When David Edney tells the young people who gather in the basement of St. Paul, Lindsay, to “Write your own history,” he is not asking them to sit down with pen and paper. He is telling them that they have the ability to break the negative cycles in their lives.

“A lot of these kids come from homes where Dad’s a drunk or a drug user, or mom’s a user, and the cousin’s doing this and that,” says Mr. Edney, who is the youth pastor at the church. “And they are in this cycle: Dad uses because his Dad used and now there is an expectation in this young man’s or woman’s life that they are going to use because that is just how it is. And we tell them: ‘Hey, you don’t have to be in this cycle; you can break this cycle.’”

Mr. Edney and a group of volunteers at St. Paul’s are committed to equipping the kids with the necessary tools, including “God and his word.” They have transformed the basement into a youth centre that welcomes 30 to 40 kids, aged 10 to 18, on Tuesday nights. Programming starts right after school and runs until about 9 p.m. Kids can play games or do their homework; there’s a youth service, as well as free dinner.

“We have a couple—Paul and Phyllis Carpenter—who run our kitchen,” says Mr. Edney. “They have become surrogate grandparents to these kids. They give them amazing meals that a lot of us were raised on and that a lot of these kids don’t have the opportunity to have, like a home-cooked roast beef meal.”

Thursday nights, young people gather for worship practice and Sunday mornings for a youth service. “Our Sunday worship is off to a great start and just growing deeper in God’s word,” says Mr. Edney. “We don’t tell cute Bible stories; we discuss the reality of life and the reality of Jesus, and how he changes your life and who you are.”

News about the program, which is officially called Bottom Line, has spread simply by word of mouth. “And I think just being in the community,” adds Mr. Edney. “We play ball hockey in our...
Teens given safe place

Continued from Page 1

parking lot every Friday and people can see that kids hang out there and they wonder what’s going on.” Most importantly, he believes that the youth centre fulfills a deep need for the kids. “Jesus is showing up and changing their lives and they want more of it and their friends want it,” he says.

Mr. Edney and the other youth workers have more plans for the program. Starting in July, St. Paul’s youth centre will be open as a drop-in centre on Friday after-}

noon and evenings. “Kids can come and play the Xbox and just chill,” he says. “It’s a safe place where they can hang out.”

They are also thinking about developing a cooking program and planting a community garden near the church. Mr. Edney says that through gardening, the kids will learn about responsibility, work ethic, and care, “because when we tell them that we can break cycles, they say that’s good, but show me.”

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New iPad up for grabs

Continued from Page 1

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The diocese has been holding Back to Church Sunday for the past three years, and more than 4,500 people have come back to church as a result of an invitation. This year, it will be held on Sept. 30.

For more information about the video contest, visit www.toronto.anglican.ca/ipad.

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Young people from the community help themselves to dinner at St. Paul, Lindsay. PHOTO BY MICHAEL HUDDSON
Church helps youth get the word out

Poets cover range of issues at inaugural event

BY REBECCA WILLIAMS

GETTING more than 100 people under the age of 30 to hang out at a church on a Friday night may seem like a large feat, but to get them to do that and feel they can talk openly about issues and topics that affect them—well, some might think that’s impossible.

St. Margaret, New Toronto, proved it’s not impossible: youth just need the right platform. On March 23, the church held a poetry slam to kick off its Spoken Word Program. At the beginning of the evening, the stage was open to anyone who wanted to get up and share his or her spoken word. Then the competition began. Each poet got on the stage, performed, and got ranked by randomly selected people in the crowd.

“The best thing about spoken word is that anyone can get up and lay their hearts out on the stage,” said Mo Ali, the winner of the slam and one of the program directors. As her prize, she received $100.

Dwayne Morgan, the event’s special guest, is a well-known spoken word poet in Toronto. He began to write and perform more than 10 years ago and has toured internationally. He performed three of his poems for the group, including a piece about the degradation of women, titled “Sum of Her Parts.”

The poets covered a variety of topics that are left untouched in some churches and youth groups. Subjects such as racism, sexism and personal tragedy were all dealt with in the different poems throughout the night.

“We have designed this program to appeal to youth who might not otherwise be attracted to a church-based youth program,” said Rosemary MacAdam, a youth leader at the church. “We wanted it to be relevant to the mostly working-class and first-generation youth of colour in this immediate community Spoken word’s close connection to hip-hop and rap appeals to many youth.”

The program is the outgrowth of Mathew Boyd-Learn, another youth leader at the church. Every Thursday, youth can come to the church’s Sixth Street Youth Space. Here they can create their own spoken word under the instruction of Ms. Ali and Patrick de Bolen.

“The diocese approved a grant of $26,000 for St. Margaret to use over three years to expand their youth program. A part of this year’s funds are going to the Spoken Word Program, which will continue until the end of June. “The grant allowed us to be creative, dream big and think longer term,” said Ms. MacAdam.

Sixth Street Youth Space, named after the street where St. Margaret’s is located, also holds a cooking class, a drop-in and a games night, but the youth leaders felt that a different program was needed to serve the older high school students. “Our number one goal is to be a place where youth feel God’s love,” said Ms. MacAdam. “We want to demonstrate how the church is, and continues to be, a refuge for those marginalized in society.”

Workshop looks at starting a new service

BY STUART MANN

WHEN you mention the words “St. Margaret,” people often think you mean buying a piece of land and building a new church. But there is another way to start a new Christian community, and it can happen right inside the walls of your church.

Throughout the diocese, churches are starting new worship services for people who are not coming to the traditional Sunday morning services. These new services take place at different times and days of the week, depending on the group of people they’re trying to attract.

“People realize there are other people in the community that they’re simply not reaching with their Sunday morning offerings,” says the Rev. Jenny Andison, the Archbishop’s Officer for Mission. “These are people who God is calling them to serve, so what should they do?”

On Oct. 24, the diocese is holding a day-long workshop, Reach New People, that will give parish leaders an opportunity to learn about the ups and downs of starting a new service from people in the diocese who have done it effectively.

Ms. Andison says the workshop will address the fears and concerns that clergy and lay leaders have about starting a new service.

“How do you, as an incumbent, do it without doubling your workload and killing yourself?” she asks. “How do you encourage lay people to come alongside you? Is it right for you? Is it right for your parish? We’ll look at all these questions.”

She says there are a lot of churches in the diocese that could form new Christian communities in this way. “It’s probably the best form of church planting that the majority of churches in our diocese can contemplate.”

The workshop on Oct. 24 will be held at Trinity College, Toronto, and there will be a small fee to cover the cost of lunch and other expenses. For more information, contact Elizabeth McCaffrey, the Congregational Development Coordinator, at emccaffrey@toronto.anglican.ca.

Readers give to papers

Anglicans in the Diocese of Toronto gave $114,495 to the Anglican Journal Appeal in 2011. The appeal is the joint fundraising campaign between the Anglican Journal and The Anglican. Donations are split evenly between the two newspapers. After campaign expenses and the Anglican Journal’s share, The Anglican received $83,474. The money will be used for freelance writers and photographers, and to offset the cost of printing and mailing. The generosity of our readers is tremendous, and I want to thank everyone who contributed to the appeal.

The Editor
The conversations change you

**ARCHBISHOP’S DIARY**

*By Archbishop Colin Johnson*

**The Anglican**

Journeying is one of the enduring themes of our growth in faith. We are participants in the Lenten journey “toward Easter, of the ‘way’ of the Cross, of T.S. Eliot’s poem, *The Journey of the Magi*, ends with a reflection on the consequence of the journey, and the traveller so transformed that he is ‘no longer at ease here, in the old dispensation.’

We, Sri Lanka, southern India, England, New Zealand, Mexico, the Philippines, Kenya, Australia and South Africa. As part of each annual gathering, we spend the first couple of days teaching and worshipping together with the students and faculty of the seminary in the province we are visiting. Last year, we were in Haiti and we all agreed to let go of our easily held expectations to learn about the fullness of the church through the eyes of others.

