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The Anglican

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MAY, 2008



LIGHT OF HOPE

Tara lights a candle during an Earth Hour service at Holy Trinity, Trinity Square, Toronto, on March 29. The church turned off its lights for the event, which included singing, story-telling, drumming and a ritual for the healing of the earth. About 175 people attended. PHOTO BY MICHAEL HUDSON

Month in poverty is '30 days of sacrifice'

BY MURRAY MACADAM

LENT was unforgettable this year for a group of parishioners at St. Thomas, Brooklin, who plunged themselves into poverty.

Responding to a challenge from the Rev. Beverley Williams, the parishioners, including families, lived on a social assistance income for one month. All were struck by the hardships involved, and by how hard it is to remain healthy when poor.

Shelley McAlister lived on a welfare income but had to exempt her daughter from the experience, in order to buy her medicine. "I would not have been able to do this without friends and family feeding me," she said. "It's a terrible life. I just don't know how people do it."

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Walk links crucifixion, air quality

Christians take to streets

BY MURRAY MACADAM

MORE than 300 Christians marked Good Friday by connecting the story of Christ's crucifixion and resurrection to society's need for rebirth in the face of severe environmental threats. They took part in an ecumenical Walk for Justice through downtown Toronto, and worshipped at Holy Trinity, Trinity Square.

Following a reading of the biblical account of Christ's last hours, participants walked to nearby stations, where they heard of the toll taken by Toronto's polluted air, higher rates of asthma and 1,700 premature deaths in Ontario from poor air quality. Another presentation, sponsored by the World Association for Christian Communication, highlighted the issue of who controls the airwaves and



Kenny Kirkwood plays the sax during the Walk for Justice in Toronto on Good Friday. Photo by Michael Hudson

who gets heard.

The walk also pointed the way to a more positive future. A litany at Holy Trinity of how humanity has abused God's creation through wasteful energy practices was followed by an outline of that parish's work to reduce its energy and water consumption. The walk wrapped up with a powerful mime performance by a group of developmental-

ly disabled people from a L'Arche community.

Fifteen Anglicans from as far away as Oshawa took part in the walk. "The walk is taking faith to the streets to create awareness about the issues of our time," says Dorothy Williams of St. John, York Mills. "It's so important for these issues to be central in our

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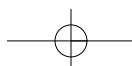
Synod to focus on finances

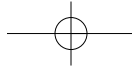
A session of synod will be held on June 21 at Holy Trinity, Thornhill, to deal with corporate and financial matters. Synod will be preceded by a celebration of the eucharist at 9 a.m. Agenda items for synod will include:

- receiving the financial statements for the year ended Dec. 31, 2007;
 - appointment of auditors for 2008;
 - approving the assessment rate for 2009 under Canon 4, section 1(4);
 - receiving a financial report from the treasurer for 2007;
 - receiving a financial forecast from the treasurer for 2008, and;
 - receiving a report from the treasurer on the realization to date of spending reductions approved by synod in May 2007.
- The Audited Financial Statements will be posted on the diocese's website as soon as they are approved by Diocesan Council. Council was scheduled to meet on April 24.

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'HE WAS OUR OWN' - SEE PAGE 6





Church moves closer to parishioners

Congregation 'upbeat' after move to new home

BY STUART MANN

THE parishioners of St. John's Chinese Congregation in Toronto found it increasingly difficult to get to their church, so their church went to them.

On March 1, the congregation left their former building on First Avenue in the east end of Toronto and moved to their new church on Delhi Avenue, just north of Highway 401.

"Our people moved further and further north over the years," explains the Rev. Simon Li, incumbent. "We tried to reach out to the local Chinese community (near First Avenue), which changed about every decade, but we weren't successful. So we wanted to move closer to our parishioners."

Mr. Li says most of his parishioners live north of Highway 401 and many are elderly. "They had to drive down the 404 and the Don Valley Parkway every Sunday through snow, and there was little parking for them once they arrived. It was hard on them."

Their new church on Delhi Avenue is closer to them and has lots of parking, he says. "We're in an upbeat mood. The parishioners can bring their friends and we can expand our programs and our Sunday School. We also need to find out what we can do for the community."

The church on Delhi Avenue was formerly St. Christopher on-the-Heights. Its congregation has moved to the former church of St. Gabriel in Richmond Hill.



Parishioners exchange the peace during the first service at the new St. John's. At right, Philip Kwan, people's warden, the Rev. Simon Li and Daphne Der, rector's warden, cut the cake to mark the new beginning.

PHOTOS BY MICHAEL HUDSON

The Delhi Avenue church has been renamed St. John Anglican Church. The congregation will be celebrating its 35th anniversary this fall.



Diocesan Multicultural Sunday on May 11

PENTECOST Sunday, May 11, is designated as Diocesan Multicultural Sunday. Bishop Colin Johnson invites all parishes to celebrate and honour the cultural riches of Pentecost and multiculturalism in our local community and the world community.

In the near future, all churches will receive a package that includes a discussion guide and DVD entitled "Members of the Household of God." Included will be an invitation from Bishop Johnson, encouraging all to journey together, and explore the diversity all

around us. The discussion guide includes chapters related to the DVD: changing times, ethnic and linguistic ministry, welcoming and belonging, inner city ministry and rural ministry.

For additional materials for Pentecost Sunday, including a bulletin insert and multicultural music sampler, visit the Diversity section of the diocese's website, www.toronto.anglican.ca.

Walk draws 300 Christians

Continued from Page 1

faith, and for faith and social justice to intersect."

The walk "takes an incarnational approach to the significance of Christ's death, and is part of the commitment of the churches," adds the Rev. Harold Shepherd of St. George, Scarborough. "God's salvation is relational, and involves all of creation. It's not just me and God."

The Good Friday Walk for Justice has been sponsored for more than 20 years by a coalition of Christian organizations.

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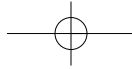
St. Leonard's Anglican is celebrating its 100th year

Founded in 1908 as The Mission of St. Clements, the congregation achieved the status of the parish of St. Leonard's in 1918 and promptly moves its edifice by hand across fields, roads and a school yard to its current location at 25 Wanless Avenue in Toronto. Since then the parish has continued to thrive and grow maintaining its place at the heart of its North Toronto neighbourhood.

For more information about us and our celebrations, please call us at 416-485-7278, email us at stleonardstontoronto@rogers.com or visit us in person or our website at www.stleonardstontoronto.org.

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Fresh expressions bring hope

New forms of church start with listening, says bishop

BY HENRIETA PAUKOV

BISHOP Graham Cray believes that churches have something to share that is not widely available in the contemporary world. "Hope is the missing quality in most of consumer society," he says. "It's that long-term sense of something better, rather than the immediate sense or the possibility of something more, which isn't the same thing."

That is why he is committed to a movement that has been growing within the Church of England, called Fresh Expressions, which seeks to make the Christian message relevant to people who are not yet church-goers. Bishop Cray, who is the Bishop of Maidstone, was the chair of the working group that produced the influential report called Mission-Shaped Church. He spoke about Fresh Expressions to a group of clergy and lay leaders at St. Paul's, Bloor Street, in Toronto, on March 8.

Fresh Expressions is not about trying to attract people into existing church communities, nor is it about traditional church planting. Bishop Cray explains that on its own, the Anglican pattern of ministry, which was built around parish and neighbourhood, is not effective at reaching non-church-goers in today's culture of greater mobility, greater freedom of choice, and weakening neighbourhoods.

Rather, Fresh Expressions is about engaging with a community, entering that world, taking it as seriously as the inhabitants do, and helping them find Christ there.



Bishop Graham Cray, a leader in the Fresh Expressions movement in England, shares his ideas with workshop participants at St. Paul's, Bloor Street. PHOTO BY MICHAEL HUDSON

"Every fresh expression starts with listening to a community," he says.

In the Church of England, fresh expressions of church have included gatherings of young adults in local bars and coffee shops, workplace gatherings, a prayer meeting for people with developmental disabilities and their caregivers, an evening service for the local Goth community, a beach-side church for surfers, and a church for young people in a skateboard park.

"The task is to become church for them, among them and with them, and under the Spirit of God to lead them to become church in their own culture," says Bishop Cray. "I say regularly to our parishes: 'If you are going to share the good news, you've got to be the best news your community's got.'" He explains that fresh expressions of church have the potential to become mature expressions of church as they continue to develop.

The clergy and laypeople who

attended the talk were energized by Bishop Cray's ideas and echoed his conviction that, as in England, so in Canada, "just more of the same won't do."

"We are in a church that is intentionally trying to think about church growth," says the Rev. Stephen Kirkegaard, incumbent of Holy Trinity, Guildwood. "If we keep on doing things the traditional way, probably there would be continuing decline. The wonderful thing is that I have three laypeople with me today. We are taking the creative ideas from this presentation and saying 'OK, what would that look like in our particular community of Guildwood?'"

Robbie Rhodes, a lay reader from the parish, shares what he calls an oddball idea: "We have a big piece of land right beside the church, and we've been talking about what to do with it. It should be something for the community. Somebody said: 'Put a skateboard park on it.'" He laughs because earlier in the day, he saw the idea echoed in a video about a youth church in England that operates

in a skateboard park.

For Laura Walton-Clouston, a member of Christ Church, Bateau, the seminar was an opportunity to think about fresh ideas for the community in which she works: children. "It's important to

me to know if what we are doing isn't working anymore," says Ms. Walton-Clouston, who is the Children's Ministry Network Coordinator for the diocese. "That was my main motivation for coming today. We can't do Sunday school like we used to anymore. We have to be flexible because half the time the kids are not going to be there, and kids are not going to sit for an hour and listen to someone just tell a story or do a colouring page. It's got to have an action plan in it and build some community for the kids beyond Sundays."

Bishop Cray says that if we accept the idea that the church's declining relevance in society is caused by the church's failure to respond fast enough to an evolving culture and a changing spiritual climate, then that decline can be addressed by repentance.

"True repentance involves turning around and living in a new way in the future," he says, quoting Bob Jackson. "A national denomination, diocese or parish which, out of repentance, grows a new relevance to the contemporary world may also grow in numbers and strength, because the Spirit of Jesus has been released to do his work."

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Cost: \$20 per person



For tickets:
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Clarification

A short story in last month's paper about the Environmental Network gave incorrect contact information. The person to contact is Heather Beveridge, chair of the network. She can be reached at hbeveridge@powergate.ca. The network has resources to help to parishes become greener. "Action on environmental issues is starting to take place in the parishes," says Ms. Beveridge. "We are simply trying to provide some resources for people who want more information." Contact Ms. Beveridge or visit the diocese's Social Justice and Advocacy webpage, www.toronto.anglican.ca/sjac.

CHORAL EVENSONG at the Cathedral

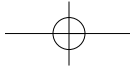
"Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. Amen"

Sundays at 4:30pm
preceded by a recital at 4:00pm

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Movies can mirror our lives



People ask if I still go to the movies. Indeed I do! My daughter and son-in-law gave me a movie pass for Christmas. Reality TV is all the rage, but those shows are as staged and sensationalist as they get. There is little “real” about them. I never watch them.

I go to movies not only as a means of entertainment – and yes, sometimes as an escape – but more often to see how the anxieties and aspirations of our times are being addressed by artists.

Authors and artists (and I would certainly include film makers) are creative thinkers who raise questions and explore issues that challenge our perceptions of ourselves and the world we inhabit. They ask what constitutes truth, the meaning and meaninglessness of life, and the interplay of good and evil as we attempt to lead lives shaped and misshaped by our circumstances and choices.

Much as some would like to sharply define it, the line between sacred and profane has always been arbitrary. In the religious heritage we have received from our Hebrew ancestors in faith, everything belongs to God, and nothing is beyond either God’s concern or saving engagement.

So what do today’s movies (and the books on which they are usually based) tell us about ourselves?

