Campbell sparks ideas

Parish asked to dream

BY STUART MANN

Each Wednesday, a group of people from St. Peter, Erindale, go for a hike in a Mississauga park. The hour-long walk includes prayers, a reflection, some stretching exercises, and a chance to experience God’s creation in the company of friends.

What’s unusual about the walk is that it had its origins in the Our Faith Our Hope campaign.

As the Rev. Canon Jennifer Reid and her leadership team visited parishioners to talk about the campaign, they asked them to think about what new ministry initiatives they would like the church to do.

“I wanted the parish to dream and say, ‘Wouldn’t it be neat if...’,” recalls Canon Reid. “So people started coming up with ideas.”

One of those ideas became the Wednesday morning hike. Maryanne Collins, a fitness instructor at the church, leads the group, which meets at a different park each week. The group has about 17 people, including some from outside the church.

The newcomers are seniors who were looking for people to walk in the parks with, says Canon Reid. “That it was run by a church made it more appealing to them.”

The church set aside money in its operating budget to buy the equipment and has raised $16,000 through grants and donations, including a $5,000 Reach Grant from the diocese.

The church bakery provides training

BY STUART MANN

YOUR church’s communion bread might soon be coming from an Anglican bakery that provides training to some of Toronto’s most marginalized people.

All Saints, Sherbourne Street, has set up Take This Bread, a bakery located in the Toronto Friendship Centre, just two doors down from the church at the corner of Dundas and Sherbourne streets.

“The initiative came out of a desire to give people something to do in the neighbourhood,” says the Rev. David Opheim, incumbent. “People with mental health issues or addictions have a lot of time on their hands, and they want to do something purposeful.”

The bakery will give them a chance to become skilled bakers, he says. Led by John Stephenson Jr., an outreach worker at the church, small teams will bake the bread and other goods and offer them for sale to local restaurants, churches and the general public beginning in September. They’ve already made their first batch of 30 loaves.

“The more we talk to people about this, the more excited they are because we are actually taking a scriptural passage and bringing it to life,” says Mr. Opheim. “We’re breathing new life into it for people who have had very bad luck or have no hope or are caught in a cycle of addictions.”

The church set aside money in its operating budget to buy the equipment and has raised $16,000 through grants and donations, including a $5,000 Reach Grant from the diocese. The money gives the bakery the ability to buy more equipment and ingredients and set up a website for those looking for people to walk in the parks with, says Canon Reid. “That it was run by a church made it more appealing to them.”

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Parishes receive campaign cheques

Continued from page 1

The Anglican diocese is setting up an Our Faith-Our Hope Committee to establish guidelines, receiving applications and making recommendations for grants. Diocesan Council will have the final approval of all grants. The allocations committee will be made up of eight clergy and lay members from across the diocese.

Mr. Misiaszek says one of the reasons for the success of the campaign is the generosity of major donors. At the beginning of the campaign, Archbishop Colin Johnson had set a target of $10 million in major gifts. As of May 1, he had raised $6.3 million, with more expected to come in over the spring and summer.

For more information on the Our Faith-Our Hope campaign, visit the diocese’s website, www.toronto.anglican.ca.

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Bakery a ‘beacon of hope,’ says priest

Continued from page 1

who want to buy the bread online.

Mr. Opheim hopes that some day the church can open a small cafe that sells the bread and other baked goods and coffee at a reasonable price.

In the meantime, the bakery is off to a good start. Last November, when it was announced that the bakery would become a reality, about 40 supporters, including Bishop Patrick Yu, turned up at the church to celebrate. They went to each corner of the Sherbourne and Dundas intersection and prayed, reclaiming the corner for God and for the work of the bakery. As a symbolic gesture, they handed out muffins to passers-by.

Mr. Opheim says the bakery is a beacon of hope in the neighbourhood. “It’s just another example of what happens when you invest in the community, when you talk to people, ‘We care enough about you to put some of this stuff in your hands and make it happen.’

