

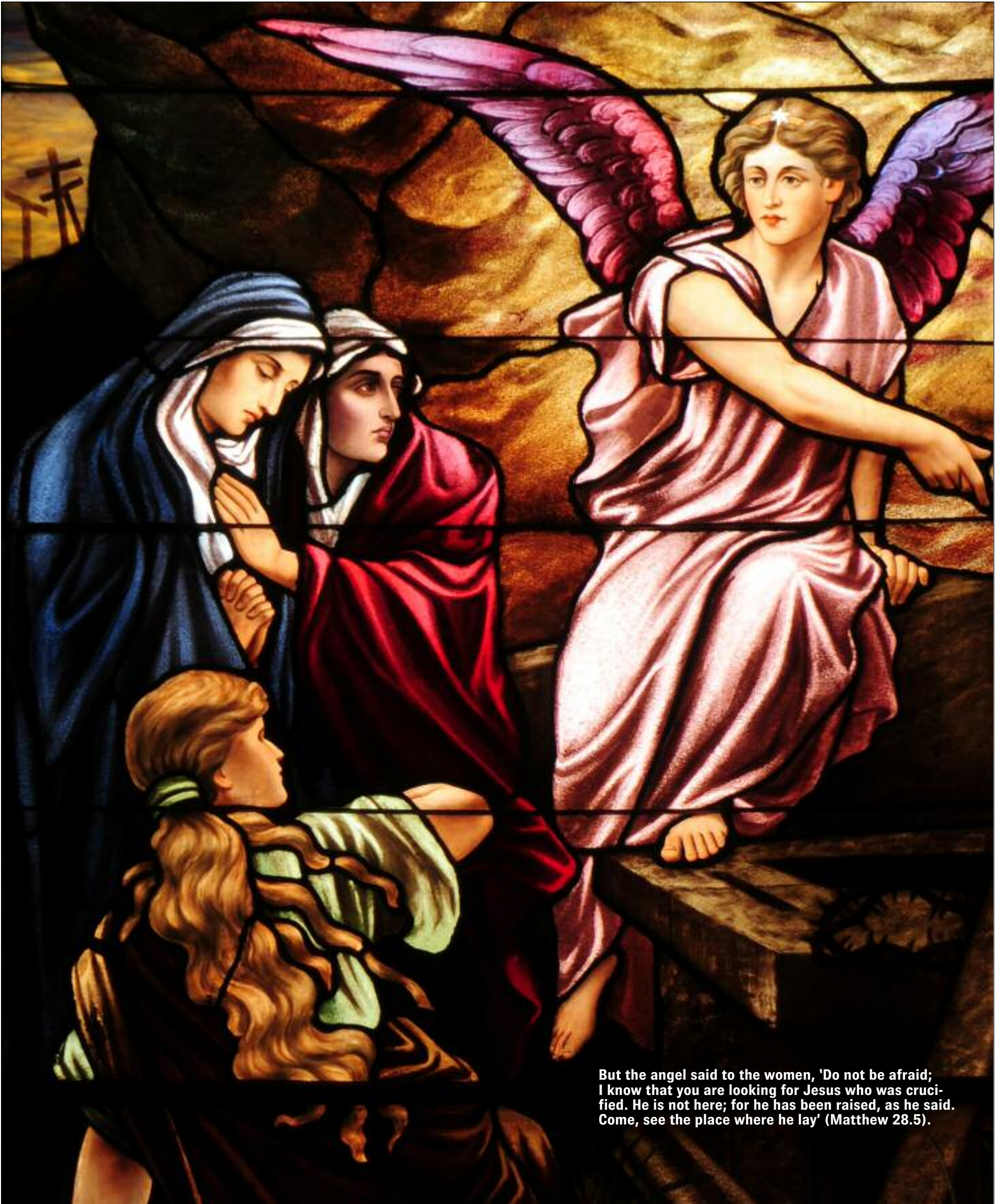
The Anglican

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But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay' (Matthew 28.5).

Church takes a walk in the neighbourhood

Residents appreciate efforts to engage with issues

BY CAROLYN PURDEN

THE diocese's Missional Transformation program has had a dramatic effect on the parishioners of All Saints, Peterborough, taking them out from behind the walls of their church to engage with neighbours in innovative ways.

All Saints is situated in what was a factory area and is now the poorest neighbourhood in Peterborough. Its aging congregation is made up of about 125 worshippers for the two Sunday services.

All Saints and eight other churches joined the Missional Transformation program two years ago. Meeting every couple of months, their parish teams explored what it meant to be a missional church.

Maisie Watson, one of three deacons at All Saints, explains that the extensive training process was not about bringing people into church, but about the

church going out and serving the community.

"The whole mission is discovering what God's already doing in your neighbourhood, where he is already and joining with that," she explains.

The training ended last June, and then, says Ms. Watson, "the real work began." The parish's missional transformation team began a series of experiments. It divided the neighbourhood into areas and, once a week, two or three people went to one of the areas. Some walked their dogs, which was a proven conversation-starter; others took green garbage bags and picked up garbage.

"The first couple of times we were out, people were looking at us a little bit strangely," says Ms. Watson. "But after that, they began talking to us and inviting us up onto their porches for a drink of water and to sit and have a chat. It was just wonderful." Often, children pitched in to help



The Rev. Maise Watson picks up litter as some members from All Saints, Peterborough, clean up the local streets and sidewalks and meet the neighbours. From left are Peter Savage and his dog Pique, Ms. Watson, Dan Finn, Anne Cook, the Rev. Suzanne McMillan (in brown jacket), Sally Rye (in green jacket) and Diana Gregg (in blue jacket). PHOTO BY MICHAEL HUDSON

the garbage pickers.

As the weather turned cold, the parish planned a free Christmas dinner for neighbours and parishioners. It was a great success and ended with a young man singing the Lord's Prayer and a young woman singing some Christmas carols.

Close to the church is a building housing low-income singles. Parishioners met some residents in severe need, and were trying to connect them with the appropriate social services. Church members also attended an event put on by local agencies to provide resources for a local inner-city school. The agencies held a bar-

becue in a nearby park, and parishioners went to help out and to make connections with the 300 people who attended.

Last fall, the parish heard that a group of people wanted to plant a community vegetable garden in a local park. All Saints joined with them and the Peterborough Community Garden Network and, after a couple of meetings, the group received permission from the city to establish a garden.

And there are other initiatives. Every other Friday night there is a coffee, conversation and games gathering in the parish hall. The Sunday school children have made connections with lonely seniors in a retirement residence. As a follow-up to the Christmas dinner, a community dinner was

planned for after Lent.

The parishioners have been very supportive of the missional transformation team's efforts, says Ms. Watson, and more than 50 have donated their time or money.

She estimates that All Saints has made contact with more than 80 of its neighbours, and is now seeking ideas from them. It has drawn up a simple survey, asking them how they would like the neighbourhood improved, how the parish could help make that happen and what they would like to do to assist. It will be distributed at the spring dinner.

"There's an excitement and a positivity at All Saints now," she says. "Our parishioners want to know what's going on."

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Chaplain makes inroads on campus

Students looking for 'spiritual connection'

BY BOB BETTSON

In a university setting without a theological college or even a religious studies program, offering chaplaincy or spiritual care would seem to be a daunting challenge. But it's a challenge the Rev. Glenn Empey has embraced, with surprising results.

Since Mr. Empey started as a part-time chaplain at Trent University in Peterborough in 2008, the university has opened its first multi-faith room for students and faculty, at Lady Eaton College. The room, which is open daily from 7:30 a.m. to 10 p.m., is a place of sanctuary on a busy campus where there is no other dedicated space—chapel or otherwise—for spiritual care.

"People still have a hunger for spirituality, even though they have no connection to the organized church," says Mr. Empey, the priest-in-charge of St. Matthew and St. Aidan, Buckhorn. "Students are looking for a spiritual connection, a foundation to base their lives on."



The Rev. Glenn Empey provides pastoral counselling and opportunities for outreach and worship at Trent University in Peterborough. PHOTO BY MICHAEL HUDSON

His work is funded by the Trent Chaplaincy Board, which includes local Anglican, Baptist, Presbyterian and United churches. The university provides office space and administrative assistance.

The focus of the chaplaincy is to provide pastoral counselling

when needed and opportunities for community outreach and worship. While there are no weekly denominational services or Bible studies, Mr. Empey does refer students to local congregations to make connections.

The students have shown a

keen interest in reaching out to others in need around the world. Most recently, they responded to the earthquake in Haiti and its aftermath and the nuclear disaster in Japan, packing thousands of meals.

Whenever he is involved in a

high profile event like a food drive, there is more activity in spiritual care, as the faculty and student body become more aware of the chaplaincy, he says.

Another important aspect of the ministry is providing memorial services for students who have died. A recent one for a young woman killed in a car accident had Mr. Empey working with students and faculty members as they chose the readings and music for the service. On Remembrance Day, the university's Great Hall was packed with students and faculty for a multi-faith worship service.

Mr. Empey brings speakers to the campus, if he can find the funding for it. So far, he has been able to bring in a speaker from Taizé, France, and a Buddhist lama from Tibet.

Mr. Empey has found that foreign students are among the most committed to their own and others' faith groups. "Whatever faith group they are from, they are practicing and seeking out connections."

He says one of the rewards of the chaplaincy, which is both interfaith and ecumenical, is breaking down barriers and bringing groups together. One discussion he helped animate, called Spirituality Café, included a pantheist, a Muslim, a Roman Catholic, a fundamentalist Christian and students who are exploring their faith.

BRIEFLY

Video shows election nominees

A video about the nominees in the upcoming episcopal election is posted on the diocese's website, www.toronto.anglican.ca. The video features a question-and-answer session with the nominees. It was made to help Synod members and Anglicans in general get to know the nominees before the election at St. James Cathedral on April 6. The website also has written information on the nominees. The bishop-elect, who will be a suffragan bishop in the diocese, will be consecrated at the cathedral on June 22.

Advocate receives top honour

Canon Phyllis Creighton, a member of Christ Church, Deer Park, has been appointed to the Order of Ontario, the province's highest honour. Canon Creighton, a resident of Toronto, has been a passionate advocate for mental and reproductive health care, social justice, peace and the environment. She chaired the Ontario Mental Health Foundation and the Addiction Research Foundation's clinical institute. She has been active at all levels of the church for many years, and was made a lay canon of St. James Cathedral in 2009. She also re-



Phyllis Creighton wears the Order of Ontario and Diamond Jubilee medals. PHOTO BY MICHAEL HUDSON

cently received the Diamond Jubilee Medal. "I was astonished to learn of the award," she says. "I'm thrilled to have been given the double honour by the Lieutenant Governor for work recognized to be of lasting value to Ontario."

First female astronaut to speak at dinner

Roberta Bondar, Canada's first female astronaut and the first neurologist in space, will be the keynote speaker at the Bishop's Company Dinner, held April 30 in Toronto. The evening will begin with a reception at 6 p.m. at Holy Trinity, Trinity Square, followed by dinner and an auction at 7 p.m.

at the nearby Toronto Marriott, Eaton Centre. Funds raised by the dinner will support clergy and their families in crisis. Tickets are \$175 each or \$1,500 for a table of 10. Register online at www.toronto.anglican.ca or contact An Tran at 416-363-6021 (1-800-668-8932), ext. 243.


