

Grant sparks youth program

Blogger takes on the Bible



Clergy, laity get shaped for mission

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

MARCH 2012

Teens head to college

BY STUART MANN

AS a young person growing up in the parish of St. John, Elora, the Rev. Matt Adams wasn't aware of the network of Anglicans and other Christians in the rest of the country and around the world. It wasn't until he started studying for a Master of Divinity degree at Wycliffe College that he realized how big it was—and how little he knew about it.

"I realized there was a large disconnect between young people in the local parish and the rest of the wider church," says Mr. Adams, now an assistant curate at St. Paul, Bloor Street. "It was obvious to me that there was a need to connect young people with the wider church."

In March, Mr. Adams will see his dream become a reality as Wycliffe College hosts young Anglicans from across Ontario who are taking part in a new leadership program called Arise. "It's our first time doing this and we're pretty excited," he says.

The program will see 15 teenagers in grades 11 and 12 stay

Continued on Page 3

Give us your opinion

In this month's issue is a readership survey for *The Anglican* and the *Anglican Journal*. This is a valuable tool that helps us find out who you are and what you want in your diocesan and national newspapers. Please take a few minutes to fill out the survey and return it to us in the pre-paid envelope or go to www.anglicanjournal.com to fill it out online. The survey is located in the middle of the *Anglican Journal*, which is wrapped around *The Anglican*. Thank you.
The Editor



JOYOUS BEAT

A girl keeps the beat during a musical performance at St. Simon the Apostle, Toronto. For more photos of the event, see page 9. PHOTO BY MICHAEL HUDSON

Church helps crime victim

Bedside conversation leads to new clothes and a ticket home

BY CAROLYN PURDEN

READERS of the *Toronto Star* were shocked to read in January about a court case involving a young man who had been kept in a closet by his wife and her lover and tortured over a three-month period. What they didn't know was the significant role All Saints, King City, played in the man's life after police found him.

The man, who cannot be named, and his wife lived in a small town in British Columbia. They met a man named John Siscoe at an Alcoholics Anonymous meeting. Mr. Siscoe took advantage of the vulnerable couple and subsequently moved into their apartment and began an affair with the wife. In 2009, the three moved to Toronto and a month later, the couple began torturing the husband.

The details of the case were shocking, and included beatings, burning and slashing with razor blades. Finally, the couple paraded the husband, beaten black and purple, before a female guest, who went to the police. The man was taken to Sunnybrook Hospital and by chance was in a room occupied by Harry Bal-

lard, a long-time parishioner and churchwarden at All Saints, who was dying.

The man told Mr. Ballard his story, and Mr. Ballard became very upset. When his parish priest, the Rev. Nicola Skinner, came to visit him, he told her about it. She recalls, "Harry said, 'We've got to help him because he's been through this terrible ordeal and he doesn't have any help here in Ontario because all his family is in B.C.'"

Ms. Skinner went to talk to the young man and spent the rest of the week going back to the hospital not only to visit Mr. Ballard but to see what could be done to help the man.

She found out that his family in British Columbia was very poor and could not afford to fly to Toronto to see him. And his only possessions were the few clothes he had been wearing when police came to rescue him from the closet.

During that week, Ms. Skinner discovered that the social workers at Sunnybrook were about to release the young man because they had done all they could and his bed was needed. But Ms. Skinner and the police officer in

charge of the case thought that was the worst thing that could happen. The young man had no money, nowhere to stay and no winter clothing.

The police officer was especially worried because once on the streets, the man could disappear, and he was the only person who could testify against his wife and Mr. Siscoe.

Ms. Skinner and the police officer worked together and decided the man needed to get back to B.C. to be with his family. They tried to persuade the hospital's social workers to keep the young man for a few more days, but the social workers were adamant.

"His wounds were still oozing," Ms. Skinner recalls. "I asked how they could put him out on the streets like that and they said it was not their responsibility."

The police department had no money for this type of emergency aid, so Ms. Skinner went back to her congregation at All Saints and told them the story. Their response was immediate.

"Basically, everybody put their hands in

Continued on Page 12

Young leader inspires church

Parish uses Reach grant
to start youth program

BY CAROLYN PURDEN

A few years ago, two young people in the congregation at St. Saviour, Orono, expressed deep concern about a problem in the parish. After they had been confirmed, there were no programs to keep them in the church. Sunday School ended for them with confirmation, and after that, the only activity available for teens was assisting in the services.

Unfortunately, the small country parish did not have the money to set up a youth program. And so,

when the diocese's Reach Grants were announced last year, the people at St. Saviour's saw an opportunity.

They had in their congregation a young woman, Afrika Nieves-Bentley, who had been an outstanding leader in the church. In her teens, she went to Kenya to help build a school. She raised money for the project from the congregation, and gave a presentation when she came back.

"She really became a model for the younger children in the church," says Stan Squires, a churchwarden. "With the right



Afrika Nieves-Bentley with students of Enlerai Elementary School in the Maasai Mara region of Kenya.

program, we thought we could create an environment that would produce another Afrika."

The parish recently put together a proposal for a \$4,000 youth program, and Ms. Nieves-Bentley, now in university, wrote a letter of support. She said that she valued

the grounding in patience and tolerance that St. Saviour's gave her.

"I am studying human rights," she wrote, "and I can say that when I am forced to read about the worst abuses that humans commit against each other, a strong faith in God is sometimes all that keeps me going. I would hope that the youth of St. Saviour's can have the chance to support each other as they build their own faith in God."

The parish received a Reach Grant of \$2,000, with the rest coming from the vestry. With the money, it will establish a youth council and the young people will develop their own program. One of the Sunday School teachers will act as a youth leader, and several young people have already indicated their interest.

"The idea is to develop their own leadership skills," says Mr. Squires. "It will be their program and we hope they'll link it back into the church and community." He stresses that the plan is still at the idea stage, but the aim will be to equip the young people to witness in the local community through leadership training and social activism.

Justice Camp coming up

BY MURRAY MACADAM

PLAN now to attend the 2012 Justice Camp, taking place in Peterborough Aug. 19-24, hosted by the Diocese of Toronto. Justice Camp is an unforgettable experience, involving active learning through small groups with local justice partners, creative worship and community-building. Half of the 100 participants will come from across Canada, and half will be young (16-35).

Through experiential learning and training, participants will explore how to integrate justice-making into their lives and the lives of their parishes and their communities. Each participant will work in a small immersion group for three days on a chosen topic, such as political advocacy, violence, sustainable agriculture, poverty and food, the arts and social change, immigrant and refugee concerns, and First Nations issues.

"Justice Camp is an intensive week of learning together about building awareness, moving from mere charity to true justice, grassroots organizing, and building community," says Elin Goulden, parish outreach facilitator for York-Credit Valley, who attended the 2010 Justice Camp.

Since space is limited to 100 people (50 from the Diocese of Toronto), those interested in taking part should apply soon. Already people are applying from across Canada and even India. The camp fee (including program, accommodation and food) is only \$375. Some bursaries and travel subsidies are available. Students can receive course credit for attending Justice Camp and doing related course work through the Toronto School of Theology. Find out more at www.justicecamp.ca.

All Saints' Anglican Church

Apres Ski

Rev. Heather Gwynne-Timothy - Incumbent

Candlelight Holy Communion
"From the ski hill to the pew"

At All Saints' Anglican Church
32 Elgin Street, Collingwood, ON
www.allsaintscollingwood.com

At 5:00 p.m. every Saturday beginning
January 7 until March 31, 2012

Wine and Cheese following
in the Parish Hall

Visitors are most welcome at all services.
There is snow!!

Mary G. Griffith B.A., M.B.A., J.D.

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

Business Law, Wills, Trusts & Estates

www.maclarencorlett.com

Maclaren, Corlett LLP
175 Bloor Street East,
Suite 807, South Tower,
Toronto, ON M4W 3R8
Tel: (416) 361-3094
Fax: (416) 361-6261
E-mail: mgriffith@macorlaw.com

John Henry Newman and the Church of England

4 Tuesday evenings, 7-9 • May 1, 8, 22, 29
Compline follows

Instructor: Schuyler Brown

Church of the Good Shepherd
1149 Weston Rd. (at Eglinton)

For inquiries, phone 416-766-1887
or email schuyler.brown@utoronto.ca

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

(NON-DENOMINATIONAL, NON-PROFIT)



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



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



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

All of our properties offer:

Casket Graves, Cremation Plots, Niches & Scattering Gardens

along with the following services:

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

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

Send your parish news to
editor@toronto.anglican.ca

KEEP HOPE ALIVE



LOFT promotes independence and recovery,
offering housing and support to those with mental health
and addiction challenges,
who are homeless or at risk of homelessness.

WITH HOUSING AND SUPPORT, COME HOPE.

Your Bequest will ensure that Hope stays alive

For more information on leaving a bequest to LOFT,
call 416-979-1994, extension 227

LOFT
Community Services

301-205 Richmond Street West
Toronto, ON M5V 1V3
www.loftcs.org

Success brings 'happy dance'

Church runs two campaigns

BY STUART MANN

WITH a month and a half left to go before the end of the Our Faith-Our Hope campaign at St. Margaret, Barrie, the Rev. Stephen Pessah said to his wife, "You know, if we make it to 50 per cent or better, I will be ecstatic."

Mr. Pessah, the incumbent of St. Margaret's, had every reason to be doubtful about reaching the church's target of \$145,000. The church was running two campaigns at the same time, one for Our Faith-Our Hope and the other to pay down its debt. It was a lot to ask of the congregation.