Our teaching sessions and much of our work were framed by the “Anglican Way.” In 2005, TEAC developed a version called “The Anglican Way: Signposts on a Common Journey.” To quote from the Anglican Communion website, it “emerged as part of a trajectory through 50 years of the Anglican Church, that theologians and educators have come together from around the world to discuss the teaching of Anglican identity, life and practice (and how) Anglicans understand themselves and their mission in the world. These reflections and teaching experiences are now to be shared with the broader community of Anglicans, in order that everyone may understand what it means to be Anglican.

Last year, we were in Haiti. The signposts we shared with the students and faculty of the seminary demonstrated how little we understand of the cultures and lives of our sisters and brothers in Christ. The signposts spoke of the Lenten season, the season of “walking” of a disciple. T.S. Eliot’s poem, *East Coker*, ends with a reflection on the consequences of the journey they are further expanded in the short document that you can find at www.anglicancommunion.org/ministry/theology/signposts/english.cm. They were used as a resource to frame the work of the Lambeth Conference in 2003.

Travel is not always as fun as it appears. Vaccinations, waiting in airports, airline climate and delays, changes in energy accommodations and jet lag are not of the downwind. My visits on behalf of the church involve dozens of speaking engagements, most of them improvised on the fly, with clerical and lay organizations, government officials, in public worship and around dinner tables. There is always the need to focus on the sights or the cultural visits.

On my recent trip to Sri Lanka, we spent one afternoon and part of one evening teaching in a Tamil village.

What is so special, is indeed life-changing, is the opportunity to “put your feet under the table” and sit in conversation with local people to hear about life from their perspective. These conversations, not the tourist sites, are what changes you. You and you deepen understanding, adjust assumptions, learn about the real difficulties and the tremendous joys that mark your lives otherwise, and build friendships. It is this, no official documents or formal agreements, that create “the bonds of affection” that truly bind the churches into the Anglican Communion.

I never come home unchanged, because my priorities inevitably need to be reset. Compared to the fundamental issues others are dealing with, some of our “crises” just don’t matter much! You cannot come home at ease in the old dispensation.

Let’s listen through the Holy Spirit

**ARCHBISHOP’S OPINION**

*By Bishop Linda Nicholls*

**The Anglican**

We will soon be celebrating Pentecost, Journeying has been our Lenten gift and power of the Holy Spirit in our midst. This experience, the Gospels, has it empowered them to share all that they have heard and learned from and about Jesus. The creative, the power of the Jesus who fulfilled the expectations of God. Our greatest challenge is to stop and truly listen to the Spirit and one another to be touched by that Spirit.

I shared an experience of this in the Continuing Indaba conversations with our fellow Anglicans in Christ in Africa and Hong Kong. Indaba is a South African word meaning “intentional conversation” and shared the experience of the Aboriginal sacred circle. As with many groups that had the privilege of representing our local church, the discourse of the circle of the church at the national and international levels, and have travelled across North America, the Caribbean, Europe, Africa and Asia.

This March, I travelled to Sri Lanka for meetings of the Working Group on Theological Education in the Anglican Communion (TEAC), which I chair. TEAC is a small group made up of the 22 members of the Committee of the Communion by the Anglican Consultative Council (ACC). The Anglican Church of Canada has three members of the ACC, a bishop, a priest and a lay person. One of the current members, Suzanne Lawson of St. Peter’s Church House, came from our diocese. Bishop Ann Tottenham was a past member of TEAC.

One of the members of TEAC, most of them professional theologians, come from Zimbabwe, we, Sri Lanka, southern India, England, New Zealand, Mexico, the Philippines, Kenya, Australia and South Africa. As part of each annual gathering, we spend the first couple of days teaching and worshipping together with the students and faculty of the seminary in the province we are visiting. Last year, we were in Haiti and we all agreed to let go of our easily held expectations to learn about the fullness of the church through the eyes of others. I hope to lead us to a better understanding of Anglican identity and ministry, so that all Anglicans can be effectively taught and equipped for their service to God’s mission in the world.

Anglicans are “founded by doctrine,” “shaped through worship,” “ordered for communion,” and “directed by God’s mission.” Those four-fold signposts of our journey are further expanded in the short document that you can find at www.anglicancommunion.org/ministry/theology/signposts/english.cm. They were used as a resource to frame the work of the Lambeth Conference in 2003.

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The Anglican Church

In the Anglican Communion, a global community of 60 million members in 170 countries, including 3,000 congregations in 164 countries.


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Pints: The Most Rev. Fred Hitz, Church House, 80 Hayden St., Toronto, ON M5C 2G2

In the Diocese of Toronto:

The Anglican Church is governed by the Diocesan Council, which is the legislative body for the diocese. 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 is 42% multicultural.

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Whose church is it?

The story is told about a church where a major change was to be made. As happens so often whenever a major change is coming, there was one group within the church that was enthusiastically in favor of the change, and another group within the church that was strongly opposed to the change. At a parish meeting to discuss the situation, one woman rose to her feet, very emotion al, and shouted at one of the leaders who were in favor of the change: “I’ve been in this church for 50 years. On Easter I am going to let you do this to my church!”

“My friend, isn’t this your church,” resounded the other “This is Jesus church.”

Indeed. This is not our church. This church belongs to Jesus. Several years ago, at the bi-annual Diocesan Prayer Conference, Sister Constance Joanna Gefvert, SSD, in her keynote address, defined parish church as “functional atheism.” We believe in God, she said, but we just live a lot of our day-to-day lives as if there were no church. “So in the ways we function, we are indistinguishable from atheists.”

Likewise, I suspect, we know that our church belongs to Jesus; we just live an awful lot of the time as if the church belonged to us. Decisions are often made based on what will make the members of the church happy. Changes are often nixed before they’re even suggested because of a fear that long-time faithful members will be angered by the change.

Yet I have a strong suspicion that when we consider what we ought to be doing as the church, our first concern should not be keeping the members of our churches happy. Our first concern should be seeking to be faithful to Jesus Christ.

It comes down to what we believe the church is supposed to be and do—to our ecclesiology, to use the technical term.

For different people, the church means a host of different things. For some, the church is the fellowship or the community of believers. For others, the church is the people, and at church we gather with our budgets and enjoy being together. For some, the church is where we go to find strength and encouragement, to “fill up the gas tanks,” so that we can go back out into the world to live in God’s way there.

We each emphasize different parts of the church’s work. Within the same parish, there are those who will emphasize our need for Christian education and Bible study, while others will stress the social justice and outreach ministries of the church. For some, providing excellent and meaningful music is very important, while for others such a focus would take energy away from the need to nurture children and young people in the faith.

With such a huge variety of different emphases (often competing for limited financial resources and volunteer time), it’s not uncommon for church communities to find themselves in internal conflict about where the focus should be. After all, many of us put a great deal of our time, effort, and money into the area of ministry that most interests us. Each of us has sacrificed a lot to see our parish church grow into the church it is today, and we all feel that we have a stake in what happens now and in the future.

I think that’s good and right—mostly. But we can’t just paint the roses red for our churches pale in comparison to the sacrifice made by the head of the church, God. In fact, so that we can go back out into the world to live in God’s way there.

We can measure stewardship, and we can assess our stewardship practices are guidelines. They allow us to begin a conversation with leadership about developing a stewardship plan toward a goal of becoming financially healthy.

If you are a churchwarden or treasurer, you might be thinking to yourself, isn’t stewardship a thing of the past five years, the Stewardship Development office has carefully analyzed giving patterns across the diocese and in each parish and, to forecast outcomes years into the future. The Diocese of Toronto and more and more parishes are striving to achieve a positive response to these stewardship indicators. For the most part, parish leaders know they have to. The results can be impressive: more energetic volunteers, increased opportunities for mission among small groups, congregations, creative worship styles and expanded outreach in the community. This list is by no means exhaustive.

The important thing to bear in mind is that the results are oriented toward helping persons find fulfillment of time, energy and resources in support of positive outcomes, good things happen. Where there is no budget or funding, local ministry declines, parishes close and the church itself is weakened.