“No Country for Old Men” swept this year’s Academy Awards. The movie, based on Cormac McCarthy’s novel of the same title, is a devastating and harrowing account of a post-millennial society – ours – where greed and drugs spawn a mind-numbing and soul-destroying violence that results in death after death. Human weakness unleashes catastrophic events. As in real life, there are no easy answers. The ending is ambiguous and

BISHOP’S DIARY

BY BISHOP COLIN JOHNSON

the good does not obviously win over the bad. The sociopathic killer is the modern embodiment of death itself: both the innocent and the guilty die, and sometimes it’s just the flip of a coin that determines who. The “good” protagonist is in the neighbourhood but never meets his apparently untouchable adversary except to witness his travesties. The good guy, as in most Westerns, is the sheriff, a decent, traditional man who is forced in this encounter with death both to confront his own assumptions and flawed history, and to find the real strength of his love and sense of duty. If the end is unresolved, there is still a good man with a plain credo: “The truth is always simple. It pretty much has to be. It needs to be simple enough for a child to understand. Otherwise it would be too late. By the time you figured it out, it would be too late.”

In our complex, ambiguous world, and for all the nuances of our post-modern questions about the nature of truth, the truth at the heart of the Christian gospel can be summed up in a simple 10-word affirmation of faith: “Christ has died, Christ is risen, Christ will come again.” Still simple enough for a child to understand, and yet profound enough for the most sophisticated to ponder and build a life around.

The question, “What is truth?” also provides the basis for “Atonement,” a beautiful movie and lyrical book, which examines the consequences of a young adolescent’s absolute certainty born of a romantic interpretation of events that she wants so intensely to be true that it becomes “the truth.” The retelling of this truth solidifies it because others, too, want it to be so. And it destroys

the life of an innocent young man—almost. The power of love, the strength of being believed in, and the hope enshrined in a promise sustain him and his beloved through the horrors of prison, alienation from family and devastation of war.

Does certainty equal truth? Is what you see always what has actually happened? And what does happen in the end? Is there reconciliation and happiness, or is it only a story by a remorseful romantic constructing an ending as it ought to have happened? And do the story and the storyteller make it all true in any case?

“There Will Be Blood” pits a character epitomizing entrepreneurial greed against a righteously persistent young preacher. The oil man embodies an evil spirit that destroys all relationships. He allows no one else to win, even his own son. Yet the preacher, too, is deeply flawed. In his own way he is as manipulative and destructive as the oil man he opposes, and so zealous to win that he ultimately becomes a pale and despicable shadow of his foe. The religious language and imagery are often explicit here but it takes some time (and I mean, long after you leave the movie and ponder its ferocious psychic impact) to realize that evil does not fully triumph over good. There is redemption at work, often subtly. And the good is found in less obvious places and people—for instance, the disabled son, rejected by his father but adored and redeemed by a childhood friend who becomes his wife. When the tyrant bellows, “There is nothing of me, not a drop of me, in you!” and casts out his son, we can only thank God it is so!

“Juno” is a funny, irreverent, poignant skewering of accepted family values, political correctness, and the yearning for what you cannot have. There is a surprising generosity

Continued on Page 5

The torch is passed to us



The day came when the supervising teacher left the room and the door closed – and I was left alone with a classroom of students. In my first vocation, I was a high school teacher.

Embedded in my training were several opportunities to work directly in the classroom alongside a seasoned teacher to observe, learn and eventually take over and do it on my own. To this day I can remember that moment of excitement, fear and trepidation as I looked over that sea of teenage faces and knew that I was responsible for their education in music or math—at least for that one class.

Each of us has had moments like that—the first time behind the wheel of a car after you’ve written the test and taken the driver training classes; the first day as a parent as you gaze at your newborn child in awe and wonder. The moment of exhilaration and fear! The disciples knew that same moment on Ascension Day (read Acts 1:1-11).

Ascension Day is the 40th day after Easter, always Thursday, the culmination of the resurrection appearances, as Jesus ascends out of their sight. It is a critical day in our calendar for it is the day when the disciples realize that they have been thrown the mantle of responsibility. As Jesus leaves, he hands over the work of the kingdom to that rag-tag group of men and women who only 41 days earlier had been a scattered, disorganized group, some of whom had betrayed, aban-

BISHOP’S OPINION

BY BISHOP LINDA NICHOLLS

doned, denied and run away in the face of crisis. Now he leaves them after a few short weeks of encouragement with the command to go and be witnesses to the ends of the earth. At first they simply stare into the sky in amazement—and likely shock! Over the next weeks, we will be reading and thinking about how they faced that responsibility in the face of disbelief, opposition and joyful welcome of their message. Empowered by the Holy Spirit at Pentecost, they get on with the task of sharing the Good News—encouraging one another, breaking bread together, healing, teaching, preaching, and sorting out the daily nitty-gritty of community living, governance and clashing personalities.

Why did the author of Acts think this was important to record as the opening action of this book for future generations? Its importance is rooted in this transition moment as literally the launch day—the passing of the torch. The disciples now face a final separation from the intimate experiences of the resurrected Christ and must decide how they will share what they had heard, seen and experienced. For them it is a momentous transfer of responsibility, while for Jesus it is a moment of immense trust. This is the day when the labour pangs of the birth of the church began.

As each generation grows up, it too must take responsibility for the nurture of the

church and the sharing of the gospel. In the same way that Jesus trusted the disciples—that motley, ill-disciplined crew of fishermen, tax-collectors, zealots, bickering siblings—so we have been entrusted with God’s treasure to be shared. But like the disciples, we do not face the future alone. We too have been empowered by the Holy Spirit for the work we are called to do. We have the promise of God’s presence and guidance. In these early days of my work as a bishop, travelling around the Trent-Durham area, I am delighted by how parishes are working to live out their Ascension Day responsibilities as they find creative ways to bring compassion and hope with the gospel into their communities.

Ascension Day is our reminder that the mantle given to us is to proclaim the gospel with joy and power. Yet it can slip by unnoticed in the crazy schedules of our weekday lives. Stop and remember a moment when you have been handed the privilege and responsibility of an important task. Imagine yourself standing with the disciples as Jesus speaks, “But you will receive power when the Holy Spirit has come upon you and you will be my witnesses in Jerusalem, in all Judea and Samaria and to the ends of the earth.” (vs. 8) We have received the power of the Holy Spirit. Now let us be witnesses for Jesus Christ wherever we are!



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The Most Rev. Fred Hiltz, Church House, 80 Hayden 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.

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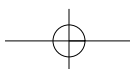
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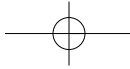
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May 2008

COMMENT

TheAnglican 5

Garden returns me to sacred rhythm

BY THE REV. MICHAEL CALDERWOOD

The piles of snow have disappeared from around my boat. It will not be long before I am out on the water with a handful of worms and a box full of tackle. I go into the garage and am reminded that I need to sharpen the blades on the push mower and adjust them just right to get that “swooshing” sound. And, of course, there is the barbecue: for some of us, cooking with smoke billowing from the grill is a healing thing, a kind of aroma therapy for men. But what I truly find meaningful about this time of the year is the vegetable garden. It is still pretty muddy, but I cannot resist pulling on my boots and going for a walk in it. Gardens truly are sacred places for me. They are places of life and death. They are places where I find rest and a sense of belonging.

There are strong connections for me between gardening and ministry, between tilling the soil and the spiritual life. I think about those first days of creation, when God traced those fingers of grace through the dust of the ground, breathed

onto the soil and mud, and there emerged a living being. I trace my fingers through that same earth, and for a moment I catch a glimpse of the love that was poured out in that Garden so long ago. I think about those times when God moves through me in the same kind of way: fingers of grace passing over and passing through, quietly moving within the depths of my heart. With the soil in my hand, I feel connected; I see where I have come from; there is a moment of belonging.

As I feel the earth in my hands, I begin to wonder what will be grown this year and what needs to be done in order to ensure a good harvest. I walk around the garden and remove a few of the larger stones that have been pushed up by the frost. I get rid of a few of the branches that have fallen during the winter storms. I reach down again, holding a handful of earth, holding the stuff of creation. With the soil in my hand, I know that God holds me in the same way, in those hands of divine love. In ways that truly amaze me, God continues his work of the new creation. God moves within each of us – pro-



viding a place for some new growth, getting rid of some things here, adding some other things there. I look around and begin to see God, the Master Gardener, getting things ready for new life to emerge.

The garden is a place of rest. Compost is spread, soil is tilled, seeds are planted, and then we rest, wait and watch. Gardening is not one of those things that can be rushed or forced. Creation has its own pace, its own rhythm – some might even say its own pulse. And it must be the same for the Creator as well. Perhaps it is our calling, our ministry as creatures of this earth, to re-discover and return to that sacred rhythm. We are too often out of step with creation. We aren't quite

walking right. We move with such a hurried pace, rushing around but not really getting anywhere. But as I make my way through my garden, I am reminded about the art of slowing down, the grace that comes as we learn to walk with humility and gentleness. The garden helps me to be attentive to that “divine pulse” beating within all of creation. It is spring: I return to my garden that teaches me how to rest, reconnecting me with the truth of who we are, where we have come from, where we belong, and who we are called to be.

The Rev. Michael Calderwood is the incumbent of St. Paul's, Brighton.

Reading the Bible can be a joy

BY THE REV. CANON DON BEATTY

Do you enjoy reading the Bible? Is it helpful to you? The Bible is a library of 66 books, divided into two parts, the Old and New Testaments. These books were written over a period of more than 1,000 years by many different authors and for a variety of different people and times. If we treat each book separately, it will make reading the Bible more manageable.

The Old Testament is the history of God's relationship with the Hebrew people. It is the origin of our faith and it should not be avoided. Too often Christians feel that it is not important, but to understand the New Testament we need to have some knowledge of the Old.

The story of the Christian church is contained in the New Testament. To start reading the Bible, I suggest we begin with one of the gospels. Most churches follow the International Lectionary and as we are in Year 'A', we might want to start with Matthew, the gospel of choice for this year. It is 28 chapters in length and could be read in a couple of evenings.

The gospels relate the life of Jesus told in the Jewish style of biography. They are centred on the passion and death of Jesus.

The Easter story is a kind of epilogue, although a very important one. His two- or three-year ministry is a sort of prologue.

Before we sit down to read, ask what do we know about this gospel? For whom was it written? Who was the author? In what period was it written? This gospel seems to have been written for a Jewish audience possibly in Palestine or in Syrian Antioch. Matthew is the most Jewish of the gospels, and refers most often to Jesus as the fulfillment of the Old Testament prophecies.

Matthew demonstrates an organized mind. He did not write in chapters and verses as we read the Bible today. This was a much later addition. Actually, the Greek of the New Testament was written in uncial (or capital) letters and with very little punctuation. But Matthew adds little markers to conclude each section, such as “When Jesus had finished saying these things” (Mt 7:28 NRSV). You will find five such markers, dividing the gospel into five parts, containing the five great discourses of Jesus. Section six is the story of the passion, crucifixion and resurrection. Was Matthew writing a new Pentateuch, a new Book of the Law? I think so. For Matthew, Jesus was establishing the New Israel, so why not a new Torah? The

other markers in Matthew are found at 11:1; 13:53; 19:1 and 26:1.

The story of the Magi, the wise men from Persia coming to see Jesus shortly after his birth, is found only in Matthew. They were coming to pay their respects to a king. The kingship of Jesus is very important in Matthew. This is why Herod was trying to put the baby Jesus to death. If he were truly a king, he would replace Herod on the throne of Israel.

Only in Matthew do we read about the flight into Egypt, to escape the slaughter of the Holy Innocents. Jesus returned to Israel after the death of Herod the Great. According to Matthew, Mary and Joseph lived in Judea before the birth but could not return there. Thus, they settled in the north country of Galilee in the village of Nazareth. This was much safer for them, and Jesus grew to maturity in this northern village.

All of these events happened in Matthew to show that Jesus was the fulfilment of the Old Testament. He was the new Moses coming out of Egypt to set his people free and bring in the new Kingdom of God.

Although I believe that all scripture is ‘God-breathed,’ or inspired, it is written by human hands and must be read, studied and understood in terms of the people for

whom it was written. Using different translations can help shed light on some text.

We need to interpret and search out the meaning behind the words. We do not check our minds at the church door. Reason is important in the development of Anglicanism. Read a good commentary on the Bible and other study books available. I suggest the works of N.T. (Tom) Wright as very helpful.