Within a matter of weeks, however, the church had reached 98 per cent of its goal, and by the end of the campaign it had received pledges totalling \$151,450. "We did one heck of a happy dance," recalls Mr. Pessah. "We were absolutely thrilled. It was shock and awe. We couldn't believe it. We're human and our eyes of faith are somewhat limited, but God was able to do what we couldn't even imagine was possible."

St. Margaret's has had its share of financial challenges over the



Members of St. Margaret's Our Faith-Our Hope executive committee helped the church reach its campaign goal. From left are Susan Cronje, Maggie Prentice, the Rev. Stephen Pessah, Monica deGier and Darren Osmond. Missing from the photo are David and Margaret Paradis, Pat Broomes, Katrina Rowe, Cecilia Mowat, and Marilyn and Al Lavender. PHOTO BY MICHAEL HUDSON

years. Since the building opened in 1999, the church has struggled to pay off its debt. But with a plan in place to reduce its debt and balance its operating budget, it has turned a corner.

That can-do spirit was one of the major reasons for the success of the Our Faith-Our Hope campaign, says Mr. Pessah. He says the campaign's executive committee led by example. "They were very positive about it. They recognized that this was something we had to do and they resolved to embrace it and do the very best that they could do."

He also credits the congregation's pioneering spirit. St. Margaret's started as a weekly service in a local school gymnasium. The congregation then moved into a storefront in a plaza and a portable before building the current church. "The people here like the idea of mission and outreach, which is really the heartbeat of the campaign, and that resonated with them. They didn't have trouble seeing the value in it."

The congregation was also motivated by the fact that they could keep 40 per cent of the money they raised. They decided not to

use it to pay down the debt. Instead, the money will be spent on enhancing the church's ministry to youth and young families, for spiritual and congregational growth, and to improve its building.

Mr. Pessah says the Our Faith-Our Hope campaign has even helped with the campaign to reduce the debt. Some people have increased their pre-authorized giving to the church. "For some, it gave them that final push to just get to it."

BRIEFLY

Campaign raises \$34 million so far

As of Jan. 30, the diocese's Our Faith-Our Hope campaign had raised more than \$34 million towards its goal of \$50 million. The average donation has been \$4,400, and 70 churches have surpassed their goal. "There are still about 40 churches, including some of the largest in the diocese, which will be completing their campaigns in the early part of 2012," says Peter Misiaszek, the diocese's director of Stewardship Development. "In addition, there are a number of significant outstanding major gift requests that, if fulfilled, will get us to our objective."

Parishes asked to submit statistics

Parishes in the Diocese of Toronto are asked to participate in General Synod's collection of statistics across the country about church attendance. One purpose of the data collection is to inform the work of General Synod's Governance Working Group on an amendment that would change the formula for determining each diocese's clerical and lay representation in General Synod. The amendment received a first reading at General Synod 2010; if confirmed at General Synod 2013, the formula would be based on attendance at Easter. Visit www.anglican.ca/statistics.

Program expands horizons

March Break gathering a first

Continued from Page 1

at Wycliffe College during March Break. They will take part in college life, including meeting the professors and eating with the students, taking part in worship services, and learning community- and team-building skills. They will also visit some mission projects in the city.

Although the program will involve spiritual formation and discernment, it's not just for teens who feel called to ordained ministry, says Mr. Adams. "I think we'll draw some kids who are considering pursuing ordained ministry, but I hope it will also attract kids who are interested in the arts, business or whatever—young people who know they're going to live out their faith in whatever context God places them."

He hopes the program will encourage and equip the youths to be active in their home parishes. "I hope they will go back with a renewed sense of vision for how they can be involved in their parish, and that they're going to



The Rev. Matt Adams and Gayle Doornbos are photographed inside Wycliffe College, Toronto. Ms. Doornbos will lead a program at the college for young Anglicans during March Break. PHOTO BY MICHAEL HUDSON

be difference-makers and step up into positions of leadership and be the change they want to see within the life of their parish."

The director of the program is Gayle Doornbos, a Ph.D. student at Wycliffe College who has led a similar program at Calvin College in the United States. In addition to Wycliffe, the program is supported by a number of Anglican churches, including St. Paul's. The program has received a grant from the Anglican Foundation.

Mr. Adams hopes that if this year's event is successful, it will include more students in the com-

ing years. "One of the reasons why I'm so passionate about this is because I feel that amidst all the drama and conflict in the church, it's important that we don't lose sight of building God's kingdom and God's church. That means investing in future leaders and the future of the church by equipping, mentoring and developing young Christians to grow up in the faith and become part of our rich Anglican heritage."

For more information or to register for Arise, email arise@wycliffe.utoronto.ca or contact Wycliffe College at 416-946-3535.



HOLY WEEK & EASTER

STATIONS OF THE CROSS
Monday | Tuesday | Wednesday
7:00pm

MAUNDY THURSDAY
7:00pm

GOOD FRIDAY
12:00noon • 1:00pm • 2:00pm

EASTER EVE
9:00pm

EASTER SUNDAY
8:00am • 9:00am • 11:00am • 4:30pm

Detailed information on these and other liturgies available at stjamescathedral.on.ca



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

King & Church Streets, Toronto
416-364-7865 • www.stjamescathedral.on.ca

What's on your top 10 list?



We never read the Bible at home when I was a child. Perhaps never is too strong a word, but certainly almost never. Sure, we had bibles around the house, and every once in a while we'd look something up because we needed a reference for a project. We went to church many times, but not every Sunday, and we heard the Bible being read and preached about. I learned various Bible stories, both in Sunday School and at my elementary school, where there was a short reading by the teacher or, when we got to Grade 8, a rota of students. I liked the stories, but they were not any more alive than the fairy tales I was read or the novels I came to love to read myself.

That began to change in university, when I began to read the Bible and think about those stories more deeply. Then, when I developed the practice of praying the Daily Office of the church—Morning and Evening Prayer with their assigned readings of Old and New Testament—and reading and re-reading the stories, something changed. They became part of my story, or perhaps more accurately, I became part of the biblical narrative. The ancient stories sank down into my unconscious and reverberated there, and I discovered that they “spoke” to more and more of the everyday situations I found myself in. They brought words of encouragement or challenge or insight or perspective. They became the word of God. The Word of God became not a rigid, legalistic checklist, a manual of correct answers for every occasion, but a gracious reminder of God's presence and providence, and an invitation to place my life in the context of a community of faith stretching beyond the present mo-

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

ment, working out by grace God's purposes and promises.

Certain texts come alive for me in a way that others do not. I'm sure that's true for all of us. A passage made familiar by years of re-reading suddenly presents a new word, a nuance perhaps, never before recognized, that becomes the insight needed that day. That's my experience, and it's shared with countless people through the ages. The Bible is the living word of the living God, calling us to fullness of life. One of the ways that God continues to speak to us is through scripture.

Every year, the five bishops, executive archdeacon, chief administrative officer and the chancellor of the diocese go on a spiritual retreat for the better part of a week. We have done this annually for at least 15 years, often at the monastery of the Society of St. John the Evangelist (SSJE) in Cambridge, Massachusetts, near Harvard University. Many of you know SSJE, also known as the Cowley Fathers, from their work in Muskoka, where from their monastery in Bracebridge they have founded and staffed dozens of parish churches in the last century.

The retreat is a time of prayer, reading and silence, when we can deepen our intimacy with God and our relationship with each other, and reconnect to the heart of our mission. And, because it is a chance for re-creation of body, soul and spirit, we build in some time for play!

At the retreat in January, our director reminded us of the biblical text as a creative word of God, and asked each of us to identify up to 10 passages from the Bible that we found most enliven us, most bring us into the

presence of God at that moment. The choice of these particular texts, he said, may change over time, but what is it that attracts your attention now, and why? What do they address in your life? What do they tell you about God and about yourself?

In this holy season of Lent, as we prepare for the Easter celebration of our Lord's death and resurrection, the church invites all of us, individually and together, to self-examination, penitence, prayer, fasting, and almsgiving, and reading and meditation on the word of God. What are the 10 texts of scripture (or five, or one) that are alive for you right now? Which ones come to memory, unbidden? Which ones infiltrate your life, in joy or in crisis?

Why do you think you have chosen them (or they, you)? What do they tell you about who God is and what God is like, and about what is percolating in your life? Have they changed over the years or remained the same? Are there other texts that you should consider?

In case you're interested, the following make up my top 10 list right now (others have been there before), in biblical order: Job 38; Psalm 62:1-2; Psalm 139; Matthew 25:31-45; Luke 4:16-21; John 1:1-5, 14; John 10:10; 2 Corinthians 5:17-20; Ephesians 1:15-22; Revelation 21:1-7.

But my favorite and most enduring text, one that shapes me and my experience of God, is this (yes, I know I cheated, and it is an 11th!): “I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Romans 8:38-39).

Have a blessed Lent!

My widow's mite story



As the Our Faith-Our Hope campaign winds down, I pause to reflect on my most profound experiences of generosity over the past two years. At last check, nearly 8,000 gifts have been made, with a cumulative pledge approaching \$40 million, so we know there are going to be wonderful stories about how the campaign brought people together, what the church means to people and what dreams they have for ministry in their parishes and beyond.

My most moving experience is one I have shared countless times. I call it my widow's mite moment. It reminds me that every gift is important, be it to the success of this campaign or any stewardship effort.

Last March, I received two very significant donations—on the same day, no less. The first was a substantial gift from a long-time friend of the diocese, an individual who has been faithful in volunteer leadership and consistent generosity. Gifts of this magnitude play a huge role in generating momentum and credibility for the campaign. The second

THE STEWARD

BY PETER MISIASZEK

gift came from a 10-year-old girl who pledged \$1 a week from her allowance for five years.