Fund helps with ministry on St. Clair

A fund has been created to help with ministry in the St. Clair

West corridor of Toronto. Interest from the \$60,000 St. Mark and Calvary Theological Student Assistance Fund will provide assistance to the Church of the Advent, Toronto, to engage a theological student for ministry in the St. Clair West corridor or to provide financial help to theological students, as may be determined by the diocesan bishop. The fund was established by the former church of St. Mark and Calvary, Toronto, with financial assistance from the diocese.

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A note from
Amit Parasar
former columnist for
The Anglican:



"Some of you may have noticed that I'm no longer writing for *The Anglican*. If you want to continue reading my work, visit my website at www.amitparasar.com. You'll be able to easily find my old columns for *The Anglican* as well as new material!"



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Jesus invites us to change



Somebody recently told me that “Jesus does not approve of change!”

I was very interested to hear that, but I don't believe it. I wonder how the person had come to that conclusion. The possibility, indeed the hope, of change is at the very heart of our faith.

So why are we so frightened by change (or, if not frightened, perhaps angered, discouraged, resistant, hurt, or unsettled)?

“All change is inconveniencing, even change from worse to better,” said the great Anglican apologist, Richard Hooker, some four centuries ago.

Not all change is good, of course, and neither is change simply for the sake of change. There is something far more fundamental at stake here. Throughout his ministry, Jesus engaged the Jewish traditions he had been raised in, challenging them, fulfilling them, reinterpreting them—not to destroy them, but to rediscover their essence: the relation-

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

ship established between God and God's people for the life of the world. In the process, Jesus invited people to change, to come to a renewed experience of God's loving purposes, to turn back to God in their practices and their attitudes toward God, toward their neighbours and toward themselves. Jesus invited people to embrace life in all its fullness, and then live so that all are able to share in that abundance of life. For everyone, that is quite a change! Heart, soul, mind and strength—not much left out of that invitation!

Change is at the heart of our baptismal liturgy, our penitential rites, our preaching, our education processes, our pastoral care and our social justice ministry and advocacy.

Easter changes everything. Jesus' death and resurrection fundamentally change the terms of the encounter between God and the whole of God's creation. The Paschal mystery (the name given to the death, resurrection,

ascension and pentecostal sending of the Spirit) marks the decisive moment of God's unrelenting love for his creation, and nothing can separate us from his life-giving love. In the end, that is the only thing that does not change!

St. Paul says this in I Corinthians 15:51-57: “Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on immortality, then the saying that is written will be fulfilled:

“Death has been swallowed up in victory.

“Where, O death, is your victory?

Where, O death, is your sting?”

“The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.”

Christ is sufficient



Hospitals are a world of their own. Along with members of my family, I have had occasion to spend a lot of time in a hospital lately, helping an elderly relative. I am learning from the experience.

There is a lot more to a hospital than doctors and nurses. I have come to know the volunteers, who help humanize the institution by answering questions, giving directions to clinics, liaising with medical staff, giving updated information after surgery, dealing with patient inquiries and generally seeking to be a friend along the way.

I have met the people who wash the floors and change the bedding. I've met the plumber, who needed to repair the sink in the room. I've seen the folks who deliver the food trays and those whose job it is to help feed patients who cannot feed themselves. I've walked past the foundation office where staff works to raise much-needed funds to meet the growing health needs in the face of government cutbacks. I've visited the chapel to offer my prayers as a Muslim knelt on his prayer carpet to offer his. I've seen the activity of the emergency department and the outstanding medical staff who stay calm in the midst of chaos. I've seen police escorting patients in handcuffs and paramedics unloading patients from ambulances. I've met social workers, speech and language therapists, physiotherapists, discharge planners and so many others. I have walked past clinics that set bones and provide diagnostic imaging. I became a regular at the Tim Hortons and the hospital cafeteria. I have experienced the sounds, smells, pain, joy, clutter and chaos of the hospital. I've met families who are frightened and in tears, and families leaving the hospital with their newborn.

The experience has changed the focus of my prayer life. Now, when I pray for the sick, I add those who comprise the health care community and give thanks for their work in helping to keep all of us healthy.

Hospitals seem to work well when patients

BISHOP'S OPINION

BY BISHOP PHILIP POOLE

are cooperative, compliant and cognitive. The hospital room we know best does not contain those people. Dementia, delirium and fragility live in that room. People who are unable to feed themselves, groom themselves or even roll over in bed create a huge challenge for the overworked staff. As I wander around the unit, I see the vital role that families must play if their relative is to be kept comfortable. The staff can't and won't take the time that each patient requires, so advocates—usually family—are vital. More than one family has been involved in feeding their relative at each and every meal. It can take upwards of one and a half hours per meal to feed our relative a pureed meal. The staff appreciates the help, but the strain on the willing families is palpable. I have witnessed more than one family fight born of the tension of the system that is overwhelmed and individuals who are significantly challenged.

How do you draw blood or do an ultrasound or brush the teeth of someone who does not like to be touched? Strategies such as distraction, encouragement and suggestions that the patient help the doctor, offer limited co-operation.

I watch in amazement the workings of the human brain. Brief moments of what seems to be normal behaviour and normal conversation are interrupted by outbursts of anger, repetitive looping, scratching, biting, and spitting. Then, just as suddenly, there is a reasonable request for a drink of water and a pleasant “please” and “thank you.” Seemingly out of nowhere, conversations are offered in a foreign language and songs and hymns of the church are sung with little prompting.

In some way, all of life is a process of dying and a reality we would do well to accept. Life is meant to be lived, but we each move daily, inexorably, toward death.

For some, dying is quick, but for others it can be a slow, lengthy and sometimes painful stripping away of those things we take for

granted.

As a parish priest many years ago, I spent some time meeting regularly with an individual who had ALS, a disease that strips away the ability to speak, feed yourself, roll over in bed, attend to routine bodily functions, swallow, eat and, finally, breathe. The courage, faith and ingenuity with which my friend dealt with these losses was inspiring. When he could no longer converse, a laptop computer with a super-sensitive mouse allowed him to participate in conversation and to record volumes of words containing his thoughts, a legacy that his children could treasure forever. Life is meant to be lived.

My relative has seen much stripped away in life. Limited eyesight makes it difficult to see shapes and colours. Hearing is greatly diminished. Legs have not walked for some eight years. Bedsores are frequent companions. The mind has lost much of its former grace and sophistication, though there are moments—precious and fleeting moments—when a glimpse of the former self shines through. Teeth are being lost and broken. One by one, things people generally take for granted fade away. Extraordinarily, the two values which nourished this individual's life—faith in Jesus Christ and love of family—remain enormously important.

Two of my favourite verses in all of Holy Scripture are found at the end of Chapter 8 of Romans. I encourage you to look them up. The writer, Paul, who knew something of pain and suffering in his life, reminds us in 2 Corinthians 12, verse 9, that in the challenges he faced, in the weakness he endured, the grace of Christ was more than sufficient.

I am learning, and indeed seeing in the lives of others, that when everything is stripped away from us in this life, there is only one thing left and that is Christ. And that is sufficient. Christ has died. Christ is risen. Christ will come again.

Please pray for those who are near the end of their lives and for those numerous individuals involved in their care. May you gain fresh strength from the Easter Gospel. Christ is sufficient.



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Easter is the reversal of death



BY THE REV. RACHEL KESSLER

I was recently inspired to re-read C. S. Lewis's 1950s-era *Space Trilogy*. It's always a fun read, though it would not have passed the scrutiny of astronomers even in its own time. The characters journey to Malacandra (or Mars, as we know it), a planet teeming with life and ruled over by angelic beings inspired by 12th century cosmology.

The main villain of the books is Weston, a scientist with a single agenda—to save the human race from eventual death. He has developed space flight and has travelled to Mars with the hopes of colonizing the planet for humanity, should Earth be destroyed. When challenged about what he will do when Mars itself comes to the end of its time, Weston announces that humanity will move on to another world, and then another as needed in the race to escape the reality of death.

C. S. Lewis uses Weston's quest for immortality to illustrate the "bent" (we might say "broken") character of the human race. Weston is convinced that with enough ingenuity and resourcefulness, he can ensure the indefinite survival of the human race. What's more, he is willing to promote human survival at any cost, even

if it means taking another life. He makes a compelling villain because his goals, though somewhat extreme, are ones we could find enticing.

It goes without saying that the desire to push aside (or at least hide from) the inevitability of death runs rampant in our culture. We are constantly going out of our way to feel and look younger. Grey hairs must be dyed. Any facial wrinkles must be smoothed over. Death seems to have become a taboo subject, even as we plan funeral services for grieving families. More and more, it has become normal to remove coffins and urns—tangible reminders of mortality—from such occasions.

Reading *Space Trilogy* again, I was struck by this discussion of death, particularly in light of the season of Easter. In some ways, the Easter season seems like just another form of denying death. We have, after all, been given the scriptural promise that all who confess faith in Christ shall never die but have everlasting life (John 3:16). Certainly, many voices in our society criticize religion as a simple comfort people cling to to deny their mortality. Do Easter and the promise of the resurrection lend themselves to such criticism?

There is an important distinction to be made, however, between our celebration of Easter and our culture's quest to deny

mortality. Easter is not the *denial* of death but the *reversal* of death. The victory of Easter cannot happen without the tragedy of Good Friday. One only has to read the accounts of Jesus in the garden before his arrest to appreciate how present the reality of death was for Jesus, even if he had predicted his resurrection as well.

Similarly for us, the promise of our share in Christ's resurrection is far from a denial of death. Quite the contrary: the reality of resurrection makes necessary the reality of death. That is not just a physical death, but also a metaphorical death. In order for us to "live in Christ," we must first die to ourselves in dozens of tiny but significant ways. Perhaps most importantly, that means letting go of the idea that we can wholly define our lives for ourselves.

That is what is so insidious about both Weston and our predominant culture today. That quest for the proverbial fountain of youth will end in failure. And in wasting our energy looking for an immortality that cannot exist, we risk sacrificing the far more abundant life made available to us through the death and resurrection of Christ.

The Rev. Rachel Kessler is the assistant curate at Grace Church on-the-Hill, Toronto.

EDITOR'S CORNER
BY STUART MANN

Step out of the past

A priest friend of mine (not of this diocese) told me about a man in his congregation who crosses his fingers every time he says the Apostles' Creed. The man does not believe in Christ's resurrection and doesn't want to tell a lie, so he crosses his fingers.

This man's unbelief is not uncommon. There are probably quite a few church-goers who do not believe in the resurrection, not to mention the millions more who identify themselves as Christian but do not believe that it happened.

I used to be one of these people, and so have some of my closest friends and loved ones. They were good, loyal Anglicans who went to church every Sunday and put money on the plate and said their prayers and helped people in need. But they did not believe in this central act of their faith.

This did not make them any less Christian in my eyes. Indeed, I grew up believing, as did many others, that it was quite all right to go to church and call yourself an Anglican without believing in the resurrection. It was a sign that you had your feet firmly planted on the ground while doing the right thing of supporting the church.

If asked, we would have said that we did not believe in the resurrection because, to be frank, it was unbelievable. We were conditioned to believe only what we saw and understood. Everything else was suspect.

