one million people in Ontario are living in poverty. Parish outreach ministries are reporting a sharp spike in demand by people who have recently lost their jobs.

Details of the campaign, along with basic facts about poverty in Ontario, are posted on the diocese's Social Justice and Advocacy webpage. Visit www.toronto.anglican.ca/sjac.



"I DIDN'T KNOW WHERE I WAS GOING BECAUSE I DIDN'T CARE MUCH WHAT HAPPENED TO ME."

If you'd asked what my plans were for the future before I came to Ingles House, I wouldn't have been able to tell you. But since living here I have been able to make plans and go after all my dreams with determination, knowing that I can achieve whatever I set my mind to. This program is wonderful. I strongly recommend it to any woman who wants to straighten out her life. LOFT Community Services gives you the opportunity to work on yourself and find that beautiful person living inside.



www.loftcs.org

To find out more about LOFT Community Services' values and work, or to make a donation, visit our website at www.loftcs.org or call Irene at 416 979 1994, ext. 222. You can make a difference.

205 RICHMOND ST. W., SUITE 301, TORONTO, ON M5V 1V3 416 979 1994

BE A HOSPICE VOLUNTEER

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

We are seeking volunteers 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 ext 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.

Volunteer with the Philip Aziz Centre

416 Moore Ave., Suite 101, Toronto, ON M4G 1C9
416.363.9196 www.philipazizcentre.ca

Mary G. Griffith, B.A., M.B.A., L.L.B.

**Barrister & Solicitor (Ontario)
Attorney & Counselor-at-Law (New York)**

Maclaren, Corlett LLP
175 Bloor Street East,
Suite 807, South Tower,
Toronto, ON M4W 3R8
Tel: (416) 361-3094
Fax: (416) 361-6261

Wills, Trusts & Estates, Corporate & Commercial

www.maclarencorlett.com E-mail: mgriffith@macorlaw.com

LOOKING AHEAD

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

Services

MAR. 1 – The Propitiation group pays its annual visit to Church of the Good Shepherd, 1149 Weston Rd. (at Eglinton Ave. W.) for Choral Eucharist (BCP), at 10:30 a.m. Afterwards the group will go out to brunch. Call 416-977-4359. Propitiation is a fellowship for gay and lesbian Anglicans who prefer the Book of Common Prayer.

MAR. 1 – Choral Evensong for the First Sunday in Lent, at St. Olave, Swansea, at 4 p.m., with St. Olave's Choir and organist Tim Showalter. Followed by refreshments and presentation by Margaret Roze, with news about the European Union's impact on orphanages in Romania and Kathy Langston's missionary work. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

MAR. 7, 14 – St. John, Craighurst, hosts an ecumenical après-ski worship service in the Ellesmere Chapel at the Horseshoe Resort, Saturday evenings at 6 p.m., until March 14. All are welcome. Call 705-721-9722.

MAR. 8, 22 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto. Scripture reading, prayers and a brief reflection. Mar. 8: Daniel Jamieson Quartet; Mar. 22: Robi Botos (solo piano). Call 416-920-5211 or visit www.christchurchdeerpark.org.

Lenten Series

FEB 27-APRIL 3 – Join St.

Matthias, 45 Bellwoods Ave., Toronto, on Fridays at 8 p.m., for a Lenten series about the Bible, law and justice. Angela Emerson, a practising litigation lawyer and divinity student at Wycliffe College, will lead these discussions. Stations of the Cross at 7 p.m., Benediction of the Blessed Sacrament at 7:30 p.m. Call 416-603-6720.

FEB. 28-APR. 4 – St. Philip the Apostle, 201 Caribou Rd., asks "Who do you say I am?" through a series of Lenten sermons by the Rev. Canon Douglas Graydon, with coffee and discussion to follow. Sundays at 10 a.m. during Lent. Visit www.stphiliptheapostletoronto.com.