We can measure stewardship, and we can evaluate. To take stock of what has come and what we can do, we can give the members of our parish church as much energy and resources as we can possibly give. And, when we do, good things happen.

Peter Missaszes is the diocese’s director of Stewardship Development.

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

Visit our website at www.toronto.anglican.ca

Can we measure stewardship?

The Stewardship Development office has identified very specific measurements that, if achieved, almost always lead to vibrant parish ministry. In the constant pursuit of good results, we often fail to recognize which are the indicators that matter, and which are the indicators that matter, and which are the indicators that matter, and which are the indicators that matter, and which are the indicators that matter, and which are the indicators that matter, and which are the indicators that matter, and which are the indicators that matter, and which are the indicators.

The eight indicators are process-oriented. In effect, they enable the expected outcomes. Without the process, it would be very difficult for most parishes to achieve reliable and generous giving—which is to say, they won’t happen.

Metaphorically speaking, generous giving is like planting a garden: we water the soil, ensure adequate sunlight, nurture with the best quality compost, and pray in the hope of reaping a bountiful harvest. More often than not, the outcome is related to the level of commitment we make along the way.

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The truth about prayer

Belief has great power

I was driving to visit my uncle and aunt in 2009 because he had just suffered a major heart attack. On the drive, I was listening to one of my favorite songs. It was “Don’t Stop Believing” by Journey, at that time the most downloaded song on iTunes ever.

I was amazed by their positivity. Even though their situation could easily cause anger toward God, my uncle and aunt were thankful that my uncle had survived and was recuperating quickly.

Witnessing my aunt and uncle’s belief made me think about Journey’s song. The lyrics, “Some will win, some will lose, some are born to sing the blues” illustrate lyrics, “Some will win, some will lose, some are born to sing the blues” illustrate

Belief has great power. The story of Scottish knight Sir William Wallace is a great example of this. Wallace believed so strongly in the English God’s love for us. He made a choice to fight against the Scots to secure their freedom from the English. In the Christian context, we appear hypocritical when our belief portrays anything contrary to the godly love that is the foundation of our faith and Jesus’ message. This is why we must be tolerant of other people’s beliefs by humbly accepting what we believe, but we cannot accept. In an increasingly globalized world, such tolerance is necessary for peace. Tolerance also works both ways in that our tolerance of other beliefs might inspire a tolerance for our faith that will lead to more people accepting it as their own belief.

When critics use extremism inspired by belief to condemn all faith and religion, they’re equally guilty of extremism because not all belief is harmful. Negative manifestations of belief only demonstrate that what we believe in is as important as believing in something. During the last Super Bowl, when the disciples said that they didn’t need to pray for anything because Jesus knows all things and knows what they want and need, he quoted Jesus as saying, “You believe in last?” (John 16: 29-31). This tells us that true belief

at my watch will get me nowhere. I can test for myself the wisdom that invites an individual to take a deep breath, then another. In a world that emphasizes freedom that each individual possesses to do whatever she wants, we reclaim the freedom to do what I don’t want, what doesn’t come easily.

The grace is in being swept away. Here and there, now and then, I am swept away. Time becomes a little more fluid and minutes melt together. A small portion of stillness is granted. I remember. I hope. I offer and am given something I need to receive—a gift that clearly does not emerge from my own talents and resources. I am humbled and thankful.

I have become an ordained spiritual leader, and this is my stark and troubling confession. I have no hard-wired instinct or talent for prayer. It’s a pretty big black mark on my qualifications for the role. Thankfully, God is apparently fully invested in the challenge.

—The Rev. Martha Tatarnic is the incumbent of St. Andrew’s Anglican Church, Orillia.

FOR YOUR CONSIDERATION

BY AMIT PARASAR

It feels as though we have nothing except belief. Maybe this is why Journey’s song is so popular because it expresses something so strongly in the human need for freedom that he fought thereby and died for it. The strength of Wallace’s belief inspired thousands more so that the Scots eventually secured their freedom from the English. Of course, belief can produce productive things, too. Religious or political extremism is an example of belief gone wrong. One way for belief to go wrong is when it’s confused with knowledge. Knowledge is based on facts, truths or principles. Belief is confidence in the truth or existence of something without having absolute and undeniable proof of it. The ability of belief to exist without proof is precisely why we have to be very careful how we act on it.

When belief inspires hatred, bigotry and extremism, it’s because we believe so strongly that we begin to think that we know what’s true rather than accepting that we only believe it’s true, and that other people might not share our belief. If you know you’re right and others don’t agree with you, you may become fractious, ed and angry. Belief becomes dangerous when that anger begins to inform action. In the Christian context, we appear hypocritical when our belief portrays anything contrary to the godly love that is the foundation of our faith and Jesus’ message. This is why we must be tolerant of other people’s beliefs by humbly accepting what we believe, but we cannot accept. In an increasingly globalized world, such tolerance is necessary for peace. Tolerance also works both ways in that our tolerance of other beliefs might inspire a tolerance for our faith that will lead to more people accepting it as their own belief.

When critics use extremism inspired by belief to condemn all faith and religion, they’re equally guilty of extremism because not all belief is harmful. Negative manifestations of belief only demonstrate that what we believe in is as important as believing in something. During the last Super Bowl, when the disciples said that they didn’t need to pray for anything because Jesus knows all things and knows what they want and need, the resurrected Jesus replied, “You believe in last?” (John 16: 29-31). This tells us that true belief

in God means trusting Him completely because we have no idea what the future holds. He doesn’t need us to fight for him with violence and anger. Instead, our belief should inspire confidence in God that makes us tolerate other beliefs, the same confidence that allows us to trust in Him to pull us through difficult times.

Amit Parasar is a member of St. Paul on-the-Hill, Pickering.
Bishops coming to Toronto

International group seeks better relations

By Carolyn Purden

This June, close to 20 bishops from Africa, the United States and Canada will converge on Toronto to engage in building relationships between national churches. They are part of a gathering called the Consultation of Anglican Bishops in Dialogue, a small group that has its origins in the 2008 Lambeth Conference. At the time, there were tensions between the churches over same-sex relationships, and Archbishop Colin Johnson hosted and Canadian bishops that focused on mission in a post-colonial world.

From that meeting, relationships between the bishops began to build, and more meetings were held in London in 2010 and Dar es Salaam last year. The Toronto meeting was the third for the group. Attending the gathering will be 12 bishops from the African dioceses of Tanzania, Kenya, Malawi, Zambia, Botswana, South Africa, Ghana and Nigeria. Their number will include the primate of Burundi, Archbishop Bernard Ntahoturi, and the primate of Central Africa, Archbishop Albert Chama.

In addition to Archbishop John Cronson, the Canadian contingent will comprise Bishop Michael Bird of Niagara, Bishop Michael Ingham of New Westminster, Bishop Terry Dance, suffragan bishop of Huron, and Bishop Janet Alexander of Edmonton. Bishop John Chapman of Ottawa, who has been involved in the previous meetings, is unable to attend. There will also be two bishops from the U.S. Episcopal Church.

The bishops arrive on June 2, and the following day many of them will attend a mission event in the Diocese of Toronto. The conference begins on June 4 and continues until June 7.

Marks of Mission and the Anglican Covenant will be the two themes of the conference, says the Rev. Canon Dr. Isaac Kawuki-Mukasa, coordinator for dialogue with the Mission and the Anglican Covenant Council of Canada and organizer of the consultation. There are six bishops who take on the task of preparing the themes, and they will facilitate the conversations, he says. “At the start of the conference, one of the bishops will give a brief conceptual talk combining those two themes and providing a theological framework in which the conversations will take place.”

Canon Kawuki-Mukasa says the consultation is focused on relationships building. While it initially began at Lambeth because of the issue of same-sex relationship, by the Dar es Salaam meeting, that issue was not prominent in the conversation.

Now the bishops are more interested in talking about issues of mutual interest and how to mend relations rather than severe relations, and how they can support one another in their ministries and the mission to which they’ve been called,” Canon Kawuki-Mukasa says.