That gift brought tears to my eyes, as it crystallized in my mind the values that my wife and I are trying to instill in our own children, and it really cut to the heart of what it means to be generous. For this little girl, her gift truly is a sacrifice. It will mean she'll have to put off the purchase of a CD or a DS or something else for a little while as she fulfills her pledge. Making that gift might make things a little inconvenient for her.

For me, this experience indicates two things: that each of us can give, however little, and that each gift is important, because it helps us build a relationship. It brings people into a deeper experience of church and strengthens their commitment to its ministry. It demonstrates that living out our faith should incline us to act differently—how we spend our time, how we use our resources and how we interact with those around us.

The parable of the widow's mite is perhaps the most referred-to stewardship story in the New Testament. It is an example of the profound faith that one woman has in God. Her trust—that the Lord will provide—is so strong that in her poverty she is prepared to give away all that she has. In its fullest sense, the story teaches us a great deal about faith, values, our relationship with money and, ultimately, trust. We are left with a profound question: is our trust in God strong enough that we are able to live our lives as though we might lose all our possessions tomorrow?

I have encountered many people in the church who are models of generosity. They live humbly, putting their trust in God no matter what should happen. The bottom line is that possessions are merely distractions in their relationship with people. That's why I find the story of the widow's mite and the little girl so powerful: both examples are metaphors of what I want to achieve in my own life and what I hope for others. Like many others, I'm a work in progress.

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



TheAnglican

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

Stuart Mann: Editor

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

Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

Carol McCormick: Advertising

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

The Anglican Church

In the Anglican Communion:

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

Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Rowan Williams, Lambeth Palace, London, England SE1 7JU.

In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Primate:

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

In the Diocese of Toronto:

A community of 254 congregations in 210 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

The Archbishop of Toronto:

The Most Rev. Colin Johnson

York-Credit Valley:

The Rt. Rev. Philip Poole

Trent-Durham:

The Rt. Rev. Linda Nicholls

York-Scarborough:

The Rt. Rev. Patrick Yu

York-Simcoe:

The Rt. Rev. George Elliott

The Diocese of Toronto:

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

Farewell to John Stott

A farewell service for the Rev. Dr. John Stott, the man Billy Graham called “the most respected clergyman in the world today,” will be held at St. Paul, Bloor Street, on March 25 at 4:30 p.m. All are invited.

The author of 50 books, Mr. Stott died in England at the age of 90 on July 27, 2011. A reception will follow the service.

“The service will be a wonderful opportunity to pay tribute to an ex-

traordinary man, and I am confident it will also be an effective testimony to the strategic nature of John Stott's vision,” says Bishop Stephen Andrews of the Diocese of Algoma. Bishop Andrews served

as a teaching assistant to Mr. Stott during his theological studies and is chair of Langham Partnership Canada, part of a world-wide charity that equips church leaders in the developing world.

Include children this Lent



The first time I remember being conscious of the season of Lent as a child, I was perhaps eight years old. I was a member of the Junior Auxiliary, the youngest branch of the Anglican Church Women. (As I told my non-church friends at the time, it was “church Brownies.” We wore uniforms, memorized the Apostles’ Creed, earned badges and made crafts.)

That year, our leaders made a real effort to make Lent meaningful for their young charges. We made a Lenten calendar, cutting and pasting a good deed for each day of Lent onto purple construction paper. Each day also showed an amount of money; if you did the good deed for that day, you might put 10 cents in the donation box; if you didn’t, it might go up to 25 cents. We were thereby taught that in Lent, one makes a special effort to help other people and to give more to the church and charity. We were also included in the World Day of Prayer service that year (when, I believe, it was still called “Women’s World Day of Prayer”) and folded palms into crosses with the older women. We thereby learned about extra prayer as a part of Lent, and about the connection between Jesus’ triumphal entry on Palm Sunday and his death on the cross.

I remembered these long-ago days a few years ago when a mother asked if her five-year-old daughter could attend Holy Week services. Emma had been asking a lot of questions about why Jesus had to die and what happened to him, and her

MUSINGS

BY THE REV. HEATHER MCCANCE

mom didn’t feel completely equipped to answer them.

So that year, Emma attended the Holy Week services. She waved her palm branch high in the air and shouted “Hosanna!” with the rest of them. She had her feet washed on Maundy Thursday, and watched with widening eyes as the altar was stripped bare and the lights extinguished in the church. She walked the Stations of the Cross with us on Good Friday, and with tears in her eyes said to me, “Jesus’ friends must have been very sad when he died.” When the fire was lit on Easter Eve, I overheard her stage whisper, “Mommy! We’re lighting the fire because Jesus came back to life!” And no one has ever rung their bell with more energy than Emma as the lights in the church came up, and the church rang with, “Glory to God in the Highest!”

I have great memories of my youth group’s Maundy Thursday prayer vigils: teenagers who made candles and then burned them as they prayed in the church; young people who crafted prayer beads and exchanged them with one another and used them in their prayers. One year, we made Anglican rosaries and learned how to use them. I remember the 3 a.m. prayer walks through town, led by the procession cross, up and down the main street. We would pause at the school to pray for teachers and students, at the town hall to pray for all elected leaders

and for places where leaders are not elected, and at the home of a church member whose husband had died, to pray for her and her family.

I’ve also been part of planning and running a number of Ash Wednesday programs for children. Kids take the day off school to spend it at church, learning about Lent through burning palms to create the ashes, through participating in the liturgy of the day, and through baking Lenten prayer-bread (also known as pretzels).

There is a great desire in the 21st century to try to capture the attention of teenagers and children with a lot of high-tech gizmos and multi-media presentations. At a certain level, this makes some sense; we want our kids to be able to connect their faith with the rest of their lives. But I still believe that there is a timelessness to many of our traditional Lenten practices that children and teens can fully enter into, and that in that entering, they will connect with their parish churches and with the Lenten practices of generations who have gone before.

This Lent, I urge every adult who reads this to intentionally include a child or teen in Lenten practices. Invite them to help make palm crosses. Ask if they would like to have their feet washed during the Maundy Thursday liturgy. Invite them to share with you how they are keeping Lent, and tell them what you are doing, too. In this holy season, let us learn from one another how God is working in our churches and in our lives.

The Rev. Heather McCance is the incumbent of St. Andrew, Scarborough.



EDITOR'S CORNER

BY
STUART MANN

Telling stories on a winter night

One of the books I read over the Christmas holidays was *Tokens of Trust: An Introduction to Christian Belief* by Archbishop Rowan Williams. I had to read it slowly, not because it was badly written or overly complicated, but because he was dealing with some major issues in a thoughtful way. Several times I had to just sit there and stare off into space to think about what he had written.

“Does he know a lot about the Bible?” asked my son on one of these occasions. He was sitting across the coffee table from me, deep into the collected stories of Sherlock Holmes. It was at night and the wind was buffeting the house.

“He’s one of the greatest theologians of all time,” I said.

He went and got his children’s Bible and sat down beside me. He showed me Samson breaking out of his chains, bringing the great walls down. It was his favourite Biblical character. He liked the part about Samson killing all the Philistines with a donkey’s jawbone, and Delilah’s trickery, and how he had his eyes “put out.”

“What’s the moral of the story?” I asked.

“You can always trust in God,” he said. I was impressed by that. I didn’t know if that was the correct answer but then I realized it didn’t matter.

His second favourite character was Moses, and we talked about the importance of the Exodus to the Jewish people. We looked at the maps showing where they crossed the desert, their routes marked in red. “Where’s the part about the spies?” he asked.

“I think it’s just before they entered the Promised Land, in Joshua,” I said. He dug through the pages and found the part. His third favourite Biblical character was Solomon.

We marvelled at the size of the Bible and how some people have read it all, every word. “It’s full of blood and guts,” I said, referring to the Old Testament, and told him some of the most savage parts. We tried to find them but couldn’t.

“What’s your favourite part of the New Testament?” he asked.

“I don’t know. It used to be Acts. Now I think it’s John’s gospel.”

“Mine is Colossians.”

“Why?”

“Because it’s short.”

We talked about Paul’s letters to the first Christians and imagined him scribbling away in prison. We looked at the maps that traced his three journeys and tried to find the place where he was shipwrecked. We imagined the heat of those faraway lands and the blue of the Mediterranean Sea.

Eventually the hour grew late and it was time to pack it in. So this is how the faith gets passed on, I thought, or at least one of the ways—by just sitting around and telling the stories, making up little bits here and there for special effect, wandering over the centuries to find the best parts, imagining those crazy Biblical characters and their struggles and triumphs. I looked forward to our next adventure.

Blogging keeps me motivated



It started, strangely enough, with my phone asking me a question.

A Bible app that I had installed at one point but then more or less forgotten about popped up one day early this year and asked

me if I’d like to take five minutes to do some Bible reading. The time was right—I just happened to have a few minutes of down time—so I clicked yes, and the next thing I knew I had signed on to their Bible-in-a-year program.

The basics are simple. You choose a type of program (I chose “canonical”—a trip from cover to cover, in order) and then it delivers the day’s portion of scripture to you and helps you track your progress.

As a print journalist, my day job consists of writing between 1,000 and 1,500 words per day, give or take a few hundred, so I’m not sure why I immediately leapt to the idea of starting a blog about my scriptural journey. But whatever the cause, there I was—signing up for a free blog account and kicking off what has become a solid daily ritual of closing out my evening by jotting down whatever comes to mind from the day’s readings.