MAR. 4-APR. 1 – Wednesday evenings in Lent, explore and celebrate the life of St. Paul. St. James' Cathedral has invited five guest speakers to explore the many facets of this saint, his vision, his life, and his teaching. Choral Eucharist at 6 p.m. Dinner at 6:45 p.m. and lecture at 7:30 p.m., in the Parish Hall. If attending dinner (\$15 at the door), call the office to RSVP at 416-364-7865.

MAR. 4-APR. 1 – St. Olave, Swansea, presents a Lenten series entitled Key Leaders of the Early Church, Wednesdays at 6 p.m., followed by light supper and informal discussion with the Rev. David Burrows on the lives of Clement of Rome, Cyprian of Carthage, Ignatius of Antioch, Justin Martyr and other saints. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

Lectures/Social

MAR. 7 – Holy Trinity, Thornhill, 140 Brooke St., presents a lecture on historic church architecture with the Rev. John Hurd. 10 a.m. until noon. Call 905-889-2076.

MAR. 7 – All are invited to the Trent-Durham Area Day of Celebration. For more information, visit www.trentdurhamanglicans.ca.

MAR. 7, 14, 21, 28 – St. Barnabas,

Peterborough, offers a training course for lay pastoral visitors, entitled Walk With Me, from 9 a.m. to 3 p.m. The church is located at 1040 Hilliard St., Peterborough. \$35 per person. For further information, contact Bev Thompson at 705-742-9384.

MAR. 8, 15, 22 – St. Theodore of Canterbury in Toronto offers a lecture series on iconography, presented by Vadim Ivlev of the Russian Orthodox Church. The lectures will begin at 7 p.m., followed by a social time. Free admission. For further information, call the church office at 416-222-2461 or email theodorechurch@bellnet.ca.

MAR. 10-APR. 7 – The Church of the Redeemer re-examines the letters of Paul, the misunderstood apostle, in a five-part exploration through music, words and the thought of biblical scholars. The series commences with the Letter to the Thessalonians on Mar. 10, 7-9 p.m. at 162 Bloor St. W. (at Avenue Rd.) and runs for five Tuesdays. Dinner, for a suggested donation of \$10, is available in the narthex starting at 6 p.m. Admission is free, but participants must register for the series or individual sessions by Friday, March 6 (or the Friday before each session). To register, call 416-922-4948, or visit www.thereedeemer.ca, then click News/Information. Please indicate if you will be attending the dinner.

MAR. 21 – Propitiation meeting and evening prayer (BCP), at 34 Little Norway Cres., Unit 117, Toronto, at 7:30 p.m. All are welcome. For more information, call 416-977-4359.

MAR. 26-29 – St. Philip's on-the-Hill, Unionville, invites you to a Renewal Conference with the Rev. Dr. Ron Kydd as guest speaker. For more information, contact Bev Kingsbury at 905-477-1991.

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 after March 15, by calling Joyce Tillotson at 416-223-3166, after 1 p.m.

APR. 24-26 – Geneva Park A.W.A.R.E. (Anglican Women, Alive, Renewed & Enriched) invite 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 website at 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.

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.

Sales

MAR. 21 – St. Leonard, 25 Wanless Ave., Toronto, will hold a rummage sale from 10 a.m. to 1 p.m. Come for great buys on clothing, books, jewelry, household items and toys or join us for a treat in our tea room. For more information, call 416-485-7278.

APR. 25 – The Church of 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.

Music/Drama

MAR. 26-28 – The Footlights Club of Holy Trinity, Thornhill, presents an original comedy by Malcolm Shiner, "Intrigue at Twilight Towers," in the church auditorium. Tickets \$12; seniors and children under 12, \$10. Tickets at the door or call 905-889-7218.

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.

Eric Ford served on Treasury Board

ERIC Ford, chair of the Diocesan Treasury Board from 1994 to 1995 and honorary treasurer from 1996 until 2002, died on Jan. 15. He was 77. His funeral was held on Jan. 24 at St. Clement, Eglinton.