For example, while the Canadian, American and African churches have different views about the covenant, the conversations will attempt to go deeper and look at shared values and how those values were created. “It’s a more theological approach than simply saying who agrees and who doesn’t,” says Canon Kawuki-Mukasa. “That would make a very short conversation.”

He says the consultations have been successful on many levels. “Friendships have developed, which goes to show how conversations and talking really enable understanding of other people,” he says. “It’s a relationship among people who are seen as colleagues in the global Anglican Communion and the differing views on some key topics,” she says.

All the indaba members experienced much together but always put worship at the centre so they knew they were with other Anglicans. “But when they engage in the conversation,” he says. “It’s a relationship among people who were imported and used as slaves not so long ago, and that affects how they see interactions with the North, with us.”

An example of differences, he adds, is the Millennium Development Goals. He had been supportive of them, but was surprised when a Jamaican bishop said what the South was calling for was a new economic model that did not rely on the South being in debt to the North.

Instead, what they received were those Millennium Development Goals which were nice but allowed people to be a little bit more comfortable within this system that leaves the discrepancy between the rich North and the poor South,” Mr. Harvey says.

To Ms. Lawson, Mr. Harvey and Mr. Graves, the indaba process has been valuable in shedding light on the relationships within the Anglican Communion.

Mr. Graves notes that it’s tempting when people think differently from the way we do to let them go their own way. When he has thoughts like that, he looks at a photograph in his office that was taken of all the indaba participants in Hong Kong.

“The easy answer is to have a divorce,” he says. “But when you’ve built relationships with people, that’s not so easy. I look at those people and ask, ‘Can I do without that person in my life?’ and I don’t believe I can.”

The Rev. Hermas Astudillo sprinkles holy water on ambulances and a bus full of medical supplies and soccer balls at San Lorenzo, Dufferin Street, Toronto, on March 9 before they are driven to Guatemala and El Salvador to be used as mobile hospitals and health clinics. The Caravan of Hope took two weeks to reach the two countries, at past 12 years, it has delivered tons of medical supplies and 20 ambulances to Latin America. PHOTO BY MICHAEL HUDSON

Indaba process gives local Anglicans deeper understanding

By Carolyn Purden

Anglicans from the Diocese of the Toronto who participated in the Anglican Communion’s one-year indaba process believe it can have a transforming effect upon the church if it is used more broadly.

The indaba process, established by the Anglican Communion office of as a pilot project, invited four groups of dioceses from around the world to meet together over the period of a year. They were asked to listen deeply to each other, understand why and how decisions are made, and through this process learn how to build community—or communion—despite differences.

“The Diocese of Toronto participated with Jamaica and Hong Kong in three eight-day meetings that took place in Toronto in May, 2011, Hong Kong last September and Jamaica this February. There were three topics for discussion: social justice and advocacy, youth alienation and homosexuality. An important part of the meetings was immersion in the life of the host diocese, so that participants could understand the context for decision-making. Participants attended the meetings, and at the conclusion of the process, conducted in-depth evaluations with participants. These findings, which will appear in an academic paper, will determine how the Anglican Communion proceeds from this point. One of the Toronto participants, Suzanne Lawson, of St. Peter, Cobourg, served as the link person between the Toronto group and the Anglican Communion. She believes the indaba process produced significant results for the Toronto participants. “There has been a vast expansion of our understanding of the Anglican Communion and the differing views on some key topics,” she says.

All the indaba members experienced much together but always put worship at the centre so they knew they were with other Anglicans. They also learned to ask questions with an open mind, without having their own agenda behind those questions, she says. The Rev. Dan Graves of Trinity Church, Bradford, believes the indaba process is the beginning of a long-lasting relationship between the dioceses. “It’s more than a paper relationship,” he says. “It’s a relationship among dioceses expressed in the lives of people who’ve spent a considerable amount of time getting to know and understand each other.”

The process has the potential to be useful in church life, he adds, “even though it is different from the current decision-making process, which uses parliamentary procedure. ‘It’s a different way of being together and requires us to take a leap of faith out of some of our old ways, and into being vulnerable, risking really listening and really being honest when we have our opportunity to speak,’” he says.

He also notes that the indaba process requires a lot of time. “It’s not something you can do over three days,” he says. “It requires sustained effort.”

The Toronto participants saw significant differences between the three dioceses. For example, all do advocacy, but in Jamaica and Hong Kong, the work is done primarily through connecting in informally with government leaders, who are seen as colleagues in leadership.

For Christian Harvey, who ministers to youth in Trent-Durham, a highlight of the process was understanding the importance of culture in shaping the participants, whether they came from Jamaica, Hong Kong or Canada. “The way in which we perceived almost everything had to do with our colonial past,” he explains. “Jamaica is a nation of people who were imported and used as slaves not so long ago, and that affects how they see interactions with the North, with us.”

An example of differences, he adds, is the Millennium Development Goals. He had been supportive of them, but was surprised when a Jamaican bishop said what the South was calling for was a new economic model that did not rely on the South being in debt to the North.

“Instead, what they received were those Millennium Development Goals which were nice but allowed people to be a little bit more comfortable within this system that leaves the discrepancy between the rich North and the poor South,” Mr. Harvey says.

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For Christian Harvey, who min-
New Cathedral Centre a gem

Space gives cathedral more scope for ministry

BY CAROLYN PURDEN

THERE’S a new jewel in Toronto’s downtown landscape. It’s the St. James Cathedral Centre, a sparkling gem constructed almost entirely of glass.

Half of the new 44,000-square-foot structure is nestled into the frame of the historic 1909 parish house at Church and Adelaide. The other half is a glistening new addition, open and welcoming to passers-by.

Inside the centre, the beautiful yellow Don Valley brick walls of the old parish house have been re-tainted and cleaned, adding a mellow atmosphere to the rooms and corridors.

In the new parts of the building, glass windows run from floor to ceiling throughout, offering views of the financial district, St. James Park and, of course, the cathedral.

Cathedral Centre was dedicated on April 15 by Archbishop Colin Johnson. While St. James’ bells pealed joyously outside, he prayed that the centre would be open to the needs of all people and that its ministry would be carried out in service to others. The centre comprises three floors and a basement.

The dedication was held in Snell Hall, a ground floor reception area that honours Toronto’s eighth bishop, George Snell, who left $5 million for the support, promotion and advancement of Christian education.

The room, which is fully equipped for audio-visual presentations, can hold 400 people and will be used—and rented out—for meetings and receptions. Although there are no soft surfaces in the room, it incorporates sound baffling so there is no resonance when people speak.

A second large multi-purpose space with a pulpit and wireless mic is found in the basement. It will be used by various community groups, such as Amnesty International. The basement also houses the cathedral’s outreach ministry, including an office for the parish nurse. In addition, there is a spacious choir room and a large vestry that includes a closet for vestments and a small room for contemplation.

The archives has two rooms on this lower level. One climate-controlled area, which has its own water-free fire suppressant system, will house the cathedral records. The other room will hold exhibits.

The third floor is reserved for residences: one for the dean and four for visiting clergy. Since the dean’s residence will have to serve private and public purposes, it contains pocket and sliding doors so various areas can be shut off. A wall of windows in the main room offers views of the cathedral and downtown. A household kitchen stands at one end and a catering kitchen behind it.

A wing runs off each end of the main room, one containing small meeting areas, and the other, bedrooms and bathrooms. Between the wings is a sliding glass door that allows access into this area. The four other suites on this floor are self-contained, each with its own kitchen.

The second floor is home to the cathedral offices. This is also a light-filled space. Again, all the windows stretch from floor to ceiling, and where there are walls, they are white. The carpeting is a tweed mixture of beige, brown and charcoal. On this floor is the ultra-modern boardroom, with its long, white table, white chairs and all the latest audio-visual technology. There is a secondary boardroom on this floor, and the main floor houses a large library area that can also serve as a meeting space.