The results so far have been interesting. Between two and three chapters long, the reading segments are utterly

GUEST COLUMN

BY RYAN PAULSEN

manageable, so much so that I can’t believe I haven’t done this sooner. And, as an inherently non-reserved person with a passion for debating scriptural minutiae anyway, I have no trouble finding something to talk about each day. But then again, I’m still firmly in the fast-paced world of the early Pentateuch (those first five books that set the stage for... well, basically, the rest of time). We’ll see how easy discussion comes when I’m wallowing in Numbers, a book that I have no problem admitting I’ve never read at all.

One of my hopes for the blog has been fulfilled: it has definitely kept me motivated. The blog doesn’t exactly have an enormous following at the moment, but enough people drop by and comment, either on the blog or on my self-promoting Facebook posts, that I feel a sort of obligation to stick to my original plan—one reading each day, one post each day.

One thing I didn’t expect, though, was how many of my friends who normally have nothing to do with the church or the Bible have dropped notes of appreciation and encouragement. I know they don’t read it every day, and most of them hold very different beliefs, but it’s nice to hear from a non-Christian friend that they’re really enjoying reading it, and that pro-

vides another motivation to keep it up.

The other benefit to the small reading segments is that they make it a little easier not to get swept up in stories that are already very familiar. It forces a close reading approach which has already helped me to notice things that 30 years of church, Sunday School, theological seminary and general reading have missed.

C.S. Lewis once wrote an introduction to St. Augustine’s *On the Incarnation*, and in it he encouraged people to go back to the ancient texts, partly because they are important, and partly because they’re generally much more interesting and easier to read than later works written about them. It shouldn’t have surprised me that this is absolutely the case with the Bible. As a bit of a literature nerd, I’m loving the writing, the narrative craft, the characters and the wonderful plot devices that I’ve already encountered, and it’s just made me more excited to move through the rest of the year.

One book and 20 days down, 65 and 345 to go.

Ryan Paulsen studied theology at Wycliffe College, Toronto, and currently works as a multimedia journalist at a daily newspaper in Pembroke, Ont. His mother, the Rev. Judy Paulsen, is the incumbent of Christ Church, Oshawa. Ryan’s blog is at <http://ayearofbible.blogspot.com>.

visit us online at www.toronto.anglican.ca

'We need dreamers who do'

Respond
creatively to
change: speaker

BY HENRIETA PAUKOV

IMAGINATION is a more powerful tool than knowledge or understanding when it comes to being missional, said the Rev. Dave Male in his first address on Feb. 2 at the Vital Church Planting Conference in Toronto. "It seems to me that we need dreamers who do," he said. "People who don't just dream and do nothing, but dreamers who then take those dreams and begin to turn them into reality."

Mr. Male was the keynote speaker at the 6th annual Vital Church Planting Conference, which took place Feb. 2-4 at St. Paul, Bloor Street, and attracted 175 participants from various Christian denominations and from as far away as Fredericton and Barbados. The conference was jointly sponsored by the Diocese of Toronto and the Wycliffe College Institute of Evangelism. Mr. Male is Tutor in Pioneer Mission Training at Ridley Hall and Associate Tutor at Westcott House, both in Cambridge, UK. He is also Fresh Expressions Adviser for the Diocese of Ely. He founded the Net Church, a pioneering fresh expression of church, in Huddersfield.

Christians should use their imagination to respond creatively to the patterns and changes they discern in their communities, engaging in "faithful improvisation," according to Mr. Male. "We don't start with a blank piece of paper," he said. "I am not saying at all we need to clear everything from our tradition and start again. That is not what any of this is about. It is about singing the old lyrics but with a new tune." It's not about leaving the tradition, but about "driving to its very heart," he added.

He challenged those who are starting something new to ask themselves, "What are some of the possibilities that we have never dreamt of before? Could we imagine even more?" He also asked participants to look at what they are already doing and ask themselves whether it could "become a new community of faith."

Three major shifts are happening in



The Rev. Dave Male tells participants at the Vital Church Planting Conference that fresh expressions of church are 'about singing the old lyrics but with a new tune.' PHOTO BY MICHAEL HUDSON

Christian communities around the world, according to Mr. Male. The first is a missional re-engagement with society, fuelled by a realization that people are not likely to walk into their neighbourhood church. "What I see more and more is churches thinking about where they can make a connection in their society," he said. "In the UK, Christians from different traditions get together and go out on Friday and Saturday night, helping people coming out of the clubs, working with the police and the local council, and showing care and love."

The second major shift is a re-imagining of what church is, with the rise of fresh expressions like Messy Church, café church, pub church, skater church, and knitting church. The third shift is a re-orientation towards whole-life discipleship,

"a realization that church isn't just about how many people we can get inside the building on Sunday or to various other activities, it's about asking what it means to be a follower of Jesus 24/7." He cited the rise of new monasticism and the rediscovery of the Wesleyan class-meeting system as examples of this third shift.

In a group discussion about the three shifts, the Rev. Beth Benson, incumbent of St. Cuthbert, Leaside, said that she sees missional re-engagement with society as a "recovery, not as a new, latest gimmick or idea. It's actually a recovery of a lost identity, so in a way it's like going home. But I think we have a lot to do in our communities." Part of that work, she suggested, was to "turn the hearts of the existing leadership to that, so it's not just the clerical, but the whole leadership in the body of

Christ saying: 'Yes, that's actually who we've always been.'"

The Rev. Murray Henderson, incumbent of Christ Church St. James in Etobicoke, agreed that the participation of both clergy and lay people is important in helping a congregation become mission-oriented. "I think a fair number of lay people realize that something like this has to happen," he said. "What I would try to do in terms of action is have this conversation with more and more people within the parish. We need to make this a commonplace discussion, and out of that can come the unpredictable ideas that the Holy Spirit will give us."

The PowerPoint slides from Mr. Male's presentations at the Vital Church Planting Conference are available at <http://dave.male.typepad.com/churchunplugged/>.

LOFT. Not just a trendy condo.

For the homeless with mental health and addiction challenges, LOFT can be a place to call home.

When you see the word "LOFT", don't just think of trendy condos, think of us.

And think about how you can help.

For more information, or to donate online, go to www.loftcs.org. Or call 416-979-1994 ext 222.

LOFT
Community Services



Missional lingo 101

YOU may have noticed phrases on these pages like "attractional church" or "mixed economy church." What exactly do they mean? Here's a primer on missional lingo.

- **Attractional church:** a style of church that operates on the assumption that people will still come to church and that when they come they will have a positive experience.
- **Missional church:** a style of church that operates on the assumption that people will not be naturally attracted to church and so the church needs to go where they are.

- **Fresh expression of church:** A fresh expression is a form of church for our changing culture established primarily for the benefit of people who are not being reached by traditional forms of church. It will come into being through the principles of listening, service, incarnational mission and making disciples. It will have the potential to become a mature expression of church shaped by the Gospel and the enduring marks of the church (one, holy, catholic and apostolic) and for its cultural context.

- **Mixed economy church:** is where fresh expressions of church and inherited or traditional churches exist alongside one another within the same denomination in relationships of mutual respect and support.
- **Every parish mission-shaped:** all parishes are shaped for and by the *missio dei*. Mission is not simply what "some parishes do." Regardless of liturgical, theological or historical background, all parishes are called to be mission-shaped.



PLEASE RECYCLE THIS NEWSPAPER.

Give it to a friend.



TALKING IT OUT

The Rev. Beverley Williams, priest-in-charge of Christ Church, Scarborough, talks to a friend during the many small group discussions at the Vital Church Planting Conference. At right, the Rev. Ryan Sim leads a workshop in St. Paul's chapel. Participants attended workshops on missional listening, serving needs, building community and making disciples. PHOTOS BY MICHAEL HUDSON



Couple serves with neighbours

Joining in can lead to opportunities

BY STUART MANN

IN 1999, Jon Osmond started a church in Mississauga. He took the conventional route: he got a group of people together, came up with a plan and launched a worshipping community.

Ten years later, Mr. Osmond and his wife left the church and moved to downtown Toronto, a totally different context that required a different approach. They hope to start another church, but this time they're going about it differently.

"We've become part of the humanity of the neighbourhood and taken on the flesh of the neighbourhood," he says. "We've listened and learned and gone with a humble approach. We haven't arrived and said, 'Hey, we're putting our flag in the ground here and we're going to plant a church here and tell you the programs we're going to run for you.'"

Mr. Osmond led a workshop at the Vital Church Planting conference on serving needs, one of the key components of becoming a missional church. He says Christians almost automatically start planning programs to help the community, but a better course of action is to listen and learn.

One of the first things Mr. Osmond and his wife did was join

the neighbourhood association. "Instead of coming to them and saying 'We've got all the answers to your problems,' we've actually served with them. It usually means working for the betterment of the neighbourhood or some other function that will bring the community together. So my wife and I have just rolled up our sleeves and done everything from shovelling manure to arranging the pumpkins for the community pumpkin patch."

He says the key thing is that they're going to the neighbours rather than waiting for the neighbours to come to them. That has opened up some opportunities. "I've come as a servant but have been given opportunities to lead," he says.

For example, some people in the neighbourhood wanted to have a carol sing. They came from different faiths and no faith. An email went around the neighbourhood association, asking for volunteers. Mr. Osmond went to a planning committee, and when the people found out he was a pastor, they asked him to lead the carol sing.

"The learning is, I didn't go to the neighbourhood association with the idea to do a carol sing. Instead, I listened and entered in, and the carol sing emerged beau-

tifully out of that. Singing Joy to the World and Silent Night with people up and down the street was incredible."

