

Anglicans share good ideas

Former addict finds church home



Fair-trade video changes habit

# The Anglican

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Bishop Philip Poole congratulates churchwardens Adriana Husbands, left, Sylvia Waterman-Anderson and Karen Beckeles of Ephiphany and St. Mark, Parkdale, after a commissioning service at St. Peter, Erindale. The service was for all the churchwardens of York-Credit Valley.

PHOTO BY MICHAEL HUDSON

## Synod to focus on growth

BY STUART MANN

**TWO** years ago, Bishop Colin Johnson encouraged synod members to grow their churches by two per cent. When synod members meet again at the end of May, they will learn how to go about doing it.

Synod's keynote speaker will be the Rev. Canon Phil Potter, one of the Anglican Communion's leading experts on how to create mission-shaped churches. (See related article on this page.) Synod members will also gather in *indaba* groups and breakout sessions to explore how their churches can connect with people who have little or no knowledge of the Christian faith.

Bishop Johnson says the emphasis on mission and growth at the upcoming synod, to be held May 29-30 in Oshawa, is a direct extension of the work started by synod two years ago. "I think

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## Service a first for diocese

**IN** his 28 years of parish ministry, Bishop Philip Poole came to rely on and respect his churchwardens. "I worked with some truly exceptional men and women," he recalls. "They were skilled, dedicated and faithful. What they accomplished was remarkable."

Now a bishop, he hasn't forgotten how important churchwardens are to the life of the church. On March 29, he led a special commissioning service for all the churchwardens of York-Credit Valley. It is believed to be the first service of its kind in the diocese.

About 85 churchwardens from 35 congregations attended the

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## Trailblazer coming to synod

Priest took radical step to reach others

BY STUART MANN

**AS** the vicar of St. Mark's, Liverpool, the Rev. Canon Phil Potter looked like he had it made. After 10 years in the parish, he had built up four congregations. His church had a Sunday attendance of about 700. There was always lots going on and the future seemed bright.

But Canon Potter had a nagging concern: What about the thousands of people in his part of the city who did not go to church? What about the growing numbers who had no idea who Jesus Christ was?

"The fact is, you can have every-

thing running smoothly but there are 10,000 people on your doorstep who don't get it and whom you will never reach," he says. "I had to find new ways of connecting with those people."

Canon Potter did something unimaginable: he disbanded two of his congregations, freeing up time and energy for his parishioners to explore new ways of connecting with those who did not come to their church.

With patient and careful coaching, they began to share the gospel with their friends and colleagues in their social and work networks. Now, a decade later, St.

Mark's has seven "fresh expressions" of church.

"The good news is, we're connecting with hundreds of new people," he says.

Canon Potter will be the keynote speaker at the Diocese of Toronto's synod, to be held in Oshawa May 29-30. He was one of the main speakers at the Vital Church Planting Conference, held in Toronto in February. That event was sold out.

Although still on staff at St. Mark's, Canon Potter spends most of his time nowadays as the director of Pioneer Ministries for the Diocese of Liverpool. "Pioneer ministry is basically creating and



Canon Phil Potter

planting new forms of church," he explains.

These new expressions of church can take place in pubs, cafes,

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# Ideas to travel far and wide

Anglicans share tips on evangelism, church growth

BY HENRIETA PAUKOV

**ANGLICANS** in the Diocese of Toronto who are doing exciting work in the areas of evangelism and church growth could soon be sharing ideas with their counterparts around the world.

The Evangelism and Church Growth Initiative (to be formalized at a meeting of the Anglican Consultative Council in Jamaica in May) will promote evangelism and church growth throughout the Anglican Communion.

"We want to set up a wide network of voluntary members so that we can have information about what everybody else is doing and also who can help other people," says Bishop Patrick Yu.

Members of the network will share stories, experiences and resources electronically, verbally and in print, depending on the different levels of access to communications media.

"As part of the Communion, (our

diocese) receives from other parts of the world and we work closely with some parts of the world already," says Bishop Yu. "But there are other parts of the world we could be working with. For example, I think the urban settings are actually quite similar, whether you are in South Africa or Hong Kong or Toronto."

The proposed network came out of a brain-storming session that Bishop Yu attended in London, England, in early February, the Anglican Consultation on Evangelism and Church Growth.

The consultation found that "we cannot do things on a Communion level that can be done locally," says Bishop Yu. "Evangelism has to happen in every specific context." For instance, one of the participants in the consultation, the Bishop of Western Malaysia, works in a context where it is illegal to evangelize Muslims, and therefore evangelism happens mostly among the Chinese peo-

ple, while in some parts of Africa, "there is dialogue and ways of presenting the Gospel to Muslim people and to people of animist religions." For the Bishop of Peru, another participant in the consultation, the primary audience would be lapsed Catholics, while in Canada, the context would be mainly secular people and lapsed churchgoers. Despite the differences, Bishop Yu says, "In many parts of the world there are people who are eager to hear the story afresh."

Bishop Yu gives an example of the sort of learning and collaboration different parts of the Communion can participate in together. During the consultation, the Bishop of Peru and the Bishop of Western Malaysia realized that they are both in the process of forming new missionary dioceses. "They each had either already ordained a missionary suffragan bishop or was about to," says Bishop Yu. "And I think during the consultation they realized

that they are trying to do the same thing, so they should share experiences and resources with each other."

Communion-wide efforts like the Evangelism and Church Growth Initiative, and local efforts, such as the Vital Church Planting Conference and the fresh expressions of church springing up in the Diocese of Toronto, are both important in helping to further the work of evangelism and church growth, Bishop Yu believes. "The culture is beginning to change," he says. "I think some churches do a very good job of telling the stories, the Anglican way. Hopefully this idea of the missional approach to ministry and church will catch on so that the culture reaches a tipping point and we become much more of a missional church."

More information on this initiative will be published when it becomes available.

# Synod uses *indaba* for first time

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we've been commanded by our Lord to grow," he says. "That includes exploring how to grow spiritually and to nurture ourselves, how to reach out to the wider community in service, and how to bring others into a relationship with Jesus Christ."

He says he has seen lots of growth happening in the diocese in the past two years, and synod will be an opportunity to celebrate that and share ideas. A short video will show how some churches in the diocese are excelling in the areas of welcome and hospitality, worship, teaching and learning, outreach and social justice.

For the first time, synod will use the *indaba* process for its discussions. *Indaba* is a Zulu word meaning "one agenda meeting" or gathering for purposeful discussion. Groups of 35 to 40 people discuss a single issue. Everyone is given a chance to speak. There is an attempt to find a common mind or common story that everyone is able to tell when they leave.

At the upcoming synod, members will use the *indaba* process to discuss how to be a missional church and to discuss the bishops' proposal to respond pastorally in the matter of committed same-sex relationships.

Bishop Johnson, who led an *indaba* session at last summer's Lambeth Conference, said the process will allow synod members to speak and, more importantly, to listen. "The experience of being in those *indaba* groups (at Lambeth) was quite transformative," he says. "It allowed for people to actually express their opinion in a way that they were listened to and honoured. You don't often get a chance to speak at a synod as large as ours." The diocese's synod has about 800 members.

As in previous synods, there will be time to renew friendships, make new friends and celebrate achievements. On Friday night, there will be a dinner to honour those who have done outstanding work on the FaithWorks annual appeal. There will be space dedicated to displays and a pub night on Friday night.

Synod will be held in a new and large gymnasium at the University of Ontario Institute of Technology (formerly Durham College, site of the 2007 synod). The new gym is twice as large as the old one, closer to the dormitories and fully accessible.

The second part of synod will be held in November, with the focus on motions and business matters.

For more information on synod, visit the diocese's website, [www.toronto.anglican.ca/synod](http://www.toronto.anglican.ca/synod).

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

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with Sue Careless

To mark the 50th anniversary of the Canadian Prayer Book, the distinguished author discusses her latest book in the series *Discovering the Book of Common Prayer*, which covers the major rites of passage

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## Churchwardens get their day

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service, which was held at St. Peter, Erindale, in Mississauga. In addition to being commissioned by Bishop Poole, the churchwardens were each given a certificate of appreciation.

"The service was a way of acknowledging the role and ministry of churchwardens," he explains. "They're the senior lay leadership in parishes and I wanted to acknowledge with gratitude their willingness to undertake the work."

He said commissioning all the churchwardens together was also a way of acknowledging that their ministry is supported by the wider church, not just their own congregation.

Bishop Poole said he was also gratified that many clergy attended the service with their churchwardens.