The building is a magnificent addition to the cathedral and, as the speakers at the dedication ceremony emphasized, it will provide an opportunity to expand ministries and programs both inside the cathedral and outside, to the wider world.
Dear members of the Anglican Communion,

You will be aware that the Archbishop of Canterbury, Dr. Rowan Williams, is stepping down as Archbishop at the end of the year. Already the process for the appointment of a successor has begun.


The process of seeking the next Archbishop is led by the Crown Nominations Commission of the Church of England, and extensive consultations within the United Kingdom have begun with various representatives of the Church of England, other Christian denominations, other faiths and wider church life. Members of the Church of England have also been invited to participate in this process.

The Commission wishes to offer the same opportunity to other members of the Anglican Communion. It is seeking your views on the priorities for the ministry of the next Archbishop in order that the members of the Commission have as rich a picture as possible as they carry out their work.


Please do pray for all involved in this process: for the members of the Crown Nominations Commission in their work, for the candidates, and also for Archbishop Rowan and his family at this time of transition.

Yours very sincerely,

The Rev. Canon Dr. Kenneth Kearon
Secretary General of the Anglican Communion

Anglicans invited to share views

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Fewer dioceses proposed

Delegates to this fall’s Synod for the Ecclesiastical Province of Canada will be asked to consider reducing the number of dioceses in eastern Canada from seven to as few as three. A proposal from the Provincial Governance Task Force recognizes the decreasing number of parishioners and “the increased cost of providing ecclesiastical services within the seven existing dioceses,” according to the background note accompanying the notice of motion. The note suggests merging the dioceses of Montreal and Quebec; similarly, it suggests the dioceses of Fredericton, and Nova Scotia and Prince Edward Island could be united. Newfoundland and Labrador, which was divided into three dioceses in 1976, could also be reintegrated into a single diocese, according to the motion.

The province’s leadership is asked only to “explore possible realignment of dioceses,” and then report back to the next Provincial Synod in 2015.

Gazette Ottawa church goes solar

St. Mark, Ottawa, is now solar-powered. An 18-month project to replace the roof and install solar panels is finished, and a large cross pattern made with the panels can be seen on the sloped roof. The cost of the roof was $42,000, and the solar panels $85,000. St. Mark’s expects to generate $10,000 worth of electricity each year, which will be sold back to the utility company over the next eight and a half years. After this, the diocese can pocket the revenue. The lifespan of the solar panels is 35 years. CrossTalk
Forum hears human cost of poverty

Doctors call for tax reforms to help poor

BY MURRAY MACADAM

New topics, leaders for outreach conference

By Murray Macadam

Dr. Rosana Pellizzari, speaking to a faith leaders’ forum at Queen’s Park, says men in the highest income group live an average of five years longer than men in the bottom income group, while the equivalent lifespan figure for women is two years. Stress, social isolation, poor quality food and other elements of life for the poor make more of an impact on health than individual lifestyle choices, she said. A recent survey in Peterborough found more than half of low-income people hadn’t been to a dentist within the last year because they couldn’t afford to do so, a figure more than double that of the affluent.

What society generally thinks of as “health care” is basically “illness care,” said Dr. Pellizzari. Cooking programs and collective kitchens, some held in churches, are making a difference in encouraging good health. A subsidized food box program provides fresh fruit and vegetables. “People love the food box,” she said. “It’s a luxury for them, but they pay for it so they maintain their dignity.”

Dr. Pellizzari called for tax increases on the wealthy to improve human health, a goal advocated by a new organization called Doctors for Fair Taxation. Poverty and inequality hurt all of us, she said, not just the poor. “Poor health is everyone’s business. It’s not just a health issue, it’s a human cost.”

Another supporter of Doctors for Fair Taxation, Dr. Philip Berger, echoed her call, saying: “We need to redistribute wealth. Those who have more should give more.”

Dr. Berger, who works out of the University of Toronto, also underscored the severe health costs paid by the poor. For example, 37 per cent of patients at his hospital grappled with mental health issues, versus only 22 per cent of patients for the rest of Toronto.

“Poor income people also have high rates of addictions, diabetes and other ailments.”

Ontario Cabinet Ministers John Milloy and Kathleen Wynne told the gathering endorse a hard-nosed approach to cutbacks in social programs.

“The gathering endorsed a hard- nosed approach to cutbacks in social programs. The government must save money and avoid cutting back on social programs,” Wynne said.

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The conference theme is "Transforming Relationships," a theme that is reflected in the conference’s workshops, some of which have never been offered at any previous Outreach Conference. These include workshops on elder abuse, providing water for First Nations communities, sustainable community enterprises, prison ministry and the Occupy movement.

Alanna Mitchell, an author, journalist and Christian, will lead a workshop on environmental advocacy. Wayne Winkler will outline a successful campaign by St. Matthias Bellwoods, to resist proposed government cutbacks that threatened the Bellwoods House Supportive Housing Program support by their parish.

The conference, now in its 11th year, attracts about 150 Anglicans from across the diocese. While many participants are involved with local parish outreach efforts, the event is open to all Anglicans. A special program for young Anglicans (ages 14 to 25) will be provided, led by Christian Harvey, youth social justice coordinator for Trent Durham. Bishop Linda Nicholls will preside at a Eucharist.

The conference fee of $20 ($10 for students and the unemployed) includes lunch. The conference takes place at Holy Trinity School, 3330 Bayview Ave., Richmond Hill, from 8 a.m. to 5 p.m. Child care is provided.

For details, visit the conference website, www.anglican.ca/outreachconference, or contact Social Justice and Advocacy Consultant Murray MacAdam, 416-363-6021 (1-800-668-8932), ext. 240, or mmacadam@toronto.anglican.ca.


"As the Anglican Communion struggles to find a form for its common life and a means to preserve its ‘bonds of affection,’ we have been encouraged to reflect on the proposed Anglican Covenant,” says the Rev. Canon Dr. George Sumner, principal of Wycliffe College and Hellwell Professor of World Mission. Conference speakers will include Bishop Steven Andrews of the Diocese of Algoma, the Rev. Canon Paul Avis of the Church of England, and Azad Marshall of the Anglican Church of Canada and the Rev. Ephraim Radner of Wycliffe College.

For more information, visit www.wycliffecollege.ca.
AIDS activists share stories

Diocesan group organizes event

BY MARY LOU HARRISON

An enthusiastic and eclectic group gathered at the Church of the Redeemer, Toronto, on Feb. 14 to share AIDS-related stories of challenge and triumph. Four speakers from three different organizations shared their experiences during a panel discussion moderated by Rick Kennedy, executive director of the Ontario AIDS Network.

Mr. Kennedy shared his opinion that “love and connectedness are required to put an end to HIV/AIDS.” The panelists, in turn, echoed this view as they talked about how love and acceptance are essential to dealing with the many challenges faced by those infected with or affected by HIV/AIDS.

Karen Vance-Wallace, executive director of The Teresa Group, explained the terrible impact of the disease on children and families, including one boy who lived with the secret of his mother’s HIV infection until he received support from The Teresa Group. She credits the organization with saving his life. Since 1990, The Teresa Group has provided a broad range of compassionate, frontline services to hundreds of local children and families affected by HIV and AIDS. Eighty-five per cent of the organization’s clients are immigrants.

The Vida Nueva Foundation is also at the heart of the work of Latinos Positivos, a new AIDS organization. Oscar Torres, president/coordinator with the group, is intimately familiar with the barriers of language, stigma, discrimination and religious beliefs encountered by members of his community who are HIV-positive. When he started as a volunteer three years ago, Mr. Torres says, “I was afraid to say I was a member of the organization. Now, I am proud to say that I am a member of Latinos Positivos.”

Some of the people Mr. Torres is reaching out to are migrant farm workers across the province. Many workers are going back to their home countries infected, he says, where they cannot talk about their HIV-positive status, and don’t have access to medication.