More information about the bakery, including its website address, will be published in The Anglican when it opens.

Reach Grants are one-time grants of $500-$5,000 to enable local ministry that will reach people who are not currently being reached by traditional forms of church. For more information on Reach Grants, contact Elizabeth McCaffrey at emccaffrey@toronto.anglican.ca.

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

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

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

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Pledges need to be fulfilled

Continued from page 1

according to the campaign’s case for support: leadership development, pioneering ministry, communicating in a wireless world, adaptive reuse of parish facilities, enabling parishes to become multi-staffed and giving to others.

The diocese is setting up an Our Faith-Our Hope Allocations Committee to establish guidelines, receiving applications and making recommendations for grants. Diocesan Council will have the final approval of all grants. The allocations committee will be made up of eight clergy and lay members from across the diocese.

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For more information on the Our Faith-Our Hope campaign, visit the diocese’s website, www.toronto.anglican.ca.

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

Our Faith-Our Hope Progress (As of April 30, 2012)

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<th>Total Pledges (all sources)</th>
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<td>Funds Returned to Parishes (forecast for December 31, 2012)</td>
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Parishes receive campaign cheques

Continued from page 1

them, and they are quite happy to talk about faith issues and to pray.”

The walks were held each week during Lent. They were so enjoyable that the decision was made to continue until the end of June, and possibly start them up again in the fall.

“We’re seeing something that’s really interesting here,” says Canon Reid. “We can afford it because the campaign gave us the ability to hire Maryanne to lead it. Now we’ve got the freedom to try some things.”

The church is going to use some of its money from the Our Faith-Our Hope campaign to hire a part-time parish nurse. It’s also going to put aside money for innovative youth projects.

The building and the music program will also benefit from the campaign. The church used its first payment, for $30,000, to pay off the debt on a new roof. It also plans to buy and install a new organ.

Canon Reid is glad the church decided to spend some of its campaign money on things in addition to the building. “It’s a beautiful building and we love it, but we’ve got people whose heart is really for worship and for Christ and for giving. It’s about what other things we can do for God.”

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Celtic knots draw interest

Patterns linked to spirituality

BY MARILou HARRISON

YOU don’t need to be an artist to experience the spirituality of drawing Celtic knots. “If you can draw a dot, a line, and a square, you can draw a knot,” says Brian Dench. The author of The Knotty Book and the former president of the Calligraphic Arts Guild of Toronto, Mr. Dench loves to help people unravel the secret of how to draw Celtic knots.

Mr. Dench led a workshop on April 21 at the convent of the Sisterhood of St. John the Divine in Toronto. More than 35 people spent a day learning how to create the knots that have captured the religious imagination of humanity for thousands of years.

“There was a lot of enthusiasm about learning something new that has been around for centuries,” he says. In fact, there was so much enthusiasm that another, longer session has been planned for the convent in September.

Drawing Celtic knots is not just about creating beautiful and intricate designs. It can also be a spiritual exercise, he says. “It’s like Brother Lawrence peeling potatoes. You lose track of the angst of the day and become interested in creating patterns.”

This fascination with the connection between Celtic knot patterns and spirituality has led him to seek out examples of Celtic knots in both religious and non-religious settings, such as in the mosaic floor of the Church of the Nativity in Bethlehem and in some corporate logos, such as that of the Ontario Crafts Council. Mr. Dench got “jazzed” recently at his discovery of Celtic knot patterns on the interior stem of the Chalice of Ardagh, owned by the National Museum of Ireland. These designs would only have been seen during the elevation of the chalice as the priest prayed, “May this mingling of the Body and Blood of Our Lord Jesus Christ bring everlasting life to us who receive it.

Perhaps, reflects Mr. Dench, the Celtic knots used on the chalice were really making a theological statement about the interweaving, the mingling, of humanity with the divine, a possibility he finds intriguing.