A good Study Bible is also very useful. I prefer the New International Version (NIV), first published in 1978, for the study notes. The New Revised Standard Version (NRSV), published in 1990, has an excellent translation of the biblical text, and I prefer it most often when reading scripture.

The more information we have about scriptures, the more interesting it is to read. Why not pick up a copy of the Bible and start reading? Discover what it meant to the early church and what it means to you today. The Bible speaks to people in every age. Let it speak to you and enjoy the conversation.

The Rev. Canon Don Beatty is a retired priest of the Diocese of Toronto. He lives in Mississauga.

Movies can mirror our lives

Continued from Page 4

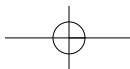
of sacrifice and warmth of relationships that can transform brokenness with love.

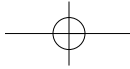
The questions and explorations of the “secular” medium of film raise deeply religious questions. God is not absent here, anymore than God is absent in the scriptural books of Esther or Song of Solomon, even though God's name is scarcely or never mentioned. Film gives us a lens

through which we can view from new angles the culture we are part of.

“Pan's Labyrinth,” “In Bruges,” “Narnia,” “The Spiderwick Chronicles,” and “Ratatouille” show us courage in the face of evil; life lived by values and principles even if they are warped; the power of sacrifice for another; and the complicated ecstasy of responding to the demands of a passionate vocation.

How do we read the ancient and eternal truths of Scripture against these contemporary explorations of similar themes? How do they frame and interpret each other? What else do we need to say, as church, to amplify, correct, or reframe these issues more fully? And how can these media give us avenues into the ordinary places we live out our faith?





He was our own

Father's deep, abiding faith touches others after death of son

BY THE REV. BRIAN YOUNGWARD, OHC

It was a little after 11 p.m. The local news was on – something about a young man leaving the Don Jail earlier in the day. He had been shot to death.

My phone rang. The call display window told me that it was from a parishioner, Armstrong Boateng.

I answered, but it was not Armstrong's voice. Rather, it was a Toronto police officer. He asked me if I was Father Brian. After I said I was, he said, "I am with Mr. Boateng to inform him that we believe his son has been killed, and we need him to visit the Coroner's Office to confirm that this young man is who we believe him to be. He would like you to go with him. Would you be available to do that?"

We agreed to meet at the police station and to proceed to the Coroner's Office together. By then, it was about 12:20 on Monday morning.

On arriving at the Coroner's Office, we were greeted by a staff member who brought us into a nicely appointed meeting room. He said, "Mr. Boateng, because

of the nature of this death, the identification cannot take place via video camera, but rather, we will be going into the morgue to view this young man. This is perhaps the most difficult thing you will ever have to do in your life, to possibly identify your son. I ask you to not touch him. When we are in his presence, I will ask you four questions."

When we arrived in the morgue, the tray holding the body was already pulled out and we could see Eric.

"Mr. Boateng, do you recognize this young man?" asked the staff member.

Armstrong said yes.

"Can you tell us his name?"

"Eric Boateng," Armstrong responded.

"Can you tell me his relationship to you?"

"He is my son." With that, Armstrong began to weep and so did I.

"Can you tell me his birth date?"

"May 18, 1986."

I saw the staff member nod to one of the detectives. Then he said to us: "We are going back to the meeting room. If you would like to stay here for a few min-



utes, please do so. We will wait for you to rejoin us."

Armstrong and I stood in silence staring at Eric lying there on the tray in a body bag unzipped just enough for us to see his face. Armstrong shook his head from side to side, a non-verbal gesture that says, "I don't believe this. Tell me this isn't happening."

More tears flowed from both of us as we rejoined the group. The police officer who had initially called me said to Armstrong, "Mr. Boateng, I am so sorry. I have orders to stay with

you as long as you wish me to do so."

After some discussion, Armstrong decided that I would drive him home. It was now around 2:30 a.m. Before dropping him off, we stopped at a 7-Eleven convenience store so he could buy a long-distance phone card to call Eric's mother in Ghana and other relatives around the world. On dropping him off, we agreed to meet later in the day to begin the process of funeral arrangements at the Newediuk Funeral Home, which is near Armstrong's beloved church, St. Paul the Apostle, Rexdale.

We met at the funeral home and Armstrong was given assistance with some of the decisions he would have to make in the following days. We visited the cemetery and chose a grave. The funeral would be at St. Paul's. The date of the funeral would depend on the release of Eric's

body from the Coroner's Office and the arrival of family members from abroad. We agreed to keep in touch.

The following Sunday, Armstrong was in his place for the 9 a.m. eucharist, and, as usual, took up the collection. I made an announcement at the beginning of the service about Eric's death, and the exchange of the peace that morning took nearly 10 minutes. The 40 or so people present gathered around Armstrong. Tears flowed. Armstrong's steadfast faithfulness left us speechless.

The visitation at the funeral home took place nearly three weeks after Eric's death. One after another, family and friends came forward to pay their respects. Over and over, I saw the "I can't believe this is happening" expression from old and young alike. Over and over I saw the faith of a father, in the presence of his only son, comforting family and especially Eric's friends, many of whom he was meeting for the first time.

When we met to discuss the funeral service, Armstrong had only one request – that we sing his favorite hymn, *Fight the Good Fight*. We had sung that hymn during the Sunday service mentioned above, but at that time, I did not know how important it was to Armstrong.

The church was full for the funeral. Once again, those present saw a father mourning the loss of his only son consoling others with a conviction that comes from a deep, abiding faith. Later, we buried Eric and watched, with tears running down our faces, as Armstrong, shovelful after shovelful, laid to rest his only beloved son. He said later, "If something like this happens to you, pray that the Lord will breathe on you and your family so that he can walk you through."

Months have passed now since Eric's death. Every week we hear of another shooting, another violent death, another young man returned into the arms of God's love. It is always "someone else's son," never our own. Eric was our own. May their souls rest in peace and rise in glory.

The Rev. Brian Youngward is the incumbent of St. Paul the Apostle, Rexdale, and a member of the Order of the Holy Cross.

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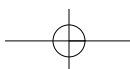
Bishop Tottenham at Lay Academy

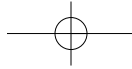
CHRIST Church, Bobcaygeon, will host the 12th Annual Lay Academy on June 9-13. This is an opportunity for lay people of all ages to broaden their Christian ministries. The workshop leaders will be Bishop Ann Tottenham, who will present an introduction to the New Testament; the Rev. Gary Davis, whose topic will be pastoral care and visiting; and Rena Gaile, a noted Christian musician, who will help us enhance the worship in our churches through music.

Barry Moore and Alan Davidson

will present Faith Story, in which commentary and music tracks the birth of Judaism, Christianity and Islam. Mr. Moore plays the trumpet and provides the commentary while Mr. Davidson accompanies him on the organ and piano.

Other features of the week include small group Bible study, worship services and fun and fellowship. The registration fee is \$100. For more information or to register, contact Sheila Ridge, 76 Stinson's Bay Rd., R.R. 3, Fenelon Falls, Ont., K0M 1N0, or call (705) 738-1540.





May 2008

TIME, TALENT & TREASURE

TheAnglican 7

Couple sends aid to remote diocese

Funds help buy land to grow food

BY CAROLYN PURDEN

WHEN most people retire, they tend to travel for pleasure. When Muriel and René Krizanc retired, a chance encounter led them to start working on foreign aid projects.

Last year, they undertook their 20th such trip, to a remote area in Tanzania where they made contact with the local Anglican diocese. Since their return, the Krizancs have rallied friends, family and fellow parishioners at St. Bride, Clarkson, to send money and supplies back to the area, which has many unmet needs.

It all began in 1991. René was about to retire as a hospital administrator and Muriel was about to retire from the health care consultancy they had both run for 14 years.

While on holiday in Costa Rica, they met a businessman volunteering with Canadian Executive Services Organization (CESO), who spoke enthusiastically about his work.

"We'd talked a lot about what we wanted to do in retirement," says Muriel. "We wanted to do something that made a difference. It seemed like a message we were meant to get."

When they got home, they signed up with CESO, and in 1992



Muriel and René Krizanc with some photos and souvenirs from Tanzania.

PHOTO MICHAEL HUDSON

they were sent on their first assignment.

Today, because of age — Muriel is 76 and René is 81 — CESO no longer sends them overseas, so the Krizancs go on their own.

They went to Tanzania on the recommendation of a friend who had been there and had heard of a need for someone with management skills in the health care sector.

After submitting their resumes and being accepted, the Krizancs

embarked for Rukwa Region, a remote area in southwest Tanzania, where they went to work with the health care coordinator for the Roman Catholic diocese.

The Krizancs' task was to help the diocese's 23 health care facilities get involved in the International Standards Organization's accreditation process. What they found, however, was a 19th century medical system that had only seven doctors for 1.25 million peo-

ple, and where nursing students had to take turns reading the limited number of medical books.

While they were working in Rukwa's capital of Sumbawanga, the Krizancs attended the local Anglican church, All Saints, and met the missionary bishop, Marco Badelaya. During the two months they were in Rukwa, they travelled with him and learned more about the diocese's needs.

Rukwa's remoteness, climate

and terrain create tremendous difficulties in terms of communications and travel. The region has only one road, says René. "It's a trail full of potholes, and it took us four and a half hours to travel 100 kilometres."

Because of these conditions, the bishop had been able to visit only 11 of his 22 parishes the previous year. He wanted to start a catechist training program, bringing people into Sumbawanga for six months, then sending them home, where they could also serve as community workers.

He also described his dream of buying 75 acres of land where people with HIV/AIDS could grow food and raise livestock to satisfy the dietary requirements of their antiretroviral drug regimens.

After two months, the Krizancs returned to Canada, prioritized the needs and embarked on a whirlwind of fundraising and other activities to help the people in Rukwa.

To date, they have raised \$10,000 for the bishop's land purchase, which will be administered by the Primate's World Relief and Development Fund. They have sent a high-powered computer, batteries, a generator and a projector to the nursing school. They have bought the school a 3-D medical simulation program and have arranged for a shipment of medical texts.

"Places like Rukwa are so remote and difficult to access for so much of the year," says Muriel. "The major NGOs don't get there. It's almost a forgotten area and it needs so much."

Volunteer befriends vulnerable women, children

Lack of refuge for abused women leads to action

BY NANCY DEVINE

IT made Mae Cox angry when she learned that women and children who fled abusive relationships in Orillia and the surrounding area were often forced to return to their abusers because there was no safe refuge for them in the community.

In the late 1990s, Ms. Cox and a group of other members of St. James, Orillia, realized that if they knocked on enough doors and talked to enough community leaders, they might be able to do something about it.

As a result, Couchiching Jubilee House opened in 2000 with the financial support of St. James, several other churches, and Faith-Works. The four-apartment resi-

dence, located in downtown Orillia, is a safe and affordable place for women and children, with a program that aims to improve their lives. Volunteers serve as mentors, advocates and friends of the residents.

Ms. Cox was a volunteer before Couchiching Jubilee House opened, and still gives her time and energy to other worthy causes. A retired high school English teacher, she is a licensed lay reader who works with the pastoral care program at the local hospital and conducts worship services for nursing home residents.

She says she lives out her faith by doing things for others, as much as she does through worship and prayer. "There is no question in my mind that I am more of a



Mae Cox, left, holds up a toy snake for a child at the Couchiching Jubilee House in Orillia.

Martha than a Mary," she says. "But I am trying to learn that stopping and centering in prayer is a good way to prevent volunteers from burning out."

Burnout is an ever-present threat to those who volunteer in

her field, she says. There are a lot of success stories, but sometimes things just don't work out. "A lot of people struggle with multiple challenges in life, and you just cannot fix them all," she says.

She recalls a time when a teenage mom couldn't stick with the rules of the program at Couchiching Jubilee House, and elected to leave. "It would be easy and even understandable to give up and ask yourself if you did any good at all," says Ms. Cox. "But what you have to learn is that you did something. Because we were there, that baby got good prenatal care and was born in a safe environment. We did what we could to give the baby the best possible start, and that is something."