Robert Saffrey, the diocese's former director of finance, recalls Mr. Ford's contributions to the life of the diocese: "When I first started working for the diocese in 2002, Eric Ford was a member of the Treasury Board. Eric was helpful to the 'new guy' by being patient and supportive. Those early years were challenging for the diocese and some tough budget decisions had to be made. It was Eric who

OBITUARIES

stood alone at the pre-synod meetings, taking some tough questions and comments and never passing responsibility to anyone else. It was never about Eric, but what he could do to help.

"After Eric retired from the Treasury Board he made himself available for any piece of work that would help in any way. When a new accounting standard came into force requiring investment funds to be categorized as restricted, non-restricted or endowment, Eric undertook the research of

the funds and categorized them to help with the preparation of the diocesan financial statements. He was a member of the Audit Committee, and even though he had some major health issues, he made a difficult trip to Toronto when it was time for the Audit Committee to do its annual review of the audit process and financial statements. When his lack of mobility made it impossible for him to travel, he continued to do pieces of work that we could exchange by e-mail. Quite simply, he was a tremendous individual, a dedicated church person, and he will be missed."

Bruce Rathbone held numerous posts

BRUCE Rathbone died on Jan. 30 at the age of 76. A member of Synod for the diocese, as well as a member of both Provincial and General Synod, he was for many

years the bursar at Wycliffe College. He was a former president of the Anglican Young People's Association. He also served as president of the Hospital Auxil-

iary at St. John's Rehabilitation Hospital in Toronto. His funeral was held on Feb. 5 at St. Timothy, North Toronto.

THE ANNUAL GENERAL MEETING
OF
THE ANGLICAN CHURCH WOMEN,
DIOCESE OF TORONTO

WILL BE HELD
ON
SATURDAY, MAY 9, 2009
AT
HOLY TRINITY ANGLICAN CHURCH
140 BROOKE STREET
THORNHILL (TORONTO), ONTARIO

9:30 a.m. – 2:30 p.m.
(Registration will begin at 8:45 a.m.)

Morning Coffee, Eucharist, Reports, Finances,
Speakers, Lunch, Fellowship, Displays,
Public Relations Items, For Sale Items

KEYNOTE SPEAKER
Hazel McCallion

TICKETS: \$20:00 PER PERSON

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

TO PLACE AN AD CALL CAROL 905.833.6200 EXT. 25

BUILDING SERVICES

Humberdale Contractors Inc.
(416) 268-5708

General Contractors
Renovations
New Construction
Barrier Free Access

D.J. McRae Contracting Ltd.
General Contractors

GENERAL CONTRACTOR,
RESTORATION, RENOVATION,
NEW CONSTRUCTION

INCORPORATED IN 1973

90 CROCKFORD BLVD.
SCARBOROUGH, ON M1R 3C7

PHONE 416.532.3078
FAX 416.532.3497

WWW.DJMCRAECONTRACTING.COM

BOOK SALE

March 21, 2009: 4th ANNUAL Used BOOK & MUSIC SALE! 9 am to 3 pm, St. John The Baptist, Norway (Anglican Church), 470 Woodbine Avenue at Kingston Road, Toronto (In the Beach). Great selection, great prices—ample and free parking! All proceeds to St. Johns. Donations of books, CDs, Records (LP and 78), sheet music and DVDs welcomed (please, no textbooks or magazines). Please call Gordon at 416-686-3249 for donation inquiries.

PRAYER CYCLE

FOR APRIL

1. St. Giles, Barrie
2. St. Margaret, Barrie
3. St. Paul, Innisfil

COUNSELLING

DAVID A.S. WRIGHT
B.A. M.Div.

- Pastoral Counsellor
- Individual / Couple Psychotherapy
- Psychoanalysis
- Supervision / Consultation

204 St. George Street
Toronto, Ontario
M5R 2N5
Tel. (416) 960-6486

Marilyn Boynton
R.N. BScN MEd.