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Christians pray for fresh expressions

CHRISTIANS around the world are invited to take part in an hour of prayer on May 28 at 12 noon to pray for those who are not served by the church, for fresh expressions of church and for all who lead or attend them. “This dedicated hour of prayer is for all those who want to thank God for what has gone before and what lies ahead,” says the Rev. Jenny Andison, the Archbishop’s Officer for Mission.

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Correction

The correct date for the Reach New People workshop at Trinity College, Toronto, is Oct. 27. An incorrect date was given in last month’s issue. The Anglican regrets the error.

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NOTICE OF MEETING ISSUED BY THE SECRETARY OF SYNOD

To the clergy and lay members of the Synod of the Diocese of Toronto

The Most Reverend Colin R. Johnson, Archbishop of Toronto, calls Synod members in the Diocese of Toronto to assemble at St. Paul, Bloor Street, Toronto, at 9:30 a.m. on Saturday, June 16, 2012.

Agenda items include:

- Receiving the Audited Financial Statements for the year ended December 31, 2011
- Receiving a Financial Report from the Treasurer for 2011
- Receiving a Report from Diocesan Council on proposed changes to Canon 4
- Receiving a Financial Forecast for 2012
- Approving the Assessment Rate for 2013
- Appointing Auditors for 2012
- Hearing presentations by the following:
  - Our Faith—Our Hope: Re-Imagine Church
  - The Anglican Foundation of Canada
  - Ethnic Ministries

The Convening Circular will be posted on the diocese’s website and mailed to all Synod members the week of May 21, 2012.

For more information, visit the ‘Synod’ page on the diocese’s website at www.toronto.anglican.ca/synod or contact Pamela Bovet, Assistant Secretary of Synod at phboiset@toronto.anglican.ca or at 1-800-668-8932 or 416-363-6021, ext. 231.
We have been empowered

I'm not certain why, but Pentecost, one of the church's chief festivals of the year, does not seem to command the respect that the other major days do. Christmas celebrates the birth of Jesus, the Incarnation. It is a high-profile time, both in the church and society. A baby's birth captivates the world.

Good Friday acknowledges the crucifixion, and always gets a mention in the media. In modern society, re-enactments of the crucifixion take place on the streets. The violence of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice and humiliation of the crucifixion, to say nothing of the injustice... 

No hands but yours, Christ has no body now but you, the Spirit, with whom we were empowered to carry God's mission to God's people... 

TIPS for this issue: 
- Tell someone you have missed their presence at church.
- Join the Channel Guild. Undertake ministry at your church. Talk to someone about the places where God is active in your life.
- Talk to someone about Jesus. Stand up against a bully. Pray with a family member. (There are some good sample prayers for specific situations here.)

I recall the Archbishop of Canterbury, Dr Rowan Williams, once suggesting that wherever there is an act of love, wherever there is an act of charity, Jesus is lurking somewhere in the neighbourhood. It's now in our hands.
How far should we go?

Compromise. It's a word that has both positive and negative meanings in our world. In the positive, it is often only through compromise that individuals and groups of people are able to be together. The give-and-take of marriage or family life, the give-and-take within churches find common ground, even the ways political parties (particularly in a minority government) seek to continue to govern are all times when compromise is not only necessary, but a virtue.

And yet the word has negative associations, as well. We might speak of someone who has compromised her principles or values, or of an organization that compromises its position. In this sense, an individual or group has surrendered something that is too important, has given away too much.

This spring, our parish study groups are looking at the Book of Revelation. As we work to understand this confusing text, a few things about the worldview of its author become clear. One of these is that John would admit to no compromise at all with the culture that surrounded the church. Remember, these were the days of persecution. For Christians, some degree of compromise with the surrounding culture may have saved their lives. "Tell how down to this idol. God knows I don't mean it any harm," John might say. That may be a necessary action, and extolled the purity of the faith.