But I think the real reason for our unbelief went deeper than that. The real reason why we did not believe in the resurrection of Jesus was because we were afraid that it would change us. We knew that if the resurrection was true—if God really did raise Jesus, his Son, from the dead—then that meant that God existed and Jesus was divine. And if that was true, then everything we did and stood for had to be re-examined. Suddenly those things that Jesus said—the Sermon on the Mount, the separation of the goats and sheep—were not just thoughtful and poetic sayings anymore—they were direct challenges to our lifestyles. Suddenly Jesus wasn't just a charismatic but benign figure from the past—he was in charge. This was too much of a threat. Much easier to simply dismiss the resurrection as a myth, cross your fingers and hope that you were right.

As one who has come to believe in the resurrection, I want to say this to my unbeliever friends, both past and present: yes, believing in the resurrection will change you, but not in the way you think it will. The best way I can describe it—what it feels like to move from unbelief to belief—is like following Jesus to the cross, and then stepping beyond it, into that "eternal life" that John writes about in his Gospel. To not believe in the resurrection, in my experience, is to be like one of those disciples who followed Jesus to Jerusalem, never quite knowing when "it" will happen, whatever "it" is. To believe in the resurrection is to step out of that muddy and bloody past, to step into the light, and to understand that in and through Jesus Christ all things are possible.

What good is prayer?



BY SEÁN J. MADSEN

Why do we pray? The scriptures give us several reasons for doing so, but overall it appears that this is the way in which God wishes us to communicate with him. But prayer is as much about listening and discerning as it is about talking to God. Prayer also helps us to better understand how God sees us and how he wants us to live in his kingdom.

The Apostle Paul discusses the ways in which prayer should be offered, particularly when we are asking something of God. He writes, "Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil 4:6). Here, Paul is explaining that whenever we ask anything of God, we should do it in full recognition of what God is already doing for us.

When Jesus addressed the issue of how to pray, he said, "Pray then in this way," and enunciated the principles of prayer that have come to be known as The Lord's Prayer. We recite these principles as petitions in church. However, Jesus did not

ask that we should repeat his exact words. I think he was saying that all of our prayer should do what The Lord's Prayer does—acknowledge the role of God as our ultimate parent, show respect for God's name, desire that God's will be always done, etc.

God wishes us to pray to him like children speaking to a loving father—and, like a loving father, he must sometimes not grant our requests, as when a child wants something that the father knows is not for their good. The answer to a prayer may be delayed, perhaps to deepen our understanding of God and his word; possibly God wants to ensure our appreciation or enable us to develop our relationship with him.

In Luke 18, we read about the widow who persists in requesting a fair judgement, and Jesus points to this as a model for our prayer life. In Matthew's Gospel, Jesus says that if we ask, we will receive; in John's Gospel, he tells us that those who ask anything of him must first "abide" in him.

But what about prayers for something completely legitimate that do not receive the answer we had hoped for—for the cure of an illness, for example, or a new

job? In acknowledging that I simply don't have a definitive answer to that question, I must remind myself—as all of us should—that there have been many times in the past when prayer was answered, even if not exactly in the manner we wished.

Sometimes the question is asked, "Which type of prayer is better, written or extemporaneous?" As Anglicans, we benefit from the rich heritage of the Prayer Book, which enables us to pray in common with liturgical forms reaching back to the very dawn of the church. But using our own words in addressing God can involve us very intimately with the object and meaning of our prayer.

Many of our fellow Christians who are doubtful about the value of shared prayer, such as is found in our formal liturgies, will nevertheless embrace without question the singing of hymns, which are just common forms of prayer set to music. Perhaps the best prayers of all are those written in the Psalms.

This Eastertide, let us celebrate the resurrection of Jesus with a commitment to renew and deepen our prayer life.

Seán Madsen is a member of Church of the Ascension, Port Perry.

The Diocese is on Facebook, Twitter and YouTube.



To connect, visit www.toronto.anglican.ca

Choir camp gives girls new horizons

Music, friendships nurture future leaders

BY MONICA BETTSON

Every August, I head out to Trafalgar Castle School in Whitby for the Toronto Diocesan Choir School for Girls. This two-week overnight camp is known to campers and counselors simply as “choir camp.” I’ve attended for 17 years—first as a camper, and now as a counselor. I have enough memories from camp to fill a novel: singing, laughter, pajama parties and practical jokes. But as I look back at the camp, I can see that it has made a much deeper impression on my life, and on the lives of hundreds of girls and women across the Greater Toronto Area.

Choir camp convinced me to follow my artistic dreams and go to university to study dance. It gave me the leadership abilities that took me to the University of Toronto to get my teaching degree. It gave me the musical exposure and skills that guided me through my singing career. Most importantly, it cultivated faith-based friendships that have lasted for years.

As a kid, choir camp was special to me for many reasons. When I was nine years old, I attended St. Bartholomew’s in Regent Park, Toronto. There was only one other girl of my age in the church. We were a couple of low-income, inner-city girls with not much to inspire us at our home church, as far as children’s

ministry or music was concerned. Thanks to financial assistance from our church, we found ourselves heading out of the city to live in a “castle” for two weeks, singing our hearts out and making new friends. Choir camp was exciting and loud, full of music, games, swimming and finding out that there were other kids like us—kids who grew up in the Anglican faith and loved to sing.

Being both the daughter of an Anglican priest and an Anglican organist, I grew up in the church. Yet in the small, inner-city parishes of my childhood, I missed out on strong ministries for youth and children. My memories of Sunday school are of musty basements and colouring sheets. Even today, I know many of our campers come from small churches with few children or youth.

Music can be very effective in keeping children and youth coming to church. At camp, we learn a wide variety of music, from Bach cantatas to Eleanor Daley, from the psalms to musical theatre. For many girls, this is a once-a-year experience—getting the chance to sing in a large group, and exploring more difficult and varied music than we could ever sing in our home churches.

Year after year, I see girls cultivating friendships, older campers developing leadership skills, and girls learning about



Counselors and campers dress up for a 'fruit and vegetable night' dinner. At right, campers take to the pool.

their differences and similarities. There is rich diversity in our campers; they come from all over the GTA, from the inner city and the country, and from a range of socio-economic backgrounds. My fellow counselors are just as varied in their talents and career choices. Through music, we cross social boundaries. I have become best friends with girls I might never have met outside of camp. Whether we grew up in downtown Toronto or Aurora, camp brings us together as we find common ground in music and friendship. When I look at my campers, I see the next generation of leaders, and I see the importance of keeping them engaged with exciting, imaginative programming.

Choir camp, 36 years young, takes place in a magical building in Whitby called Trafalgar Castle School. In a past life, the building



housed the Ontario Ladies' College, one of the first post-secondary schools for women in Ontario. This is a fitting location for a camp that strives to empower and educate young Anglican girls and women.

Monica Bettson sings in the choir

at St. Clement, Eglinton. For more information about the Toronto Diocesan Choir School for Girls, visit www.choircamp.ca, or contact Camp Director Tony Browning at brownings@sympatico.ca. This year, camp takes place August 5-18, and is open to any girl age eight to 18.

In our grief, the message of hope resonates



BY THE REV. CANON GREGORY PHYSICK

It has been just over a year since my wife, Susan, died of cancer. The eleven months between her diagnosis and death were months of tears, blessings, goodness and dark moments. There were special moments, too, such as the renewal of our wedding vows on our 35th anniversary, and the time we spent at our cottage at Christmas.

The importance of community cannot be overemphasized. The visitation took place at St. Matthew the Apostle, Oriole, and the requiem at Holy Trinity, Thornhill. We were all touched by the outpouring of love, support, concern and prayer.

The number of people who attended was overwhelming. A sincere word of thanks goes out to those who took the time to come to one or both events.

On such occasions, one need not worry about “what to say,” for just to be present is important and sacramental. I am sure there were moments when I looked like a deer staring into the headlights. Your words about Susan, and what she meant to you, comforted us. Many others, who could not be there, offered their thoughts in other ways, and we thank you, too.

Even in all that pain, the message of hope resonates. If only in a whisper, we hear the words of St. Augustine: “We are Easter people and Alleluia is our song.”

The Easter message, sent forth from an empty tomb, enters into the emptiness that is there during the journey of grief. It

is a message that I must hold on to and live out, and that I wish to uphold in my ministry. It resonates within my very being. But that does not mean that the pain of grief is magically gone, for there are days when my soul is heavy and tears fall down my cheeks. In those moments, I recall that Jesus wept, too, and others also. Perhaps our tears can be seen as God’s way of helping to water the soul, to nourish it. Sometimes, the most important thing you can do for another (besides prayer) is to help him or her cry—as our dear friend, Canon Bill Kibblewhite, reminded us all at Susan’s requiem. I thank those of you who have helped me cry.

I thank you for your care and prayers offered to Susan during her journey—for the love you shared during her life. I am thankful for a church in which I am proud

to be a priest, and for the pulpits and altars offered me during this time. My friend and former associate priest, the Rev. Dan Graves, once reminded me of other words of St. Augustine, used when Dan elevated the host and chalice: “Behold what you are, become what you receive.”

May those be our words as we gather this Easter. And for those of us with tears on our cheeks as we journey through the seasons of grief, continue to know the wonder of family and community, and the blessing of faith in a risen Christ Jesus. May our loved ones indeed rest in peace and rise in glory.

The Rev. Canon Gregory Physick is retired and serves as an honorary assistant at St. Paul, Lindsay.

Visit our website at www.toronto.anglican.ca

FaithWorks donations up

Direct mail, online giving boost campaign

BY SUSAN MCCULLOCH

FAITHWORKS raised \$1,387,062 in 2012, an 11 per cent increase over our 2011 result of \$1,249,394. The recovery was due in significant part to a challenge grant from long-time FaithWorks supporter Margaret McCain. The challenge grant helped to spur parish and corporate donations, and put a new emphasis on direct mail and online giving.

Sixteen FaithWorks Ministry Partners and other designated agencies will receive allocations of \$1,107,103 in 2013. Of the total amount raised, parishes contributed \$757,476, of which \$80,915 will support parish outreach projects. In addition, \$37,874 will be distributed through Area Ministry Grants, an 11 per cent increase over the previous year.

In order to broaden its base of support, FaithWorks experimented early last year with direct mail fundraising, using lists from a commercial mailing house. Although our financial results were disappointing, we learned that FaithWorks is extremely well-branded as an Anglican appeal. Playing to our strengths, we did a second direct mailing to Anglicans within our diocese during Advent, with much more favourable results. "The response rate of 2.4 per cent is well above the industry norm of about 1 per cent for this type of mailing," said Peter Miaszsek, the diocese's director of Stewardship Development. "As of Dec. 31, we had received more than \$24,000 through this appeal, with an average gift of \$118." To put that figure into context, the amount generated through direct mail in 2012 was more than enough to fully fund one of our Ministry Partners.



Friendships are made at the Downsview Youth Covenant's summer camp in Toronto. At right, a child who is HIV-positive, shown with her grandmother, is helped by a community health worker in the village of Mgababa, South Africa, an initiative funded by the Primate's World Relief and Development Fund. Both ministries are supported by FaithWorks.

Another positive outcome of direct mail is that it has provided a new opportunity to connect with Anglicans who are interested in learning more about FaithWorks. A number of people have asked how FaithWorks differs from the United Way. While FaithWorks Ministry Partners are similar to some of the agencies supported through the United Way, the difference is that FaithWorks agencies have a very strong connection to our diocese. Many originated as parish programs that have subsequently matured into charitable organizations in their own right. While they minister in



Christ's name to some of our most marginalized sisters and brothers, their services are available to all who are in need, regardless of church affiliation.