"Some of the women who come to Jubilee House have never had a supportive relationship with their own families, or a supportive relationship of any kind. When they come to Jubilee House, they know they will have that. Even when they have graduated from

the program, they know they can come back for a visit or to join our dinner on Wednesday night. We will help them sort through what they need."

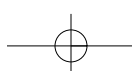
She is reluctant to take credit for the work she does on behalf of society's most vulnerable people. She says her faith in the gospel and her baptismal covenant compel her to do what she can for people outside the walls of her church.

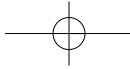
"I look at what we do like this: I couldn't serve Christ when he was doing his work on earth — I wasn't alive then — but I can do something for people in this time. At our baptism, we are told to 'seek and serve Christ in all persons.'"

Looking for those who give

IN this series, *The Anglican* profiles those among us who generously give their time, talent and treasure. If you know someone who should be included in this series, or you would like to share your thoughts on the importance of giving, please feel free to email editor@toronto.anglican.ca.

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Easter dinner feeds 400 in Barrie

This Easter, Trinity Church, Barrie, joined forces with downtown businesses and a local restaurant, Rosie's Diner, to serve a homemade Easter dinner to more than 400 people who found themselves on the street or alone.

"My husband and I are homeless, and I am four months pregnant," said Lisa Hemmelgarn, one of the guests at the dinner. "We're staying at Out of the Cold right now. It's not easy being low-income or homeless around the holidays. It's hard not having money or a nice house to spend Easter in."

The driving force behind the dinner is Rosie Romita, owner of Rosie's Diner. This is the second year she has provided a free hot Easter meal. Volunteers came from the community and from Trinity, while businesses made donations to cover the cost of the food. After the meal, entertainment was provided by a pick-up band and karaoke.

Forum reflects on current issues

On the morning of May 4, St. Clement, Eglinton, will welcome guest speaker Dr. Peter Singer, senior scientist and professor of medicine at the University of Toronto, who will speak on inequities in global health as an ethical challenge.

Dr. Singer's visit will be the last in a series of interactive forums that were held on six Sunday mornings, with guest speakers sharing their thoughts on contemporary topics. The series featured Imam Abdul Hai Patel, who spoke on Islam in Canada; Minister of Education Kathleen Wynne, who talked about energizing Ontario education; and Bishop Colin Johnson, who reflected on "Schism, Sex and Other Myths" and his view of the future of the Anglican Church.

The May 4 event takes place in the Old Parish Hall at St. Clement, Eglinton, 59 Briar Hill Ave., Toronto, at 10:10 a.m. For more information, call (416) 483-6664.

Museum team wins heritage award

A group from St. Peter, Erindale, received the 2008 Mississauga Heritage Foundation Award, which is presented to an individual or



Volunteers at a community Easter dinner co-organized by Trinity, Barrie, take a break in the kitchen.

group that has significantly advanced heritage knowledge or preservation in the City of Mississauga. Members of the Thompson Adamson Bell Tower Museum Team include Joan Higginbottom, Peter Hodgkinson, Robert Lang, Susan Sawyer and Mary Wilkinson. The museum, established in 1995, is dedicated to the collection and preservation of historical materials pertaining to St. Peter's and the surrounding area.

The museum's volunteers respond to research inquiries, conduct historical tours of the church and cemeteries, and actively participate in the many heritage events in the city, including the annual Heritage Showcase and Doors Open. The museum was also instrumental in republishing the book *The 175 Years of History, 1825-2000: St. Peter's Anglican Church, Erindale*, written by its founder, Thompson "Tommy" Adamson.



The "A" Team of Christ Church, Campbellford, dressed in the team t-shirts, smile for the camera.



Actors Nauni Parkinson, Christopher Wilton, Whitney Barris and Susan Newman present Adele Finney's play "You Don't Know the Half of It" at a public reading at St. John the Evangelist in Peterborough.

Play portrays parish life

A new play about a rocky friendship between two Anglican church women received its first public reading on Feb. 29 at St. John the Evangelist in Peterborough. The play, called "You Don't Know the Half of It," was written by Adele Finney, wife of the Ven. Gordon Finney, the incumbent.

The play takes place in 1971 and is set at St. Thomas Anglican Church in the village of Millbrook in Ontario. It tells the story of Sarah, a pragmatic churchgoer, and her cantankerous friend Hazel. When a new priest arrives at their parish, they both fear he will change church life for the worse. But when a fire destroys the bell tower, they face bigger changes than they ever expected.

Members of the audience were

happy to get a sneak preview. "I thought it was excellent - very well crafted," said the Rev. Frank Tyrrell, deacon at St. Barnabas, Peterborough. Susan Spicer, the director, said the rehearsals were meant to allow Ms. Finney to see actors bring the scenes to life and to make last-minute adjustments to the script. "It's a beautiful play," Ms. Spicer said. "And it speaks to people whether or not they belong to a church community." She said the play has received grants from the Ontario Arts Council and The Anglican Foundation of Canada.

Actor Dianne Latchford played the part of a local busybody and was glad the audience laughed at the jokes. "People got the humour in the script," she said. "That was lovely, to have people laugh when they were meant to. I'm excited to

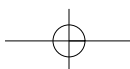
see what the next step will be for this play."

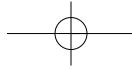
Ms. Finney says the play will begin touring theatres in southern Ontario by spring 2009. She expects the tour to begin in Millbrook. If you'd like more information about the play, e-mail theydkproject@gmail.com.

Neighbours help out in Washago

The outreach committee at St. Paul, Washago, is always looking for ways to make a positive contribution to the lives of their neighbours. On Apr. 24, the group invited people from the community, regardless of faith, to get together to develop an action plan for addressing the needs of the poor and marginalized in the area.

Outreach committee members





May 2008

PARISH NEWS

The Anglican 9



The Youth Group of Christ Church, Stouffville, gathers for the performance of the pantomime "Cinderella."



PASSION PARADE

Children from St. Peter, Churchill, re-enact Jesus's journey into Jerusalem on Palm Sunday, March 16.

are well aware of that need: they have been involved with the Out of the Cold Program in nearby Orillia for the past five years. One of the group's regular contributions is to share in cooking a nutritious meal in the kitchen of the United Church in Orillia. This meal is distributed by the Salvation Army van throughout the city. The people who receive these meals may be disabled, homeless or on the verge of being homeless, or they may have jobs but still cannot make ends meet.

If you'd like to get involved in outreach activities in Washago, call Carol Fockens at (705) 689-8126.

Youth team makes a difference

The Anglican Youth Team at Christ Church, Campbellford, who call themselves The "A" Team, are a busy bunch. In January, they held a sold-out Coffee House, hosting youth groups from other Campbellford churches. On Feb. 10, they had an Appreciation Breakfast to give thanks to parishioners for their support during the young people's mission to "Fill a Stable

for Jesus" through World Vision, for which The "A" Team received a thank-you plaque from World Vision. And on Shrove Tuesday, the young men from the "A" Team assisted the parish's Men in Aprons at the pancake supper. Next up: the "A" Team invites all youth to the next Youth Church Service at Christ Church, Campbellford, on May 4. Call (705) 653-3632.

Pantomime in Stouffville builds fellowship

The Youth Group of Christ Church, Stouffville, performed the pantomime "Cinderella" for four enthusiastic audiences Feb. 29 to March 2. The Great Hall was transformed into a fully functioning theatre, complete with stage lighting, sound and special effects. Five hundred people visited the church to see the production, including children at the Saturday matinee performance and seniors at a special show on Sunday afternoon.

The pantomime has grown into a major undertaking over the

years. Rehearsals for the 30 cast members, ranging in age from four to 17, begin in October and continue until the performance, with only a short break over Christmas. The older members of the youth group juggle their commitment to the pantomime with school work and other obligations. About 40 adults are involved behind the scenes, with tasks including direction, set design, costumes, make up, music, stage crew, box office, and refreshments. A company called Shooting Stars Productions provides professional sound and lighting equipment as part of their own community outreach.

"We have been putting on pantomimes in Stouffville for 15 years and have watched our youth grow in confidence and self-assurance," says Linda Parker, the parish administrator. "This year was the best ever. The son of one of our original performers took part at the beginner level as sign carrier. This ministry continues to grow,



COLOURFUL WELCOME

Dancers from San Lorenzo-Dufferin perform during a visit from Bishop Colin Johnson in March. Fourteen people were confirmed.

PHOTO BY MARTIN VAZQUEZ.



WALKING WITH JESUS

Thirty children attended a Stations of the Cross for kids at St. Martin's, Pickering, on Good Friday.

becoming one of our best known outreach programs."

Etobicoke parish seeks past parishioners

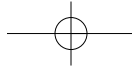
The Church of Christ the King will celebrate its 50th anniversary in

May 2009 and would like to get in touch with past parishioners so they can share in the celebrations. Contact the church office with your mailing address. Call (416) 621-3630 or email ctketob@rogers.com.



Members of the Thompson Adamson Bell Tower Museum Team from St. Peter, Erindale, receive the 2008 Mississauga Heritage Foundation Award. From left to right: Peter Hodgkinson; Susan Sawyer; Marian M. Gibson, president of Mississauga Heritage Foundation; Mary Wilkinson; Joan Higginbottom; and Robert Lang.





The Rev. Dr. Isaac Kawuki-Mukasa

BRIEFLY

Staff member moves to national church

The Rev. Dr. Isaac Kawuki-Mukasa has been chosen by the Anglican Church of Canada to be the Co-ordinator for Dialogue: Ethics, Congregational Development and Inter-Faith Relations. He begins his new position on June 1. For the past seven years, Dr. Kawuki-Mukasa has worked as a consultant in congregational development for the Diocese of Toronto. He was a key member of the bishop's advisory group on same sex relationships and an advisor to several synod organizing groups. He continues to assist the diocese and the bishops as they develop relations with Anglican dioceses in Africa.

Easter webcast draws 1,500

The webcast of the Easter Day Procession and Choral Eucharist at St. James Cathedral in Toronto on March 23 has been viewed by 1,500 people. The service can be viewed on the cathedral's website, www.stjamescathedral.on.ca. The Rt. Rev. Colin Johnson, Bishop of Toronto, preached, and the Very Rev. Douglas Stoute, Dean of Toronto and Rector of St. James' Cathedral, was the presiding celebrant. The service included the Cathedral Choir under the direction of Andrew Ager. This is the third webcast of services at the cathedral, drawing a combined audience of 10,000.

Parish nurses invited to retreat

All parish nurses are invited to a Parish Nurse Retreat Day on May 3 at St. John's Convent, 233 Cumber Ave., Toronto. Bishop Linda Nicholls will be the guest speaker. For more information, contact the Rev. Canon Douglas Graydon, at dgraydon@toronto.anglican.ca, or (416) 363-6021 (1-800-668-8932), ext. 236.

Churchwardens, treasurers get training

New and veteran churchwardens, treasurers, lay leaders and parish administrators are invited to the Trent-Durham Parish Leadership Conference on May 3 at St. Peter, Cobourg. Bishop Linda Nicholls and senior Diocesan Centre staff will give participants the tools to do their job effectively. All are welcome, including those from other episcopal areas. Contact Heather Bennett in the Trent-Durham Bishop's Office, hbennett@toronto.anglican.ca.