But throughout the years of Christendom in the Western world, culture and the church have been one and the same. "To be a good Christian was to be a good citizen. There were no questions about whether one should compromise with aspects of the culture that might run against Christian teachings, for when such things arose they were, for the most part, snuffed out (often brutally, as with the burning of witches).

Today, we find ourselves in a new place. In Canada, we are not living in a culture that is Christian anymore, yet nonetheless we are living in a culture of persecution. We are in a place where we are constantly negotiating where we compromise with culture, and in what areas, and to what degree.

I attended high school with a girl whose Christian parents wanted to protect her from the world. She was not allowed to go to school dances, listen to "secular" music (anything on the radio), play Dungeons and Dragons or read The Lord of the Rings. Her parents were not willing to compromise on this point.

At the other end of the spectrum, I know people who, upon telling a co-worker that they had recently been to church, are greeted with, "I didn’t know you were a Christian." I once saw a notice: "If Christianity wasn’t the law of the land, would there be enough evidence to convict you?" Some of us live so much like our neighbor that we don’t think to look to Jesus or be freed from those of different faiths or of no faith.

The church has given us to many great gifts. Many of our churches worship using music that came out of that culture, whether recently or in the past. The popular movements in North America in the 1960s and 1970s towards fuller inclusion of women and people of colour sparked a recognition, among many in the church, that these were theological questions, as well.

As we go forward, we will be challenged to examine how we compromise with the culture around us. What does that word, culture, have to give us? Where is God working there and what can we learn from that? What do we do with our culture and where do we stand for that we cannot compromise? Where is God working here, and what do we need to hold on to?

***

After my column on organ donation was published in February, I received additional information that I would like to share with you as a clarification:

- On average, one organ and tissue donor can help 10 to 12 people. Jim's gifts assisted 10.
- Jim's was death was in California, not Washington, and his organ donation was assisted by the California Donor Network.
- In Canada, the Trillium Association can coordinate communications with the organ and tissue recipients and donor families, always at the instigation of the recipient.
- Even when someone has signed an organ donor card, or registered online at beonmylist.ca, the decision in most cases rests with the family.
- I should have spoken of recovering organs, not harvesting, and apologize for this insensitivity of language.
Slot machines are not the answer

Since August 2010, I have been privileged to serve the community of St. Peter, Cobourg. Prior to this posting, I served in the dioceses of Ottawa and Calgary. It is of my time in Canmore, Alberta, in the Diocese of Calgary, that I would like to speak in this article. In the middle years of the decade 1990 to 2000, the government of Alberta cast about for new sources of income. A vehicle that caught their eye was video lottery terminals (VLTs). With the assistance of Alberta Lottery and Gaming, they made it possible for local bars, restaurants and hotels to receive these machines to generate more income. A healthy portion from each machine was paid to the host establishment and the balance to the Alberta government. The first installation was in the town of Banff, and then moved down the Bow Valley to Canmore. Soon, the problems that the machines had visited on Banff became our problems in Canmore. I saw first-hand the effect that these machines had on the lives of some people. One of my close friends lost his business to his losses on the VLTs. Not long after I raised my concerns publicly, a young woman wrote to me, telling me the sad tale of her partner losing their down payment for their new home.

Her situation and that of my friend forced me to be active. Following the uproar that occurred in communities, the provincial government, led by Premier Ralph Klein, allowed that if a community voted in the next municipal election to remove the VLTs, the government would abide by the decision. The plebiscite was held and a large majority of the voters asked that the machines be removed. Sad to say, it took another three to four years, with all the legal wrangling of bar owners, to finally remove the machines from Canmore.

Now, here we are in Ontario, faced with a government that needs to increase its revenue. One of their stated intentions is to place the machines, called “slots,” near or on the Toronto waterfront. I believe that part of what I learned through the Canmore experience was that proximity will lead to serious social problems. Placing these machines at the end of a subway line or on the waterfront will only make them more accessible, and therefore a problem of potentially larger proportions.