Anglicans who contribute to their United Way workplace campaigns may wish to consider designating their gift, or a portion thereof, to FaithWorks. If you would like additional information about doing this using the donor

choice option, please contact me at 416-363-6021 or 1-800-668-8932, ext. 244, or by email, smcculloch@toronto.anglican.ca.

On behalf of all of our FaithWorks Ministry Partners and the people and communities they serve, thank you for your support!

Susan McCulloch is the FaithWorks campaign manager.

Clothing donation suits ex-offenders

THE Bridge Prison Ministry in Brampton has been a FaithWorks Ministry Partner since 1998. Since then, FaithWorks has provided \$757,200 in support of this ministry, which works with offenders at the Ontario Correctional Institute in Brampton and provides continuing support after their release from prison. The Bridge's community reintegration program got a big boost last year with the generous donation of business attire from Moore's Clothing for Men. According to Garry Glowacki, the program director of The Bridge, 60 per cent

of ex-offenders who participate in The Bridge have moved out of shelters, are off welfare, and are employed within two months of leaving prison. "The new clothing gives the men a sense of self-worth that comes through in their job interviews," he says. "It also gives the community a way of making a positive difference in the lives of men who are determined to become productive members of society." The Bridge plans to host a community clothing exchange in April. For more information, visit www.thebridgeprisonministry.com.



Ex-offenders, joined by volunteers of The Bridge Prison Ministry and Humber College students, try on new clothes provided by Moore's Clothing for Men. The suits give the former prisoners confidence as they go to job interviews after they are released from jail. The Bridge Prison Ministry, based in Brampton, is funded by FaithWorks.

Did you know?

Many Anglicans remember that when FaithWorks was first proposed back in 1995, it was quite controversial. Some felt that a voluntary program of support for outreach ministry wouldn't work. But over the past 17 years, FaithWorks has a proven track record. Here are some measures of its success:

- Since 1996, FaithWorks has provided more than \$22 million in support to our Ministry Partners. The impact of this support was summed up by The Dam's executive director, Carol Reist, who told a fundraising audience last September that FaithWorks has provided more than \$1 million and remains one of The Dam's most generous contributors.
- FaithWorks is a major source of funding for parish outreach initiatives. The Rev. Heather McCance reports that the 15 per cent of FaithWorks funds retained by the parish allows St. Andrew, Scarborough, to offer a free neighbourhood lunch each month, support local partner agencies, and respond to other community needs as they arise.
- FaithWorks area grants enable our bishops to support important ministries in their areas. Jennipher Kean, the administrative assistant to Bishop George Elliott, said that in York-Simcoe, FaithWorks funds support the summer chaplaincy program at Sibbald Point Provincial Park, special projects at the three FaithWorks Ministry Partners located in York-Simcoe, parish outreach, including Out of the Cold and hot lunch programs. They have also provided stipends to support Anglican medical missionaries to Africa.
- The Bridge Prison Ministry, Downsview Youth Covenant, Flemingdon Park Ministry, North House and the Philip Aziz Centre all have leveraged FaithWorks challenge grants to attract new donors. Willi Shillinglaw, manager of Volunteer and Staff Resources at the Philip Aziz Centre, wrote, "I want to personally thank you for giving us this challenge. It has given me an exciting and fun place from which to approach churches and faith organizations. We have set up information booths at a number of events from Cobourg to Huntsville and have connected with many people."
- Imitation is the sincerest form of flattery. Each year, FaithWorks receives requests from other organizations seeking permission to use our copyrighted name in support of their fundraising efforts. However, in order to minimize donor confusion, we retain the exclusive use of the name and our logo.
- FaithWorks administrative costs remain well below average in the charitable sector across Canada. Our 2012 overhead costs were just 12 per cent of total funds raised.

Counsellors understand challenges

Pair have battled addiction, depression

BY DALE JOHNSON

TWO new counsellors at a LOFT program in downtown Toronto have a unique perspective on how to support the residents, many of whom are dealing with addiction, mental health and homelessness. That's because Shawn Pendenque and Matthew Breakey have been through many of the same situations as those they are helping.

Mr. Pendenque was kicked out of his Toronto home when he was 16 years old. "While living on the streets, I was a prostitute," he says. "I would do any kinds of drugs that were available. I developed an addiction and went through Alcoholics Anonymous."

After a few years on the streets, he enrolled at George Brown Col-

lege in Toronto, graduated with a certificate in social service work, and began his career. But after 10 years of helping others, his life came tumbling down when he had a psychotic episode.

"It was triggered because I was fatigued and wasn't taking care of myself, and I over-identified with the suffering of my clients," he recalls. He was arrested for 11 counts of uttering death threats and spent time in prison. He lost his job as a social worker, and his house and car. After being diagnosed with a bipolar and schizoaffective disorder, he was referred to LOFT, where he is still a client.

For almost 60 years, LOFT Community Services (formerly known as Anglican Houses) has provided support for people who often fall



Matthew Breakey (left) and Shawn Pendenque, peer support workers at LOFT, have faced issues their clients face. LOFT is supported by FaithWorks.

through the cracks of other agencies because they face several complex challenges, such as homelessness, addiction or mental illness. What started in 1953 as two group homes run by the Anglican Church has evolved into a range of services helping 4,000 people in Toronto and York Region. LOFT is supported by FaithWorks.

One of LOFT's programs is Wilkinson Housing and Support Services, which provides housing

for people who have mental health challenges and are homeless. Mr. Pendenque was hired as a peer support worker at Wilkinson Housing last year. Now he's using his life experiences and education to help others facing problems that he has faced.

It's a similar situation for Matthew Breakey, another new peer support worker. Depression and anxiety made it impossible for him to work during the past five years. Now he's working with

LOFT to help others deal with the same problems he has faced.

"Some of their symptoms match up with mine, and I know how it feels on some level," he says. "I can't stand it when people say 'I know exactly how you feel.' But I have some understanding of how it feels."

Hiring people like Mr. Pendenque and Mr. Breakey is the latest way that LOFT is striving to meet the needs of people who need support.

Special thanks

To FaithWorks' top corporate donors in 2012 campaign

\$50,000 and above
Margaret McCain

\$25,000 to \$49,999
BMO Financial Group*
CIBC*
RBC
Scotiabank
TD Bank Group*

\$10,000 - \$24,999
Letko Brosseau & Associates Inc.
The New England Company

\$5,000 - \$9,999
Community Counselling Service Co., LLC
Foyston, Gordon & Payne Inc.
Greedy-Lennox Charitable Foundation
Jackman Foundation
Marsh Canada Ltd.
NHI Nursing & Homemakers Inc.
Smith-Boake Designwerke Inc.

\$1,000 - \$4,999
Alexandra & James Arnett
Jalynn Bennett
DUCA Community Credit Union
Todd Grierson-Weiler, Investment Arbitration Counsel
Mercer Global Investments
Osler, Hoskin & Harcourt LLP

Income from trusts
The Marguerite Hinsley Fund (at The Anglican Diocese of Toronto Foundation)
The Bishop Kenneth McGuire Trust (for LOFT Community Services)

Notable parish achievements in 2012

First time participants
- Christ Church, Coboconk
- St. Matthias, Coldwater

Leading parishes by amount raised

- Redeemer, Bloor Street, \$35,085*
- St. Peter, Erindale, \$29,823*
- St. John, York Mills, \$25,160*
- St. Martin in-the-Fields, Toronto, \$22,853
- St. James Cathedral, \$20,997*
- All Saints, Kingsway, \$20,751
- Grace Church, Markham, \$19,275*
- St. Thomas a Becket, Erin Mills South, \$17,910*

- St. Martin, Bay Ridges, \$17,035
- St. Mark, Port Hope, \$16,525*
- St. John the Evangelist, Peterborough, \$14,962*
- Grace Church on-the-Hill, Toronto, \$12,845*
- St. James, Orillia, \$12,826
- St. Timothy, Agincourt, \$12,479
- St. Hilda, Fairbank, \$12,240
- Christ Church, Brampton, \$11,121
- Christ Church, Bolton, \$10,233*

Leading parishes by proportion to annual offertory

- St. Columba and All Hallows, Toronto, 18 per cent
- San Lorenzo, Dufferin St., 15 per cent
- St. Mark, Port Hope, 14 per cent
- St. Martin, Bay Ridges, 14 per cent
- Wycliffe Church, Elmvale, 11 per cent
- St. Martin in-the-Fields, Toronto, 10 per cent
- St. Saviour, Orono, 10 per cent

Parishes that increased total giving to FaithWorks by \$1,000 or more*

- All Saints, Markham
- All Saints, Whitby
- Christ Church, Bolton
- Christ Church, Stouffville
- Christ Church, Woodbridge
- Grace Church in Scarborough
- Grace Church, Markham
- Grace Church-on-the-Hill, Toronto
- Our Saviour, Toronto
- Redeemer, Bloor St.

- San Lorenzo, Dufferin
- St. Aidan, Toronto
- St. Christopher, Toronto
- St. Elizabeth, Mississauga
- St. George on Yonge, Toronto
- St. James Cathedral
- St. John the Baptist, Dixie
- St. John the Evangelist, Peterborough
- St. John, Blackstock, Cartwright
- St. John, Toronto
- St. John, York Mills
- St. Leonard, Toronto
- St. Luke, Peterborough
- St. Mark, Port Hope
- St. Matthew, First Ave., Toronto
- St. Matthew, Oshawa
- St. Nicholas, Birch Cliff
- St. Peter, Erindale
- St. Simon-the-Apostle, Toronto
- St. Thomas a Becket, Erin Mills South
- Wycliffe Church, Elmvale

Greatest year-over-year increase:
- St. Peter, Erindale, \$29,823 (up from \$15,353 in 2011)

Deanery with the greatest proportion of congregations that increased their giving in 2012:
- York Central, 6* of 7

Participating Congregations:
- 190 (88.8% of 214)

Number of which increased giving in 2012 over 2011*:
- 94 or 49 per cent

*A portion of these donations qualified for matching funds through the 2012 McCain Challenge.

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Faithful Anglicans give generously

Parishes' hard work pays off

BY SUSAN MCCULLOCH

FAITHWORKS brings together Anglicans across our diocese, along with the corporate community, to provide unrestricted operating support to 16 Ministry Partners serving those in need. FaithWorks is able to do this because so many faithful Anglicans give generously on behalf of those who are without. Each contribution makes a world of difference to the people helped by the ministries we support. Here are just a few of the parishes that contributed to FaithWorks' success in 2012.

Five years ago, St. Matthew, First Avenue, Toronto, was on the verge of closing. The parish has turned around and is once again a vital Christian presence in Toronto's Riverdale community. The Rev. Ajit John explained that as soon as St. Matthew's began to show signs of recovery, the parish broadened its attention to serving others in need.

"Philip Aziz Centre's new children's hospice, Emily's Place, is right here in our neighbourhood," he says. "We invited a speaker from Philip Aziz to come to speak to us on FaithWorks Sunday. She touched many hearts that day and helped to inspire our parishioners to give generously. We are grateful to know that by supporting FaithWorks, we are helping to ensure Emily's Place can provide spiritual care and bereavement support to families with children facing life-limiting illness."

The parishioners of Christ Church, Stouffville, believe that God's call to ministry requires Christian people to reach out to others in sharing the good news of Jesus Christ. For several years, the parish has supported overseas mission work in Africa and Central America. Since 2008, the parish has increased its emphasis on supporting ministries closer to home and began a year-round

program of promoting FaithWorks in the parish.