He says serving doesn't have to be complicated or involve a lot of time or effort. In fact, he says the simplest acts of service, such as inviting someone over to your house for a meal, can be the most powerful. "I don't think we should ever underestimate the power of hospitality and serving. You can see that in Jesus' life. He shared food and entered people's homes. Everything he did was serving."

He quotes from the theologian Henri Nouwen: "I wonder more and more if the first thing I should do is to know people by name and eat and drink with them and listen to their stories and tell my own story and let them know with words, handshakes and hugs that you do not simply like them but truly love them."

He says that's good advice. "I've seen that happen over and over again in our neighbourhood. Just by extending hospitality and friendship, amazing relationships have opened up conversations."

He says, however, that followers of Jesus have to go beyond simple acts of kindness. "We're

Listen before you jump, says priest

Humble approach is often best

BY STUART MANN

MANY people who want to start fresh expressions of church are keen to roll up their sleeves and get working on plans and strategies. But one of the best things they can do before all that is to listen, says the Rev. Nick Brotherhood, the assistant director of Wycliffe College's Institute of Evangelism and the incumbent of St. Stephen's, Westmount, in the Diocese of Montreal.

He says that without really listening to the people in the neighbourhood and the wider world, potential church planters can make assumptions that turn out to be wrong and can lead to a lot of problems and missed opportunities down the road.

"We take a lot of things for granted and I think that gets us into trouble," says Mr. Brotherhood, who led a workshop on missional listening at the Vital Church Planting Conference.

He says it's more important than ever that Christians, particularly members of mainline denominations, put aside their attitudes and assumptions and really take stock of where the world is at these days. "We're in very different times than the one the baby boom generation grew up in. This is not the culture I grew up in and thought I understood. If I make assumptions, it can be a dangerous thing, and it would be better if I could do more listening than assuming."

He says deep listening goes beyond creating new forms of church or attracting new people to a worship service. It's something Christians need to reclaim and make part of their everyday lives, he says. "Is listening something we do once and then check off our to-do list? Or is it actually more about an ongoing attitude, that we need to be people who are always listening, not just when we're starting a new venture that might become a new form of church, but living out our lives as disciples of Jesus?"

He says Jesus' first disciples were always listening. "They stick with the rabbi and listen and watch and observe and copy and get it wrong and make mistakes and ask questions. This isn't something you do for three years and then get a diploma and stop doing it. It's about ongoing listening. How do we listen as much as, or more than, we talk?"

He says missional listening is about a new engagement with the culture and a fresh engagement with God—what God is saying through scripture, but also what God is doing outside the church.

"Finding out what God is doing and joining in—that's what missional listening is about."

To do that, Christians need to become humble, he says. "We need to be willing to say, 'I'm not sure that I know.' We don't have all the information and the right answers. Sometimes we don't even have the right questions."

In practical terms, listening can start by looking at how your neighbourhood has changed over the years, he says. By noticing the changes and trends—and being honest about it—Christians can get a much better understanding of the context they now live in. For example, how many women now work outside the home? How many people work at home? Where do people spend their leisure time? Where do they congregate?

"What's going on, and how might we respond to that as followers of Jesus?" he asks. "It's about opening up a conversation and developing an attitude that is open to the proposition that God is at work in the world, and one of our job is to try to pay attention and say, 'What are we up to here?' It opens up a dialogue between us and God but also between ourselves."

He says that if the main reason for listening is to fill up the church, Christians are in for some hard lessons and disappointments. "It's not all about trying to get bums in pews," he says. "Part of our listening will tell us why people aren't interested in coming to our churches no matter how friendly we are or how good the coffee is or how nifty our videos are. They're not interested in that, and some of what they will say will shock and surprise us. If in the end our goal is to get more bums in pews, maybe we need to challenge that. Is filling up a worship service all there is to following Jesus?"

He says Christians shouldn't be discouraged by the need to be humble and listen—quite the opposite. "We've got an opportunity now because we haven't got a society that's demanding that we've got to be church in a specific way. We've now got the freedom to say, 'What does it mean to be church? What is our core task? God, can you help us here, because we're not sure that our ideas have been all that successful?'"

He adds, "To what extent are we Jesus-shaped? Or are we being shaped by other forces? It's not about beating ourselves up. It's about saying, 'Ok, so what are we going to do now as we look into the future?' We can listen and re-examine what our core task is."

Continued on Page 8

Discipleship takes faith to next level

Lives transformed
'from inside out'

BY STUART MANN

A few years ago, the Rev. Tim Haughton of St. Paul, Bloor Street, travelled to England to research fresh expressions of church, with the view to starting one in his parish. While he was there, he saw groups of people coming together in new forms of church. But something was troubling him.

"The question that came up time and time again was, 'Great, you've got 30 to 50 people together, but are they becoming disciples? Are they growing in their faith? Are they impacting the community with the Gospel?' And more often than not, the answer was, 'Not really.'"

Since then, he has become convinced that making disciples of Jesus Christ is essential to any fresh expression of church—or established church, for that matter. "If you're just looking for people, buy a keg of beer and a lot of people will show up," he says. "But if you're looking for a transformation of the heart, you've got to focus people towards Jesus, towards what he has done for us, towards the Gospel."

He believes that fostering one-to-one discipleship is the most effective way to do that. He's been doing that at St. Paul's for the past four years, with surprising results. "God just gets a hold of their hearts and the sky's the limit," he says of the people he has worked with.

He disciples about eight people a year. He meets each person twice a month, for about an hour and a half, to read the Bible and discuss how it applies to his or her life. The person can choose to read the whole Bible or just part of it, whatever they feel most comfortable with. "Basically, it's about meeting folks and going through the scriptures and applying it to their lives and seeing how the Gospel transforms them from the inside out."

He invites people to discipleship who seem to want to take their faith deeper, or who are potential leaders in the church who just

need a nudge in the right direction. Most people are keen to take part in the process. "More often than not, people say to me, 'This is exactly what I want. I've been praying about going deeper into my faith and understanding.'"

He says the sessions aren't structured, and he goes into the process with an open mind. "I go in with the mindset that God is already at work in this person's life even before we begin the conversation. I ask some questions, trying to figure out what, spiritually, has brought this person to this part of his or her life."

He lets the person decide what they want to read, but more often than not, they want him to decide. "Because most people are on the cusp of conversion, newly converted or are coming back to church, I start with the Gospel of Matthew, as I know that one the best. We go through each passage and I ask 'What challenges you? What hits your heart?' That begins the conversation."

He says one-to-one discipleship can often be more powerful than group discipleship. "It means you can address their specific needs and questions, foster their specific gifts, and then send them out to put those gifts into practice."

He has disciplined about 34 people over the years, and many of them have gone on to disciple others. One man has disciplined 25 people. A woman converted to Christianity and has gone on to become an evangelist.

Although it might seem time-consuming to meet with just eight people a year, he says it is the best part of his job. "It's so much fun. You get front row seats to watching God transform a person's life. I can think of no better way to spend my time."

It's also an effective way to grow the church, he adds. "It has a multiplying effect. If you take four people in the first year and ask them to do the same with one other person next year, before long you're discipling a whole community just from working with a few people each year."



REFRESHMENT

The Rev. Jenny Andison, the Archbishop's Officer for Mission and an associate priest at St. Paul, Bloor Street, celebrates the eucharist at the Vital Church Planting Conference. PHOTO BY MICHAEL HUDSON

Deep devotion to Jesus leads to radical acts of service

Continued from Page 7

called to lay down our lives for people. Jesus, wherever you go, I will follow. I'll take up my cross and follow you. Following Jesus into our neighbourhoods requires us to go beyond shovelling the snow off the sidewalk, to places where we struggle."

He admits it's not an easy task, especially when the acts of service seem insignificant or even pointless. "Sometimes we wonder, 'Will these small acts of serving actually do anything?' But the resurrection tells us that new creation is launched in Jesus and every act that we do is part of that larger picture. We have to tell ourselves that. The kingdom is happening, though sometimes it's hidden, and we have to participate in it."

This kind of commitment to service is only pos-

sible by having a personal relationship with Jesus Christ, he says. "Without a deep transformative experience with the risen Christ through the Holy Spirit, individually and as a team, it'll be difficult to move past being nice to really radical acts of service. Even in the early church, some Christians stayed in cities where there was sickness to help, not because they were committed to a program, but because they were deeply rooted in Jesus and the call to compassion and service."

He adds: "Jesus doesn't go out and say, 'This is how it's done, come to me.' He says, 'God's kingdom is coming, take up your cross and follow me.' This isn't just another random-act-of-kindness project, it's a deep devotion to Jesus."



WATCH THE VIDEOS

Want to see more of this year's Vital Church Planting conference, including interviews with participants and workshop leaders? Watch the videos on the diocese's YouTube channel, www.youtube.com/tor-dio135. PHOTO BY MICHAEL HUDSON



Send your
PARISH NEWS
to

editor@toronto.anglican.ca



ANGELIC

Young people in the Reaching Out Through Music program perform at St. Simon the Apostle, Toronto, on Jan. 26. The music program, originally an outreach project of the church, provides singing and music lessons to children who live in nearby St. Jamestown, one of Toronto's most densely populated and ethnically diverse communities. The young musicians, trained by skilled teachers, have given performances in homeless shelters and seniors' homes and at community events. This was the first time they played their instruments in public. PHOTOS BY MICHAEL HUDSON



CANADA BRIEFS

Bishop wants immigration bill withdrawn

Bishop Michael Bird of the Diocese of Niagara has asked the Minister of Citizenship, Immigration, and Multiculturalism, Jason Kenney, to withdraw the proposed Bill C-4: Preventing Human Smugglers from Abusing Canada's Immigration System Act.