Let us take in the next few weeks to write to your MPP or, if you live in Toronto, your city councillor to express your concern, if you share mine, that these machines from where they are at present, into the heart of our larger cities is a disaster looking for a place to happen. Should you feel so moved, you will, I believe, live out the third and fourth marks of mission: responding to human need by loving service, and seeking to transform unjust structures of society. This move by the provincial government simply places even more of the burden of finances on the poor and addictive personalities who live among us.

-- The Rev. Bryan Beveridge is the incumbent of St. Peter, Cobourg.

Forgiveness liberates us

About 10 years ago, a friend of mine got divorced.ACKING-up for the sake of an older man when she was only 18 years old, Little did she know that the man was just using her to gain Canadian citizenship. Once he had what he wanted, he married her and sponsored his real wife to come to Canada from his home country. I was astounded to learn that my friend had maintained a friendship with this man, superficial though it was. She told me that she had forgiven him.

Forgiveness can be incredibly difficult. Nevertheless, the Lord’s Prayer states that we must forgive our neighbors as we forgive ourselves. Forgiveness, so clearly forgiveness is integral to our faith. It seems that forcing us to forgive others is the place of the act by making it an obligation, but we must never underestimate God’s wisdom. Like a loving parent forcing a child to develop independence, forgiveness is a growth experience for us.

This summer, take time for God

When June rolls around each year, I begin to look forward to my summer plans. Throughout the elementary and high school, these plans included sleepovers, a family trip and countless hours in the sun. But as we get older, plans can be more complex and involve writing to gain experience for an internship placement next year at school. This is exactly what life with God can sometimes be like. A healthy relationship with God sometimes just takes a bit of planning during the hectic time of school.

During busy times, it’s easy to forget to commit yourself to prayer or reflection, which are often the best ways to connect to the world around us. Not only can we appreciate what God is doing in our own lives, but we can also experience the places where we may use us to better the lives of others.

Going to church each week can become part of the busy routine. It is with in that routine that we must be able to find time to build our relationship with the Lord to benefit from his influence.

It’s the same way a university student plans out summer. Of course, summer is a time to go on trips, see friends who return home and spend time in the sun, but it is also the best time to get a jump-start on the rest of the year. Besides having to be busy, everyone still makes plans that otherwise wouldn’t be made during the other months of the year.

With God, we must be able to treat every month like a university student treats summer. Sure, in some cases, you’re even busier than usual, but time is still set aside for something extra. We must be able to find time during the busiest of days to be able to enrich our life with God and what he is doing through us.

As Canadians, and students, we all know that summer can leave as quickly as it came. So let’s take the practices of the summer and apply them during the rest of our days, allowing our time with God to be acknowledged and appreciated.

Rebecca Williams is a member of Christ Church, Scarborough.

GEN WHY

The Anglican

June 2012

Slot machines are not the answer

Forgiveness liberates us

This summer, take time for God

This summer, take time for God

June 2012
Interfaith group prays during vote on budget

BY MURRAY MACADAM

DESPITE bitter cold, 60 people of faith lifted up the cause of the poor at an interfaith prayer vigil on the lawn of Queen’s Park on April 24.

The vigil, organized by the Interfaith Social Assistance Reform Coalition (ISARC), was held as the Ontario Legislature was voting on the province’s 2012 budget, which was passed. Following negotiations between the minority Liberal government and the NDP, the budget was revised to include a one per cent increase in social assistance rates, as well as extra funds for child care, along with a surtax on those earning more than $80,000. However, the one per cent increase does not keep pace with inflation, meaning that the poorest people in the province will fall even deeper into poverty during the coming years. Some $80,000 Ontarians live on either disability or welfare incomes.