The role of churchwarden was established centuries ago in the Anglican Church. Each congregation has two churchwardens – one elected by the congregation at its annual vestry meeting and one appointed by the incumbent. Together with the incumbent, they form the group that provides the core leadership for the local vestry or congregation.

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# Recovery leads to church

Former addict  
'opens door'  
to God

BY MARY LOU HARRISON

"NO fixed address was my status," says Tim Scott of the time he spent living on the streets of Toronto, struggling with addictions to alcohol, cocaine and heroin.

Now 45 years old and sober for more than three years, Mr. Scott speaks passionately about his need to attend church regularly to stay God-centred and not self-centred. He is a member of St. Paul, Bloor Street, which he calls his "classroom for life," a vital place for inclusion and support.

Mr. Scott attended church sporadically as a child but stopped going in his teenage years and turned to alcohol and drugs to cope with life's pressures. After marrying and working at executive positions in a technology company, his addictions brought him, alone, to the street in 2005.

"I used to wonder, 'How does someone get there?'" says Mr. Scott. "I found out that it's very easy."

With only a suitcase full of clothes to call his own, he moved from place to place until he found the Salvation Army's Harbour Light Program and began his recovery process. This included the 12 steps of Alcoholics Anonymous and the Salvation Army's requirement that he attend some form of worship on a regular basis.

"I reached out to Christ to please come and take me away from this terrible place," says Mr. Scott, who believes that God led him back to church and to St. Paul's in particular.

At St. Paul's, he has found "real people, real fellowship – a real place where we talk about real problems." He's also found an op-



Tim Scott has found his spiritual home at St. Paul, Bloor Street.

PHOTO BY MICHAEL HUDSON

portunity to share his faith with others, including fellow members of Alcoholics Anonymous and participants in a course on Christian basics.

Now employed as a director at one of Canada's top technology and communications companies, engaged to be married, and living in a downtown Toronto condo, Mr. Scott has come a long way from his days on the street.

While he continues to struggle with the guilt and shame of his addictions (his first marriage ended in divorce), Mr. Scott calls his recovery "an absolute miracle," with no other explanation

than divine intervention. The key, he says, was that "I was willing to open the door and ask God to come into my heart and mind."

Central to Mr. Scott's recovery has been the ongoing process of surrender to God's will and not his own. "God wants us to be active, to be instruments of his good work and good will. If I do this, I'm not thinking about myself. I'm free from my fears, from the bondage of self," he says. "Opportunities to do all sorts of things have come my way, but I need to stay grounded and being part of St. Paul's community helps me to do this."

A group hug  
every week

"I was raised an Anglican, married a Catholic and converted. Then I was diagnosed with MS, and I just needed to go back to some place that was more at home. So I went to our local Anglican church and loved it. I've always been in social services, and our priest is also into outreach and doing what we can in the community. It's a real support network. When you go to the church, you get a group hug every week. Everybody talks to you. If you're new, they introduce themselves to you. I just find it a wonderful experience."

- Sherry O'Mara,  
Christ Church, Oshawa

I really connected  
with her

"We'd moved up from the city, so we were looking for a church to call home. Friends told us about a friend of theirs who was the priest at our local Anglican church. So we went, and I really connected with her. She was very keen on bringing young families to church. We find there's a welcoming spirit toward little ones, and our three-year-old is really accepted for who she is."

- Michelle Jones,  
St. John, Caledon

## What is Back to Church Sunday?

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

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

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

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

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

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

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

## Priest wants to 'infect' his diocese

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offices – wherever groups of people meet. They operate alongside the regular churches to create what the Archbishop of Canterbury calls the mixed economy church.

Canon Potter's job is to create these new forms of church and also to help the regular churches get started doing it. He works with a team of 12 clergy who have received special training in this field. It's the largest team of its

kind in the Church of England.

In addition to starting new forms of church and supervising them, he's working on a strategy for his diocese "to link people together so it's a virus that's infecting our whole diocese," he says.

Canon Potter is the author of two books – *The Challenge of Cell Church* and *The Challenge of Change – Shaping Change and Changing the Shape of Church*. He has spoken to church groups

in Norway, Finland and Germany. This will be his second visit to Canada.

"I'm very excited to be coming to Toronto again," he says. "There's interest and enthusiasm in your diocese and it stretches right across the different traditions."

He hopes his talks at synod will "inspire and enthuse people with a vision for a mission-shaped church."

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# Our suffering will be redeemed



Everyone bears some scars; they are part of life. Some are incidental but others carry much emotional trauma.

I have a couple of small scars from childhood accidents that are now barely visible and few would notice. But I can still remember with some vividness how I got to bear them, even though the emotional (and certainly the physical) impact then, as now, was slight.

Six years ago, on the very eve of my consecration as bishop, I was diagnosed with prostate cancer. Surgery successfully removed the growth and I am in full health, but it has left its indelible mark. The seriousness of that and other significant scars borne by my loved ones gave me pause to rethink my place in the world, my engagement with it and my sense of priorities.

How I wish I had known earlier in my ministry some of the lessons of the wounds that have been healed in my own life. I doubt I would have been less cautious, but I certainly would have responded to the pain of others with more compassion and wiser counsel. Then again, at 27 you simply don't have the experience that you do at 57 or 87!

No scar is insignificant. Scars can be signs of wounds healed, of pain overcome, of life triumphant over death.

Some scars, though, can disfigure and debilitate. Some are psychological or spiritual and can be deeply destructive. They can become a source of bitterness and alienating

## BISHOP'S DIARY

BY BISHOP COLIN JOHNSON

anguish rather than a resource of new strength to engage life again with vigour.

An open wound is an invitation to infection and disease. A wound that superficially knits over before it is properly cleansed and healed can fester and cause serious problems. But a well-healed wound, as the body marvellously stitches itself together with a tougher protective skin, has an added strength to endure.

So what does our faith have to say about this?

We are in the midst of the 50-day season of Easter. In a few weeks we will celebrate the feast of the Ascension of our Lord, the 40th day of Easter and 10 days before Pentecost; falling on a Thursday, it tends to be overlooked in our busyness, although it is mentioned prominently in Scripture, the Creeds and the Eucharistic prayers and has a central place in some of our most beautiful hymnody.

Ascension marks Christ's physical departure from his disciples and his ascent into glory, to "sit at the right hand of the Father" as a prelude to the sending of the Holy Spirit at Pentecost and the mission of the fledgling church to carry the gospel of Jesus Christ into all the world.

Jesus raised from the tomb is raised with the scars of crucifixion. The violence and cruelty of crucifixion are hard to fathom. The wounds of Christ could have been a focal point of well-merited judgement and con-

demnation of those who perpetrated the suffering. (And make no mistake: the evangelists are clear that we all share in the role of betrayers of Christ. With the crowd, we too would have, and do, shout, "Crucify him!")

But the wounds of Christ are healed. They have no more power to destroy him. They are signs of the victory of life over death, hope overcoming despair, joy conquering sorrow.

"By his wounds we are healed." Thomas must see the wounds in order to believe. Jesus does not hesitate to offer Thomas what he needs to come to faith. The sight of them undoubtedly fills Peter with remorse, his own pride and spirit deeply wounded by his actions, which Jesus graciously heals by his invitation to love and serve. The scars of failure and recrimination remind us of our past scrapes, but they themselves have lost their power to hurt us further.

The Ascension is not about a place above the sky; it does not concern a primitive view of a three-tier universe where heaven is up, hell down and we on earth floating in the middle somewhere. Ascension moves us to a theological level – a new way of speaking about and understanding God himself. Christ takes into the very heart of God the life of wounded humanity. This is our glory. We are not made immune from the scrapes of life. But the pain and agony of suffering can and will be redeemed by the life-giving, healing and re-creative love of God. This is our destiny. Just as Christ takes the whole of human life into the experience of God, we need to be open to the presence of the living God in our life.

# Our road runs through the cross



In 2004, Mel Gibson's *The Passion of the Christ* was roundly criticized for being too graphic in the area of human violence and suffering. I disagreed. Although Hollywood has proven repeatedly that violence sells, we

must not lose sight of the fact that human suffering is never neat and clean; it is usually bloody, gory and painful.