PROUD DAY

About 30 people join Bishop Colin Johnson and clergy after confirming the promises made at their baptism and receiving the laying-on-of-hands by the bishop. The diocesan confirmation, which is open to all parishes, took place at St. James' Cathedral on April 6. PHOTO BY MICHAEL HUDSON

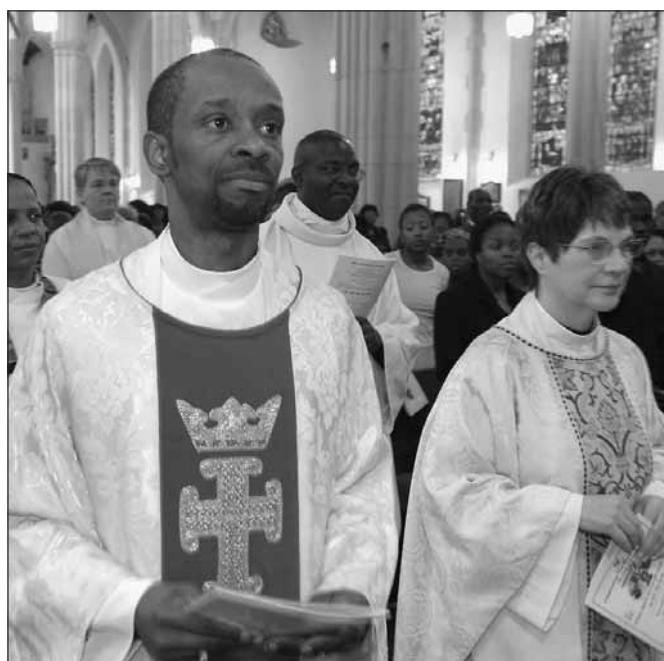
Advocate celebrates milestone

Leader in black community honoured

IN 1974, Stephen Fields, a 15-year-old server at St. Patrick's Church in Barbados, informed his parish priest that he felt a call to the priesthood. Soon after, they met with diocesan bishop Drexel Gomez. Thirty-four years later, on May 24, the Rev. Canon Stephen Fields will celebrate the 25th anniversary of his ordination to the priesthood.

When Canon Fields graduated from Codrington College, he was below the canonical age for ordination to the diaconate. At the age of 21, in 1980, he went to the General Theological Seminary in New York to earn a Master's degree in sacred theology. He was made deacon in 1981 and priest in 1983. He served in the Diocese of Barbados until 1993, when he was called to serve as associate priest at St. Michael and All Angels in Toronto.

In 1996, Canon Fields became the incumbent of St. Stephen, Downsview. One of his most significant contributions has been the establishment of The Downsview Youth Covenant, a youth outreach program funded by FaithWorks. He has been an advocate for the black and minority communities in the Diocese of Toronto and has



The Rev. Canon Stephen Fields takes part in the diocese's annual Black Heritage Service, which he organized in 1996. PHOTO BY MICHAEL HUDSON

encouraged fuller participation of black Anglicans in the life of the diocese. In 1996, he organized a eucharistic service to mark Black History Month. That service drew about 1,200 people and continues to be an important annual celebration.

Canon Fields is a member of Diocesan Council and was recently appointed to serve on the Executive Board of the council. He is a member of the Advisory Commission to the Diocesan Bishop and has served on various committees and working groups of the diocese. He also supervises students

in internship programs at Trinity College and Wycliffe College.

He is the recipient of the African-Canadian Achievement Award (Religion) from Pride News Magazine, an Award of Recognition for Leadership in the Black Anglican Community from the Diocese of Toronto, and an Award of Recognition for Leadership in the Caribbean Anglican Community in North America.

St. Stephen, Downsview, will hold two events to celebrate the 25th anniversary of his ordination. On May 24, at 11 a.m., there will be a celebration of the eucharist

at the church. The preacher will be the Rev. Dr. Kortright Davis, professor of Theology at Howard Divinity School, a mentor and former teacher of Canon Fields and Archdeacon Peter Fenty will celebrate.

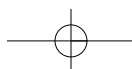
On May 25, at 4 p.m., there will be a gala dinner with Bishop Colin Johnson and Bishop Philip Poole. The dinner will be held at St. Wilfrid's Church Hall, 1675 Finch Ave. W. (at Sentinel Rd.). To reserve tickets, call (416) 241-4639 or email priest425@saintstephens.toronto.com. All proceeds will be used to support the pastoral and outreach ministry of St. Stephen's, Downsview.

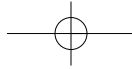
Synod to focus on finances

Continued from Page 1

The Convening Circular will be posted on the website and mailed to members of synod no later than June 6. It will include the supporting materials for everything except the financial statements. To reduce costs and lessen the diocese's ecological footprint, the financial statements will be posted on the website.

If you are a synod member who does not have access to the website, speak to your parish leaders or contact Pamela Rumleski at (416) 363-6021 or 1-800-668-8932, ext. 231.





May 2008

NEWS

350 attend Trent-Durham area day

New bishop installed

BY KAREN STILLER

IT'S not every day a young Anglican gets to ask a newly elected bishop why some people take the Bible literally and others don't, and then learn how to pound out some worship music with a djembe, an African drum — all in the space of an hour. And that's just some of what Dylan Yates, a member of St. Thomas, Brooklin, experienced at the annual Trent-Durham Area Day of Celebration, held on March 1 at St. Peter, Cobourg.

Mr. Yates was among 350 Anglicans from the Trent-Durham area who participated in this time of learning, playing, worshipping and connecting. "I think it's especially important for small parishes that can't run their own programs to have the opportunity for this kind of collegiality and learning," said the Rev. Judy Paulsen, incumbent of Christ Memorial Church in Oshawa.

The theme for the day was "Living Trees: Growing into Fullness,"

reflecting the growth Christians experience. The learning opportunities ranged from seminars on simple living, sacred laughter, ministry to those with HIV and AIDS, to a workshop on prayer. There was also an opportunity to hear the personal faith story of new area bishop Linda Nicholls.

The Rev. Michael Calderwood, incumbent of St. Paul, Brighton, and a member of the area day's organizing committee, said he was "amazed at the amount of talent, expertise and resources" available in the episcopal area. "I am continually impressed by the resources to help parishes," he said. Rinchen Boardman, a parishioner from St. John the Evangelist, Port Hope, agreed. "I'm inspired and stimulated by the group sessions," he said. "It's a nice network of people who come that you don't see so often."

Carol Manley, a parishioner of Christ Church, Campbellford, is an eight-year veteran of the area days. "There's always something



Christian Harvey of St. John the Evangelist, Peterborough, leads participants in a workshop on drumming.

you can focus on and think about," she said. "It's a great spiritual day. There's a community aspect."

The people of the Trent-Durham episcopal area gave a warm welcome to Bishop Nicholls as they lined up to meet her after her workshop, during lunch, and after her installation service, which marked the end of the day and the beginning of her new ministry in the area.

"I love the opportunity to meet people from the different parishes and get a sense of their congregations and what they need to know," said Bishop Nicholls. She said she was looking forward to visiting the 45 parishes and 68 churches in the area in the upcoming year and having the opportunity to hear "what are their goals, their dreams and their gifts."



Bishop Colin Johnson installs Bishop Linda Nicholls as the area bishop of Trent-Durham.

Summer a great time to reach community

Spring is a wonderful time of renewal. It is one step closer to the warm days of summer. For parents and children alike, it is time to look at what summer will bring for the children of our parishes and the surrounding community. What will they do when they are out of school? Will they go to summer camp? Play soccer? Play baseball? Go to swimming lessons? Go to daycare? What is your parish doing to bring the church to children when they are making these decisions with their parents?

Spring is a great time to plan how to bring your church to the community. Many parishes will be hosting a Vacation Bible School; the sooner the dates are set, the better. Many small parishes can pair up or cluster with others in their area to create a week of fun for kids. Sharing resources is a good way to get more volunteers involved, thus expanding the gifts brought to the program. It also means more kids will join. The other important part of planning summer programs is to get the date set so parents can mark it in their calendar. Summer fills up quickly, especially when parents are working and there are many other interesting things to do.

Aside from Vacation Bible School, what about creating a new type of camp? Churches in our diocese have hosted environ-

CHILDREN'S MINISTRY


BY LAURA WALTON-CLOUSTON

ment, science, music, cooking and sports camps. One parish had a cook who worked with the kids to create new, kid-friendly meals and taught them how to navigate their way around a kitchen. A rural parish spent a week teaching children about nature and the God-given beauty around them. They went on hikes and had outdoor adventures. Another parish with a talented soccer coach created a sports camp.

It is also important to reach out to the children of your community. Providing a subsidy for children from underprivileged families is a tremendous help. It gives some children who would never otherwise know your church an opportunity to come through your doors and hear the gospel. Parents who would normally have to get child care will appreciate the change of pace for their children, and will also appreciate the financial break.

So as we say hello to the warmer weather, think about the many ways you can continue to reach into your community and support those who live in it.

Laura Walton-Clouston is the diocese's Children's Ministry Network Coordinator.



LOFT
Community Services

LOFT Annual General Meeting



Special Presentation: Youth Rebounding from Homelessness

Tuesday, June 24, 2008 at 7:00 pm

St. Lawrence Town Hall, 3rd Floor
157 King Street East (at Jarvis) - Downtown Toronto

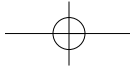
For information on attending, please contact:
Anna Wilson
by phone: 416-979-1994, ext. 221
or by email: awilson@lofcs.org

www.lofcs.org

visit us online at
www.toronto.anglican.ca





Experiment debunks myths about poverty

Continued from Page 1

Laura Murray, a single mother of two, shared her experiences during the parish's sermon time on March 30. Her voice cracking with emotion, she said she was struck by how difficult it was for her to provide for herself and her children on a monthly income of \$1,489.

"It meant 30 days of sacrifices," she said. Typical family pleasures, such as occasional restaurant meals, cable TV, music lessons, and coffee at Tim Horton's were not affordable. "I couldn't even afford a pack of gum. I was left to rely on the charity of others." She baked her own bread, bought no-name food and learned cheap recipes as she struggled to make ends meet.

The experience left Ms. Murray with enormous sympathy for those with no alternative to social assistance. "I prayed so hard for the people going through this every day. I prayed for the government to take a long hard look at this process."

The Rev. David Harrison, incumbent, whose family of four al-

so lived at a social assistance level, read remarks by his wife Mary Lou, who was unable to be present. Ms. Harrison's reflections on her poverty experience debunked common myths about social assistance.

Myth 1: You can eat well on a social assistance budget. This is only true, she said, if you don't do laundry or ever take a bus. "You can't do all three." After paying rent and basic expenses like a phone line, her family had only \$400 for food and other expenses for the month. Despite her efforts, her family spent \$568 over 30 days on food and necessities like toilet paper - \$168 over budget, even with donated food.

Myth 2: People on social assistance are lazy cheaters. In reality, the number of social assistance cheaters is very low, she said. "It takes brains, effort and work to survive on assistance."

Myth 3: We can't afford to increase social assistance rates because we already pay enough tax. "We can't afford not to increase



The Lenten Challenge group gathers at St. Thomas. Back row: The Rev. David Harrison, the Rev. Beverley Williams, Thomas Williams, Graham Williams and Rebecca Williams. Middle row: Shelley McAlister, Laura Murray and Emily. Front row: Rachel Harrison and Sarah Harrison. PHOTO BY MICHAEL HUDSON

social assistance," she said, "because everyone feels the impact of poverty. We have a lot to lose by not giving people the ability to break the cycle of poverty for themselves and their children."

Myth 4: There are no solutions to poverty. "There are many creative ideas about how to address the root causes of poverty, but our help is needed to put them into action," she said. She mentioned the Campaign 2000 anti-poverty

coalition and its proposals for reducing poverty in Ontario.

"While, as Jesus says, you will always have the poor with you, that doesn't mean we aren't called to challenge the status quo and discuss ways to reduce poverty with each other and with politicians and other decision-makers," she said.

The Rev. Beverley Williams, whose family of five also took part, said, "Money never left my

thoughts." Her daughter Rebecca, 16, found it an isolating experience since she could not call her friends by cellphone.

Ms. Williams urged parishioners to contact their local MPP, Christine Elliott, about their responses to poverty.

"We have to push this politically," says Ms. McAlister. "We can convey that it's important that everyone be taken care of."

Mother's second burial brings new insights

BY THE REV. HOLLIS HISCOCK

Sept. 10, 2007, was a cold, misty, windy afternoon in the Anglican cemetery at St. John's, Newfoundland. I was there to conduct a service to inter my mother's ashes in the same plot where my father was buried. It was Winnifred Edna Hiscock's second burial.

For more than 61 years, she rested near the entrance to St. Andrew Church, Newman's Cove, where my father served as the principal of the Anglican school. This small community is located about 300 kilometres from St. John's.