- Pastoral Counsellor
- Individual, Couple, Family Psychotherapy
- Clinical Member AMFT Since 1980

204 St. George Street,
Toronto, Ontario
M5R 2N5

Tel. 416.960.6486

PROFESSIONAL SERVICES

Toronto
19th Floor, South Tower
200 Bay Street
M5J 2P9
T (416) 366-0100
www.GrantThornton.ca



Audit • Tax • Advisory

Grant Thornton LLP
A Canadian Member of Grant Thornton International Ltd

Ecclesiastical Refinishing Group Ltd

Sanctuary Restoration
Plaster Restoration
Design Services
Custom Painting

P.O. Box 1502
Kingston, Ont. Canada K7L 5C7
Tel: 613-549-9250
Fax: 613-549-3364
www.ecclesiasticalgroup.com

Having Computer Problems?

In Metro Toronto,
call Andrew Graham 647-208-0502

<http://computersfixed.ca>

Fast and Professional IT Services
At Competitive Rates.

4. St. Paul, Midhurst
5. Parish Youth Ministries
6. St. Paul, Singhampton
7. St. Peter, Minesing
8. St. Thomas, Shanty Bay
13. St. James, Lisle
14. St. John, Craighurst
15. St. Luke, Creemore
16. St. Hugh and St. Edmund
17. Church of the Apostles
18. San Lorenzo—Dufferin
19. Humber Deanery

20. St. John, Weston
21. St. Paul the Apostle, Rexdale
22. St. Philip the Apostle
23. St. Stephen, Downsview
24. St. Timothy by-the-Humber
25. St. David, Lawrence Ave.
26. Huronia Deanery
27. All Saints, Penetanguishene
28. Christ Church, Waubaushene
29. Good Samaritan, Port Stanton
30. Good Shepherd, Wyebridge

was ordained to the priesthood on Feb. 1 at St. James Cathedral

- Dr. Anne Day will be ordained to the diaconate on Mar. 7 at 11 a.m. at St. Clement, Eglinton

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

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

- St. George Memorial, Oshawa (Associate)
- Trinity, Port Credit
- Grace Church on-the-Hill
- Parish Sharon and Holland Landing
- St. Margaret, Barrie
- Parish of Georgina
- St. Hilda, Fairbanks (Part-Time Associate)

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

- Holy Family, Heart Lake (Brampton) (York-Credit Valley)
- Christ Church, Bolton

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

- Parish of Lakefield

Departures

- The Rev. Faun Harriman has resigned her appointment in order to pursue ministry opportunities in British Columbia. Her last Sunday in the Parish of Haliburton was Feb. 8.

Deaths

- The Rev. Arthur Sydney Allerton died on Jan. 9. A priest of this diocese from the time of his ordination in 1966, he served briefly as priest-in-charge of Manvers, and then was Incumbent of Lloydtown until his retirement in 1984. His funeral was held on Jan. 17 at St. George's Church in Owen Sound.

READING THE BIBLE

BY THE REV. CANON DON BEATTY

Mothering Sunday goes back centuries

Did you know the church had a Mother's Day long before society chose the second Sunday in May to honour our mothers? Mothering Sunday, the fourth Sunday in Lent, has been the church's Mother's Day for several centuries. This year it will come on March 22. Originally it came from the words of the epistle for that Sunday, which reads, "Jerusalem which is above is free; which is the mother of us all (Galatians 4:26, BCP p. 146)." This passage refers to mother church and hence to all of our mothers.

During the early days of the Industrial Revolution in England, young children working in the factories were allowed a one-day holiday on Mothering Sunday so they could visit their mothers. A custom arose of taking a small fruitcake as a gift. This was called Simnel Cake, and for several years it was the practice in many churches to serve Simnel Cake during the coffee hour. *The Anglican* actually published recipes for this cake in years past. The origin of the name Simnel is rather obscure. Some say it came from two young people who started the tradition - Simon and Nell. We have lost this tradition in recent years. As the international lectionary has changed the epistle for the fourth Sunday of Lent, the words of Galatians 4 no longer appear there.