As I write, Sudan and Zimbabwe are the latest in a series of countries blowing themselves apart. The news shows homes being burned by lawless men. There are reports of women being raped and parents hacked to death in front of their children. This news is not easy to hear and certainly not neat. Africa is seeing a generation of men and women dying of HIV/AIDS, many without so much as an Aspirin to combat the horrendous pain. The Congo, Rwanda, Sri Lanka, Israel and Palestine – all contain stories of the huge price human beings pay at the hands of men and women of violence. History teaches us that violence breeds violence, but also that we human beings are notoriously slow learners. Too often we become immune to the violence around us, and sometimes we blame the victim for his or her plight. It's a strange form of denial, isn't it?

Human suffering takes on other, less publicized forms. The ravage of Alzheimer's squeezes life from elderly bodies. A drunk driver smashes into the side of a parked car, leaving an athletic 18-year-old paralyzed from the waist down. A divorce, the loss of a job, an eviction, a debilitating mental illness, homelessness – these are less newsworthy forms of human pain. The devastation brought on by the current economic melt-

## BISHOP'S OPINION

BY BISHOP PHILIP POOLE

down, born in my view from immoral economic practices fuelled by fear and greed, is causing enormous hardship in the lives of people who do not know that the Dow Jones or TSE even exist.

The human condition knows pain and suffering. In fact, all of us can point to experiences of trauma, suffering and pain. A long-time parishioner, who is now in her eternal reward, suffered from chronic pain. "Philip," she once confided in me, "pain is a living thing." How right she was.

The journey from Ash Wednesday to Easter is a road that must run through the cross. I sometimes think it is too bad that the central symbol of the church – the cross – is often made of gleaming, polished metal. The cross on which Jesus was crucified was not made of polished metal. The pain of that cruelest form of Roman execution must have exploded in the brain of the poor individual being nailed to a cross. The Christian journey takes us to the cross. In fact, Christianity without the cross – Christianity that does not come solidly to grips with the pain and suffering of the world – is a pale reflection of the faith to which we are called. While Mel Gibson's movie may be criticized, we would do well to remember that crucifixion, like modern day stonings and other prevalent forms of capital punishment, is not pretty.

Jesus showed us that there is a cost to living life. Life is a fragile gift, subject, as the Book of Common Prayer says, to "the changes and chances of this fleeting world." He taught that there can be a price to be paid

when you stand up for something you believe in. The cross reminds us that the pain and violence inflicted on Jesus is still easily inflicted by human beings on each other; all it takes is to look a little different, think a little different, act a little different. The cross reminds us that we live in a broken world.

But the cross also reminds us that pain, suffering, violence and death did not emerge victorious. Jesus was raised from the dead. Life, hope, faith, joy and love were the winners. Life overcame death, hope overcame despair, faith overcame fear, joy overcame sorrow, resurrection overcame crucifixion and love overcame all. Easter gives us a message of hope. It says we can do something about the suffering of the world. Someone once said, do not think that two or three people working together can do nothing to change the world. The fact is that is the only way change ever takes place.

Easter reminds us that God is still in charge of this broken world and that there will indeed come a time when there will be no more pain, suffering or sorrow. In the meantime, we are called to do what we are able to alleviate the pain of others. Easter reminds us that God has not abandoned the world God created. "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him (John 3:16)." We are not a condemned world but a saved world, loved unconditionally by the God who gives us life and accompanies us on the journey.

With the glow of the season of Easter still warming us, may the God of the Resurrection fill you with the joy, hope and love of Easter and give you a heart to make a difference in the world in which you live, for God's sake.



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

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A community of 285 congregations in 217 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, Korean and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

**The Bishop of Toronto:**

The Rt. Rev. Colin Johnson

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The Rt. Rev. Philip Poole

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# Into regions which are beyond

BY THE REV. W. TAY MOSS

**O**n retreat – sipping excellent coffee and staring at the Hudson – waiting for the Diurnum Bell to call us to the next round of prayer. My wife, the Ph.D. student, is busy nearby grading papers from an Art History course. Other guests will start arriving soon. It's morning in the monastery.

Professionally religious people like myself are told that we are supposed to go on retreats frequently because we need to “recharge our spiritual batteries” in order to have something “fresh” to bring to our people in our home parishes. This seems to be true enough, but on this pre-Holy Week retreat, I've been reflecting on the missional character of going away to encounter the holy. It seems like such a common and biblical pattern: the hero-prophet goes off into the wilderness, or up the mountain, something special happens, and then returns, changed, to share. Something about the “otherness” found in *those regions which are beyond* is essential to the Christian project.

My seminary's motto – *in illa quae ultra sunt* (“into those regions which are beyond”) – evokes the image nicely: the striving, the yearning, towards... something. Some speak of yearning to share the Gospel with people who haven't heard it before and fantasize about sled dogs or urban missions. Some dream of exploring regions of mystical union and prayer too deep for words. There is a reaching, a striving, a hunger in the human spirit that causes us to see every horizon with a stir of curiosity. Karl Rahner called it the supernatural existential transcendental and



thought that it was a spark of God operating in every person to draw them towards God. In other words, that the longing to know God is part of the very structure of human consciousness.

The longing. The quest. And the return. A pattern so ingrained in human consciousness that we see it play out at trade conventions, travel-abroad education programs, and religious retreats. So we pack our toothbrushes and prayer books and go on pilgrimage, retreat, or simply travel. We see new things. We are inspired. We take pictures and other mementoes to mark the mo-

ment. This encounter of otherness is a universal experience elevated to spiritual heights in Christianity.

Consider the Gospel of John: “He was in the world, and the world came into being through him; yet the world did not know him (1:10).” Christ is known, it seems, in both his familiarity and his otherness – in the poor always with us and in the stranger come among us. Christ is at home, in a resilient little parish off Avenue Road, and away, in a monastery chapel next to the Hudson River. But he is also known in the movement be-

tween those two places – the seeking and the longing and the moment we pack a bag with the intention of encountering something new and different. In John's Gospel, the incarnation seems very much about the encounter with otherness and its missional implications.

There is grace in that moment of brave departure to seek that which is beyond our knowing. The poet Mary Oliver conveys it well in her poem “The Journey”:

*One day you finally knew  
what you had to do, and began,  
though the voices around you  
kept shouting  
their bad advice—*

....

*It was already late  
enough, and a wild night,  
and the road full of fallen  
branches and stones.  
But little by little,  
as you left their voices behind,  
the stars began to burn  
through the sheets of clouds,  
and there was a new voice  
which you slowly  
recognized as your own,  
that kept you company  
as you strode deeper and deeper  
into the world,  
determined to do  
the only thing you could do—  
determined to save  
the only life you could save.*

As Christians we are called to this brave stepping forth into the world – “...a wild night, / and the road full of fallen / branches and stones” – only to discover that we are, in fact, saving the only life we can save. But as the rabbi say, the one who saves one life saves the world in time.

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

# We don't have forever

BY THE REV. MARTHA TATARNIC

**I**n many ways, what happened in Coldwater on Feb. 25 was very ordinary. A group of people did what Christians have been doing on Ash Wednesday for centuries: we prayed, we sang, we spoke of our mortality. We don't have forever, so what we do today matters. At the same time, it was an extraordinary evening.

The church of St. Matthias, Coldwater, has been closed since last October after its vestry agreed that as a cost-saving measure, the congregation would worship in the parish hall during the colder months of the year. Unfortunately, as the church sits in the heart of the village, the decision to worship outside of the church proper was widely understood as the end of the Anglican Church in Coldwater.

But a funny thing happened. St. David's, which is an Anglican-Lutheran church in Orillia, needed a place to worship on Ash Wednesday. A conversation took place, an invitation was made, and on the snowy night of Feb. 25 – a night of ashes and new birth – more than 75 people converged on St. Matthias. The doors were opened, the furnaces were stoked, the building was lovingly cleaned and prepared, the polished wood glowed, the candles flickered and the stained glass windows shone from the inside out, telling all in the community that there was prayer, song, and life taking place here on this night.

Why did so many of us drive through blizzard-like conditions to worship together, rather than staying in our safe, small corners? Because there was an altar – a place to eat and drink the bread and wine and know that we are Christ's body, bound to one another and never alone. Because this was a place of worship and prayer, constructed by generations past and cared for by generations following. Because this place of worship proclaimed an important witness: that we have a stake in proclaiming Christ's love in this place, at this time, in Coldwater, which, as Stuart McLean says, “may not be big, but it is small.”

The church was filled with equal parts Anglicans and Lutherans. In both our traditions, there is a structural and doctrinal recognition that we are not alone as a church, that we are not competing franchises in a cut-throat market. We have a hefty stake in strengthening one another in each of our particular God-given missions. St. David's itself has an intimate understanding of this reality: this congregation is a recently formed union of two previously separate churches and

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# Compassion unifies us

BY AMIT PARASAR

**F**eb. 8 marked the conclusion of a youth conference in Niagara Falls called Snowflake. I attended the conference, along with seven members of my church's youth group. It is a day I'll never forget.