"Our Outreach Committee members work hard throughout the year to plan our fundraising activities and keep the parish informed about FaithWorks and the ministries it supports," explains Anne Simons, who chairs the committee. "The two most important pieces of advice I would offer to other parishes are to set a firm date for FaithWorks Sunday and do it at the same time every year. Also, don't forget to take advantage of the FaithWorks speakers' bureau." Fellow committee member and previous chair, Shirley Rehill, encourages parishes to stay the course. "We've been at this for five years and we're seeing the results of our efforts pay off," she says.

Requests for financial support can sometimes seem overwhelming. The Rev. Philip Der, incumbent of St. Elizabeth, Mississauga, urges that we never forget how people of faith are generous in response to God's abundant generosity. "Last year, St. Elizabeth's raised more money than ever in one single year since 2003, when we built our church. We raised \$48,000 through our 10th anniversary fundraising appeal and donated \$5,000 to our Mission Fund. We also doubled the amount that our parishioners gave to FaithWorks. I preached on stewardship for two consecutive Sundays prior to inviting a speaker from one of the FaithWorks ministries. I think that focusing on stewardship and generosity for three weeks in a row really helped ensure that our congregation was receptive to her message and helped inspire parishioners 'to give to the Lord what is right, not just what's left.'"

The Rev. Steve Smith, incumbent of St. Luke, Peterborough, knows how important lay leadership is in ensuring a successful parish campaign. "I have served on the FaithWorks Allocations Committee for the past five years and my wife, Barbara, has been involved as a member of the speaker's bureau. But what we really needed in our parish was an



FaithWorks team members and parishioners gather for a photo at St. Matthew, First Avenue. From left: Charlotte and Christina Turtle, Peter Oakes, Liviya Driver (in foreground), Gabrielle John, the Rev. Ajit John, Audrey Chan, Blake MacDonald and Daniel Driver. The children supported FaithWorks by raising funds for Emily's House, a project of the Philip Aziz Centre. PHOTO BY MICHAEL HUDSON

enthusiastic spokesperson who would keep FaithWorks in the hearts and minds of our members throughout the year. Helen Horner has led a terrific team effort and Susan Soble, our parish administrator, ensures that FaithWorks is highlighted in our parish bulletin almost every week." Ms. Horner said that it was a visit to the David Busby Centre that really made an impression on her. "Barbara Smith and I went to see this ministry for ourselves and afterwards I came back to the parish and told them what I had seen. Whenever we had a fundraiser, I made a point of reconnecting that real-world experience with what we were trying to accomplish. And whenever our fundraising seemed to lag a bit, I reminded everyone how far we had come and encouraged them to keep up the good work." As a result of this team effort, St. Luke's doubled its FaithWorks contribution in 2012.

To arrange for a FaithWorks speaker, contact Julie Poore by email, fwspeakersbureau@toronto.anglican.ca.



Anne Simons (left), the Rev. Jason Prisley and Shirley Rehill lead the FaithWorks efforts at Christ Church, Stouffville. PHOTO BY MICHAEL HUDSON



The FaithWorks team at St. Luke, Peterborough includes (from left to right) Bill Nicholls, Helen Horner, Susan Soble, Barbara Smith and the Rev. Steve Smith. PHOTO BY MICHAEL HUDSON

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Parishes rise to challenge

FAITHWORKS thanks the parishes who helped us “rise to the challenge” in 2012. The parishes listed below increased their FaithWorks support last year and, in doing so, helped to meet the \$75,000 FaithWorks Challenge Grant, presented by Margaret McCain. Together, they contributed \$434,171 in support of FaithWorks Ministry Partners, an increase of \$104,554 over the amount of support provided by this group of parishes in 2011. Thank you to everyone who contributed, for helping us reach this milestone goal.

All Saints, Markham
All Saints, Whitby
Ascension, Port Perry
Christ Church, Bolton
Christ Church, Cobocok
Christ Church, Stouffville
Christ Church, Woodbridge
Christ Memorial Church, Oshawa
Christ The King
Epiphany & St. Mark, Parkdale
Good Shepherd, Stayner
Grace Church in Scarborough
Grace Church, Markham
Grace Church-on-the-Hill
Holy Family, Heart Lake, Brampton
Holy Trinity
Holy Trinity, Thornhill
Messiah
Nativity, Malvern

The Church of Our Saviour
Parish of The Evangelists
Redeemer, Bloor St.
Redeemer, Duntroon
Church of the Resurrection
San Lorenzo Anglican Church
St. Aidan
St. Alban, Peterborough
St. Barnabas, Chester
St. Christopher
St. Clement, Eglinton
St. Columba & All Hallows
St. Cyprian
St. Dunstan Of Canterbury
St. Elizabeth, Mississauga
St. George on Yonge
St. George, Grafton
St. George, Sibbald Point
St. George, Utopia
St. Giles, Barrie
St. Hilda, Fairbank
St. James Cathedral
St. James the Apostle, Brampton
St. James, Sutton West
St. John the Baptist, Dixie
St. John the Baptist, Norway
St. John the Divine, Scarborough
St. John the Evangelist, Peterborough
St. John the Evangelist, Port Hope
St. John, Blackstock (Cartwright)
St. John, Cookstown
St. John, Toronto



Margaret McCain (right) donates a cheque for \$75,000 to FaithWorks outside All Saints, Sherbourne Street in Toronto on Dec. 17. Joining her are (from left) Sue Hau, Bishop Philip Poole, Daniel Snihur, Susan McCulloch, Hayden and John Szimedli. All Saints, which helps some of the city's most disadvantaged people, receives funding from FaithWorks. PHOTO BY MICHAEL HUDSON

St. John, Whitby
St. John, York Mills
St. John, Matchedash
St. Leonard
St. Luke, Peterborough
St. Luke, East York
St. Margaret in-the-Pines, West Hill
St. Margaret, Barrie
St. Margaret, New Toronto
St. Margaret, Wilberforce
St. Mark, Port Hope
St. Mary, Richmond Hill
St. Matthew and St. Aidan, Buckhorn
St. Matthew, First Avenue
St. Matthew, Islington
St. Matthew, Oshawa
St. Matthias, Bellwoods
St. Matthias, Coldwater
St. Matthias, Etobicoke
St. Michael and All Angels
St. Nicholas, Birch Cliff

St. Ninian, Scarborough
St. Paul, Runnymede
St. Paul, Washago
St. Peter on the Rock, Stoney Lake
St. Peter, Erindale
St. Peter, Oshawa
St. Peter, Churchill
St. Philip, Etobicoke
St. Saviour, Orono
St. Simon-the-Apostle
St. Stephen, Downsview
St. Stephen-in-the-Fields
St. Thomas a Becket (Erin Mills South)
St. Thomas, Millbrook
Trinity Church, Barrie
Trinity Church, Bradford
Trinity Church, Campbell's Cross
Trinity Church, Port Credit
Wycliffe Church, Elmvalle

Create a lasting legacy

EACH year, our FaithWorks Ministry Partners benefit from the generosity of thousands of individuals and parishes who believe in FaithWorks' ability to serve our most vulnerable sisters and brothers. With your help, our Ministry Partners offer spiritual care and practical support to welcome the stranger; empower vulnerable women, children and youth; help refugees and newcomers gain valuable skills to make a successful transition to a new life in Canada; and support relief, development, and ministry in Canada's north and around the world.

Please help to ensure that our Ministry Partners are able to serve those in need for years to come by making a legacy gift to FaithWorks. For more information about including FaithWorks in your will, or to discuss other planned giving options, please contact Susan McCulloch, FaithWorks campaign manager, at 416-363-6021 or 1-800-668-8932, ext. 244 or by email, smcculloch@toronto.anglican.ca.



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Give it to a friend.

How much should I give?



Growing up, I was always impressed by the generosity of my father. In many ways, he had a rather unassuming upbringing. As the son of Polish immigrants, the

family understood very well what scarcity meant: there were few luxuries, and everyone was expected to contribute to the maintenance of the household. However, whatever was lacking in material comfort was made up for by an extraordinary sense of gratefulness and generosity. My father learned first-hand from his parents and the local parish priest the importance of saying thank you and sharing as their means permitted.

Giving to support the needs of the church was—and still is—paramount for my father. Forever etched in my memory was the weekly ritual of my father setting aside a sum of money for the collection plate at church. I never knew the amount

THE STEWARD

BY PETER MISIASZEK

that he gave, but the very act of making giving a priority—it was the first offering he made from his paycheque—has left an indelible mark on my own attitude toward money and giving. His pattern of giving money and volunteering his time to both church and charity was the foundation for my own commitment to working in the not-for-profit sector.

How much do you give? What do you think is appropriate?

In the Anglican Church, and among mainline Protestant denominations, average household giving is quite low compared to other faith groups. In the Diocese of Toronto, the annual household giving in 2011 amounted to \$1,138. On a weekly basis, that works out to just over \$20. As a percentage, we put about 1.3 per

cent of our gross incomes onto the offertory plate. That amount is slightly higher when we add special appeals for outreach like FaithWorks or Our Faith-Our Hope.

Is that enough? For some it might be. I have a feeling, however, especially given our relative wealth compared to others, that we can do better. Most parishes benefit from a handful of generous benefactors who quietly help make ends meet. In many cases, the gifts from two or three parishioners could be the difference in balancing the books.

I believe our giving reflects our relationship with God. For some, giving is an after-thought, done on the basis of what is left over from the weekly budget. Others give out of a sense of duty; they feel obliged to give, but not inspired to give. Those who have a deep spiritual relationship with God and recognize that everything we have is a gift from God tend to give at a level that reflects a profound sense of gratitude. They give proportionately, consistently and joyfully.

My father's example taught me that everyone should be invited to be generous according to their ability. He believes that everyone should give something, on the basis that even the poorest among us are gifted children of God with talents and skills and the capacity to be generous. The interesting thing to remember, especially when we talk about giving according to our means, is that a small gift can be a far more profound act of generosity than a large one. The story of the widow's mite is a perfect case in point.

I can't tell anybody what the right amount to give is, because the gift is always personal and reflects one's relationship with God. What I can say is, as you deepen that relationship, as you more fully embrace Christian discipleship, giving loses its obligation. At that point the question is no longer how much should I give, but, have I given enough?

Peter Misiaszek is the diocese's director of Stewardship Development.



visit **FaithWorks.ca**

Coaches help parishes with stewardship

Six churches needed for pilot program

BY CAROLYN PURDEN

THE diocese is looking for six parishes that would be willing to commit to a year-long pilot program in stewardship. The program will provide a volunteer coach who will work with the parish to achieve their stewardship goals.

Peter Misiaszek, the diocese's director of Stewardship Development, says the program will focus on aspects of stewardship such as time and talent, proportionate giving, volunteer development, legacy giving and social outreach.

There are six volunteer coaches, who are currently being trained. All have been successful in leading stewardship campaigns in their own parishes.

Over the course of a year, each will work with a parish to help evaluate needs, recommend best practices, set objectives and recommend a suitable program of action using existing diocesan programs and resources.

Until now, the diocese had waited for parishes to come to it with a problem, and then fixed it, says Mr. Misiaszek. In such a crisis situation, he says, it became much harder to put an effective stewardship strategy in place.