During the year-long preparation it took to move my mother to St. John's, my family and I discovered new insights into her life and experienced immense satisfaction, fulfillment and inspiration.

The Ring

"I found a ring!" a worker exclaimed as he sifted through the last shovelful of earth from her grave at Newman's Cove. Our mother's wedding ring was in the same pristine condition as when her beloved Jim placed it on her finger on Aug. 3, 1934, and promised to love her "in sickness and in health." Little did they realize, on that happy occasion, what these words would come to mean.

We wondered what we should do with the ring. Should it be re-buried with her or kept by one of us, her children? We agreed that my sister, the only daughter, should have the first choice. Today Alicia wears the ring to remind her of her birth mother who died just eight weeks before her seventh birthday.

The Pioneer

Our cousin, who described my mother as "a woman ahead of her time," shared new insights about her. Winnifred trained as a wireless operator and journeyed to a distant island to provide a better communications link between the residents of that isolated community and the outside world. Such pioneering endeavours were rare in Newfoundland in the 1930s, especially for women, whose options were generally restricted to the traditional role of homemaker.

My mother suffered a life threatening illness for years, with few medical options available. However, upon learning about an experimental surgical procedure being offered at an American Forces hospital in Gander, she decided to seek treatment. Getting there meant travelling several hundred kilometres across stormy seas and rough gravel roads. Being a courageous woman, she grasped the opportunity to extend her years with her husband and experience her children's growth through their teenage years into adulthood.

The Letter

My mother's sister saved three letters which gave us an insight into our parents' lives in the 1940s. The first, penned by my mother, was sent to her mother on May 3, 1943. She described her constant, excruciating pain, especially on one particular occasion when even her caregivers thought she was dying. She rallied somewhat and hoped that with the approaching warm weather her legs would become strong enough for her to not only stand, but to walk.

She apparently accepted her illness as part of God's plan, commenting that "it is too bad it happened, but it is no good in us trying to change it ... Tons of love to you all, and kisses, Winnie, XXXXXXXX." Those are the last words of my mother's I would ever read. She died when I was five years old. Perhaps these sentiments compensate for what we never shared, like her not being there on my first day of school, or when I played hockey, or became editor of a church newspaper.

Maybe these words expressed her consent and blessing to my wife Helen and me on our wedding day, and her pride at the birth of her granddaughters, Allison and Karen. I like to think so.

The Other Letters

Two other letters came from my father. On May 27, 1946, one day after his wife's death, he sent a letter to his mother-in-law to console her. He described his own feelings and assured her of the overwhelming support the family received from the people of Newman's Cove.

We are "a family whose hearts were broken," he confided, but Winston and I "talked it over and we rest in the happy thought that her sufferings are over, and as it is God's will, not ours, we would rather see her resting in God's Acre than to see her on her earthly bed in pain." Winston, my older brother, had just turned 10.

In a letter to his father-in-law, my father wrote, "There are three ways to look at troubles - above, on the level or below. Look above, carrying on as best you can, trusting in God, attending His house."

In reading his letters from six decades ago, I realized how much my father and I were alike, not necessarily physically, but rather in our philosophical approach to human existence, and how we attempted to help other people understand and cope with life's traumatic experiences.

My father's letters mirrored the philosophy of life that he offered us, his children, as we encountered our own challenges, decisions and crises.

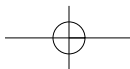
The Aftermath

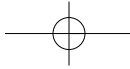
My sister and brother had to decide what benefits they would receive from moving my mother to her final resting place in St. John's, but to me it was crystal clear. I was given the unique opportunity, as Winnifred's son and a priest in God's church, to honour my mother in a manner that I had never thought possible. I conducted a funeral service for my mother more than 61 years after her death. God does move in mysterious ways.

On her headstone, which was also moved to St. John's, is the prediction that "We shall meet again." The accompanying epitaph reminds us of her present existence:

*Now with triumphal palm she stands
Before the throne on high
And serves the God she loves ... amidst
The Glory of the sky.*

The Rev. Hollis Hiscock served in the Diocese of Toronto for 17 years before retiring. He lives in Burlington.





May 2008

FEATURES

The Anglican 13

Playing with praying

Priest
rediscovers
essence of
liturgy

BY THE REV. TAY MOSS

We thought we knew what we were doing. Our group was assigned to act out the story of Jesus healing Jairus' daughter (Mark 5:21-43). I was one of the disciples, hanging on to Jesus and blabbering about his sermon. He was walking briskly through the octagonal room that St. Gregory of Nyssa's Episcopal Church in San Francisco uses for the Liturgy of the Table. As he passed by the altar in the middle of the round room, I caught a glimpse of the famous Byzantine-style dancing saints in the copula above us. Such unlikely haloed faces as Gandhi and Thomas Cranmer looked down on us.

As we hurried forward, a woman, a priest from Vancouver, embracing her abdomen as though to staunch a blood flow, reached out and touched Jesus' blue jeans.

Just as we expected, he stopped and the drama unfolded like we remembered: woman healed, Jesus searching, disciples incredulous, woman penitent, Jesus merciful. Yet our cerebral retelling of a familiar story was about to be shattered.

The Rev. Donald Schell, playing an angry Jairus, broke into the scene. "Why did you wait!" he cried. "She's dead!"

A pause. A cold knot in my stomach.

"Why didn't you come, Jesus?" asked Jairus.



The Rev. Tay Moss and parishioners gather with palms outside the Church of the Messiah in Toronto on Palm Sunday. In January, he traveled to St. Gregory of Nyssa's Episcopal Church in San Francisco, one of the most colourful churches in the Anglican Communion.

PHOTO BY MICHAEL HUDSON

Our Jesus replied: "Do not fear; only believe."

"It's too late! You could have saved her!" The furious father stomped back towards the dead child—a music director from Indiana—curled up in the Presider's Chair under a gigantic gilt icon of Jesus the bridegroom marrying his bride the church.

My group's scene done, I joined hushed colleagues while the play continued. Jesus, a young priest from Los Angeles, dismissed the mourners and crouched down by the chair and caressed the gray hair of the dead girl.

"Little girl, wake up!" One breath. Two breaths. Then she opened her eyes. Jairus collapsed to his knees with a cry of relief, and the whole conference gasped. Jesus of Los Angeles took the

girl by the hand and gave her to her parents. "Please, give her something to eat."

Silence. Applause. Stepping out of his role as Jairus, Donald stood up and took us out of the scene. "Okay. Thank you everyone for giving us that moment. That was excellent. Now, tell me, what did you feel? I just want feelings!"

We spoke up, telling each other how the Gospel drama affected us. Many of us remarked on how surprised we were by the visceral emotion it inspired. The point of the exercise, we soon learned, was to explore the emotional centre of the Gospel story we enacted. Over the course of four days, our group of about 40 conference participants would return to this theme again and

again: finding the emotional and relational truth of the Gospel.

This was the "Leadership in Community: Helping the People Find Their Voice in Liturgy" conference held in January at St. Gregory of Nyssa's Episcopal Church, San Francisco. St. Gregory's is a famously innovative parish founded in 1978 to explore the possibilities of creative worship based on the best of liturgical studies. The church's co-founders and long-time co-rectors, the Rev. Richard Fabian and the Rev. Donald Schell, have brought to life a compelling and unique vision inspired by Patristic Worship in the ancient church, eclectic borrowing from multiple sacred traditions, and their own creativity. What emerged is one of the most color-

ful parishes in the Anglican Communion.

What people usually notice first about the church is how colourful it is. Virtually every surface is decorated with an icon, a colourful patch of paint, or even a collection of liturgical umbrellas with sequins and silver brocade. A Jewish menorah burns next to a set of Ethiopian processional crosses. Oil lamps hang from the ceiling in a circle around the altar. This congregation believes firmly that worship should be colorful, expressive, and engaging to all the senses. They consider themselves "a mission church to the urban un-churched." Little wonder, then, that after 30 years this church has a great deal to teach.

Since the conference group was composed almost entirely of experienced lay and ordained church leaders, a firm grounding in the theology of worship was assumed. Therefore, the conference focused on practice. From the very beginning, our teachers encouraged us to not merely play act, but to actually do it. If we were asked to preach, they wanted us to actually preach. If the exercise was about praying, then we were actually to pray for someone. Constantly praying and playing together, we built up trust and respect quickly. The results were profoundly moving and often surprising. The improvised acting exercise I described is one example of how our work often moved us beyond our expectations.

I returned to Toronto inspired to return to the essence of liturgy: making God present through word and sacrament. What I learned in San Francisco is that doing this work requires the freedom to be creative and to play.

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

Why I give

BY SUSAN GRAHAM WALKER

Every day I give all the change in my wallet to the first person who asks for it. This has been a long-standing practice of mine, and I have learned a number of things. You don't get asked for change much in the suburbs; you do get asked every day in Toronto.

It is easy to dig around in your purse and drop your coins into a weathered, stained hand. However, it is far more challenging to actually look into a person's eyes and search for a spark of life behind the blankness. I find it especially difficult to look into women's faces.

Each person expresses some form of gratitude – a nod, a sincere thank you, often "God bless you." My own weak response is often, "Thank you." How does one reply? "Have a nice day!" Anything

seems ridiculous, even insulting.

Why do I persist in doing this? First, I don't go around ignoring people when they speak to me. I don't ignore people on the street who ask me for directions or the time.

Second, it's a daily reminder of two things – the story of my faith, and the reality of the systemic injustice around me. It has been the same for centuries. The Biblical story – our story of God's dream for us – is so familiar because in thousands of years we have changed so little. The disgrace of poverty and injustice only increase, and I'm ashamed that they are still our constant companions.

But what good is it to give a few dollars to someone, anyway? It's a Band-Aid solution, you say. You aren't changing anything. You are just sustaining the problem.

No, it doesn't fix the shame of poverty in

one of the world's most desirable countries, blessed with many riches. But it does remind me of my own mean and weak understanding of generosity. It even protects me from addressing a more radical question: How much of all that God has given me do I have a right to keep for myself?

One extraordinary experience brought this home to me. One day a colleague and I were having lunch outdoors near St. Lawrence Market in Toronto. A tall man with a bundle buggy approached us. He asked the question and I pulled out my change purse.

"This is for you, but I need the tokens," I said. I placed the change in his hand.

"Thank you," he said. My colleague made a dismissive remark and I shrugged. We returned to our conversation.

A minute or two later, she said, "Look,

he's coming back for more. What do you do now?"

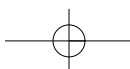
He approached, looked down at me and said, "I think you need this." In my hand he put a blue plastic token holder.

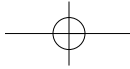
I was taken aback. I don't remember if I thanked him.

I was humbled by his generosity. Of all he had in his bundle buggy, he gave me a gift of something that would be useful to me.

That experience turned things upside down for me, just like every one of Jesus' parables. I realized it was not about them and their poverty. It was about me and my poverty.

Susan Graham Walker is a member of Church of the Redeemer, Toronto.





LOOKING AHEAD

Items for Looking Ahead should be emailed to hpaukov@toronto.anglican.ca. The deadline for the June issue is May 1; for the September issue it's June 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

MAY 11, 18, 25 – “Catch the Spirit” at St. Philip-the-Apostle, in Toronto, through a series of four services. May 11: Where is God in our world?, May 18: Discovering God in our lives, May 25: How does God speak to each of us?, June 1: Journey with God into the world. All services are at 201 Caribou Rd. (Bathurst and Lawrence) at 10 a.m. Opportunity for discussion at 11:30 a.m. after coffee. For more information, call the church at (416) 783-5606.

MAY 22 – Corpus Christi at St. Bartholomew's. High mass, procession and benediction. Music: Haydn's Missa Sancti Nicolai. Pot Luck Supper. The church is located at 509 Dundas St. E. (1 block E. of Parliament). For more information, call (416) 368-9180.

MAY 24 – St. Stephen, Downsview, 2259 Jane St., Toronto, celebrates the 25th anniversary of the Rev. Canon Stephen Fields' ordination. Eucharist at 11 a.m., with the Rev. Dr. Kortright Davis as preacher and Canon Fields and Archdeacon Peter Fenty as celebrants. For more information, call (416) 241-4639.