At the end of the last session, all those in attendance were told of a tragedy that had just taken place. Connor Gilmore, a 14-year-old member of Carruthers Creek Community Church in Ajax, had passed away after a two-year battle with cancer. Months earlier, doctors had told Connor and his family that there was nothing they could do for him. It was only a matter of time.

Carruthers had the largest youth group in attendance (70 members), so I suddenly found myself surrounded by a group of teenagers in emotional agony as they mourned their friend. Like everyone else in the room, I was overwhelmed and had to fight back tears. It was then that a pastor suggested that we pray for Connor, his family and the Carruthers youth group.

I have on several occasions witnessed prayer

where a group of parishioners surround a few people to lay hands on them, but what I saw at Snowflake was something that I had never seen before. Imagine 70 youths surrounded by hundreds more, all praying in support of one another. Afterwards, I overheard one of the more experienced youth pastors comment that what happened in that conference room was one of the most amazing things he had ever experienced.

Reflecting on this event reminded me of a song by a music group from Jamaica called T.O.K. The song, entitled “Footprints,” tells stories of people suffering horrible tragedies. They cry out to heaven and hear God reply, “When you cry, I cry.”

John 11:35 simply states, “Jesus wept.” In this passage, Jesus is called by Mary and Martha because their brother Lazarus is seriously ill. Jesus arrives to find that Lazarus has died. He sees the misery of Lazarus' sisters and can't help but weep as well. The verse is so profound because it shows us Jesus' compassion.

I can relate to how Jesus felt through my experience at Snowflake. Seeing the sadness that Connor's passing caused made me feel

compassion for the Carruthers youth group and for Connor's family. Compassion made me feel as though I had lost a friend, even though I had never met Connor. I realize now that it is compassion that defines and unifies us as Jesus' followers.

Paul writes, “If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it (1 Cor. 12: 26).” Compassion means feeling for each other, whether it is pain or joy, because we are all one in Christ. When my sister feels joy, I will not be envious, because it is my joy also. If my brother is in pain, I cannot ignore it, because it is my pain as well.

At Snowflake, I experienced the pain of my brothers and sisters. Yet in the midst of tragedy, God blessed us with the opportunity to show compassion for one another when we needed it most. John 11:35 has shown me that compassion is Jesus' light within all of us. I will never forget Feb. 8 because on that day I saw God use our compassion to bring light to the darkest of times.

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

# Lots of life left in the 'old dears'

BY THE REV. CANON  
REGINALD STACKHOUSE

There is only one socially acceptable form of prejudice left in Canada. Racism went decades ago, followed by sexism. But ageism hangs on. And it more than just survives.

It's so pervasive that even elders believe that aging makes us inferior, so much so that we're supposed to feel complimented if someone tells us we look young.

In our youth-driven culture, looking old is an offence. It's the new sin that does not dare to be called by its name. Yet as every viewer of Antiques Roadshow knows, antiques are considered valuable partly because they are old.

What is it in our culture that convinces us that growing older is shameful? Certainly we do not learn it from the Bible, which tells us:

*Thou shalt rise up before the hoary head, and honour the face of the aged (Leviticus 19:32). The hoary head is a crown of glory (Proverbs 16:31).*

The Bible also reports Moses starting on his great work when he is already an older person – certainly too old to be hired in Canada today, although not too old to inspire the greatest walk-



out in history.

The Bible tells us of Samuel, who is called to his ministry as a boy but is still exercising it in his old age.

To live a long life and be filled with days is seen by scripture as a gift from God, a benediction on a worthy life. But what about today? If we look at the facts instead of the biases, we see how realism should trump ageism.

In this time of economic chal-

lenge, it is salutary to recognize that out of the world's top 100 billionaires, 35 are senior citizens. They must be doing something right, and not just in their younger days.

One of them, Michael Bloomberg, has done so well at governing New York City that he is a shoo-in for another term.

It's true in the church, too. One of the most significant popes of the 20th century, John

XXIII, was 77 when he was elected. Why in the world would the cardinals elect someone that old, many wondered at the time? But since then, it has become clear that no pope has made a bigger impact on Christianity in our time.

His reforming impact is still felt. The Toronto School of Theology – an ecumenical consortium of Anglican, Presbyterian, Roman Catholic and United colleges – could not have been born but for the impact of the Second Vatican Council, an assembly that was Pope John XXIII's doing.

And so it goes through the whole of our society. In Hollywood, the Oscar is assumed to demand that the winner look like he or she is in their 20s. But Jessica Tandy won her first Os-

car when she was 80. Just imagine if she had thought it was time to retire at 79.

So why do we assume that elders cannot produce enough to merit a share in the workplace? Mandatory retirement may have been outlawed in many jurisdictions, but ageism still permeates the thinking of many who do the hiring and promoting.

There is hope for change, though. The baby boomers, now approaching their mid-60s, have usually gotten things their way because they are too numerous, noisy and brassy to be ignored. So we can expect what the philosopher Nietzsche called "a transvaluation of values." Demographics will do it. Extended longevity, combined with a truncated birth rate, will mean more job vacancies and fewer young aspirants to fill them.

With such a radical re-alignment of the workplace, there may then come a sweeping change in the way aging is regarded. At last, people may realize that someone who was born before the computer was invented can still function meaningfully in the 21st century, and that all those now patronized as "old dears" belong as much to God's people as those who have just finished a triathlon.

And as the bright young man says in a TV commercial, "That's worth a talk."

*The above column was based on midweek Lenten addresses at St. Paul, Bloor Street. Dr. Stackhouse is principal emeritus and research professor at Wycliffe College. He is the author of The Coming Age Revolution.*

## We found strength in sharing

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traditions – one Anglican, one Lutheran. Having found strength through our own sharing of resources, this was an opportunity to continue the good news we had experienced by offering support to one of our sister parishes as it seeks to proclaim once again that the church is open, ministry is happening, and worship and prayer are active in the heart of the community.

We do not have forever. Our

lives are limited. "You are dust and to dust you shall return." And yet, we do have eternity. We have God's promise that pain, hurt, brokenness and death do not have the last word in our lives. By God's gift of making us church, we are a lot less alone than we sometimes feel in our individual parishes. We do not know what God has in store for St. Matthias – a reminder to us all of the precarious nature of doing ministry in a changing and

challenging world. But we do know that God is always calling us to light lights in the dark, to open our doors in hospitality, to return to community and find ourselves participants in how hope and healing and new life might be happening.

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

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# 15%

## Churches, areas use FaithWorks funds to support local outreach

BY MARY LOU HARRISON

Churches, individuals and corporations from across the diocese gave more than \$1.4 million last year to FaithWorks' ministries and partners. The funds from the annual appeal support families in crisis, children, youth and women in need, immigrants, the homeless, the imprisoned, those affected by HIV/AIDS and people living in the developing world.

While a large portion of the funds is allocated to the work of the ministries and partners, five per cent can be retained by each episcopal area and 15 per cent can be kept by individual parishes to meet local outreach objectives.

Below are a few examples of what the episcopal areas and parishes are doing with the funds they retain from the appeal.

### Trent-Durham

A substantial amount of the funds retained by Trent-Durham supports an ecumenical chaplaincy at Trent University in Peterborough. The remainder is spent on other outreach initiatives as determined by the area council's annual grant review process.

Last year, money was given to St. Peter, Oshawa, for its food bank program. "I'm delighted when parishes are engaged with their communities in some way," says Bishop Linda Nicholls. She says St. Paul on-the-Hill, Pickering, is likely to apply for a grant this year for its HIV/AIDS initiative.

### York-Simcoe

York-Simcoe uses its FaithWorks funds for a variety of local outreach initiatives, including the Sibbald Point Provincial Park Chaplaincy Program, subsidies for children from low-income families to attend a summer day camp, and supporting individuals and groups going on mission trips. The funds are allocated by area council.

"My primary hope is for every parish to have some connection to the community around it, to respond to local needs," says Bishop George Elliott. He points to the parish of Lloydtown, which initiated a township-wide food bank and involved other area churches.

### York-Credit Valley

Any parish in York-Credit Valley may apply for FaithWorks funds to support outreach projects. Ap-

plications are reviewed by the regional deans, who make recommendations to area council.