Under the new initiative, the diocese is identifying parishes to enter the program ahead of time. "The approach that we're taking now is the difference between waiting until the patient is sick and coming to us and investing in health before they are sick," he



Participants at a training workshop for stewardship coaches share a happy moment. The coaches will work with six parishes to improve their stewardship. PHOTO BY MICHAEL HUDSON

says. "This program is about investing in healthy parishes so they become healthier, as opposed to dealing with parishes that are experiencing significant financial hurdles."

If parishes wish to take part in the program, they are asked to contact Mr. Misiaszek at pmisiaszek@toronto.anglican.ca or 416-363-6021, ext. 246.

He warns parishes that if they are selected, they will be asked to make specific commitments.

First, they must follow the program exactly for the full year, because it includes successful strategies that have already been tried and tested by the diocese. If modifications are needed, this will be decided after the pilot phase.

Second, the parish priest will need to take an active leadership role. Third, there will need to be three to six volunteers in the parish who will make the year-long commitment to work with

the program.

Parishes best suited to the program, says Mr. Misiaszek, might already have a stewardship committee and be committed to outreach and FaithWorks. The leadership of those parishes must be supportive of stewardship and enthusiastic about the new initiative. "I also want a diversity of parishes so we can then move forward and say the program is adaptable for every circumstance in the diocese," he says.

WORLD BRIEFS

Let Anglicans bury 1 Richard III: historian

UNITED KINGDOM – A Roman Catholic historian says the remains of infamous King Richard III, recently confirmed by DNA samples from a skeleton found underneath a parking lot in Leicester, should be buried in a medieval Anglican cathedral, not a modern Roman Catholic church. Richard III, whose murder of two young princes is part of a Shakespeare play of the same name, was killed in battle in 1485 before the Church of England parted from the Roman Catholic Church. Eamon Duffy, a professor of History at Cambridge University, says the Roman Catholic Grayfriars Church, where Richard was buried, was demolished during the Reformation. So Leicester Cathedral is a more suitable resting place for Richard's remains, he said. The king's remains are to be re-interred at the cathedral next year. *The Tablet*

Families leave over plagiarism 2

HONG KONG – The Very Rev. Matthias Der, the new dean of St. John Cathedral, has confirmed that some priests have engaged in plagiarism in their sermons over the past 18 months. The



priests have been warned to credit any direct quotes to their sources, but parishioners have left several parishes over the dishonesty. They say the priests have been reusing texts taken from the Internet as their own. Dean Der says plagiarism is a "bad practice" and has made it clear that a lack of attribution of material written by others is not acceptable. *South China Morning Post*

Anglicans study 3 theology of blessings

NEW ZEALAND – A doctrinal commission is being set up by the General Synod of the Anglican Church of New Zealand to look at the theological rationale for the blessing of people in permanent, faithful same-sex relationships. The move comes as

the church also looks at the rationale for ordination of people in same-sex relationships. The commission will report to next year's General Synod. *Episcopal News Service*

Episcopalians mark end of slavery 4

UNITED STATES – The Presiding Bishop of the Episcopal Church, Katharine Jefferts Schori, led more than 500 worshippers at St. George Episcopal Church in Fredericksburg, Virginia, in commemorating the 150th anniversary of the Emancipation Proclamation. The congregation joined in a litany of offense and apology. Bishop Shannon Johnston, of Virginia, offered apologies for the church's complicity in the slave trade. "With God's grace we will

amend our lives, committing ourselves to opposing the sin of racism in personal and public life," she said. The celebration concluded with a memorial walk that passed the site of the former slave auction block in Fredericksburg. *Episcopal News Service*

Bishops issue pleas after flooding 5

SOUTHERN AFRICA – Bishops in three different countries in southern Africa and the Indian Ocean have issued urgent action appeals in the wake of extensive flooding. In Malawi, Bishop Brighton Malasa says 33,000 people have been displaced by floods. "Hunger is looming since people have lost their gardens, livestock and land," he said. In neighbouring Mozambique,

floods have displaced 70,000 people. Bishop Salomao Sengulane reports that in many provinces, fields are under water, with entire crops lost. There is also a danger of water-borne diseases and malaria. In the Diocese of the Seychelles, Archbishop Ian Ernest says flooding, largely ignored by the global media, has caused heavy losses, especially on the main island of Mahi. Many homes and church buildings have been destroyed. *Anglican Communion News Service*

College receives \$3.1 million grant 6

PAKISTAN -- Edwardes College in Peshawar has received a development grant from the provincial government of Khyber Pakhtunkhwa. The Rev. Canon James Callaway of the Colleges and Universities of the Anglican Communion, calls the grant a recognition of the "vital role our colleges are playing in non-Christian societies—modeling and embracing diversity for the common good, which is part of the DNA of their Anglican identity." Edwardes College is located in the troubled border region of northwest Pakistan and is the only Anglican college in the country. The funding will support faculty, enhance library resources, improve laboratories and fund buildings. Founded in 1900 by the Church Missionary Society, the college has an enrollment that is 92 percent Muslim and seven per cent Christian. *Anglican Communion News Service*



Youth take communion at the 'Jesus vs. Zombies' retreat. PHOTO BY JAMES WOOD

Youth learn to be 'zombie-free'

Youth groups from across Trent-Durham came together at Fair Havens Ministries retreat center near Beaverton on Feb. 22-24 for a time of fellowship and learning. Fifty-seven youth group members and leaders took part in a number of activities, including talks on religion, worship services, foosball tournaments, skating and cross-country skiing. The retreat concluded with a Sunday service and question-and-answer session led by Bishop Linda Nicholls, the area bishop.

The theme of the retreat, "Jesus vs. Zombies," went over well with the youth. Lessons on faith and how to include it into the daily lives of young people were presented through this theme. "The journey to becoming zombie-free is by taking up the cross, a cross that works towards confronting the zombie within ourselves, exposing it," said Christian Harvey, the youth minister at St. John the Evangelist in Peterborough.

The youth retreats started in 2005. "Relationships are made stronger because of this retreat," said Mr. Harvey. "My relationship with my youth is often stronger after this retreat. Their relationships with each other are stronger, too, and that helps the youth group throughout the whole year."

The retreat is currently limited to youth and their leaders in Trent-Durham, but Mr. Harvey and Ms. Clouter are planning to

expand it next year so that the whole diocese can participate.

The greatest part of the retreat is the way it brings Anglican youth together to meet one another and share their faith. "In a large group, there is a synergy that is really exciting," said Bishop Linda Nicholls. "It's an opportunity to think about faith and ask questions in an open environment."

Whether the retreat expands next year or stays the same size, it will remain a time of fellowship and relationship-building for all who attend. "It was great, I would definitely come back", said Madeline Keesmat-Walsh of Fenelon Falls.

By James Wood

Whitby church welcomes new incumbent

About 325 souls poured into All Saints, Whitby, on Jan. 27 to witness the induction of the Rev. Stephen Vail as incumbent. There were 24 vested clergy, a busload of people from Mr. Vail's previous parish, and a large number of All Saints' parishioners.

Bishop Linda Nicholls was the celebrant, assisted by Bishop Michael Bedford-Jones. All Saints' Chancel Choir enhanced the service, especially in the singing of the anthem Love Divine. All Saints parishioners were particularly pleased to welcome the Rev. Paul Walker, who gave the homily.



FRIENDLY VISIT

The Rev. Joseph Occhio (middle of photo) from St. Benedict Roman Catholic Church, Rexdale, joins the Rev. Brian Youngward (sitting) and the congregation of St. Paul the Apostle, Rexdale, on Jan. 20. The two parishes are neighbours and Fr. Occhio is a popular guest at St. Paul's.



BUDDING ARTIST

Ethan Hannah, 9, of St. David's Anglican-Lutheran Church, Orillia, sent this drawing to *The Anglican*. A poster he made about how to be a good Christian hangs in the church.

Mr. Walker spent five years as a curate and assistant priest at All Saints.

After the service, a reception was held in the parish hall. A centerpiece of the sweet table was a beautifully decorated cake by Sheri Keller, one of the parishioners.



NEW SPACE

Bishop Patrick Yu and the Rev. Nick Morkel dedicate the new sanctuary space at Church of the Ascension, Don Mills, on Feb. 4. PHOTO BY CLIFF HOPE



CHRISTMAS OPERA

The Cabbagetown Classical Youth Choir performed the Christmas opera "Amahl and the Night Visitor" at St. Peter, Carlton Street, Toronto, on Dec. 16, with the support of its music director, Daniel Eby, and some adult performers.

Bishop of Jamaica visits church

Bishop Howard Gregory, the bishop of Jamaica and the Cayman Islands, visited St. Paul, L'Amoreaux in Scarborough in February and preached to an over-flowing congregation at the church's Black History Sunday service.

Bishop Gregory told the congregation: "The transatlantic slave trade represents one of the most violent, vicious and inhumane systems of oppression and degradation ever experienced in human history, including the psychic violence directed at the self-esteem of Afro-Caribbean peoples." However, he drew on his faith in concluding: "The composition of the black people of the diaspora is not just an accident of human creation, but stands within the providence and purpose of God for the lives of the people who make up that diaspora."

Bishop Gregory stated that issues of race and ethnicity contin-

ue to create conflict and division in both society and the Anglican Church. Referring to the biblical story of Joseph and his brothers, and pointing out that he was aware of Canada's own difficulties in compensating for the exploitation of First Nations people, he made the following claim: "Both parties have to acknowledge what has been amiss in the relationship, in order that reconciliation may take place (including) naming the wrongs and hurts as a way to move forward." However, he has no illusions that this will occur in weeks, months or even years. "Centuries of negative influences cannot be erased within a few generations, since it is a process and it takes time."

The congregation that filled the church and flowed out into the narthex to hear Bishop Gregory speak was a clear indication that his words were not only highly respected but were given serious thought by everyone present.



FAREWELL

Bishop George Elliott celebrated with the congregations of St. James, Sutton West, and St. George, Sibbald Point, on Feb. 4. 'It was a joyous occasion to have him with us and a sad occasion to say farewell to a much loved bishop,' said Ruth Reid. Bishop Elliott is retiring in April. Joining Bishop Elliott are the Rev. Hugh Kernohan, honorary assistant and the Rev. Susanne McKim, incumbent.

'There is a peace in the air here'

The Rev. Canon Betty Jordan, a priest of the Diocese of Toronto, is working in the Diocese of Sunyani, Ghana.

Since my time with Volunteers in Mission, when I spent a few months in the Punjab in 1990 as a nursing consultant, I have felt that one day I should be helpful in a developing area of the world. With my licence as a registered nurse and my priestly experience, I offered my assistance to Bishop Festus Yeboah-Asuamah in the Diocese of Sunyani. I have been here since January. I am the diocese's director of outreach and the assistant director of the lay education program. I will go home to Canada for the summer and return to Ghana after Thanksgiving for six months.

It is amazing to be able to fit into the traditions of the Anglican Church no matter where in the world you are. To be placed at the cathedral here gave me some fear and trepidation. If the service is in the local language, the visual cues tell me where we are in it. The best part of the service is the drumming and dancing that goes on for 15 to 20 minutes between the Gospel and the sermon. Not being a morning person, a service at 7:30 a.m., followed by another at 9:30 a.m., which ends at around 1 p.m., takes some getting used to.