Therosie, a volunteer speaker with the Toronto People with AIDS Foundation, describes the struggles of being HIV-positive in Rwanda. Seated beside her is Kenneth Poon. At right, teenagers talk about HIV/AIDS transmission in a video. Photos by Michael Hudson

Therosie, a volunteer speaker with the Toronto People with AIDS Foundation, describes the struggles of being HIV-positive in Rwanda. Seated beside her is Kenneth Poon. At right, teenagers talk about HIV/AIDS transmission in a video. Photos by Michael Hudson

She says the disease is viewed as “a punishment from God.” There is financial help from her church for addressing issues related to HIV/AIDS, but added that she is surprised not to see more people getting involved in Canada. “The church should be where people who are burdened can come,” she encouraged churches to invite speakers from the Toronto People with AIDS Foundation to share their stories. “We need to go out and work with churches and communities.”

Mr. Poon volunteer work with the Speakers’ Bureau of the Toronto People with AIDS Foundation is his way of giving back to an organization that has supported him through life and death struggles. At 49 years of age, Mr. Poon has been HIV-positive for almost half his lifetime. Speaking in April on HIV/AIDS transmission, was screened. Twenty-two young people volunteered to appear in the video, which was produced by the AIDS Action Committee of the Rotary Club of Belleville and which can be seen on YouTube.

The event on Feb. 14 was organized by the Diocese of Toronto’s HIV/AIDS Network in conjunction with Rotary Action for the Development of AIDS-Related Projects. It was hosted by the Church of the Redeemer, which also provides a home base for the work of the network.

The Network and Rotary Action Committee of the Development of AIDS-Related Projects is planned to hold the annual Rotary Trump AIDS Poker Classic. The event is for local and international AIDS-related projects.

Prime’s Fund to give $2.7 million Joint venture helps women, children in Africa

The Prime’s World Relief and Development Fund (PWRDF) will contribute $2.7 million over five years to a $10.8 million project that will focus on maternal and child health in 59 villages in Burundi, Mozambique, Tanzania, and Zambia. The program is a joint effort with the Canadian International Development Agency (CIDA) and PWRDF.

The program will reach about 1.5 million people, raising awareness about health issues and nutrition, working with local governments to address cultural practices that undermine women’s health and participation, and ensuring better access to health care for pregnant women, mothers, and children. About 1,700 community health workers, HIV and AIDS educators and caregivers will be trained in the villages. One hundred bicycle ambulances will help remote villages to reach clinics and hospitals, and new clinics will be built where they are most needed.

The program is a joint effort with the Canadian International Development Agency (CIDA) and PWRDF.

Seventy per cent of the people in the 59 villages do not have easy access to clean water or regular access to enough food. Farmers will improve their skills and wells will be dug or rehabilitated to increase access to nutritious food and clean water. Through the program, women will be trained to start small farms, to get their children to school, and to start small businesses. Model farms will be created to assist in improving agricultural techniques.

“The joint program, PWRDF and African partners will deepen and extend the impact of work already accomplished with CIDA funding in 2009 to 2011,” said Adele Finney, executive director of PWRDF. “With the help of Anglicans across Canada, PWRDF has committed itself to putting half a million dollars a year into this program, knowing that governments in the three countries have acknowledged the value of our partners’ work and want it expanded.”

PWRDF’s partners in the project include the Diocese of Buenavista in Burundi, the Diocese of Masasi in Tanzania, and the Association of Community Health in Mozambique.

BRIEFLY

Bishop’s dinner set for May 7

The Bishop’s Company Annual Dinner will be held on May 7. The evening begins with a reception at Holy Trinity, Trinity Square, at 6 p.m., followed by a dinner and auction at the Toronto Marriott, Eaton Centre. Funds raised from the dinner support clergy and their families in crisis. In addition, the fund assists with travel expenses, school support for the children of clergy, bursaries for religious scholarships, curacy training for the newly ordained, and emergency medical expenses.

Tickets are $175 each or $1,400 for a table of 10. The evening will feature guest speaker, the Rt. Rev. Peter Coffin, Bishop Ordinary to the Canadian Forces. Your tickets online at www.toronto.anglican.ca or contact Sheryl Thorpe at the Diocesan Centre at 416-363-6021, ext. 243.

Seminar focuses on chaplaincy

This year’s Richard Gibney Seminary on Faith and Practice, taking place May 3 in Toronto, is entitled “A Day of Conversation Refreshing all Our Minds.” The all-day session features a conversation between the Rev. Bruce Parkinson and Archbishop John Armstrong Johnson on “Chaplaincy in the 21st Century: Where to next?” The day’s其他 sessions focus on spiritual and religious care in hospitals, with the Rev. Kristin Kruchko and Dr. Michael Kalter. The event is free; lunch is provided to those who register. For more information, contact Mr. Douglas Graydon, the diocese’s coordinator of Chaplaincy Services, at dgraydon@toronto.anglican.ca or call 416-363-6921, ext. 236.
Excuses abound, says writer

BY STUART MANN

HOW many times have you invited someone to church? If you’re like most people, the answer is hardly ever, says Michael Harvey, the author of a new book on how to invite people to church.

Mr. Harvey, who is the founder of Back to Church Sunday, has spent the past year visiting Anglican dioceses around the world. In each diocese, he asked people the following question: “Would you like to come to church with me?”

He says the answers are the same around the world:

• I’m too shy.
• I have no friends.
• I can’t invite people into an alien environment.

He says, “The lack of invitation is ‘the elephant in the room’ that must be addressed if the church is to grow and be true to its calling.”

In his book, Unlocking the Growth: You’ll Be Amazed at Your Church’s Potential, Mr. Harvey gives helpful hints on how a congregation can overcome its resistance to inviting. There is a chapter that describes the 12 steps to becoming an inviting church. Another chapter looks at inviting someone for the second time.

In one of the most important chapters in the book, he writes about turning failure into a friend. “We don’t like to talk about failure,” he says. “I think what we’ve done in Christian life is swallowed the myth of success, that every thing has to work the first time and we can’t fail.”

He says that, from the standpoint of Christian history and scripture, that attitude doesn’t stand up to scrutiny. “Failure is okay,” he says. “Most of our learnings in life, and most of the stories we read about in the Bible, are failures. When somebody bucks it up or something bad happens, that’s when real learning happens. So it’s okay to get a ‘no.’”

He uses the example of Peter walking on the water, and then sinking. “The question is, Is God going to be there when you sink? Is God going to be there? You can only find that out in the midst of rejection.”

He says inviting, regardless of the outcome, would improve the lives and faith of Christians immeasurably. And it’s really not that hard to do, he says. “It’s just nine words. Here’s the training: ‘Would you like to come to church with me?’”

Unlocking the Growth: You’ll Be Amazed at Your Church’s Potential, will be available May 1 from Augsburg Fortress Canada, www.afcanada.com.
Café a trip back in time

Anyone visiting St. Luke, Dixie South, Mississauga, on the last Friday night of the month can be forgiven for thinking they’ve wandered into a coffee house of the 1950s and ’60s. That’s because the church has opened the Café St. Luke in the basement, where members of the congregation and the wider community can have fun, enjoy refreshments and listen to jazz and other music from an earlier era.

“I’m amazed, pleased and happy,” says Bob Gibbons, the rector’s warden and one of the organizers of the café. The café was sold out on its first night, attracting 75 people, and has had good attendance ever since. It will be open on May 25 and June 29. The cost is $6 per person.

Mr. Gibbons said the church started the café to raise some money and to attract people who don’t normally come to its Sunday morning worship services. The evening begins at 7:30 p.m. and there is a show at 8 p.m., either a video or a live performance. The café is decorated like a coffee house from the 1950s and ’60s, with red tablecloths, a candle on each table, movie and music posters on the walls and records on the stereo’s turntable.

Mr. Gibbons says the café is organized and hosted by “Ric and the Wardens,” referring to the Rev. Richard Miller, incumbent, and the two churchwardens. Mr. Gibbons and Mr. Miller are both keen jazz record collectors and spin records on the café’s turntable.