Over the past few years, funding has been given to a variety of projects, including Noah's Ark at St. Stephen, Downsview, and the steel pan band at St. Paul the Apostle, Rexdale. Funds also support a lay advocacy worker, who organizes the area's Housing Advocacy Workshop, among other things.

"I am always happy to see parishes take an interest in reaching out to the community beyond their borders," says Bishop Philip Poole. "It's the sign of a healthy parish if it goes beyond itself in a substantial way."

### York-Scarborough

In York-Scarborough, FaithWorks money assists projects that are not supported by other funds. Parishes are encouraged to make an application to the area budget and grant committee.

Recent initiatives include St. Bartholomew's Christmas hamper and breakfast project, and the purchase of translation equipment for St. Theodore of Canterbury to reach out to the Russian community.

Bishop Patrick Yu likes to see projects that have a substantial impact on the community and on those in need, especially in these difficult economic times. He adds, "I also like to see parishes that are really trying, even though they may be small in size, to accomplish their outreach dreams."

Here's a look at how some parishes are spending their FaithWorks money:

### All Saints, Peterborough

"FaithWorks is a tradition at All Saints," says the Rev. William Gray, incumbent. Clergy, churchwardens and parishioners participate in a creative fundraising campaign held each fall to raise money for the appeal. The money retained by the church is used to support local food banks, to purchase food vouchers, and is given to Good Neighbour, a local service agency.

### St. John, Ida

The Rev. Peter Mills says the parish of Ida and Omeme supports local individuals and families in need with its FaithWorks allocation. A portion is also used to cover the cost of the Every House Mailing, a flyer advertis-



A volunteer from the Hunger Patrol, an outreach ministry of St. Olave, Toronto, gives soup to a couple. St. Martin-in-the-Fields, Toronto, uses some of the money it retains from its FaithWorks campaign to fund the patrol.

PHOTO BY MICHAEL HUDSON

ing events at St. John's. Funds also support the Diocese of the Arctic and St. Stephen, Constance Lake, in the Diocese of Moosonee. The money is also used to purchase books for a church-run library in Grahamstown, South Africa.

### Grace Church, Markham

At Grace Church, FaithWorks funds are used to support Lunch with Grace, an ongoing seniors' program that serves a free lunch to about 100 people every month. The parish has also developed a website, creating an important portal into the local community and a first contact with new members. "Grace is a growing parish blessed with a large number of people from Jamaica," says the Rev. Canon John Read. "We have sent some of our retained FaithWorks funds to the Lord Bishop of Jamaica to assist in the rebuilding of hurricane-damaged churches." The church also uses its FaithWorks money to support two affordable housing agencies in Markham.

### St. Martin-in-the-Fields, Toronto

"We like to support the good work that is already happening in our neighbourhood, and we are on the lookout for a need that has yet to be met," says Mary Conliffe, the church's FaithWorks coordinator. The church funds the Hunger Patrol at nearby St. Olave, and it might support a new project with the Parkdale Activity Recreation Centre in the future. Also assisted are: Romero House, a shelter providing settlement services for refugee claimants; The Redwood Shelter, a haven for women and children fleeing domestic violence; and Monaco Place, an affordable housing project.

### St. Andrew, Scarborough

"Our outreach is vibrant," says June Khan, member of St. Andrew's outreach committee. "We work hard and we like doing what we do."

Funding from the parish's FaithWorks allocation supports a variety of organizations and projects, including the Canadian Bible Society, Juliette's Place, the Flemingdon Park Ministry, the Canadian Friends of West Indian

Christians, and a foster child.

FaithWorks money also helps to cover the cost of postage to send winter clothing and other gifts to St. Thomas in Moose Factory. "Doing this warms our hearts, as they are so grateful that others outside their community really care," she says.

Parishes and episcopal areas can choose not to retain a portion of their FaithWorks funds and instead give them to the overall FaithWorks campaign.

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# Q&A with Bishop Johnson

Bishop Colin Johnson responds to commonly asked questions leading up to synod

**The bishops are proposing that a limited number of churches be given episcopal permission to offer prayers and blessings to same-sex couples. Will all churches be eligible for this?**

As I look at the diocese, I can see that there are maybe five or six parishes – maybe not even that many – that have already indicated that they have built a consensus in the parish to extend pastoral care further than we currently provide for in the diocese. I have no expectation that this will be generalized across the diocese and, at this point, I would not allow that to happen.

**Is there a place in the church for those who do not agree with the bishops' proposed pastoral response to same-sex blessings?**

I say most emphatically that there is! The Anglican Church is made up of people who hold quite divergent points of view – on theology, on liturgy – on a number of important topics. The bishops in Toronto have proposed this pastoral response as a way of living together at a time when there is not agreement. We need to be a people who are in dialogue with others, especially those who don't agree with us. We're not supposed to be a community where everybody thinks exactly alike. We need to hear the voices of those who don't agree with us in order to discern God's will. None of us "possesses" God's purpose in its fullness; we need each other to continually correct and interpret and hear the voice of God speaking through those who are like us and those not like us. People have asked me if there is a place of respect for them, a place to serve, a place to offer leadership. In the Diocese of Toronto, we have worked hard through our history to incorporate people of various points of view and spirituality and ethnicity. That's always been a mark of the Diocese of Toronto, and that continues to be my vision of what the diocese is and should be like. There will be hon-

oured places for people who identify themselves as conservatives, liberals, high church, low church or as people who don't have a particular label. They will have a place where they can contribute to the building up of the kingdom of God. This is reflected in membership of Diocesan Council, the senior clergy, our curates, the Postulancy Committee that selects ordinands, and the diocese's Doctrine and Worship Committee.

**Is there anything you would like parishes to do leading up to synod?**

Ask yourself what is the context of the mission of your parish. How are we as parishes and as a diocese engaged in the mission of Jesus Christ in the world? I want people to take time and explore in their own parish and their own life how they're being missional – how they can live out and help promote the mission of Jesus Christ and be engaged in that. It is a bigger picture than sex, money, buildings, prayer books, canons and bylaws. What impact does your parish make? How is it Good News?

**What do the words mission and missional mean?**

The mission of God starts with the "sending nature" of God. I believe that God is a God who continually moves forward, continually sends himself into the world and relates to his beloved creation. So the sending of the Spirit, the sending of the Son, the sending of the people of Israel, the sending of the church into the world are characteristic ways of God engaging with the world and calling the world into relationship with himself. We as baptized members of the church are part of God's mission to the world – a mission of hope, of reconciliation, of bringing life into the world. And that mission is not on the other side of the world – it's right where we are. Being missional is about attitude and perspective. God places us where we are to engage in his mission with the neighbours



## JUSTICE WALK

Dion Oxford, a member of the Church of the Resurrection, Toronto, speaks to a crowd about poverty and homelessness during the ecumenical Good Friday Walk for Justice in the city on April 10. At left, people watch a performance of Child Soldiers: From Womb to War in front of Toronto's Old City Hall. About 350 people took part in the annual walk, which raises justice issues through song, drama and liturgy.

PHOTOS BY MICHAEL HUDSON

God gives us. So, what is happening in our community? What is happening around us? What's happening in the lives of our neighbours? How are we being sent by God in word and action to be God's presence with the community that we're in? More than that, it is discerning – seeing – where God is already active in the world and aligning ourselves to God's work. Archbishop William Temple said: "The church is the only society on earth that exists for the benefit of non-members."

**Will motions be voted on at synod?**

My expectation for the May synod is that, except for a few formalities, there will be no motions. We'll deal with legislative matters when synod meets again in November. This does not mean that the May synod will be insignificant! There will be an opportunity at the May synod to have focused discussion and listening on several topics that could well result in some consensus to move forward, especially in the area of mission. Voting on motions is only one way of being the church and only one way of consulting the church. There are numerous other ways in which consultation and decision-making happen in society and in the life of the church. So we're not avoiding decisions at the May synod; rather, we're expanding opportunities for people to participate in shaping the way we live together in the church.

## Week recognizes parish nurses

**NURSES** play a vital role in the health and well-being of Canadians. Traditionally, May is the month when nursing is celebrated; May 11-17 is National Nursing Week.

For many years, nurses have been blending their profession and their faith into a parish ministry of tending to the health care needs of parishioners. As defined by the Canadian Association for Parish Nursing Ministry, a parish nurse is a registered nurse with specialized training who is called to ministry and affirmed by a faith community to promote health, healing and wholeness.