The faith of the people here is overwhelming, to say the least. Everyone—and I mean everyone, Anglican or not—lives their theology every moment of every day. For example, when saying goodbye at the end of the day, the response is "God willing." Another

aspect of life here is the hospitality. I think that the middle name of every Ghanaian should be Hospitality. Their generosity is overwhelming, regardless of the circumstance. I went to the women's prison in Sunyani, as my landlady is a prison officer. The women were all working at some craft or making food, smiling and chatting, with a few saying "akwaba"—you are welcome. While they are incarcerated, they are being taught life skills so they can make it when they are discharged; as a result, their return rate is very low. Finally, to see hundreds of school kids at the Ash Wednesday service—well, it sounded like a pep rally, and the kids were having a great time.

How to "catch up" is a burning struggle in Ghana. Free education exists, but students must buy their own uniforms and supplies. Forty per cent of children do not go to school at all, and a great proportion of those who start do not complete high school. The cities are like all cities—traffic jams on Market Day, businesses open six days a week, morning to night. My regular fruit seller works from 7:30 a.m. until 10 p.m. Living here is very labour intensive. For example, many do their day-to-day cooking on a single charcoal burner outside, even in the city. The rural part of the country is still quite undeveloped, with dirt roads and houses that have either tin or thatched roofs, mud brick walls, and if the owner is lucky, a concrete floor. The hot weather and the rains are very harsh on all roads and structures. The hydro and water is turned off frequently, so going with the flow is essential.



The Rev. Canon Betty Jordan (right) sits with the Rev. Hannah Dhomah, the first woman ordained in Ghana. Canon Jordan helped to raise funds to put Ms. Dhomah through seminary.

Even with underdevelopment, the modern electronic age is here: you can see many people with mobile phones, a television, and access to the Internet at an Internet café or with a portable modem.

Living here, I am reminded that I am so blessed to have lived in Canada. There is opportunity and possibility in Canada, which is not the case in many places around the world. The result is that when I am in Canada, I have limited tolerance for many of the struggles

that folks there spend much of their time discussing. Even while doing my laundry in a pail in the shower and hanging it up on the line between the window and the bathroom door, there is a peace in the air here that is difficult to find back home.

The church here works hard to move into the modern age. It struggles to start new missions because of very limited resources, both human and financial. The education of church leaders, both

lay and ordained, is being upgraded vigorously. The diocese here is starting to document procedures and practices that until now have been mostly passed on orally. Even with all the struggles, worshippers' energy and enthusiasm for church, for worship and for celebrating God is to be admired; the Canadian church could learn a few lessons.

The Rev. Canon Betty Jordan's blog is at <http://travellingrev.blogspot.com>.

CANADA BRIEFS

Parish starts Grandparents' Sunday 1

When the Rev. Sheila Hagan-Bloxham, interim priest-in-charge, noticed that few children were attending Sunday services at St. Augustine of Canterbury in Edmonton, she knew that the busy schedules of working parents were obstacles to church attendance. She suggested a special intergenerational service for a Sunday in August. Parishioners brought their grandchildren; a few parishioners, whose grandkids live away, brought their neighbours and their kids. About 15 children attended. The parish held two more Grandparents' Sundays close to Halloween and Christmas, and Ms. Hagan-Bloxham hopes to make it a monthly event in 2013.

The Messenger

Birthday party feeds families 2

On her fifth birthday, Bryar White, a parishioner at St. Christopher in Burlington, Ont., gave a special gift to 50 families she will probably never meet. Her mother, Courtney, explained that her family asks birthday party guests to donate to a charity that relates to the child's interests, rather than giving gifts. Bryar's party had a rainbow theme, so guests were asked to buy a box of "rainbow produce" for distribution through the Halton Fresh Food Box program. Their donations purchased about 23 large, 16 medium and 11 small boxes for families in the region.

Niagara Anglican

Churches feed hungry students 3

Twenty-two Anglican, Presbyterian and United churches partnered with the Carleton University Ecumenical Chaplaincy to provide free food to hungry, stressed-out students during last December's exam period. Volunteers also offered the students support and encouragement at the "Pause Table." The project began in 1987 when it



was recognized that many students run out of student loan money and try to write exams while undernourished. At that time, coffee, muffins and cookies were offered to about 80 students per day. Now, the Pause Table provides sandwiches, bagels, baked goods, fresh fruit, vegetables, juice, tea and coffee to an average of 1,200 students per day over the 10-day exam period.

Crosstalk

Cathedral starts service in French 4

Christ Church Cathedral in Montreal launched a weekly eucharist in French on March 3. "Not only is this a unique opportunity for us to attract new members, but, more importantly, it is part of our broader responsibility as God's missional church, particularly in our outreach and evangelization to Montrealers disaffected by other churches,

and to visitors and students," said the Rev. Donald Boisvert, a bilingual francophone deacon on the cathedral's staff.

Montreal Anglican

Youth bring gift to Ghana diocese 5

In March, 10 young people from the Diocese of Fredericton travelled to their companion diocese of Ho, Ghana. They helped celebrate Ho's 10th anniversary with the gift of an office space for Bishop Matthias Kwabla Medadues-Badohu. The youth worked with local volunteers from March 1 to 11 to begin constructing the office space. They also took the lead on fundraising for the project in a diocesan-wide appeal.

The New Brunswick Anglican

New digs for diocese 6

The new offices of the Diocese of Nova Scotia and Prince Edward Island officially opened in Halifax in January, replacing the old Diocesan Centre. The new location provides space for Bishop Sue Moxley, Bishop Ron Cutler, cathedral dean Paul Smith and support staff.

The Diocesan Times

To submit items for Looking Ahead, email hpaukov@toronto.anglican.ca. The deadline for the May issue is April 1. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship

APRIL 21 – Choral Evensong at St. Olave, Swansea, 360 Windermere Ave., Toronto, at 4 p.m., followed by St. George's Tea and "A Dog's Best Friend," a program of St. Olave's Arts Guild and Consort, with words and music from Shakespeare and other writers who find drama and comedy in the world of dogs, humans and other animals. Contributions appreciated. For more details, call 416-769-5868 or visit www.stolaves.ca.

Educational

APRIL 7, 14, 21, 28, MAY 5 – The 16th series of the Forty Minute Forum runs at St. Clement's Church, 70 St. Clements Avenue, Toronto, for five more Sundays from 10:10 to 10:50 a.m. (between the major morning services) in the Canon Nicholson Hall. All events in this series are free and everyone is welcome. For more details, call 416-483-6664.

APRIL 13 – The Pastoral Care Committee of St. Matthew, Islington, 3962 Bloor St. W., Etobicoke, is sponsoring a seminar entitled "Are You Prepared: Wills and Power of Attorney," 9:30 a.m. to 12 noon in the gym. The speaker will be Judith Wahl, Executive Direc-

tor of the Advocacy Centre for the Elderly. Free admission, refreshments and door prizes. Everyone is welcome. Call 416-231-4014.

Sales

APRIL 13 – Grace Church, 19 Parkway Ave., Markham, will hold its famous semi-annual rummage sale from 8:30 a.m. until noon. Bargains galore, including clothing for all sizes, linens, household goods and small appliances, books, toys, and much more. Call 905-294-3184.

APRIL 13 – Spring Rummage Sale at St. Olave, Swansea, 360 Windermere Ave., Toronto, 9:30 a.m. until noon. For more details, phone 416-769-5686 or visit www.stolaves.ca.

APRIL 27 – Holy Trinity, 140 Brooke St., Thornhill will hold its Spring Rummage Sale from 9 a.m. until noon. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more. For more information, call 905-889-5931.

APRIL 27 – St. Cuthbert, Leaside, 1399 Bayview Ave., Toronto, will hold its Annual Spring Fair, 11 a.m. to 2 p.m. Art gallery, baking, books, crafts, electrical, jewellery, kitchenware, knitting, odds & ends, quilting, sewing, stamps, toys, treasures. Barbecue on the green and a snack kiosk. Free activities for children. The church parking lot is at the back of the church off St. Cuthbert's Road. For further information, contact the church office at 416-485-0329.

MAY 4 – Flea Market, Rummage and Bake Sale, from 9:30 a.m. to 1



SWAY

The Liturgical Dancers, made up of young women from churches across the diocese, perform at the 18th annual black heritage service at St. Paul, Bloor Street on Feb. 24. The theme of the celebration was 'Our Faith, Our Hope: Moving Forward in Christ.' There was a gospel choir, liturgical dancers and worship. Archdeacon Peter Fenty, the executive officer to the Bishop of Toronto, preached the sermon. About 300 people attended. PHOTO BY MICHAEL HUDSON

p.m., at Christ Church, Scarborough Village, 155 Markham Rd., Toronto. Everyone welcome. Call 416-261-4169.

MAY 4 – St. Clement, Eglinton, 70 St. Clement Ave., Toronto, will hold a book sale from 10 a.m. until 2 p.m. Hardcover, paperback, music, puzzles and games. Funds raised will

support parish and community outreach programs. For more information, call 416-483-6664.

MAY 11 – Plant Sale at Christ Church, Stouffville, 254 Sunset Blvd., at 9 a.m. Perennials, annuals and house plants. Rain or shine. Call 905-640-1461.

Social

APRIL 12, 13 – Join St. Theodore of Canterbury, 111 Cactus Ave., Toronto, for a unique dining experience at Monks' Cell. Dine in a mediaeval setting reminiscent of a monastery refectory. Dinner includes salad, fresh rolls, New York strip steak or chicken cooked over open hearth, potato, apple pie and wine. The cost is \$40 per person. For reservations, call 416-222-6198 or email monkseell@hotmail.com. Seating available Friday night 6 p.m. to 10 p.m. and Saturday night 5 p.m. to 10 p.m.

APRIL 20 – St. John, Bowmanville, 11 Temperance St., is serving a roast beef dinner with all the trimmings and assorted homemade pies for dessert. Cost is \$17.50 each, children 5 and under are free and a special family rate is \$40. For reservations, call the church office at 905-623-2460 between 9 a.m. and 1 p.m.

Meetings

MAY 11 – The Toronto Diocesan Anglican Church Women will hold their Annual General Meeting at St. James, Orillia. Guest speaker will be Bishop Terence Buckle, Council of the North. For more information, contact the ACW at acw@toronto.anglican.ca or 416-363-0018.

Music/Theatre

APRIL 4, 11 – Lunchtime Chamber Music at Christ Church, Deer Park, 1570 Yonge St., Toronto, Thursdays at 12:10 p.m. Admission free; donations welcome. For more information, visit www.christchurchdeerpark.org.

APRIL 11, 12 & 13 – *Rough Seas*, a comedy in two acts written by Malcolm Shiner, at Holy Trinity, Thornhill, 140 Brooke St. (2 blocks west of Yonge and 1 block south of Centre Street), at 8 p.m. Tickets are \$10-\$12. Call 905-889-7218.



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IN MOTION

Appointments

- The Rev. Douglas Woods, Honorary Assistant, St. Luke, Peterborough, Jan. 1.
- The Rev. Anne Crosthwait, Associate Priest, St. John, York Mills, Jan. 1.
- The Rev. Julie Golding-Page (Saskatchewan), Associate Priest, Church of the Resurrection, Toronto, Feb. 14.
- The Rev. Elivered Mulongo, Priest-in-Charge, St. Paul, Lorne Park, Feb. 15.
- The Rev. Susan Climo (ELCIC), Interim Priest-in-Charge, Holy Spirit, Dixie North, Mississauga, March 1.
- The Rev. Jeff Hall (Montreal), Incumbent, St. Luke, Dixie South, Mississauga, March 1.
- The Rev. Paul G. Walker, Interim Priest-in-Charge, Holy Fam-

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7. St. James Orillia
8. St. John, Matchedash
9. St. John, Waverley
10. St. Luke, Price's Corners
11. St. Mark, Midland
12. St. Matthias, Coldwater
13. York Central Deanery
14. St. Paul, Washago
15. Wycliffe Church, Elmvale

ily, Heart Lake, Brampton, March 15.