For Scott Riley, a member of St. Martin, Bay Ridges, the vigil affirmed God’s power. “Prayer to me is the biggest part of social justice,” he said. “We can’t do anything without God’s involvement. We’re messengers; the rest is up to God.” Added Ted Glover, from St. George Memorial, Oshawa: “It is a moral, biblical and social imperative that we reach out to the marginalized. Those we elected need to be told that we want change to help people in poverty.”

The Rev. Susan Eagle, the chair of ISARC and a United Church minister, opened the vigil by acknowledging the modest gains we have seen, and pointing out the power of God in a world not yet transformed. “We need to use our power justly.”

In her prayer, the Rev. Maggie Helwig, chair of the diocese’s Social Justice and Advocacy Committee, mentioned the needs of the sick, the disabled, people without a warm home, refugees, and those experiencing daily survival. “How does God’s love abide in anyone who has the work of his love and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. Those who do not love a brother or sister, whom they have seen, cannot love God whom they have not seen” (1 John 3:17-18).

As light snow began falling, the vigil group joined hands for a final quiet prayer. Ms. Eagle urged the crowd not to lose hope, saying: “When people of goodwill act together, the principalities and powers don’t stand a chance.”

Justice Camp provides hands-on training

BY LEAH WATKISS

WHEN 60 Christians, aged 19 to 71, came together in the Diocese of Niagara in 2010 to attend Justice Camp, they went home confused, inspired and equipped to be agents of change in their communities across the country. “It provided me with a better understanding of injustice in our country, and it equipped me with tools and skills to respond as a Christian,” says Rebecca Williams, the Justice Camp communications co-ordinator.

This year, Justice Camp returns with a new theme: Shalom: Uniting Us All, Rural and Urban. The camp, hosted by the Diocese of Toronto, will take place Aug. 19-24 at Trent University in Peterborough. Dr. Stephen Scharper, a theologian and environmentalist, will be a keynote speaker. He has written several books and was the keynote speaker at last year’s Synod. He will address participants on the meaning of shalom in the current political, economic and environmental context.

Unlike a traditional conference, where delegates meet in a comfortable setting to discuss theory, Justice Camp aims to bring this theory into the community, where they encounter injustice and learn how to counter it. Immersion groups of eight to 10 people give participants the opportunity to spend three days gaining intimate knowledge of one area of justice such as immigration, water quality, food security, native realities, or advocacy. Although the immersion group leaders have specialized intimate knowledge about their topic, the experience depends on the shared wisdom and expertise of all participants.

Time for sharing, networking, training, and coordinating is built into the program.

In addition, there will be opportunities for theological reflection. Dr. Sylvia Keesaam of Trinity College will act as theologian-in-residence for the camp, spending time to reflect with each immersion group individually and reflecting with the camp as a whole. The camp will “help us to think creatively about how the church can live out the Gospel as it meets with and engages with its community,” says Bishop Linda Nicholls, area bishop of Trent-Durham.

The lower age limit of the camp has been dropped to 16 to allow more young people to attend, and the number of camp spots has been raised to 100. “Justice Camp has a dynamic energy to it in large part because it brings together both young people and older ones,” says Murray MacAdam, the diocese’s Social Justice and Advocacy consultant. “We know that young people feel passionate about the issues facing our society, and Justice Camp provides a creative way to live out that commitment. It also enables young people to meet and learn from those who have been on the front lines of justice work for many years, and we want to share, young and old.”

Thanks to social media, news of this year’s camp has reached far beyond the diocese’s borders. The camp’s Facebook page, www.facebook.com/shalomjusticecamp, has reached across Canada from coast to coast and beyond to South Africa, Australia, Argentina and more.

At a cost of only $375, including food and accommodation, this is an opportunity not to be missed. To learn more and register, visit www.justicecamp.ca. Register early as space is limited.
Bishop Peter Coffin, the keynote speaker at the Bishop’s Company Dinner on May 7, reminded Anglicans that the Diocese of Toronto has closer links to the Canadian Forces, including its military chaplains, than many people think.