While parish nursing has a longer history in England and Europe than in Canada, it is a field that is growing here. In 2001, a small group of parish nurses working in the Diocese of Toronto met to promote parish nursing. Goals included supporting parish nurses and providing information and assistance to nurses and parishes seeking to begin this ministry.

In 2007, with the encouragement of the diocese's Chaplaincy Committee, the Parish Nurse Network was formed. The network's working group meets several times a year. It includes three parish nurses, a parish priest and the diocese's coordinator of Chaplaincy Services. The network enables

all parish nurses working in Anglican churches in the diocese to share fellowship, education, advocacy and ministry development. Almost 30 parish nurses gathered for the first annual Parish Nurse Quiet Day, held at St. John's Convent last May. A second quiet day is planned for May 30. These days provide an opportunity for parish nurses to learn from each other and be nurtured in their ministries.

The Parish Nurse Network also provides information and education for clergy, chaplains, deacons and those in lay ministries who are seeking to establish or learn about the ministry of parish nursing.

Parish nurses will increasingly play a vital role in the provision of faith-based health care for those who choose to stay in their homes or simply do not require the services of institutionalized health care facilities.

For many parishes, parish nursing is simply a part of their faith-based witness of providing for the needs of those in the community. It is what Christ commands of us all when he challenges us to feed the hungry, clothe the naked, visit the sick and care for those in need.

For more information about parish nursing and National Nursing Week, visit [www.toronto.anglican.ca/healingministries](http://www.toronto.anglican.ca/healingministries).



**Workshop focuses on prayer**

More than 60 people attended a workshop entitled Beginning to Pray with Others, at St. Martin-in-the-Fields on Feb. 21. The event was offered by the Bishop's Committee on Prayer and facilitated by the Rev. Anne Moore, priest-in-charge for the Parish of Haliburton.

"Using gentle, and sometimes self-effacing humour, Anne made us feel comfortable and relaxed with each other, as she shared personal anecdotes and drew on well-honed wisdom to help us through some prayer exercises," says Carol-Anne Foty, a member of the Bishop's Committee on Prayer. "We learned how to be open to each other, and, saying one-word prayers as we joined in a circle, we grew confident that wordiness was not necessary for God to hear us."

The Bishop's Committee on Prayer is connected to parishes through prayer representatives, who are kept informed about days of encouragement, prayer conferences, and resources. For more information, contact the chair, Tony Day, at 905-846-2952.



**MAKING MUSIC**

Drummers play during a service at Trent-Durham Area Day on March 7.

**Ambulances keep going in El Salvador**

On March 1, volunteers from the Caravan of Hope, an outreach project of San Lorenzo, Dufferin Street, Toronto, headed to El Salvador for the sixth time since 2001. This time, they drove down with two ambulances donated by the City of Toronto. The trip took 12 days, culminating in a warm welcome in the city of Soyapango.

"Thousands of people were waiting for us, the Mayor Carlos Ruiz, and the media," noted the Caravan's leader, the Rev. Hernan Astudillo, in one of his daily reports from the journey. "It was a special moment, with words of gratitude, love and solidarity from different personalities, hugs from the people. You could see tears in the eyes of many women, the smiles of children, the wisdom of seniors and the commitment of many youth doctors, who are going to use these ambulances for the needs of the community."



**APRES-SKI**

Worshippers line up for communion at the après-ski service at All Saints, Collingwood, on March 1. The church ran the Saturday afternoon service, with wine and cheese afterward, from January to March. PHOTO BY ERIC SUTTON

**Youth build relationships in Ghana**

Anglicans from Brighton and Peterborough have teamed up to lead a month-long mission to Ghana in West Africa, this July. Husband and wife team Daryl and Hope Stogryn, from St. Paul's, Brighton, along with Kim Orchard, of St. Barnabas, Peterborough, will lead a team of 18 young people of various denominations. "These are all incredibly bright young people who wrote amazing applications with very strong convictions as to why they should go," says Ms. Orchard.

The trip will continue a partnership that started in 1998 between Youth for Christ (YFC) West Africa and Northumberland YFC. The Canadian team will help with the construction of a YFC leadership training facility in the village of Kokrobite, near the city of Accra, and will also assist local churches and the local medical clinic.

**Primate to celebrate, preach at St. Chad**

**ARCHBISHOP** Fred Hiltz, primate of the Anglican Church of Canada, will be the celebrant and preacher at St. Chad's 100th anniversary service, to be held June 7 at 11 a.m. Former clergy and assistants, including the Rev. Neville Bishop and the Rev. Canon Bill Riesberry, will share in the celebration, along with the interim priest, Archdeacon Paul Feheley. Following the eucharist there will

be a lunch in the parish hall. The church is located at 1695 Dufferin St., Toronto, one block north of St. Clair Avenue. All are invited to attend.

As part of the church's continuing outreach, a community supper will be held at the church on the exact day of its centenary - June 13, at 5:30 p.m. For more information on these events, call (416) 924-9199, ext. 277.



**WELCOME**

The Rev. Matthew McMillan, the new incumbent of the Parish of Churchill and Cookstown, shares a moment with his parents John and Suzanne, during a welcome luncheon held in his honour on March 1 at St. John, Cookstown. Mr. McMillan held his first services at St. Peter, Churchill, and St. John, Cookstown, that day.



Volunteers from the Caravan of Hope, an outreach project of San Lorenzo, Dufferin Street, Toronto, pause in front of two donated ambulances they are driving to El Salvador. From left to right: Rob Dusen, Josephine Dusen, the Rev. Hernan Astudillo, Carmen Rosa, Ernesto Rosa, and Pedro Diaz.



Participants in a prayer workshop at St. Martin in-the-Fields, offered by the Bishop's Committee on Prayer on Feb. 21, pause to smile for the camera. From left to right: Terry Wedge; Anita Gittens, president of the Anglican Church Women in the Diocese of Toronto; the Rev. Anne Moore; and Tony Day, chair of the Bishop's Committee on Prayer.

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## LOOKING AHEAD

Items for Looking Ahead should be emailed to [hpaukov@toronto.anglican.ca](mailto:hpaukov@toronto.anglican.ca). The deadline for the June issue is May 1. Parishes can also promote their events on the diocese's website. Visit [www.toronto.anglican.ca](http://www.toronto.anglican.ca), click Calendar, then click Submit an Event.

## Services

**MAY 2, 9, 23, 30** — May Festival of Our Lady, with services at St. Matthias, Bellwoods; St. Thomas, Huron Street; St. Bartholomew; and St. Mary Magdalene, respectively. For more information, contact the Rev. Robert Ross, at 416-268-9174 or [robert.ross@tdsb.on.ca](mailto:robert.ross@tdsb.on.ca).  
**MAY 21** — St. Olave, Swansea, 360 Windermere Ave., invites all to an Ascension Evensong at 6 p.m., followed by light supper and guest speaker, author Sue Careless. Contributions appreciated. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**MAY 24** — Mariachi Vespers featuring Mexico Amigo Mariachi band at St. Philip, Etobicoke (25 St. Phillips Road), at 4 p.m. For more information, call 416-247-5181.

**MAY 24** — Special 25th-anniversary service at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, at 10:30 a.m. Former parishioners are welcome to join the celebration. For information, contact the church office at 416-283-1844.

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

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

## Social Events

**MAY 2** — St. John, Weston, invites you to its 2009 Spring Dinner-Dance at Elite Banquet Hall, 1850 Albion Rd. (west of Hwy. 27).

Cocktails at 6 p.m., dinner at 7 p.m. Silent auction, door prizes and more. Tickets are \$40 per person. For more information, contact the church office at 416-241-8466.

**MAY 2** — St. Dunstan of Canterbury's 25th Anniversary Dinner & Dance at Deer Creek Golf and Banquet Facility, 2700 Audley Rd. N., Ajax. Cash bar/cocktails at 6:30 p.m.; dinner at 7:30 p.m. After-dinner dance to the music of The Ragging Butanes, a rockin' rhythm-and-blues band. Tickets are \$75. For information, contact the church office at 416-283-1844. Optional transportation arrangements available between the church and Deer Creek (reservations required).

**MAY 23** — St. Paul, Newmarket, invites you to its 175th Anniversary Victorian Tea, with sandwiches and sweets. Tickets are \$10; there are three sittings, at 2, 3 & 4 p.m. Info and tickets at 905-853-7285 or [www.stpaulsnewmarket.org](http://www.stpaulsnewmarket.org).

**MAY 31** — Propitiation holds a social evening at a member's home in the High Park area, at 7 p.m. For details, call 416-977-5359.