FaithWorks recognizes outstanding parishes

In March and April, FaithWorks recognized parishes in the Trent-Durham and York Simcoe episcopal areas for exceptional contributions to the 2011 parish appeal. Eight parishes in Trent-Durham received awards during the Trent-Durham area day on March 3. St. Martin, Bay Ridges, in Pickering, received a certificate for achieving the highest proportional giving to FaithWorks among Trent-Durham area parishes. Six parishes received certificates for leading the diocese in terms of the percentage of their total offertory raised on behalf of FaithWorks, including St. George, (Clarke) Newcastle; St. John, Irl; St. Mark, Port Hope; St. Paul, Uxbridge; St. Saviour, Orono; and St. Thomas, Brooklin. St. Peter, Cobourg, was recognized for the greatest increase in dollars raised over the previous year.

At the York-Simcoe area day on April 14, Grace Church, Markham, received a certificate for the highest proportional giving to FaithWorks among York-Simcoe parishes during the 2011 parish appeal. Six other parishes received certificates as diocesan leaders in terms of the percentage of their total offertory raised on behalf of FaithWorks, including Christ Church, Bateau; Christ Church, Woodbridge; St. James, Orillia; St. Paul, Singhampton; Wycliffe Church, Elmvale; and Christ Church-St. Jude, Ivy. Christ Church-St. Jude was also recognized for the highest increase in dollars raised over the previous year.

BIG THANKS

Connie Bowyer (right), retiring treasurer of the Anglican Church Women (ACW) at St. John the Divine, Scarborough, holds a bouquet and an ACW pin presented to her in thanks for 17 years of service, by ACW president Elizabeth Tripp (centre) and the priest-in-charge, the Rev. Elizabeth Hopkins, on March 11. PHOTO BY DIANNE WILLIAMS
**Looking Ahead**

### EASTER GREETINGS

**The Rev. Lucy Reid, priest-in-charge at St. Aidan, Toronto, shakes hands with people along the Easter parade route on Queen Street East in Toronto on April 8.** Thousands of people, including the Rev. Margaretta Rea, honorary agent (right), handed out origami lilies, Lifesavers, chocolates and invitations to church. **PHOTO BY MICHAEL HUGHSON**

**Music/ Films/Theatre**

**May 3, 10, 17, 24, 31 - Lunchtime Chamber Music, Thursdays at 12:10 p.m. at Christ Church Deer Park, 1730 Yonge St., Toronto. Come hear established artists and rising stars. For more information, visit the music page of the church's website, at www.christchurchdeerpark.org.**

**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 re- evenings only. Tickets ($40) must be purchased by May 27; no tickets will be sold at the door. For more information, call 416-691-0449.**

**Sales**

**May 5 - Annual Attic Sale at Grace 2 p.m. to 5 p.m. at the home of Barbara White, 46 Rd., Toronto, 3 p.m. to 5 p.m. Great finds in linens, fabric, jewellery, kitchenware, hardware, electronics, lamps, collectibles, furniture, art, frames, good pottery, retro, glassware and more. Call 416-808-7948 or visit www.gracechurchthecilla.com.**

**May 6 - Bazaar Sale at All Saints Church at 10 Pelich Ave., Toronto, from 10 a.m. to 2 p.m. A large selection of china & glassware, clothing, house hold items, sporting goods, and more. For information, call 416-342-2678 or visit www.allsaints ®martin.ca.**

**May 7 - St. Simon's Choir Benefit Concert. All funds will be received. Visit www.stmartins.ca.**

**May 8 - St. Andrew, Scarborough, presents a symphony of classical, baroque, folk and popular music by the Toronto Mandolin Orchestra, at 7:30 p.m. The concert also features St. Andrew's and special guests. Refreshments to follow. Tickets are $20 for adults; children under 16 free. Call 416-447-1461 or visit www.st-andrews-anglican.ca.**

**May 25 - A Concert to Celebrate the Queen's Diamond Jubilee, at St. Thomas, 281 Huron Street, Toronto, with the Choirs of St. Thomas's Church, with John Tuttle, Organist and Choirmaster, at 7:30 p.m. Featuring music by Parry, Elgar, Stanford, Willan and more. $20 adults, $15 seniors and students. Visit www.stthomas.on.ca.**

**May 31 - JUNE 2 - St. Dunstan of Canterbury, 56 Lawrence Rd., Scarborough, invites all to the Canterbury Creative Arts Show & Sale, including fine art, prints, pottery, sculpture, and porcelain. Come and meet the artist. Wine and hors d'oeuvres will be for sale during show hours, with coffee and muffins available on Saturday morning. Fully accessible facility. Visit www.stdunstans.ca.**

### Educational/Meetings

**May 4-8 - The Order of St. Luke presents “Rivers of Grace: The Restorative Power of Prayer” conference led by the Rev. Mike Endicott, Director of the Order of Jacob’s Well, U.S., at St. Simon’s Anglican Church in Oakville. Registration is $80. For more information or to register, call 416-767-6533 or contact cathy@rogers.com. Visit www.stlukes.org/conference.htm.**

**May 4 - Propitiation, a fellowship of GLBT Anglicans and their friends who prefer the Book of Common Prayer, will pay its annual visit to Church of the Good Shepherd, 20 Oakwood, to lend BGP Church Choralist at 10:30 a.m. Brunch after. For carpooling opportunities, call 416-899-6301 or visit www.churchchaplains.ca. All are welcome. For more information, email propitiation@hot mail.com.**

**May 6 - St. Paul, Midhurst, will focus on the charity Sleeping Child- ren’s Trust, and the Family Sunday Service at 9:30 a.m. This event is sponsored by the Outreach Committee. For more information, call 705-721-9722.**

**May 7 - Ascension Evensong at St. George, Swansea, at 6 a.m., fol- lowed by light refreshments at 6:30 a.m. From 7 to 8 p.m., as the first an- niversary of South Sudan’s inde- pendence approaches, Charles Kenyéi examines the boundary dispute, the widespread poverty, and the good and evil of oil. Contribu- tions appreciated. For more de- tails, call 416-769-5686 or visit www.stolaves.ca.**

**JUNE 10 - St. Nicholas, Birch Cliff, welcomes the Most Rev. Fred Hillsdon, contour to the summer's first meeting at 10 a.m. and 10:30 a.m. services, as the parish celebrates its 100th an- niversary. Call 416-691-0449 or visit www.stnicholasbirchcliff.ca.**

**JUNE 11 - The Bridge prison mini- stery will hold the final opening of its community centre at 24 George St. N., Brampton. All are invited. For more information, call 705-721-9722.**

**JUNE 13 - St. Clement’s, 70 St. Clements Ave., Toronto, be- gins its 14th Forty Minute Forum Fo- rum series, Sunday mornings from 10:10 to 10:50 a.m. in the Cameron Nicholson Hall. On May 15, Rev. Charles Armstrong speaks on “Are the Media to Blame for Everything?” All events in this series are free, and everyone is welcome. For further details, call 416-483-6644. The 14th Forty Minute Forum se- ries begins on June 13.**

**JUNE 17 - The Annual General Meeting of the Anglican Church of Canada will be held at the Toronto Archdiocese of Toronto will be held from 9:30 a.m. until 3:30 p.m. at Christ the King, 475 Rathburn Rd., Toronto, on the theme of Justice for All. The speaker will be the Rev. Dr. Christer Herrgård. Rev. Dr. Jan-Kristian Johnson will be present. Tickets are $25 per person. For further in- formation, call 416-225-6611 or email acw@toronto.anglican.ca.**

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

Appointments


The Rev. David Brinton OGS, St. Margaret, New Toronto, Jan. 16.

The Rev. Diane Breton (Nigara), Associate Priest, St. John the Baptist, Fort Erie, Mar. 1.

The Rev. L. Taylor, Advent Ministry, the St. James Cathedral, Apr. 15.

The Rev. John Wilton, Priest-in-Charge, St. George the Martyr, on the Hill, Toronto, Apr. 16.

The Rev. Lynne Marshall (Virginia), Associate Priest of Trinity East (Little Trinity), Toronto, May 15.