While the bishop thanked the federal government for its funding of The Primate's World Relief and Development Fund's 50th Anniversary sponsorship initiative, which helped two churches in the diocese sponsor a refugee family from Iraq, he outlined his concern about Bill C-4. "This legislation will punish the refugees whom we—as Canadian and international citizens—have pledged to protect rather than the smugglers for whom it was intended. Moreover, this legislation is unlikely to act as a deterrent, as refugees will do what needs to be done in order to save their families."

Niagara Anglican

Women gather for ecumenical retreat

Twenty-two women from Anglican, Lutheran, Roman Catholic and United Church ministries in the Regina area gathered at St. Michael's Retreat Centre in early December. They reflected on the unique ways that women experience and handle the stresses and strains in ministry. Inspired by a similar event held annually in Saskatoon, the Rev. Trish McCarthy, an Anglican, suggested holding the St. Michael's retreat. "It was wonderful to be with women of the Christian faith and to reflect on the Advent theme together. It was powerful," she said.

Saskatchewan Anglican

New Diocesan Centre dedicated

More than 80 people gathered for an open house and dedication of the Diocese of Kootenay's new Diocesan Centre above St. Aidan's Church in Kelowna, B.C. The name was changed from Synod Office to Diocesan Centre to signal a shift in the understanding of its function—from being an office primarily for the bishop and staff to a gathering place for members of the diocesan family. While there are still offices, the

building also has a chapel, archive space, meeting room and common area with WiFi Internet access. It also has a centre for lay and clergy education. Bishop John Privett announced that final costs were slightly below what was estimated. The centre was funded by the sale of other properties, including St. John, Hedley, All Saints', Chase, and St. Andrew, Willow Point.

The Highway

Historic chapel rededicated

St. Anne Chapel of Ease in downtown Fredericton was rededicated last fall after a major renovation. Regarded as the finest Gothic Revival church of its size and kind in North America, it has been designated a national historic site. As such, it received a \$425,000 restoration grant from the National Historic Sites of Canada cost-sharing program. A parish fundraising campaign raised matching funds. Until St. Anne's was built, those who wished to sit in a pew in church in Fredericton had to rent one. When Bishop John Medley, the first bishop of the diocese, arrived in Fredericton from England in 1845, he asked architect Frank Willis to "provide a place of worship with free seats for the poor."

St. Anne's was consecrated in 1847.

The New Brunswick Anglican

Women celebrate ordination milestone

Late last fall, 42 women in the ministry from 14 different dioceses gathered in Lunenburg, N.S. to celebrate the 35th anniversary of the ordination of women to the priesthood. The event was shared between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada, which both began ordaining women on Nov. 30, 1976. Delegates renewed their ordination vows. Laura McCue performed the song "We Are Meant to Shine," which she had been commissioned to write for the occasion. The 40th anniversary celebration will be in the Diocese of Huron in 2016.

The Diocesan Times

Rainbow Kitchen finds a new home

The Rainbow Kitchen, which has been serving meals five days a week for 10 years to people in need from St. Saviour, Esquimalt, B.C., has found a new home. It will be moving to the Esquimalt United Church. More than 125 meals per day were being served before the church property was

sold. A \$20,000 donation from the Victoria Rotary Club will assist with renovation costs before the kitchen reopens.

The Diocesan Post

Prairie paper turns 40

The Saskatchewan Anglican, the newspaper that reports on news in the dioceses of Saskatchewan, Saskatoon and Qu'Appelle, celebrates its 40th anniversary this year.

Saskatchewan Anglican

Foundation helps kids in Canada

The Anglican Foundation has launched a trust fund called "Kids Helping Kids." Donations will be used to help children and teenagers in need in Canada. "One in seven children in Canada live in poverty and hundreds will never have the chance to thrive or contribute due to poverty and social deprivation," says the Rev. Canon Judy Rois, executive director of the Anglican Foundation. For a \$20 donation, donors will receive a stuffed "Hope Bear" as a reminder that the Foundation cares about kids in Canada, she says.

The Anglican Foundation

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

Worship

MARCH 2 – Attend a World Day of Prayer celebration, on the theme “Let Justice Prevail.” This year’s celebration focuses on Malaysia. For more information, visit www.wicc.org. To find a church service in Toronto West, contact Maxine Hobden at 416-245-8848; for Toronto East, contact the Rev. Angela Cluney at 416-422-0510, ext. 25.

MARCH 3 – Join St. Olave, Swansea, at 10:30 a.m., as it hosts eight other West Toronto churches for an ecumenical service entitled Let Justice Prevail, written by the World Day of Prayer Committee of Malaysia. Refreshments will be served following the service. For more details, call 416-769-5686 or visit www.stolaves.ca.

MARCH 3, 10 – Après-Ski Worship Services at Horseshoe Resort, Saturday evenings, 5-6 p.m., until March 10. These informal services will be held at the Ellsmere Chapel at Horseshoe Resort and will be led by the Rev. Nico Montalbetti, incumbent of the Parish of Craighurst and Midhurst. Refreshments and fellowship follow the service. All are welcome.

MARCH 11, 25 – Jazz Vespers at Christ Church, Deer Park, 1570 Yonge St., Toronto, at 4:30 p.m. Scripture reading, prayers and a brief reflection. March 11, Tribute to Charlie Christian with Rob Piltch & Lorne Lofsky (guitar duo). Call 416-920-5211 or visit www.christchurchdeerpark.org.

Social

APRIL 20 & 21 – Join St. Theodore of Canterbury at Monks’ Cell, a unique dining experience in a mediaeval setting reminiscent of a monastery refectory. Dinner includes salad, fresh rolls, New York Strip steak or chicken cooked over an open hearth, potato, apple pie and wine, all for \$35. Seating available Friday night, 6 p.m. – 10 p.m. and Saturday night 5 p.m. – 10 p.m. For reservations, call 416-222-6198 or email monks-cell@hotmail.com.

Educational

FEB. 22–MARCH 28 – All are invited to St. Olave, Swansea’s Lenten series entitled The Inner Tradition, Wednesdays at 6 p.m. Evensong for Lent at 6 p.m., with light supper at 6:30 p.m. and an informal discussion from 7 to 7:45 p.m. with the Rev. David Burrows, exploring the Body and the Church as the New Temple. Contributions appreciated. For more details, call 416-769-5686 or visit www.stolaves.ca.

MARCH 3, 10, 21, 28 – Lenten Lecture Series at St. Thomas, Huron Street, Toronto. Dr. Stephen Blackwood leads a four-session education series on Dante’s Inferno, the first book of The Divine Comedy. Dante uses poetry and philosophy to reveal the soul’s relationship with the divine. March 3, 10 in the daytime; March 21, 28 in the evening. For ticket informa-

tion, visit www.stthomas.on.ca.

MARCH 7, 14, 21, 28 – St. Paul, Lindsay, hosts its 4th annual World Religions Lecture Series, Wednesdays, 7 to 8:30 p.m. This year’s theme is “Celebrations and Ceremonies,” exploring major feasts, celebrations and customs particular to Judaism, First Nations spirituality, Hinduism, Buddhism and Islam. Guest speakers, refreshments, question and answer period. Donations of cash/food to the local food bank are appreciated. For further information, contact the church office at 705-324-4666 or email office@st-pauls-lindsay.ca. Visit www.st-pauls-lindsay.ca.

MARCH 11 – St. Olave, Swansea, invites all to hear guest speaker Hilda Shilliday at 10:30 a.m. Ms. Shilliday, a former public health nurse, has returned from a two-month stint working at an AIDS clinic in Uganda. For more details, call 416-769-5686 or visit www.stolaves.ca.

MAY 4–6 – All women are invited to attend the 20th anniversary of Peterborough Aware. Come and enjoy a great weekend at Elim Lodge, meeting new and old friends. It is a weekend of spiritual refreshment and challenge, with the Rev. Dr. Dana Fisher as speaker, small group discussions, worshipful music, food and nature. For more information, contact Nancy Perrault at 905-451-9190 or nancy.perrault4@hotmail.com.

Sales

MARCH 17 – Rummage Sale at St. Leonard’s, 25 Wanless Ave. (1 block north of Lawrence, east of Yonge), 10 a.m. to 1 p.m. Household items, clothing, books, toys, jewellery, linens & refreshments. Call 416-485-7278 or www.stleonard-toronto.org.

APRIL 14 – Grace Church, Markham, 19 Parkway Ave., 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 21 – Holy Trinity, Thornhill, 140 Brooke St. (Yonge St. & Centre St.) will hold its Spring Rummage Sale from 9 a.m. until 12 noon. A large selection of clothes, household items, linens, books, games, toys, jewellery and much more. For more information, call 905-889-5931.

APRIL 28 – Spring Fair at St. Cuthbert, Leaside, 1399 Bayview Ave., from 11 a.m. to 2 p.m. Books, stamps, jewellery, treasures, home baking, kitchenware, toys, boutique, hand-knitting, crafts, an “art” gallery, odds & ends and small electrical goods. Free games for kids on the green. Call 416-485-0329 or visit www.stcuthbertsleaside.com.

Music/Film/Theatre

MARCH 1, 8, 15, 22, 29, APRIL 12 – Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church, Deer Park, 1570 Yonge St., Toronto. For more information, visit the music page of the church’s website, at www.christchurchdeerpark.org.

MARCH 2, 3, 4 – The Youth at Christ Church, Stouffville, will present “The Pied Piper,” their



Canon Phyllis Creighton and Bishop Philip Poole examine the contents of the time capsule from the former St. Philip the Apostle, Toronto. PHOTO BY MICHAEL HUDSON

Time capsule brings back the past

BY STUART MANN

A time capsule unearthed from the former church of St. Philip the Apostle, Caribou Road, Toronto, has provided a glimpse back in time to when a quart of milk cost 19 cents and three TTC tickets could be bought for a quarter.