The scripture passages for this day, however, are important. The theme is God's great love and forgiveness for his people. Let us start with the Gospel, John 3:14-21. This passage contains the most popular verse in the Bible: "For God so loved the world that He gave his only Son, so that everyone who believes in him may not perish but have eternal life (John 3:16 NRSV)."

Let's put this verse into context. This was part of the conversation between Jesus and Nicodemus. Nicodemus was a member of the Sanhedrin, the ruling Jewish council. He met secretly with Jesus. He had heard this preacher from Galilee and was obviously impressed. He wanted to hear more. He asked Jesus how he could enter the Kingdom of God. Jesus told him that he must be born again, not by entering a second time into his mother's womb, but by the power of the Holy Spirit. Jesus went on to tell him that this was only possible because of God's great love for him and the whole world.

Imagine Nicodemus' reaction

to these words. He was a good Jew and had no difficulty seeing God as the lawgiver. But to see a God who unconditionally loved him was rather difficult to accept. Nicodemus did come to accept Jesus, and we meet him again at the cross when Joseph of Arimathea came to beg Pilate for the body of the crucified Jesus. Nicodemus was there with the ingredients for burial. (See John 19:38-41.)

The first part of this Gospel story started with comparing Jesus to Moses, the most important person in the Old Testament. The first lesson for Mothering Sunday (Numbers 21:4-9) is about the Hebrew people wandering in the wilderness after escaping from slavery in Egypt. They were cursing both God and Moses for their plight. So God sent poisonous snakes into their camp. Those who were bitten died. The people repented and God had Moses make a bronze serpent, which he lifted up on a pole in their presence. As the people looked upon this bronze serpent with eyes of faith, they were made whole. During Lent we prepare to see Jesus lifted up on the cross. When we look upon him with eyes of faith, we will be saved.

In the Gospel for this Mothering Sunday, God is calling us to love and forgive one another, just as he loves and forgives us. Martin Luther called this verse (John 3:16), "the Gospel in miniature."

When Jesus was lifted up on the cross of Good Friday, he became the ultimate manifestation of the Father's love. God allowed his only son to die because of his great love for his created world. Without God's love, we would not exist. We do not earn it; it is there for all. His divine love flows into every crevice of our human existence and makes us whole.

The words salvation and wholeness come from the same root word in Greek. As the Hebrew people were healed and made whole in the wilderness by facing the serpent lifted up by Moses, so will we be healed and made whole by facing the cross where Jesus is lifted up. The cross of Good Friday is our salvation. Jesus hung there so all people may be saved. We need to see his forgiveness in the cross. Through faith in him, we will be lifted up with him in his glory.

The Rev. Canon Don Beatty is a retired priest of the Diocese of Toronto.

IN MOTION

Appointments

- The Rev. Jennifer Reid, Regional Dean, Mississauga, Jan. 1.
- The Rev. Lance Dixon, Incumbent, St. Anne, Toronto, Jan. 1.
- The Rev. Canon Bryon Nash, Interim Priest-in-Charge, Trinity, Port Credit, Jan. 23.
- The Rev. Patricia Blythe, Interim Priest-in-Charge, Holy Spirit, Dixie North, Feb. 1, while the Incumbent is on medical leave.
- The Rev. Christopher Greaves, Regional Dean, Durham-Northumberland, Feb. 1.
- The Rev. Matthew McMillan, Incumbent, Churchill & Cookstown, March 1.
- The Rev. Anne Moore, Priest-in-Charge, Haliburton, March 1.

Ordinations

- The Rev. Elizabeth Nelson was ordained to the diaconate on Feb. 1 at St. Augustine of Canterbury
- The Rev. Rylan Montgomery

Refresh stirs the senses

Archbishop, author headline event

BY SARAH PEAKE

COULD you forgive the man who murdered your family?