The famed Highway of Heroes, which runs from Trenton to Toronto, cuts through a vast stretch of the diocese. In addition to the many servicemen and women who are from towns and cities in the diocese, there are nine Anglican chaplains from the diocese serving in the Canadian Forces.

“Our Forces are asked to go to dark places and see dark things,” said Bishop Coffin, who, as the Bishop Ordinary to the Canadian Forces, is the chief pastor to Anglicans in the military. He said Anglican chaplains have ministered to soldiers and their families in Canada for hundreds of years and will continue to do so, no matter how trying the circumstances. He quoted from John 1:5: “The light shines in the darkness, and the darkness has not overcome it.”

He spoke about the work Anglican military chaplains have done since the earliest days of Canada, beginning with the exploration of the Arctic more than 400 years ago and carrying on through the War of 1812, two world wars and Afghanistan. There are currently 350 chaplains in the Canadian Forces, of which 85 are Anglican, he said.

“The men and women of the Canadian Forces have held the torch for many years,” he said, adding that their families have endured great stress while they are away on duty. “There will always be a call for us to engage in acts of compassion.”

Bishop Coffin and members of the Canadian Forces in attendance received a standing ovation from the 468 people at the dinner. The annual fundraising dinner raised $138,000 to support clergy and their families in need and other causes identified by Archbishop Colin Johnson. In addition, some of the money raised in the diocese’s Our Faith—Our Hope campaign will be given to the Anglican Military Ordinariate of Canada.

The evening began with a reception at Holy Trinity, Trinity Square, then guests made their way over to the nearby Toronto Marriott, Eaton Centre hotel, where they enjoyed a salmon dinner and bid on items in a silent auction.

“Tonight is a time to celebrate the life and witness of the church as it proclaims the Good News of Jesus Christ,” said Archbishop Johnson in his opening remarks. He spoke about the success of the Our Faith—Our Hope campaign, and said that the diocese is known across the Anglican Communion for its innovation. “There’s a real energy in the life of the church today. We come tonight with Good News because our God is a God of abundance.”

As in previous years, scholarship recipients were announced at the dinner. Robert Walker and Tracy Yip received the Terence and Alice Jean Finlay Bursary, which is given to two students, one each from Trinity and Wycliffe colleges, who are engaged in studies that celebrate and enhance the understanding of the diversity of the church. Andrew MacDonald was awarded the Kirubai Scholarship, given to a Trinity College divinity student who is specializing in liturgy and worship. Megan Jull and Mark Regis received the William Kay Bursary, which aids students who are engaged in theological education that will lead to ordination. The Rev. Dr. Richard Gauthier and Yanling Meng received the George & Eileen Carey Bursary, awarded to Anglicans pursuing post-graduate theological studies.

Pastors ‘shine light in darkness’

Archbishop Colin Johnson enjoys a lighthearted moment.

Bishop Peter Coffin, speaking at the Bishop’s Company Dinner, says Anglican chaplains play a crucial role in the Canadian Forces. PHOTOS BY MICHAEL HUDSON

Anglican military chaplains, their spouses and friends enjoy the evening.

The Rev. Dr. Alison Falby checks out items at the silent auction.

Bagpiper plays for guests as they file into Holy Trinity, Trinity Square.

Gilbert Salam, assistant sexton at St. James Cathedral, with Brother David Hoopes, OHC, and Sister Amy Hamilton, SSJD.

The Rev. Jenny Andison (right) and Marianne Fenton of St. Paul, Bloor Street, smile for the camera.

Archbishop Colin Johnson enjoys a lighthearted moment.

The Rev. Dr. Alison Falby checks out items at the silent auction.

Bagpiper plays for guests as they file into Holy Trinity, Trinity Square.

Gilbert Salam, assistant sexton at St. James Cathedral, with Brother David Hoopes, OHC, and Sister Amy Hamilton, SSJD.