## Lectures/Conferences

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

**MAY 9** — The Anglican Church Women in the Diocese of Toronto holds its Annual General Meeting at Holy Trinity, Thornhill, 9:30 a.m. to 2:30 p.m. The keynote speaker is Mayor Hazel McCallion. Tickets are \$20. Call 416-363-0018 or email [acw@toronto.anglican.ca](mailto:acw@toronto.anglican.ca).

**MAY 12** — The Church of the Redeemer delves into the Letter of Paul to the Ephesians, 7-9 p.m. at 162 Bloor St. W. (at Avenue Rd.). The evening is the third of a five-part series Telling the Story, which explores the Letters of Paul through music, words, and the thought of biblical scholars. Dinner is available, for a suggested donation of \$10, starting at 6 p.m. at the back of the church (enter straight through the front doors on Bloor Street). Admission is free, but participants must register for the series or individual



## SOLIDARITY

The sisters of St. John the Divine and friends join hands to symbolize a human chain while singing the hymn 'Blest be the tie that binds' at a World Day of Prayer service at St. John's Convent in Toronto on March 6. The service focused on Papua New Guinea. Symbols of disunity, violence, sickness and bondage were laid on the altar at the foot of the cross by the sisters. PHOTO BY MICHAEL HUDSON

sessions by May 8. To register, call 416-922-4948, or visit [www.thereedeemer.ca](http://www.thereedeemer.ca), and click News/Information. Please indicate if you will be attending the dinner.

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

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

## Sales

**MAY 2** — Spring Rummage Sale at St. Olave, Swansea, 360 Windermere Ave., from 10 a.m. until 1 p.m. Clothing, linens, kitchen items, boutique items, jewellery, crafts,

Christmas items, books, toys, games, puzzles, furniture, and more. All proceeds go to worthwhile causes supported by the Anglican Church Women. For more details, call 416-769-5686 or visit [www.stolaves.ca](http://www.stolaves.ca).

**MAY 2** — St. John's Rehab Hospital Auxiliary is holding its Gigantic Garage Sale, from 10 a.m. to 1 p.m., at St. John's Rehab Hospital, 285 Cummer Ave., Toronto. Free admission and free parking. Hundreds of items, including household and kitchen items, clothing, china, pictures, jewellery, Christmas decorations. All funds raised are donated to the hospital. For further details, call 416-226-6780.

**MAY 9** — Annual Attic Sale at Grace Church on-the-Hill, from 10 a.m. to 2 p.m. Great finds on toys, housewares, antiques, jewellery, linens, books, Christmas decorations & more. The church is located at 300 Lonsdale Rd. (at Russell Hill). Call 416-488-7884 or visit [www.gracechurchonthehill.ca](http://www.gracechurchonthehill.ca).

**MAY 23** — St. Patrick, Toronto, 1087 Lillian St., invites all to its annual Spring Sale, 10 a.m. to 12 p.m. Bargains on gently used clothing, books, electronics, kitchenware, household items and much more. For more information, call 416-225-5151.

**JUNE 6** — A flea market at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, in support

of its outreach programs, from 9 a.m. to 1 p.m. For information, call 416-283-1844.

## Music/Drama

**MAY 1** — The wounded of wilfulle longynge: Music for the medieval English mystics, with Sine Nomine, St. Thomas, 383 Huron Street, Toronto, at 8 p.m. Tickets are \$18/\$12. Call 416-638-9445 or email [sine.nomine@3web.net](mailto:sine.nomine@3web.net).

**MAY 14, 21, 28** — Music on the Hill at St. John, York Mills, 19 Don Ridge Dr., Toronto. Thursdays, 12:15-1 p.m. All concerts are free. Free parking. May 14: The Choir-Girlz, folk, bluegrass, jazz, pop; May 21: Janet Catherine Dea, opera soprano, Kristin Moss Theriault, harp; May 28: All'Amore Ensemble, chamber music. Call 416-225-6611 or visit [www.stjohns.yorkmills.com](http://www.stjohns.yorkmills.com).

**MAY 16** — An anniversary concert at the Church of the Epiphany, 700 Kennedy Rd., Scarborough, at 6 p.m. Tickets are \$15 for adults; \$10 for children under 12; available from members of the church or at the door. Call 416-261-7659 or email [epiphany@primus.ca](mailto:epiphany@primus.ca).

**MAY 24** — St. Paul, Newmarket, 227 Church St., presents its 175th Anniversary Festival of Hymns, at 7:30 p.m. Enjoy an old-fashioned hymn sing with Archdeacon Paul Feheley as moderator. St. Paul's Choir will be joined by choir members of other downtown churches. Free-will offering to support native outreach project. For information, call 905-853-7285 (mornings) or visit [www.stpaulsnewmarket.org](http://www.stpaulsnewmarket.org).

**MAY 30** — St. Stephen, Downsview, presents Tenor at Twilight II, a concert featuring Colin Norville, the Caribbean's leading tenor, Annette Norville (soprano), John Bryan (organ) and the Rev. Greg Carpenter & Les Cinq at St. James Cathedral at 5 p.m. Admission is \$20; email [saintstephensoffice@rogers.com](mailto:saintstephensoffice@rogers.com) or call 416-241-4639. Proceeds support the outreach program of St. Stephen's.

## In praise of mothers

This month we look forward to celebrating Mother's Day. Many mothers will receive cards, phone calls, flowers and gifts. Research shows that there are more phone calls made on Mother's Day than on any other day of the year, and that Mother's Day is the busiest day for restaurants. These are all ways of honouring our mothers. However, it is often said that no gift to a mother can ever equal her gift to us, that being

## ACW

BY ANITA GITTENS

the gift of life.

In tribute to mothers everywhere, the following poem by Helen Steiner Rice says it best: *MOTHER is a word called LOVE And all the world is mindful of The love that's given and shown to others Is different from THE LOVE OF*

## MOTHERS.

*For Mothers play the leading roles In giving birth to little souls, For though "small souls" are heaven-sent*

*And we realize they're only lent, It takes a Mother's loving hands And her gentle heart that understands*

*To mould and shape this little life And shelter it through storm and strife.*

*No other love than MOTHER LOVE*

*Could do the things required of The one whom God gives the keeping*

*Of His wee lambs, awake or sleeping,*

*So Mothers are a "special race" God sent to earth to take His place,*

*And MOTHER is a lovely name That even SAINTS are proud to claim.*

*Happy Mother's Day, and thank you to mothers everywhere!*

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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Holy Spirit breathes life into early church

**W**hen the Day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting (Acts 2:1-2 NRSV)."

Thus begins the first scripture reading for the Sunday of Pentecost, also called Whitsunday, as the church celebrates the coming of the Holy Spirit. In the early church, this festival was considered the second most important day in the Christian year. Easter has always been considered the most important festival in our church.

Let us look at the first Pentecost as it is recorded in the Acts of the Apostles. The followers of Jesus were all gathered together in a house in Jerusalem. Luke tells us there were 120 followers in all. Some have suggested it was the home of John Mark and his mother Mary, who were part of the early church; their home in Jerusalem was the centre of Christianity at that time.

The Risen Christ had departed some 10 days before, so those early believers were leaderless and frightened for their very lives. They too could have ended up on a cross. Yet they were expectant. They knew something was going to happen. They had been told by Jesus to wait in Jerusalem until the Holy Spirit would empower and lead them. This they did. If you need proof of the early church, it is right here. The very existence of that church in the midst of those troubled times suggests that it was not of human power. These people were transformed.

This was the time of the Jewish Feast of Weeks, or seven weeks after the Passover. Pentecost in Greek means 50, so to the Greek-speaking Jews, this was called the Feast of Pentecost. It was a holiday and every Jew within miles of the temple would be there. It is in the midst of this festival that we see the followers of Jesus gathered together. It must have been a strange time for them, with all of the celebrations going on around them. Suddenly they felt the power of God shaking the house with wind and appearing to them in tongues of fire. Something happened to them. This small, frightened group of people started to pray in strange tongues and to praise God. They went outside. (The Greek original sug-

gests that they literally burst out the door.) The people who had gathered for the Jewish Feast of Weeks heard those early Christians as they continued to praise God in strange tongues. There were people from many lands gathered in Jerusalem and they each heard the followers of Jesus speaking in their own native language. What a sight that must have been! Were not these men Galileans? Galileans were not known to be well educated, yet here they were speaking in these many different languages. The crowd accused them of being drunk.