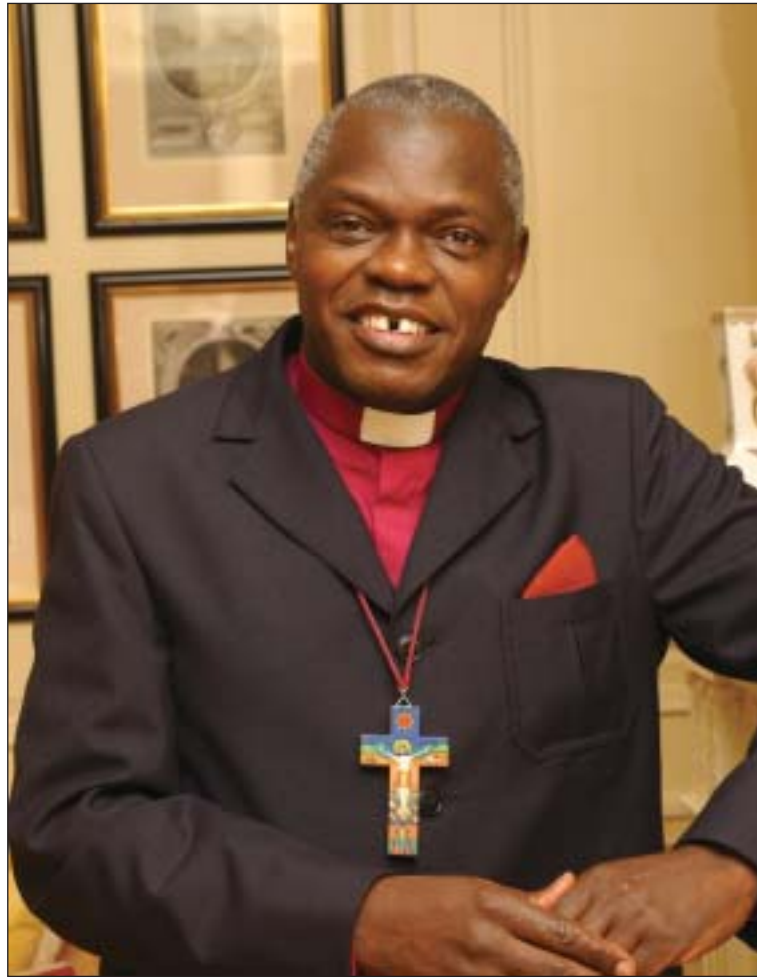
This question is the basis of the award-winning film, *As We Forgive*, one of the featured events at Wycliffe College's fifth Refresh! conference, to be held May 12-15. Refresh! has partnered with Windrider Toronto to bring a second Windrider event to Wycliffe College, and hopes to connect the conference with an even wider audience through the medium of film.

The Windrider Forum first came to Toronto during the Toronto International Film Festival last September. Billed as "Conversations at the Intersection of Faith and Film," it offers the opportunity to view a film and then discuss it with its directors and filmmakers. *As We Forgive* is the story of a ministry of reconciliation in Rwanda, based on the lives of two women who confront the men who slaughtered their families during the 1994 genocide. Director Laura Waters Hinson will attend the screening on May 12 and will talk to the audience afterward.

This film was selected for Refresh! because the theme of the conference is "peace and reconciliation." Guest speakers this year will include the Most Rev. John Sentamu, Archbishop of York, William Paul Young, author of the best-selling novel *The Shack*, and Bishop Graham Cray, a leader in Fresh Expressions worldwide.