The year was 1951 and the Rt. Rev. A. R. Beverley, the Bishop of Toronto, laid the cornerstone of the new church of St. Philip’s on Caribou Road. Inside the cornerstone was a copper box filled with keepsakes.

In 2010, St. Philip’s was closed and the building was demolished the following year. The copper time capsule came into the possession of George McCellan, a long-time parishioner, who sent it to the diocese.

The box, battered by the demolition, was opened by the Diocesan Centre’s custodian, Scott Wilson, and the contents were examined by Bishop Philip Poole, area bishop of York-Credit Valley, and Canon Phyllis Creighton, a former parishioner.

The contents included a copy of the *Toronto Daily Star* dated May 23, 1951, copies of the *Toronto Telegram* and the *Globe and Mail*, a postcard of St. Philip’s, a list of benefactors in a sealed envelope, an invitation to the laying of the cornerstone and a number of coins, including a 50 cent piece. There were also several photos of the tent that the congregation worshipped in before construction of the new building.

“Interesting what people chose to be remembered by,” says Ms. Creighton. “Those photos told the story, from Spadina Avenue through to the tent church, to the new building.” The nucleus of the congregation were families that moved from the old St. Philip’s on Spadina Avenue and started a little mission in a tent in 1942 on the site of what would be the new church.

The contents of the time capsule will be housed at the Diocesan Archives and made available as part of the historical record of St. Philip’s, says Mary-Anne Nicholls, the diocese’s archivist.

19th annual traditional English pantomime. Showtimes are as follows: Friday, 7:30 p.m., Saturday, 2 p.m. & 7:30 p.m. and Sunday at 2 p.m. Tickets are available by calling the church office at 905-640-1461. Great family entertainment that includes song, dance, slapstick and audience participation.

MARCH 3 – The second of two evenings in the 9th annual Silent Film Series at St. John, York Mills, 19 Don Ridge Dr., Toronto, at 7:30 p.m. Watch Steamboat Bill, a 1927 drama directed by Alfred Hitchcock, with live organ music by accompanist Bill O’Meara. Admission free; donations appreciated for FaithWorks. Visit www.stjohnsyorkmills.com or call 416-225-6611.

MARCH 3 – The St. Peter’s Theatre Company at St. Peter, Erindale, 1745 Dundas St. W., Mississauga, presents Oliver! The Musical, a musical production of the Dickens classic, at 7 p.m. Tickets are \$15 for adults; \$12 for children under 12 years. Call 905-828-2095.

MARCH 6 – Three Cantors at All Saints, Kingsway, at 7:30 p.m. Peter Wall, William Cliff, and David Pickett are Canadian Anglican priests who, with accompanist Maestro Angus Sinclair, sing to benefit the Kids4Peace initiative and the Primate’s World Relief

and Development Fund. Tickets are \$25 in advance, \$30 at the door. For more information, contact Sarah Hastie at 416-233-1125, ext. 0.

MARCH 25 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto, invites everyone to Johannes-Passion at 7:30 p.m. Members of the Canadian Sinfonietta chamber orchestra are joined by the St. Simon’s Choir under the baton of Robin Davis. Tickets are \$25/\$20 in support of St. Simon’s Church. For more information, call 416-923-8714 or visit www.stsimons.ca.

MARCH 30 – 31 – St. Thomas, Huron Street, and Poculi Ludique Societas (of the University of Toronto’s Centre for Performance Studies in Early Theatre) co-present three short works from the 15th-century source The N-Town Plays: “The Raising of Lazarus,” “Jesus’ Triumphant Entry into Jerusalem,” and “The Last Supper.” March 30, 7 p.m.; March 31, 2:30 p.m. and 7 p.m. For ticket information, visit www.stthomas.on.ca.

APRIL 1 – All Saints, Kingsway, presents the Amadeus Choir of Toronto and the All Saints’ Choir, performing the stunning Requiem of Gabriel Fauré, with other works by Parry, Daley, Holst, and Watson Henderson. Lydia Adams, conductor; Shawn Grenke, organ-

ist. The concert starts at 4 p.m. Tickets are \$25. For more information, contact Sarah Hastie at 416-233-1125, ext. 0.

MAY 4 – St. Mark’s Heritage Foundation presents The Three Cantors in concert at 7:30 p.m. at the Dick and Jane LeVan Theatre, LeVan Hall, Trinity College School, Port Hope. This is a return one-night-only engagement with cantors Peter Wall, William Cliff and David Pickett and their accompanist Angus Sinclair. Tickets are \$35 each and available from John Joynt (905-342-2678) and Peter Kedwell (905-885-6706). All proceeds will go to the Primate’s World Relief and Development Fund and St. Mark’s Heritage Foundation. A reception to meet the cantors will follow the concert.

MAY 4 – St. Simon-the-Apostle, 525 Bloor St. E., Toronto invites everyone to On Wings of Song, at 7:30 p.m. The students of Scott Paterson’s Recorder Studio collaborate with singers from the St. Simon’s Choir and accompanists for an evening of vocal gems from cantata arias to lieder to cabaret show tunes to instrumental concerti. Tickets \$15/\$10 in support of St. Simon’s Church. For more information, call 416-923-8714 or visit www.stsimons.ca.

TO PLACE AN AD CALL CAROL 905.833.6200 EXT. 25

BUILDING SERVICES

Humberdale Contractors Inc.
(416) 268-5708

General Contractors
Renovations
New Construction
Barrier Free Access



Est. 1979
Memorial Windows - Restoration
Protective Storm Glazing
Custom Woodworking
97 Wharncliffe Rd. S.
London, Ontario N6J 2K2
(519) 432-9624
Toll Free 1-877-575-2321
www.sunrisestainedglass.com

COUNSELLING

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

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

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

PROFESSIONAL SERVICES

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



Audit • Tax • Advisory

Grant Thornton LLP
A Canadian Member of Grant Thornton International Ltd

REAL ESTATE SERVICES

DANIEL C. CAINAMISIR
Sales Representative
Terra Realty Inc., Brokerage
416-294-1061
info@gtapropertyspecialist.com
www.gtapropertyspecialist.com

TO ADVERTISE IN THE ANGLICAN

Call Carol
905.833.6200 X25
or email
cmccormick@canadads.com

ADVERTISING DEADLINES

APRIL 2012

Deadline
March 1, 2012



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Creation myths help us understand God

The word "Bible" comes from the Greek words "ta biblia," meaning "the books." Although we have made the word singular, this describes the Bible very well. It is a library of books, originally written on scrolls over a long period of time, for a variety of different circumstances and using several kinds of genres. It helps in our understanding of scripture to discover more about the people, the circumstances and the genre used for each story. These stories have been edited and copied over many centuries and most were originally from an oral tradition.

When we look at the Old Testament, we see that the writings cover almost a thousand years. The oldest recorded stories were probably written around 1,000 BCE. As Christians, our roots are in the Old Testament, and we need to study and understand this important part of our heritage.

The first five books of the Old Testament or the Hebrew Bible are called the Torah, or the teachings. For the Hebrews, this is the most important part of their Bible. The first 11 chapters of Genesis (the first book in the Torah) were written in the primeval myth genre. The compilers of the Hebrew Bible were probably the Jewish priests. They were the final editors of the Torah, working during the Babylonian captivity, sometime between 586 and 539 BCE. They included two creation myths in the Torah. Genesis 1:1-2:3 is the most recent one written. It closely resembles an ancient Babylonian creation story. However, the Hebrew writers gave this story an entirely new way of understanding God. For the Jews, there was only one God. They believed in one God in the midst of a world which worshipped a number of gods. Many of the gods of these ancient people were related to nature. In Genesis 1, the God of the Jews created the sun, the moon, the stars, the trees, the rivers and everything in nature. Thus, their God was over the order of nature.

The Hebrew people believed that God was all-powerful. Creation came about as God said, "Let there be..." He spoke this statement some eight times in Genesis 1, and it was done. This is not a factual record of what happened in creation. It is a story told to illustrate profound truths about God. The Bible does

not attempt to prove the existence of God. The writers assumed that He is and that He has always been. He is almighty, eternal and, in this first creation account, transcendent.

In the second creation story, Genesis 2:4-3:24, God is more involved on earth. He walks in the Garden. He forms Adam out of the dust of the earth. Adam is not a proper name. It is Hebrew for "from the earth," or "earthling." God breathed life into Adam and He formed Eve from Adam's rib. (Notice, it was from a rib, not his head or his foot, suggesting that woman was meant to walk alongside of man, not be dominated by him.) This second account is probably the earlier one written. It was composed sometime around 950 BCE. It is the work of the "J" source, or the group of writers who used "Yahweh" for the name of God.

The Bible is not a book of science. It is a book of stories told over the centuries to help us understand the role of God in our world and in our lives. Scientists tell us that the universe as we know it probably came into being about 13.7 billion years ago by a massive explosion of energy, and our place in this world is somewhat recent, only a few thousand years. It is likely we evolved from other forms of life and are continuing to evolve. This is not against the teaching of scripture. The Bible is about why we are here, not how!

Genesis 1:27 reads, "So God created humankind in his image... male and female He created them." Thus, all human life is sacred. We were created to be in relationship with the Almighty. Indeed, the Bible is about this developing relationship, as we continue to seek God in our midst and to see that He continues to lead us through the power of his Holy Spirit.