Peter stood up and said, "These people are not drunk as you suppose, for it is only nine o'clock in the morning (Acts 2:15)." Then he preached the first Christian sermon. What a sermon that must have been! Luke tells us that 3,000 people were baptized on that day. Here in this passage we see the birth of the church of Jesus Christ.

Luke goes on to tell us the church grew daily in numbers. This is a recurring theme in the Acts of the Apostles. The Pentecostal experience was a common occurrence in this growth. Luke relates several occasions in Acts where this event is repeated. The Gospel was preached and lives were changed as people, empowered by the Holy Spirit, became more Christ-like.

Pentecost reminds us that we have been given this unique gift of God's Holy Spirit. The Comforter has come into the church and is an ever-present resource to all who believe in Jesus Christ.

As we celebrate the Feast of Pentecost, may we feel the power of the Holy Spirit active in our lives. May we respond to this power, as did those early Christians, who, being filled with the Holy Spirit and bubbling over with this newfound joy, went out to face a somewhat cruel and hostile world. They proclaimed to one and all that Jesus – who hung upon a cross on Good Friday, suffered and died – had indeed risen from the dead and sent his promised Holy Spirit because he was and is the Christ, the Messiah, the Son of the living God. May we, being guided by this same Spirit, worship, love and serve him in all that we do.

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

## IN MOTION

### Appointments

- The Rev. Canon Bill Kibblewhite, Honorary Assistant, St. Peter, Erindale, Feb. 1.
- The Rev. Bill Gray, Regional Dean, Peterborough Deanery, March 1.
- The Rev. Andrew Graham, Associate Priest, St. John's Chinese, March 1.
- The Rev. Canon Fred Hall, Honorary Assistant, St. James the Apostle, Brampton, March 10.
- The Rev. Daniel Brereton (Niagara), Honorary Assistant, All Saints, Kingsway, Toronto, March 19.
- The Rev. Rylan Montgomery, Incumbent, Holy Family, Heart Lake, May 1.
- The Ven. Munroe Scott (Algoma), Incumbent, St. John the Baptist, Lakefield, May 15.

### Ordinations

- Deaconess Gail Marshall was recognized as a Deacon at a service of reaffirmation on March 22 at St. Matthew, Is-

- lington, Toronto.
- The Rev. Christine Watt was ordained priest on March 28 at Trinity East (Little Trinity), Toronto.
- The Rev. Donald Shields was ordained priest on April 26 at Grace Church, Markham.
- The following persons will be ordained transitional deacons on May 3 at 4:30 p.m. at St. James Cathedral, Toronto: John Anderson, David Bryant, Nola Crewe, Joanne Davies, Diane Fryer, Karen Hatch, Jennifer Schick, Anna Spray.

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

- First Phase - Parish Selection Committee in Formation**  
 (not yet receiving names):
- Trinity, Port Credit
  - St. Mary Magdalene
  - Grace Church on-the-Hill
  - St. Augustine of Canterbury
  - Epiphany, Scarborough
  - St. Margaret, Barrie
  - St. Jude, Wexford

- Second Phase - Parish Selection Committee Receiving Names** (via Area Bishop):
- Christ Church, Bolton (York-Credit Valley)
  - St. George Memorial, Oshawa (Associate) (Trent-Durham)
  - St. James, Sharon
  - Parish of Georgina

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

- Christ Church, Holland Landing

### Departures

- The Rev. Ruth Adams has resigned her appointment as Interim Priest-in-Charge of St. John, Lakefield. Her last Sunday in the parish will be April 26.
- The Rev. Canon John Hill has announced his retirement. His last Sunday at St. Augustine of Canterbury, Toronto, will be May 31.
- The Rev. Canon Harold Nahabedian has announced his retirement. His last Sunday at St. Mary Magdalene, Toronto, will be Aug. 16.

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# Fair-trade video changes habit

Teenager shines light on dark side of chocolate

David Patterson needed only 15 views of his YouTube video on fair-trade chocolate to get the credit for his Grade 10 civics project. Yet, two months after it had been posted, the video had been viewed more than 1,000 times. "I ended up taking it much further," says the 15-year-old, who is a member of St. Peter, Erindale. "It's gotten a lot more views now, I've passed DVDs on to other people, and I did a presentation at a public school about it."

Fair-trade chocolate was an issue David was already familiar with from his youth group at St. Peter's. The young people had learned about it from their youth minister, Simon Chambers. As David explains in his video, "Most large chocolate corporations get their cocoa from the Ivory Coast. There, they have many large cocoa plantations. All of these plantations use the same horrible tactic: child slavery. The most recent stats show that over 200 million children in the world are slaves. Many of

## OUR LIVES

BY HENRIETA PAUKOV

*Our Lives features inspiring stories of the clergy and laypeople among us. This month, The Anglican talks to David Patterson, student and videographer.*

them are forced to work on the cocoa plantations, where they gather cocoa that is put into our favourite chocolate brands here in the Western world."

David's youth group sent letters to large chocolate companies, asking them about their practices. "They mostly tried to work around the subject," says David. "I think one of my favourite responses was the one that said that there are over a million cocoa plantations and they inspect 2,000 of them. They tried to avoid talking about their current practices; nothing was said about what they promised to do or what they think they need to do next. It wasn't really a direct answer."

David says one way to avoid supporting companies that exploit children is to purchase cocoa products with the fair-trade certified logo. "If a company is not fair-trade certified, it means that you are not guaranteed that the product was made without slaves," he says. "So there's a chance it's perfectly slave-free,



David Patterson

but there is an even larger chance that if you go far enough along the line, you will find slaves involved. Some of the Swiss chocolate companies are not certified but they are pretty good. Here in North America it's a little worse. The U.S. government passed a law a few years ago saying that companies would have to start inspecting their plantations, but the companies soon found loopholes."

The video earned him an A in class, but David's involvement with justice doesn't stop there. During Lent, he dyed his hair purple to help his youth group raise money toward their upcoming mission trip to Northern Ontario and for PWRDF. "The purple hair was something I as-

sumed they were joking about, but we raised more than \$1,500," he says. "We got people to sponsor per day to cover all of Lent and another member of the youth group dyed it. It's gone really well so far." For the last three years, his youth group has also raised money for the parish's discretionary fund, which helps the homeless in the community, by carving pumpkins for parishioners.

David says that this kind of concern about justice issues is not unusual for young people his age and even younger. "In our youth group, we have people who are 11 or so, and they are getting involved," he says. "A girl at our church, Sarah Lemay, who is 11, has asked for my fair-trade chocolate DVD because she'd like to share it with her school. So the age range of people wanting to get involved varies a lot."

When he showed his video at Hillside Senior Public School in Mississauga, he was impressed with the students' interest.

"They've had people like Craig Kielburger [of Free the Children] come to speak, and they've had lots of other big names, but they decided they wanted to bring someone closer to their age," says David. "So they asked if I could come in and do a couple of presentations to the students. The response was actually really good. The student body there is different from most schools. They are taught about these issues, whereas most schools aren't, so they are much more responsive."

Most importantly, the experience of researching and making the video and talking about it to others has changed the way David buys chocolate. "I love chocolate; I still do eat a fair bit of it," he says. "But I haven't purchased a non-fair-trade chocolate bar in a very long time."

To view David Patterson's video on fair-trade chocolate, visit <http://www.youtube.com/> and search the words "fair-trade chocolate."



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8. St. Leonard
9. St. Margaret, North Toronto
10. St. Michael and All Angels
11. St. Timothy, North Toronto
12. Transfiguration
13. Interfaith Social Assistance Reform Coalition
14. Mississauga Deanery
15. Holy Spirit, Dixie North
16. St. Bride, Clarkson
17. St. Francis of Assisi, Meadowvale West
18. St. Hilary (Cooksville)
19. St. John the Baptist (Dixie)
20. St. Luke (Dixie South)
21. College View Supportive Housing Service (LOFT)
22. St. Elizabeth Church, Mississauga
23. St. Paul, Lorne Park
24. St. Peter (Erindale)
25. St. Thomas à Becket (Erin Mills South)
26. Trinity Church, Port Credit
27. Trinity, Streetsville
28. Toronto East Deanery
29. Church of the Resurrection
30. St. Aidan, Toronto

## Prison ministry seeks volunteers

THE Bridge Prison Ministry is currently seeking qualified applicants to serve as volunteers. If you are interested in making a

difference in the lives of inmates and their families, contact Garry Glowacki, the Bridge's program director, (905) 460-5274.

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