Vacant Incumbencies

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

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

- Parish of Newcastle
- St. Margaret, New Toronto
- Church of the Advent
- St. James, Whitevale
- Incarnation
- St. Simon the Apostle, Toronto
- Trinity East (Little Trinity), Toronto
- Church of the Nativity

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

- St. Stephen, Downsview (York Credit Valley)
- St. Paul, Don Mills (York Credit Valley)
- St. Nicholas, Birch Cliff (York Scarborough)
- St. Leonard (York Scarborough)

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

- None

Conclusions

• The Rev. Myles Hunter was de- prived of his licence to function as a priest in the Anglican Church of Canada on Jan. 31.

• The Rev. Canon Cheryl Palmer has resigned her appointment as Priest-in-Charge in the Church of Eglinton, Toronto, effective April 30. She will commence a new ministry as Director of the first three major prophets and the 12 minor prophets. This includes the books of Judges, 1 and 2 Samuel, and 1 and 2 Kings, the three major prophets and the 12 minor prophets. It is an acronym for the three styles of writings in scripture. The “P” is for Torah, the first five books of the Bible. This section is also called the Pentateuch, which means “five books.” It is the most important part of Hebrew scripture, containing the teachings of “N” is for New Testament, the Prophets, and forms the second part of Hebrew scripture. This includes the books of Judges, 1 and 2, the 12 minor prophets. “R” represents the Ketuvim, or the writings, and includes all the other books.

• In Genesis, the first 11 chapters describe the primordial history of the world. Then we come to the patriarchs and matriarchs. By the end of chapter 11, we meet Ter- ah, the father of Abram, who lived in Ur, at the northern end of the Persian Gulf. He moved his family to Haran, north of Canaan. In chapter 12, Abram was called by God to continue on to Canaan. Abram, later called Abraham, meaning “father of many nations,” was to become the father of the Abrahamic religion.

• Abraham is the first patriarch, probably worshiped many gods, as was common during the time.

• The sacrifice of Isaac is an important part of Hebrew scripture. This includes the books of Judges, 1 and 2 Samuel, and 1 and 2 Kings, the three major prophets and the 12 minor prophets. It is an acronym for the three styles of writings in scripture. The “P” is for Torah, the first five books of the Bible. This section is also called the Pentateuch, which means “five books.” It is the most important part of Hebrew scripture, containing the teachings of “N” is for New Testament, the Prophets, and forms the second part of Hebrew scripture. This includes the books of Judges, 1 and 2, the 12 minor prophets. “R” represents the Ketuvim, or the writings, and includes all the other books.

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The Rev. Millie Hope and parishioners stand outside the church’s parking lot. “It sometimes looks welcoming from the Our Office and not think, ‘Wow.’ It often wonder when I’ll walk out of Rev. Millie Hope, incumbent. “I absolutely amazing,” says the church more welcoming. “It feels and an awning, making the Our Faith-Our Hope Campaign to install glass doors from the Our Faith funds St. Martin, Bay Ridges, in Pickering –

The annual Blessing of Oils and the Reaffirmation of Ordination Vows of Bishops, Priests and Deacons took place at St. James Cathedral on April 3. Archbishop Colin Johnson honoured the following clergy, pictured above. Diamond Jubilee (priested in 1952): the Rev. Donald Clark, Bishop Joachim Friesen, the Rev. Canon David Lemon, the Rev. Canon James O’Neil, the Rev. Owen Orr; Golden Jubilee (priested in 1962): the Rev. Canon Ronald Davidson, the Rev. Canon Edmund Der, the Rev. Canon Alan Ferguson, Archbishop Terence Finlay, the Rev. Arnold Hancock, the Rev. Canon James Kiddell, the Rev. Canon Murray Porter, the Rev. Canon Colin Proudman. Silver Jubilee (priested in 1987): the Rev. June Abel, the Rev. Jeffrey Brown, the Rev. John Coulman, the Rev. Dawn Gilby, the Rev. Canon Elizabeth Hardy, the Rev. Canon Judith Herron-Graham, the Rev. Ravi Kalison, the Rev. Dr. Drew MacDonald, the Rev. Dr. Mervyn Mercer, the Rev. Andrew Sandiland, the Rev. Dr. Barbara Sykes. The Rev. Rylan Montgomery (right) pours consecrated oil at the end of the service. The oils are used for anointing at baptism and for the sick. PHOTO BY MICHAEL HUDSON

Campaign payment lets light in Church installs glass doors with Our Faith funds

BY STUART MANN

St. Martin, Bay Ridges, in Pickering has used its first payment from the Our Faith-Our Hope campaign to install glass doors and an awning, making the church more welcoming. “It feels absolutely amazing,” says the Rev. Millie Hope, incumbent. “I often wonder when I’ll walk out of my office and not think, ‘Wow.’ It even looks welcoming from the parking lot.”

St. Martin’s, which has about 180 families, pledged $274,000 in the Our Faith-Our Hope campaign, raising past its goal of $176,000. Its first cheque back from the campaign was for $29,000, enabling the church to pay for the improvements in full. Ms. Hope says replacing the church’s wooden doors with glass doors is beneficial to both newcomers and parishioners. “I think when people are looking at coming to church, if they see wooden doors and don’t know what’s behind them, it can be daunting. Now, people can look in and see what’s here. And at the end of the service, when we say, ‘Go in peace to love and serve the Lord,’” they can see they’re heading out into God’s creation.”

Parishes will receive 40 per cent of all funds collected up to their campaign goal. After their goal is surpassed, parishes will receive 75 per cent of the funds. For St. Martin’s, that means a return of $84,075.

St. Martin’s plans to use that money to finish replacing all the skylights in the church and erect a new sign out front. “The new skylights will allow the sun to stream in without letting the rain pour in,” says Ms. Hope. “The hope is that the new sign will let the community know we’re here and invite them in to experience God’s love in action.”

“The people are incredibly generous here, in every way,” she says.

The Rev. Millie Hope and parishioners stand outside the church’s new doors. PHOTO BY CLIFF HOPE

BRIEFLY

Christians take to Toronto’s streets

Missing and murdered aboriginal women and economic injustice were the focus of three “stations of the cross” in downtown Toronto during the annual Ecumenical Good Friday Walk for Justice on April 6. Starting at Trinity, Trinity Square, 300 participants walked some of Toronto’s busiest streets to call attention to modern day crucifixions.

At Osgoode Hall, Crystal Melin, executive director of the Native Women’s Resource Centre of Toronto, spoke of the hundreds of missing and murdered aboriginal women in Canada and society’s failure to address this “national emergency.” She said aboriginal women lost their traditional power through the Indian Act and ending at Holy Trinity, Trinity Square, 300 participants walked some of Toronto’s busiest streets to call attention to modern day crucifixions.

Walker then filed onto Yonge-Dundas Square to form a human cross. Piacarda reproached onlookers for forsaking the poor and hungry. At the labyrinth outside Holy Trinity, Greg Powell and Evan Smith of Bloor Street United Church invited participants to share “an Emmaus meal of bread and vinegar” and spoke of the affinity of the Occupy movement with Jesus’ prophetic life and death. Jesus’ death “was a public warning of the cost of dissent, an attempt to eradicate his teachings of radical justice,” she said.

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Humberwood House celebrates centenary

Humberwood House, a resource centre for young pregnant or parenting women that was opened by a group of parishioners from St. Thomas, Huron Street, Toronto, in 1912, is celebrating its centenary. The centre is planning an exhibit about the history of Humberwood House from April 28 to May 3 at the Artscape Wychwood Barns Gallery, 601 Christie St., Toronto. There will be 20 panels, each representing a decade of the home’s history. “We have a long history with the church,” says Louise Moody, executive director of Humberwood House. “Many parishioners have been on our board of directors, have volunteered, and have supported us financially over the last century.”

MPP guest speaker at ACW general meeting

The Rev. Dr. Cheri DiNovo, MPP for Parkdale-High Park, will be the guest speaker at the Anglican Church Women’s annual general meeting, to be held May 12 at Christ the King, 475 Rathburn Rd., Toronto. Tickets are $25. For more information, call the ACW office at 416-363-0018.