"In different ways, Archbishop Sentamu and Paul Young have ministries that deal with reconciliation," says the Rev. Dr. George Sumner, Wycliffe's principal. In 2006, Archbishop Sentamu prayed and fasted for seven days in a tent inside York Minster, in solidarity with those suffering in the Middle East. In 2007 he cut up his clerical collar on a television program to protest Robert Mugabe's government in Zimbabwe. In 2008, he parachuted out of an airplane to raise money in support of the families of paratroopers wounded or killed while serving in Afghanistan. "The archbishop has drawn attention to societal and international injustice from a strongly Gospel point of view," Dr. Sumner notes.

Mr. Young has thought deeply about how God in Christ reconciles us to himself in spite of our own struggles, wounds, and questions. When Mr. Young wrote about a father's encounter with God in the shack where his young daughter was murdered, he meant the story to be for his children and family only. But once the book was self-published, it be-



Archbishop John Sentamu, left, cut up his clerical collar on television to protest Robert Mugabe's government in Zimbabwe. Bishop Graham Cray, above, is a leader in Fresh Expressions worldwide.

came an immediate bestseller. His portrayal of God's profound longing for restored relationships – both with God and with each other – has struck a deep chord among Christian and non-Christian readers.

Over the last several years, the Refresh! conference has developed a format that combines theology, worship, community, prayer, and the arts. This year, Bishop Graham Cray will lead daily morning worship, drawing on the Fresh Expressions initiative that began in the United Kingdom but is rapidly gaining momentum around the world. Bishop Cray will help conference guests to be spiritually refreshed and will challenge them to think differently about worship patterns in the church. He is not afraid to take risks to reach people beyond the usual church boundaries.

Refresh! aims to integrate the practical with the theological. The Rev. Dr. Reginald Stackhouse, Wycliffe's principal emeritus, former MP and human rights commissioner, will give a four-part series of talks on such topics as reconciling wealth and poverty, and human rights and social responsibility. Paul Scott Wilson, an author and preaching scholar, will lead a special Preaching Day feature which is geared to both clergy and lay people.

Refresh! is open to the public. More information about the conference and online registration are available at www.refresh.wycliffecollege.ca. Contact Sarah Peake at (416) 946-3547 or sarah.peake@utoronto.ca for full conference or one-day rates, and for tickets to evening events, including Windrider.

Employment Opportunity Parish Administrator

The parish of St. John's York Mills (Anglican) is receiving applications for the position of Parish Administrator. Responsibilities include management of the parish office, coordination of liturgical production and volunteer scheduling, clergy administrative support, production of printed materials and oversight of office IT.

Start date is April 15, 2009. Salary range: \$38 – 42K depending upon qualifications, which include minimum 3 years related experience, advanced computer skills, MS Office, excellent interpersonal skills and a life that reflects a passion for the gospel and the work of Christ's church.

Application deadline: March 20, 2009. Submit resumes by email to synoptics@rogers.com. Only those invited for an interview will be contacted.

advertising deadlines

May 2009

Deadline Apr. 1/09

June 2009

Deadline May. 1/09

TO ADVERTISE IN THE
ANGLICAN CALL
905.833.6200 X25

St. Michael's College - RLS17S

Traditional Liturgies:
The Tridentine Mass and the Book of Common Prayer
6 Tuesday evenings, 7pm - 9pm: May 5 - June 9
Instructor: The Rev. Dr. Schuyler Brown

To register, call 416.926.7254, or
on line:
continued.stmikes@utoronto.ca



Discover How Planned Gifts Can Strengthen Our Anglican Community With Gracious & Generous Hearts

(Acts 2:46)

- In your parish
- The ministry and programs of the wider church
- PWRDF
- *Anglican Journal*
- Anglican Appeal
- Compass Rose Society
- Diocesan ministry and programs
- FaithWorks
- *The Anglican* newspaper
- The Bishop's Company
- The Good Steward Foundation

For more information on how to make a gift to the Diocese of Toronto, now and in the future, contact:

Stewardship Development
Diocese of Toronto
135 Adelaide Street East
Toronto, ON M5C 1L8
1-800-668-8932 ext. 246

dioceseoftoronto@toronto.anglican.ca