JUNE 1 – St. John's, Cookstown, is celebrating the 50th anniversary of the founding of the Cemetery Board at 11:15 a.m. The guest speaker will be the Rev. Canon Judy Rois, who was the incumbent from 1987 to 1991. Refreshments will be served after the service. Everyone welcome, especially those who have loved ones buried in the cemetery. The church is located at 29 Church St. E. For more information, call (705) 458-1801 or (705) 458-1835.

JUNE 1 – Corpus Christi: Sung high mass with procession, and benediction of the blessed sacrament, 10:30 a.m. at St. Matthias,

Bellwoods, 45 Bellwoods Ave. (north of Queen St. W.), Toronto. Everyone is welcome. For more information, call (416) 603-6720 or http://www3.sympatico.ca/saint.matthias/.

Meetings/Lectures

MAY 2-4 – AWARE Elim Lodge is a weekend retreat that offers an excellent speaker, small group discussion and inspiring music with time for solitude, fun and fellowship. The speaker is Anna Spray and the chaplain is the Rev. Stephanie Douglas-Bowman. Music will be provided by Catherine Hawley and her group. The contact is Linda Finigan at (905) 668-4969 or blfinigan@rogers.com. Registration forms are available at www.geocities.com/awarepeterborough.

MAY 3 – St. Anne, Toronto, presents a free symposium exploring the personalities, the artists and the theology that came together 100 years ago to build this historic church. Corey Keeble of the Royal Ontario Museum will speak on the Byzantine inheritance, and on the social and religious world of the stained glass. Others speak on the spiritual vision of J.E.H. MacDonald and the sculptors Frances Loring and Florence Wyle, and the world of the Group of Seven. For more information, visit www.stannes.on.ca.

MAY 6 – Church of the Redeemer, 162 Bloor Street W., Toronto, explores the first five books of the Bible in an engaging series that blends storytelling, lectures and music. The series continues with Leviticus, with Rabbi Elyse Goldstein and CBC's Judy Maddren, on May 6, 7-9 p.m. Admission is free, but participants must register by May 2 by calling (416) 922-4948, or visiting www.theredeemer.ca-News/Information. A community meal will be served from 6 to 6:45 p.m. in the parish hall, for a suggested donation of \$8 per person.

MAY 10 – Organic Living Series at St. Peter, Cobourg. All about organic food, 10 a.m. to 2 p.m. For more information, call the church office at (905) 372-3442 or www.stpeterscobourg.org

MAY 10, 12, 14 – Attend a workshop on Christian meditation and the Jesus Prayer at Holy Trinity, Guildwood, 85 Livingston Rd., in Scarborough. Three sessions: May 10, 2-4:30 p.m.; May 12, 7-9:30 p.m.; May 14, 7-9:30 p.m. The workshop will be led by the Rev. Stephen Kirkegaard, whose work on meditation has been featured on CBC, WTN & Vision TV. All are welcome. Visit www.chtg.homestead.com or call (416) 261-9503.

MAY 13 – Church of the Redeemer, 162 Bloor St. W. (Avenue Rd.), celebrates the daring and innovative vision of medieval theologian Julian of Norwich, from 7 to 9 p.m. The evening is organized by David Townsend of the Centre for Medieval Studies, University of Toronto. Joining him are Anne Savage, a scholar of medieval women's religious writing in the Department of English at McMaster University, and Elaine Ramshaw, a Lutheran pastoral theologian. There is no charge. For further information, call (416) 922-4948 or visit www.theredeemer.ca.

MAY 25 – St. Stephen, Downsview, celebrates the 25th anniversary of the Rev. Canon Stephen Fields' ordination. Gala dinner at 4 p.m., with Bishop Colin Johnson and Bishop Philip Poole. The dinner will be held at St. Wilfrid's Church Hall, at 1675 Finch Ave. W. (at Sentinel Rd.). To reserve tickets, call (416) 241-4639 or email priest425@saintstephenstontoronto.com. All proceeds will be used to support the pastoral and outreach ministry of St. Stephen's, Downsview.

MAY 31 – Propitiation, a fellowship for gay and lesbian Anglicans and their friends, who prefer the Book of Common Prayer will have a Holy Eucharist (BCP) at 7:30 p.m., celebrated by the Rev. Gordon Walls at St. Bartholomew's, 509 Dundas St. E. (just east of Parliament). Followed by light refreshments and fellowship with St. Bart's parishioners. Please come out and support. For info, call Peter (416) 977-4359.

JUNE 14 & 15 – St. Leonard's, 25 Wanless Ave., Toronto, will hold its Centennial Homecoming Celebrations. All are invited to join in celebrating the parish's 100th



FRESHLY Poured

The Rev. Jeffrey Donnelly pours consecrated oil for the Rev. Canon Gregory Physick during the annual Blessing of Oils and the Reaffirmation of Ordination Vows of Bishops, Priests and Deacons at St. James' Cathedral on March 18. The oil is used for baptism and healing. As part of the service, Bishop Colin Johnson presented silver stoles to priests who have served for 25 years. PHOTO BY MICHAEL HUDSON

year. For more information, call (416) 485-7278 or email stleonards.toronto@rogers.com.

Sales

MAY 2-3 – Book Fair at St. Peter, Cobourg. May 2, 10 a.m. to 8 p.m.; May 3, 10 a.m. to 2 p.m. For more information or book pick-up, call Erica at (905) 372-8034 or Bert at (905) 372-6548.

MAY 3 – Annual Attic Sale at Grace Church on-the-Hill, 10 a.m. to 2 p.m. Great finds on toys, housewares, antiques, jewellery and more. The church is located at 300 Lonsdale Rd. (at Russell Hill). Call (416) 488-7884 or visit www.gracechurchonthehill.ca.

MAY 10 – St. Patrick, in Toronto, will hold a Surprise Sale. Bargains on gently used clothing, collectibles, toys, books, and much more. 10 a.m. – 12 p.m. The church is located at 1087 Lillian St. (three blocks east of Yonge and two blocks south of Steeles), Willowdale. Call (416) 225-5151.

MAY 10 – Trinkets and Treasures Sale at Church of the Incarnation, 15 Clairtrell Rd., Toronto. 10 a.m. – 2 p.m. For more information, call (416) 224-7516 or www.incarnationtoronto.ca.

MAY 17-19, 24-25 – St. Bartholomew's Spring Plant Sale. More than 1,000 garden perennials. 11 a.m. – 5 p.m., Sun. 1-5 p.m. 14 Lyall Ave. (Kingston Rd. & Main). Call (416) 368-9180.

JUNE 7 – Yard sale, barbecue, bake sale, and much more, at St. Crispin, 77 Craiglee Dr., Scarborough, from 10 a.m. to 2 p.m. Call (416) 267-7932

Music/Drama

MAY 1 – All Ages Movie Night at St. Olave, Swansea. Ascension Service at 6 p.m., followed by Pizza Plus and Secondhand Lions, a coming-of-age comedy adventure. St. Olave's is located at 360 Windermere Ave. For more details, call (416) 769-5686 or visit www.stolaves.ca.

MAY 2 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, presents

a fundraising event to launch Reaching Out Through Music, a music scholarship program sponsored by the church for inner-city children. CBC's Suhana Meharchand will host the evening with special guest musicians. A reception and silent auction will follow the 7:30 p.m. concert. Doors open at 7 p.m. for silent auction viewing. Tickets are \$40 (\$30 /seniors and \$10 /students). Call (416) 923-8714 (Tues.-Fri.) or email office@stsimons.ca.

MAY 4 – Sundays at 4 at St. John's Convent, North York. The Sine Nomine group will present “Heaven Sounding on Earth: Music of the Spheres.” Evensong follows at 5 p.m. Freewill offering. Talking supper \$10 (reservations required). St. John's Convent, 233 Cummer Ave. Call (416) 226-2201, ext. 305, or visit www.ssjd.ca.

MAY 4 – St. John, York Mills, 19 Don Ridge Dr., Toronto, invites all to the 17th Annual Musicfest ‘On Broadway.’ More than 100 English handbells with organ, piano, and handchimes, along with vocal choirs. Two concerts with audience participation: 4 & 7 p.m. Free parking. Tickets are \$15 for adults, \$5 for children. Proceeds to benefit St. John's Handbell Program and charities including Sleeping Children Around the World. Doors open a half hour prior to show time. Call (416) 225-6611 or email stjohns.musicfest@sympatico.ca.

MAY 14 – The Three Cantors in Concert. An evening of song, music and humour sponsored by St. George's, Barrie and St. John's, Craighurst, at The First Christian Reformed Church, 33 Shirley St., Barrie. Tickets \$20. Call (705) 726-8121 or (705) 835-2360. See ad on Page 3.

MAY 15, 22, 29 – St. John's, York Mills, present Music on the Hill, Spring 2008, Thursdays from 12:15-1 p.m. May 15: George Grosman Trio – jazz; May 22: Barbara Fris, soprano, William Shookhoff-piano and opera; May 29: Two Roads Home - folk duo. All concerts are free. The church is located at 19 Don Ridge Dr., Toronto. York Mills subway, free parking. Call (416) 225-6611.

IN MOTION

Appointments

- The Rev. James Houston, Interim Priest-in-Charge, Epiphany and St. Mark, Feb. 28, 2008.
- The Rev. Marguerite Rea, Interim Priest-in-Charge, Ascension, Don Mills, March 9 2008.
- The Rev. Derek Stapleton, Priest-in-Charge, St. Bede, May 1, 2008.
- The Rev. Heather McCance, Incumbent, St. Andrew, Scarborough, June 1, 2008.

Conclusions

- The Rev. Barbara Richardson has voluntarily relinquished her office as priest in the Anglican Church of Canada effective Feb. 23, 2008.

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):
- Holy Family, Heart Lake (Brampton)
 - Parish of Lakefield
 - St. James the Apostle, Brampton
 - St. Mark, Midland
 - Parish of Coldwater-Medonte
 - St. John, Weston
 - St. John the Baptist (Dixie)
 - Ascension, Don Mills
 - St. Peter's, Scarborough

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- Parish of Orillia South (York-Simcoe)

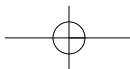
Third Phase - Parish Selection Committee Interviewing

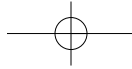
- (not receiving names):
- St. Timothy, North Toronto (York-Scarborough)

- Holy Trinity, Trinity Square (York-Scarborough)
- St. Paul, Lindsay (Trent-Durham)

Other

- The Rev. Dr. Isaac Kawuki-Mukasa has been chosen by the Anglican Church of Canada to be the Co-ordinator for Dialogue: Ethics, Congregational Development and Inter-Faith Relations. He begins his new position on June 1. For the past seven years, Dr. Kawuki-Mukasa has worked as a consultant in congregational development for the Diocese of Toronto. He was a key member of the bishop's advisory group on same sex relationships and an advisor to several synod organizing groups. He continues to assist the diocese and the bishops as they develop relations with Anglican dioceses in Africa.





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BOOKS

Author faces her mortality

In Age Reborn, By Grace Sustained: One Woman's Journey Through Aging and Chronic Illness

By Sister Thelma-Anne McLeod
 Anglican Book Centre
 \$18.95

BY RUBY MCBETH

In June of 1954, I came down with polio. Mine was the in-between kind: not so mild as to go unnoticed but not so severe as to leave me disabled. I remember the first warning I had that something was wrong. I was playing on the neighbour's lawn when I felt dizzy. I decided I wasn't going to be sick, so I turned a somersault to prove to myself that I was well.

Wanting to be well and temporarily denying sickness is not unique to this reviewer. In her book, *In Age Reborn, By Grace Sustained*, Sister Thelma-Anne McLeod tells of a similar reac-

tion when she got Parkinson's disease. On her summer vacation at the Sisterhood's cottage north of Toronto, she tried lifting weights to get back in shape. She knew underneath that something was drastically wrong, and reacted by wanting to be well. She gives a very personal account of her struggle to come to terms with Parkinson's.