- The Rev. Judy Paulsen, Associate Priest, St. Paul, Bloor Street, June 1.
- The Rev. Walter Hannam (Saskatchewan), Associate Priest, St. James Cathedral with particular responsibility as Vicar of St. Bartholomew, Regent Park, Aug. 1.

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):

- All Saints, Peterborough
- Parish of Bobcaygeon, Dunsford & Burnt River
- St. John the Evangelist, Port Hope

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16. Citizens for Public Justice
17. All Saints, Markham
18. Christ Church, Stouffville
19. Christ Church, Woodbridge
20. Anglican Appeal (Partner)
21. Emmanuel, Richvale (Richmond Hill)
22. Grace Church, Markham
23. Holy Trinity, Thornhill
24. St. John the Baptist, Oak Ridges (Richmond Hill)
25. St. Mary, Richmond Hill
26. St. Philip on-the-Hill (Unionville)
27. St. George House (LOFT)
28. Ecuhome
29. Diocese's Environmental Working Group
30. Diocese's Mission Shaped Ministry courses
31. Christ Church, Deer Park

- Christ Memorial Church, Oshawa
- Holy Spirit, Dixie North, Mississauga
- St. James, Caledon East
- Holy Family, Heart Lake
- Parish of Roche's Point
- Parish of North Essa
- St. George on Yonge
- St. Matthew, Oriole

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

- St. Christopher, Richmond Hill (York-Scarborough)
- All Saints, Collingwood (York-Simcoe)
- St. James, Sharon (York-Simcoe)

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

- Nativity, Malvern



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Easter miracle fueled church

Easter came early this year. The date of Easter is set according to the lunar calendar and may fluctuate between March 23 and April 23 in any given year. As this is the Easter edition of *The Anglican*, we will leave the Israelites on the eastern bank of the Jordan River awaiting their entry into the Promised Land and look at the Easter story according to Luke. This is the Gospel of choice for year "C."

All four Gospels record the Easter events. Although they differ in who was present on the first Easter morning and what happened at the tomb, they all agree that the tomb was empty. The body of Jesus was no longer there. Something mysterious had happened. In Matthew's Gospel, we see the chief priests bribing the Roman guards to say that the body had been stolen by his followers (Matthew 28:13).

Luke's account mentioned three women by name, and added that there were other women with them as well, suggesting that a group of women arrived on that first Easter morning to prepare the body for burial. This had been considered women's work in Judaism for many centuries. They discovered that the large stone used to seal the tomb had been rolled away and that the tomb was empty. Then two angels appeared to them and told them, "He is not here; he has risen!" (24:6).

In fear, they fled and told the disciples what had happened. At first, the disciples thought they were telling some idle tale, but eventually Peter ran to the tomb and saw that it was indeed empty.

Next, Luke records that Jesus appeared to two travellers on the road to Emmaus, near Jerusalem. He conversed with them and they did not recognize him. They stopped to eat and, as Jesus broke bread, they realized who he was. Immediately they rushed back to Jerusalem to tell the disciples what had happened.

Then Jesus appeared to the eleven in Jerusalem. He proved he was not a ghost and taught them all the things about himself in the scriptures (the Hebrew Bible). What a Bible study that must have been!

He told them that the Messiah must suffer and die but he will rise again on the third day. They must proclaim this good news to the entire world, by proclaiming

repentance of sins and his forgiveness for all people. Then Jesus led them out to Bethany, on the outskirts of Jerusalem, blessed them and withdrew from their sight. The disciples returned to Jerusalem, where they were to remain until God clothed them with power from on high.

In the Acts of the Apostles, Luke gave us a time frame for these events, suggesting that the ascension was forty days following the resurrection, and that the coming of the Holy Spirit was ten days after the ascension. This day we call Pentecost, which means fifty.

The early church did not try to prove the resurrection—it assumed the truth of the Easter miracle. The proof of the resurrection is found in the empowerment of that small group of frightened disciples going forth to proclaim Christ crucified and resurrected. They were empowered to witness to all with whom they came in contact. This Jesus who had been put to death on a cross was indeed alive and had given them new life.

As the early Christians proclaimed Jesus crucified and resurrected, the people heard this good news and believed. They were converted and gave their lives to Christ. They were baptised and received the gift of the Holy Spirit and were empowered to continue to proclaim the message of Easter. Luke told us repeatedly in the Acts of the Apostles that the early church grew daily. The story of the crucifixion and the resurrection came alive for many and was essential to the preaching of the early church. It was the only way to explain the historical evidence.

What about today? What does Easter mean in our lives? There are some who try to explain it away. They claim that we do not need the resurrection, or that it was some kind of spiritual event but not reality. But this is not what the scriptures say. Easter is an affirming event that gives us new life, new purpose and new hope as we find Christ in the midst of life.

May we sense the mystery and excitement of that first Easter. May we, with the disciples and the women who came early to the tomb that first Easter morning, discover the empty tomb and know that the risen Christ is alive and reigns in heaven, and that he will come again in great glory for our salvation.

Church shelters homeless

BY BOB BETTSON

St. Mary, Richmond Hill, has joined other faith communities in York Region in offering an Out of the Cold supper, overnight shelter and breakfast program for the homeless. The church is running the program in its parish hall from February to the end of March.

The Rev. Mark Kinghan, incumbent, says the program is the result of a new collaboration with Mosaic Interfaith Out of the Cold, an umbrella organization that has similar programs running in other local churches, mosques and synagogues.

Homelessness in York Region is more hidden than in the core of Toronto, he says. Many of the guests travel by bus from the Finch subway station in the northern part of Toronto. It's likely that some of them are from York Region and have moved to Toronto because there are more services there.

The program is run by 75 volunteers, who come from the parish and from other faith communities. "We have a large plant here and it is used for a lot of other things," says Mr. Kinghan. "We're trying this once a week on Monday nights." The program provides 30 beds.

St. Mary's held an open house in February to introduce the program to the neighbourhood, with a representative of Mosaic and local politicians present to support it. Sister Susan Moran, founder of Out of the Cold, was honoured.



Clockwise from top: Rehana Sumar of Mosaic Interfaith Out of the Cold gives a tour of the facilities at St. Mary, Richmond Hill; Bishop George Elliott and the Rev. Mark Kinghan join volunteers in the kitchen; Sister Susan Moran, founder of Out of the Cold, is honoured at the open house. PHOTOS BY MICHAEL HUDSON

Mark Earth Sunday

BY MURRAY MACADAM

As climate change and other examples of environmental damage increase, environmental awareness and action are increasing throughout society. The Anglican Church is part of this hopeful movement, through the actions of committed Anglicans and the diocese's environmental group, Creation Matters.

Earth Sunday, April 21, has been designated by Archbishop Colin Johnson as a day for reflection and action in the diocese to safeguard the Earth. A bulletin insert has been sent out to parishes for use on that day. The bulletin includes a reflection on the link between our faith and creation care, as well as a variety of action ideas.

How could your parish mark Earth Sunday, in its worship and in other ways? In recent years, parishes have organized nature walks, included homilies about the Earth in their worship, encouraged car-pooling to church and started or expanded a garden on church grounds. These are just a few possibilities. What will your parish do? The resources on the diocese's Environmental Resources webpage, including the bulletin insert, can help you. Visit the diocese's website at www.toronto.anglican.ca.

Murray MacAdam is the diocese's Social Justice and Advocacy consultant. For more information on Earth Day activities in your parish, contact him at 416-363-6021 or 1-800-668-8932, ext. 240.

Anglicans receive Jubilee Medal

The following Anglicans in the Diocese of Toronto have received the Diamond Jubilee Medal, commemorating the 60th year of Her Majesty's reign as Queen of Canada, which began on Feb. 6, 1952.

The medal is a way for Canada to honour the Queen for her service to this country. At the same time, it serves to honour significant contributions and achievements by Canadians.

Sisterhood of St. John the Divine

Toronto
Sister Elizabeth Ann Eckert, Reverend Mother of the Sisterhood of St. John the Divine, received the Diamond Jubilee Medal in the 75th anniversary year of the founding of St. John's Rehab Hospital in Toronto. The medal represents the sisterhood's dedication to a life of prayer and service in the community, and their dedication to continuing excellence in health care at St. John's Rehab. This is the third medal awarded to the sisterhood for its service in the community in health care.

Albert Greer

St. James, Orillia
Albert Greer was awarded the Diamond Jubilee Medal in February, following his appointment to the Order of Canada late last year. Mr. Greer has been (and continues to be) the organist and director of music at St. James since 1981. Last May, he retired after 36 years as the conductor and artistic director of The Cellar Singers.

He has composed dozens of descants for hymns, and his settings of the BAS liturgy have been used at St. James for several decades.

Eleanor Stevenson

All Saints, Whitby
Eleanor Stevenson received the Diamond Jubilee Medal for more than 40 years of volunteer service to the community. She currently serves on the board of the Hospital Auxiliary Associations of Ontario. She has been an executive board member of Lakeridge Health Whitby Volunteer Services and has held many offices, including president. Her extensive service to the community was recognized in 2008 when she was named Citizen of the Year for Whitby. She has been a member of All Saints, Whitby, her entire adult life and has led and supported many ministries there.

Dr. Michael Chambers

St. Aidan, Toronto
Dr. Michael Chambers was awarded the Diamond Jubilee Medal for

his work with St. Aidan's Out of the Cold program and for other social service efforts in the community. Dr. Chambers founded the church's Out of the Cold program in 2007.

The Rev. Canon Barry Parker

St. Paul, Bloor Street
The Rev. Canon Barry Parker was presented with the Diamond Jubilee Medal at a ceremony hosted by the Toronto Professional Fire Fighters Association in February. Canon Parker has been the chaplain of the fire department's South Command—the largest and busiest of four commands in Toronto—for more than 10 years. Along with four other chaplains, he provides support for fire fighters and their families, whose spiritual needs are often intensified by work on the front lines.

The names of more recipients will be published next month.

Looking Ahead

Continued from Page 14

APRIL 27 – Members of the Choir of the Cathedral Church of St. James, 65 Church St. (at King), Toronto, the Tallis Choir and the Talisker Players present "Upper Canada Preserved!" – A Grand Concert for the Battle of York, 1813" at 7:30 p.m. The concert includes a setting of Psalm 119 written for the cathedral by its first organist, William Warren. Tickets are \$30 for adults, \$10 for students with ID, \$25 for seniors. For tickets, call 416-286-9798 or email info@tallischoir.com.

APRIL 28 – The Church of the Evangelists, New Tecumseth, 99

Queen St. N., Tottenham, kicks off its Glad Tidings Concert Series with the Home Town BlueGrass Band. The concert will be held at 3 p.m. and tickets are \$10. To reserve, call Larry at 905-729-2492.

MAY 22 – The Three Cantors at St. Andrew, 2333 Victoria Park Ave., Scarborough, at 7:30 p.m. A benefit concert for the Primate's World Relief & Development Fund and other special projects. Tickets are \$25 for adults and \$15 for students and children. Refreshments will be served. Seating is limited. Call 416-447-1481 or email churchofst-andrew@bellnet.ca.