The creation myths are beautiful and powerful stories to help us understand who God is in our lives and how we may continue to develop our relationship with Him. There are many profound truths to be found in these words if we will take the time to dialogue with them. We have much to learn from the Old Testament. Don't neglect these stories. They are important to our faith journey.

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

PRAYER CYCLE

FOR APRIL

1-8. Holy Week

- 9. St. George, Utopia
- 10. St. Paul, Midhurst
- 11. Archbishop's Youth Ministry Team
- 12. St. James, Lisle
- 13. St. John, Craighurst

- 14. St. Luke, Creemore
- 15. Humber Deanery
- 16. St. Hugh & St. Edmund, Mississauga
- 18. San Lorenzo-Dufferin
- 19. St. John, Weston
- 20. St. Paul the Apostle, Rexdale
- 21. St. Paul, Singhampton
- 22. Huronia Deanery
- 23. St. Peter, Minesing

- 24. St. Thomas, Shanty Bay
- 25. Christ Church-St. Jude, Ivy
- 26. Parish of Penetanguishene
- 27. Christ Church Waubashene
- 28. Good Samaritan, Port Stanton
- 29. Diocese's Social Justice and Advocacy Department
- 30. Good Shepherd, Wyebidge

IN MOTION

Appointments

- The Rev. Dr. Derek Davidson, Deacon Assistant, Ascension, Don Mills, Jan. 4.
- The Rev. Canon Milton Barry, Interim Pastor of Christ Church (Lutheran), Peterborough, appointed by Bishop Michael Pryse (ELCIC), Jan. 8.
- The Rev. Joyce Barnett, Interim Priest-in-Charge, St. Matthias, Bellwoods, Toronto, Jan. 9, while the Rev. Jeffry Kennedy is on medical leave.
- The Rev. Jeff Brown, Incumbent, St. Francis of Assisi, Meadowvale West, Jan. 15.
- The Rev. Dr. Harold Shepherd, Interim Priest-in-Charge, St. Barnabas, Chester, Toronto, Feb. 1.
- The Rev. Sharon Towne, Interim Priest-in-Charge, St. Peter, Scarborough, March 1, while the Incumbent is on maternity leave.
- The Rev. Brian Bartley (Caledonia), Priest-in-Charge, Parish of Cavan & Manvers, March 1.
- The Rev. Canon Donald Butler, Incumbent, Trinity, Barrie, March 25.
- The Rev. David Harrison, Acting Regional Dean of Parkdale Deanery while the Rev. Jeffry Kennedy is on medical leave..

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):

- Parish of Newcastle
- St. Stephen, Downsview
- St. Margaret, New Toronto
- Church of the Advent
- Incarnation
- St. Simon the Apostle, Toronto
- Trinity East (Little Trinity), Toronto
- St. Nicholas, Birch Cliff
- St. Leonard
- Church of the Nativity

Second Phase - Parish Selection Committee Receiving Names

- (via Area Bishop):
- Campbellford, Hastings & Roseneath (Trent-Durham)
 - St. Margaret in-the-Pines, West Hill (York-Scarborough)
 - St. John, West Toronto (York-Credit Valley)

Third Phase - Parish Selection Committee Interviewing

- (not receiving names):
- Ascension, Port Perry

Ordinations

- The Rev. Matt Adams was ordained a priest at St. Paul, Bloor Street, Toronto on Feb. 18.
- The Rev. Jesse Parker was or-

daind a priest at St. Andrew, Scarborough, on Feb. 19.

Conclusions

- The Rev. Faye Wylie announced her retirement as an active Deacon in the parish of St. Peter, Erindale, as of Dec. 21.
- The Rev. Canon Dr. David Barker has announced his retirement. His last Sunday at St. Simon the Apostle, Toronto, will be June 10.

Death

- The Rev. Peter Hill died on Dec. 25. Ordained in the Diocese of Algoma in 1965, he served in the Diocese of Toronto as a school chaplain, first at Trinity College School in Port Hope from 1977-1985, and later at Royal St. George's College in Toronto from 1989-1999. His funeral was held Jan. 5 at St. Joseph's Roman Catholic Church in Bracebridge.
- The Rev. Canon Timothy Grew died on Jan. 15. Ordained in Nova Scotia, he served in the Diocese of Toronto from 1984-1996, serving first as Associate Priest at St. Philip, Unionville, then Associate Priest at St. Michael and All Angels, Toronto, before becoming Incumbent of St. Stephen, Downsview, in 1986. He moved to the Diocese of Ontario in 1996. His funeral was held on Jan. 20 at Christ Church, Belleville.

We're building the Kingdom



BY LEAH WATKISS

Suffering under the brutal occupation and oppression of the Romans, the

Jews of Jesus' time awaited the arrival of their Messiah, a man who would take up arms, liberate the Jews, and establish the Kingdom of God. Jesus, however, did not fulfil these expectations. He came with a new message: "the Kingdom of God is among you" (Luke 17: 21).

Jesus did not come to build the Kingdom of God unilaterally: he came to tell us that the Kingdom is present in all of us and we have to build it ourselves. The ongoing Parish Outreach and Advocacy Survey, conducted by the diocese's Social Justice and Advocacy department, has revealed that Anglican parishes across the diocese are doing just that.

In the Gospel of Matthew, we read that, at the time of judgement, the Son of Man will tell those who are saved that "I was hungry and you gave me food, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me... Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (25:35-36, 40). Anglicans are taking this Gospel call to heart. The most common programs that Anglican parishes are involved in are foodbanks or community meal programs. The second most common programs address clothing needs, followed by programs to care for the sick. Some parishes are even doing prison ministry. Clearly, Anglicans are responding to Jesus' call, helping tens of thousands of people in need.

As well as helping the poor, the Bible calls Christians to advocate for policy changes. In Proverbs, we are told: "Speak out for those who cannot speak, for the rights of all the destitute. Defend the rights of the poor and needy" (31:8-9). The last social justice and advocacy survey in 2004 reflected that Anglicans were readily mobilized around serving community needs, but very little was being done in the area of advocacy. The latest survey, however, shows a new, exciting trend. Anglicans are starting to broaden their focus from providing for the poor and marginalized to include advocating for policy changes to improve society. From petitioning the federal government to implement the United Nations' Declaration on the Rights of Indigenous People, to opposing hospital closures, to fighting cuts to affordable housing and more, Anglicans across the diocese are adding their voices to the call for more equitable policies to improve the lives of those living on the fringe.

This combination of community outreach programs and advocating for policy changes gives the diocese the authority to speak credibly on social justice issues and strengthens our work for changes that will have a real effect on the lives of those in need. Together, we are building the Kingdom of God.

So far, 115 parishes have completed the survey. However, it's not too late to fill it out if your parish has not yet completed it. Please complete it online at: www.surveymonkey.com/s/sjac. It only takes a few minutes.

Leah Watkiss is the Social Justice Intern for the Diocese of Toronto. To learn more about the social justice and advocacy work at the diocese and see how you can get involved, visit www.toronto.anglican.ca/sjac.



The Rev. Nicola Skinner and Dawn Ballard, wife of the late Harry Ballard, are surrounded by the parishioners and choir of All Saints', King City. PHOTO BY MICHAEL HUDSON

Man overwhelmed by kindness

Continued from Page 1

their pockets, they were so moved by the ordeal he'd been through and the fact he needed to get home safely to be with his family," says Ms. Skinner. "We raised the money to send him back to B.C. at the end of the week and we also fitted him out with a whole new wardrobe, a backpack and toiletries."

The congregation also wrote him small notes of encouragement, which Ms. Skinner delivered. "He was really quite overwhelmed," she says. "He couldn't believe that all these people he'd never met were so kind to him. And he thought Harry was just an angel."

Once the social workers saw

the plane ticket, they allowed the young man to stay a few more days. He got on the plane and was met by his family when he disembarked in B.C. He phoned Ms. Skinner a few times after he arrived to let her know he was all right. He is still suffering the psychological effects of his imprisonment—for example, being afraid to sleep in the dark.

Mr. Siscoe and the wife pleaded guilty to charges of endangering a life and sexual assault causing bodily harm and, as *The Anglican* went to press, were awaiting sentencing.

Mr. Ballard died a few weeks later, knowing that his interven-

tion had helped the young man. He told Ms. Skinner that even though he had given so much of his life to the church, he had never thought of himself as particularly religious. But he believed that God had put him in that hospital room.

"He told me, 'Finally, I realize that God has used me and he put me in this room at the end of my life for a purpose, and that purpose was to meet this man so we could help him,'" she recalls.

She adds, "It's really amazing to see that when one person wants to help somebody, we can go back to the church and there's a whole community that can be involved."

ADVERTISING DEADLINES April 2012
Deadline March 1, 2012

Call Carol McCormick 905.833.6200 X25
or email cmccormick@canadads.com

Monday, May 7th, 2012



Bishop's Company Annual Dinner

Order Your Ticket Today!

Name: _____
Parish: _____
Address: _____
City: _____ Postal Code: _____
Tel: _____

of Tickets: _____ \$ _____
☐ Credit Card: _____
Exp Date: _____

☐ Cheque Enclosed:

Guest Speaker

The Rt. Rev. Peter Coffin
Bishop Ordinary to the Canadian Forces

Reception: 6:00pm - Holy Trinity, Trinity Square

Dinner: 7:00pm - Toronto Marriott Hotel

Price: \$175.00

Mail to: 135 Adelaide Street, Toronto, ON M5C 1L8
or call 416 363 6021 (1 800 668 8932) x243,
or email: sthorpe@toronto.anglican.ca
purchase tickets online at www.toronto.anglican.ca

Post your
Holy Week
times
on the
Calendar.

www.toronto.anglican.ca