At the outset it should be noted that Sister Thelma-Anne is happy in her vocation as an Anglican nun with the Sisterhood of St. John the Divine. She was the Sisters' organist for more than 40 years. Her experience of writing hymns was used in the production of *Common Praise*, which she worked on with the Rev. Paul Gibson and others. She wrote *In Age Reborn, By Grace Sustained* as a journey of discovery for herself and also to help others face their mortality.

Why would you be interested in a book about aging written by an Anglican nun? There are several excellent reasons. First, the book is well written. Before she joined the SSJD in 1957, she had earned a Master's degree in English and history at Bryn Mawr College. Her writing style is conversational in an intelligent way. Second, the book is brutally honest. She does not portray herself as a saint or hero. She comes across as a human being with a big problem - Parkinson's dis-

ease. She tells us about her struggles to find meaning in her life and in her relationships in the context of this disease that diminishes both the body and the mind. Third, the book tells of the triumph of faith over disease: her continuous rebirth through God's grace.

This book is equally a spiritual journal and a medical journal. Sister Thelma-Anne tells about the medications she is put on, and their effectiveness and their side effects. She teaches us the terminology of Parkinson's and introduces us to the medical specialists who help her. Each chapter ends with discussion questions for three groups: individuals, care partners and families, and small groups. The last chapter (for caregivers) is called "Some Down-to-Earth Suggestions."

While written in a positive manner, Sister Thelma-Anne does not deny the tragic consequences of her disease. The author is a brave woman who, by baring her soul, offers to share God's healing grace with others.

I highly recommend this book for everyone over 50 and for clergy.

This review was first published in the Caledonia Times. Reviews of books published by Anglicans who reside in the Diocese of Toronto are welcome. Email editor@toronto.anglican.ca.

It has been an honour to serve

This article is being written prior to the annual meeting of the Toronto Diocesan Anglican Church Women on May 3. However, it is my expectation that at that meeting I will be turning over the leadership of this inspiring group of women to Anita Gittens, a most capable, gentle and faith-filled lady. I have felt most privileged and honoured to serve among the Anglican women of this diocese. With their many and varied ministries, they are truly inspirational and continue the strong witness of those who laid the foundations through the four organizations who just over 40 years ago came together to continue as Anglican Church Women. It is challenging to consider the changes and shifts within our churches. It is exciting to hear of new ways that women are coming together to support one another and share with one another. It is sad to learn of groups who have committed faithful support to their congregation and to the outreach of ACW, who

ACW

BY MARION SAUNDERS

feel they can no longer continue in this tradition. I find it interesting that whenever women are asked what they find most important to them about their service through ACW, they name the friendships, support and encouragement they find in coming together with others who share their faith. Indeed, this is the defined purpose of our Diocesan ACW: "To be a focus for Christian community among all Anglican women, affirming their gifts and encouraging their ministries through worship, learning and service." It does not define ACW as an organization, or as a fundraising body, but rather speaks of a way of allowing women to act and witness through their faith and understanding; to use the gifts they have been given; and most importantly to acknowledge the source of their strength and love. I encourage

each woman to share in the fellowship and bonding that comes from sharing in and witnessing to the love of the Saviour whose resurrection we have just celebrated with loud alleluias. I look forward to continuing my service among not only the women of this diocese, but also among those across this vast and beautiful country as I undertake the presidency of the national Anglican Church Women of Canada. I am confident that Anita will be an inspiration to all of us in this diocese and will meet the challenges confronting us with strength, innovation and compassion.

I would like to take this opportunity to thank all who have given me such strong support, who have invited me to share in their communities, and who have given me inspiration, love and filled me with awe with all they accomplish in the name of our Lord. I pray that each will continue to listen to the guidance of the Holy Spirit as she continues her ministry "through worship, learning and service."

SOCIAL JUSTICE PRAYER CYCLE

- JUNE 1** - St. George, Willowdale, its parish ESL program, and its support of Flemingdon Park Ministry's foodbank and Eva's Satellite Centre for homeless teens.
- JUNE 8** - St. James, Orillia, the James' Place Emergency Help Centre, JP Kids after-school program, and weekly Loonie Lunch program.
- JUNE 15** - St. James Cathedral, its weekly drop-in program, parish nursing initiative, Christmas food drive, and global and social jus-

- tice and community outreach and education programs.
- JUNE 22** - St. John, Peterborough, its Saturday lunch program for the homeless, and its support of St. John's Centre supportive housing for seniors and Glebe House transitional housing for women.
- JUNE 29** - St. John, West Toronto, and its weekly food collection and annual Christmas Carol performance in support of The STOP.

PRAYER CYCLE

FOR JUNE

1. Eglinton Deanery
2. Christ Church, Deer Park
3. Grace Church on-the-Hill
4. Church of the Messiah
5. St. Augustine of Canterbury
6. St. Clement, Eglinton
7. St. Cuthbert, Leaside
8. St. George House (LOFT)
9. St. Leonard

10. St. Margaret, North Toronto
11. St. Michael and All Angels
12. St. Timothy, North Toronto
13. Church of the Transfiguration
14. Interfaith Social Assistance Reform Coalition
15. Mississauga Deanery
16. Holy Spirit, Dixie North
17. St. Bride, Clarkson
18. St. Francis of Assisi, Meadowvale West
19. St. Hilary (Cooksville)
20. St. John the Baptist (Dixie)

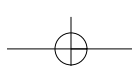
21. St. Luke (Dixie South)
22. Wilkinson Housing and Support Services (LOFT)
23. St. Elizabeth, Mississauga
24. St. Paul, Lorne Park
25. St. Peter (Erindale)
26. St. Thomas a Becket (Erin Mills South)
27. Trinity, Port Credit
28. Trinity, Streetsville
29. Toronto East Deanery
30. Church of the Resurrection

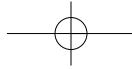
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Priest passionate about art, drama

Fifty years of ministry has many twists, turns

BY HENRIETA PAUKOV

In the late 1960s and early 1970s, the Rev. Canon Dr. Graham Cotter wrote a weekly column in *The Toronto Star* called Youth Clinic. Together with a doctor and a social worker, Canon Cotter answered letters from young people. "They asked all kinds of questions to do with their choices in life," he recalls. "I was supposed to look at the moral and religious issues. The interesting thing is that I was sufficiently controversial that various middle-aged clergy of mostly other denominations wrote saying that I was an instrument of the devil."

Canon Cotter's laughter as he tells the story shows that he was not particularly bothered by the complaints. He went on to publish the articles in a book called *Youth Hotline* and also benefited from the experience in another way. "It certainly helped me make my sermons shorter," he says. "You had to reply to somebody's issues in about six lines — sometimes an extra paragraph, if you were really lucky — and that certainly taught me how to shorten up my sermons."

Canon Cotter, honorary assistant at St. Mark, Port Hope, who celebrates 50 years of ordained ministry this month, has forged his own unique path throughout his life and his career. For one thing, he was not ordained until he was 33, which in the 1950s made him about a decade older than other new ordinands. Ministry was not in his plans when he first entered college, though faith was a part of his life.

"I was approached by a couple of the clergy on the staff of Trinity when I was an undergraduate," he recalls. "They asked whether I have ever thought of going into ministry. I went to chapel so often they thought there must be something wrong with me. I said, 'No, I'm not sick, I've just got religion.'"

He wanted to experience a secular profession first, so he got his Ph.D. in English and taught college for a while. "I enjoyed my teaching," he says. "But I had no desire to be in the academic mill and to spend time writing short articles about next to nothing and going to conferences about next to nothing — for me, anyway."

After ordination, he was an

OUR LIVES

BY HENRIETA PAUKOV

Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to the Rev. Canon Dr. Graham Cotter.

honorary assistant at St. Simon the Apostle and worked for the Diocese of Toronto for seven years, as executive secretary on the Diocesan Council for Social Services. He also got involved with the diocese's Urban Board. "It was a real attempt, as many attempts are still being made, to deal with the multiplicity of churches that are close together in the inner-city area," he says. "It was a good preparation for me because my only incumbency was in Parkdale."

St. Mark and Calvary in the west end of Toronto was the perfect place for a man who felt called to inner-city ministry. "When my wife and I got married, we chose to live in Cabagetown, because we liked St. Bartholomew's and the kind of ministry that was going on at Regent Park," he says. "Some of the things that have happened at All Saints Church-Community Centre were just the kind of thing we were looking for, hoping it would happen, a real interface with the poor."

As for Parkdale, he says: "I loved the challenge of the neighbourhood. It was a tough neighbourhood. My daughters used to run home from the streetcar on the way from school." He was asked to chair a Parkdale study by the Community Social Planning Council of Toronto. "I got to know local clergy of all denominations very well," he says. "I learned a lot about the area. I enjoyed my ministry in Parkdale immensely."

He and his wife had four children and also provided a foster home for several others. Mrs. Cotter, who was the director of the Innis College Writing Centre, was not a typical clergy wife of those days. "One day Mrs. Garnsworthy phoned up and asked if Evelyn would pour tea somewhere, and Evelyn said: 'No, sorry, I'm working that day,'" says Canon Cotter with a laugh.

"My wife was the first person to run a writing lab at the University of Toronto," he adds. "By the time she finished after 23 years, there were about seven all over the campus to help people with their writing."

Alongside his ordained ministry, he has been deeply involved with visual arts and liturgical drama. "When I was younger, I was always good at



Canon Graham Cotter

drawing," he says. "When I first went to college, I was 17 and the war was on. I was very intense and my mother thought I needed to relax. I took an art class at Hart House, but I never took to it. I guess the discipline of it wasn't quite what I was looking for."

Nevertheless, he went on to create paintings and sculpture, including an altarpiece called *The Cup of Blessing*, on which he collaborated with artist Vaclav Vaca — "We are just longing for another project we could do together," he says — and a sculpture of Mark and Peter, which he created with sculptor Barbara Hughes. He also designed vestments. "I had a very skillful foster daughter who made quite a few of them," he says.

Liturgical drama was part of his contract at St. Cuthbert's, Leaside, where he worked as the associate priest after retiring from his 18-year incumbency at St. Mark's. St. Cuthbert's had been looking for someone to do ministry with the elderly. "We convinced Bishop Garnsworthy that I could manage on a part-time salary because my wife was working," he says. "At St. Cuthbert's, my contract was: I'd be there three Sundays a month, I'd do ministry with the elderly, and I'd do liturgical dramas and take services as they came up. I loved all that."

"They allowed me to take all the furniture out of the chancel for the plays, if I needed to, and we found our own musicians in the parish. I had about 70 people from the parish working with me over those five years."

He'd take a gospel reading and build it into a drama. His first was a short dialogue between Mark and Peter when Mark visits Peter in prison. "All my dramas are in verse, mostly free verse," he says. "Most of the stories are from St. John's gospel: the healing of the blind man, the woman of Samaria, the wedding of Canaan, the raising of Lazarus."

In each drama, he includes hymns that the congregation can join in. "People have a lot of fun

and they learn," he says. "I have learned a lot about the Bible, and I have learned to see things from the inside of some of the people who are in the stories in the Bible. You get to see parts of you and so do the people who are doing the drama."

He says he'd like to see more support of artists and to that end gave an endowment to the Anglican Foundation for the Sacred Arts Trust. "The purpose is to encourage visual arts, like vestments and decorative art and sculpture, music when it's connected with liturgical drama or liturgical dance, and we've branched out into things like supporting labyrinth ministries," he says.

At 83, his days are still full with projects and ideas he is working on. His play *Sight for the Blind* was produced at St. Mark's, Port Hope, in March, and another play will be produced in

October. He has just published a second edition of *The Cup of Blessing*, a book of poetry, sermons and stories which he wrote with the late Rev. Canon Arthur Lawson, and is also hoping to publish a book of poetry and a book of essays on science and faith called *The Equations of Love*. There is a party planned in May by the people of St. Mark's, Port Hope, to celebrate his 50th anniversary of ordination. "I feel very much affirmed by people, and St. Mark's, Port Hope, has affirmed me a lot," he says. "I've just been very fortunate."

"Ministry is very rewarding. People come back and say 'Oh, I remember you,' and things happen that you'd never dreamt would happen in people's lives that you've touched somewhere."



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