The Rev. Jenny Andison (right) and Marianne Fenton of St. Paul, Bloor Street, smile for the camera.

Archbishop Colin Johnson enjoys a lighthearted moment.
Ex-offenders help build new resource centre

BY STUART MANN

GARRY Glowacki has shed some tears over the years, but none felt as good as the ones he shed on May 2 as he remembered the ex-offenders who had donated their time and money to help build The Bridge Prison Ministry Community Resource Centre in Brampton.

“You wonder if you’re making a difference,” he says, recalling a $1,000 donation he received from a former inmate. “Those guys put their money where their heart is.”

About 40 ex-offenders and volunteers worked daily over the final two months to make the centre a reality, says Mr. Glowacki, the director of The Bridge, a ministry that helps ex-offenders re-integrate into society. The Bridge’s largest financial supporter is PathWorks, the annual outreach appeal of the Diocese of Toronto. Local Anglican churches also contribute funds.

More than 120 people, including ex-offenders from as far away as Sudbury, attended the opening of the centre on May 2. Bishop Philip Poole of the Diocese of Toronto, Mr. Glowacki and the Rev. Ron Duncan of St. James the Apostle, Brampton, Bishop Philip Poole of the Diocese of Toronto, Mr. Glowacki and the Rev. Ron Duncan of St. James the Apostle, Brampton, joined at the opening by (left to right) Bill Bridge, Mr. Glowacki, the Rev. Philip Poole and members of the medical profession.

The centre has a kitchenette, a bookshelf stocked with fiction, self-help and spiritual books, and a storage room that clients can use, since many of them don’t have a home.

The Bridge has helped thousands of ex-offenders since the past 30 years, and many of them have gone on to get good jobs and lead productive lives, he says. Ex-offenders often come out of prison with nothing more than the clothes they are wearing, and little or no support in place to help them find a home and a job and re-integrate into society as a contributing citizen. That’s where The Bridge steps in, he says. The ministry provides programs both in and out of the cell block, including programs for youth and adults, discharge planning, restorative justice and advocacy.

Free evening concerts beside cathedral

St. James Park, located beside St. James Cathedral, will be scene of free evening concerts, beginning on June 21. The concerts will be hosted by St. Lawrence Market BIA. For more information, visit www.stlawrencemarketbia.ca.

Hike helps homeless paddle a canoe

The fifth annual Hike-a-thon for the Homeless, sponsored by the Street to Trail Association, will be held on June 2 at Taylor Creek Park, located off Dawes Road, between St. Clair Avenue and Danforth Avenue, Toronto. Money raised from the five-kilometre hike will fund canoe trips for people living on the street. Pledges of more than $20 will receive a receipt. For more information, visit www.street-to-trail.org.

Dr. Michael Baker

More funding needed, says doctor, priest

BY CAROLYN PURDEN

WITH both the healthcare system and religious institutions facing difficult economic times, the funding of hospital chaplaincy is becoming a challenge.

This was a major concern that surfaced during the 2012 Richard Gidney Seminar on Faith and Medicine, held at Mount Sinai Hospital in early May. The seminar was attended by chaplains and members of the medical profession.

One of the speakers was Dr. Michael Baker, formerly the physician-in-chief of the University Health Network (UHN) and now the Rose Family Chair at UHN and a University of Toronto professor. He is optimistic about the future of spiritual care in large teaching hospitals, where the advances in two other “soft sciences,” palliative care and bioethics, a few years ago, little was being done in either of these areas, yet today, they are increasingly important.

“Spiritual care will follow in their footsteps and flourish, enlarge and expand,” he predicted. But if that is to happen, spiritual care must begin promoting itself and funding itself, he said. Spiritual care providers, for example, should approach the UHN Foundation, instead of the last year raised $180 million.

He advised taking a more business-like approach, developing mission and vision statements and becoming organized. “Fundraising is not a casual charitable event. It’s a business, an ethical and moral business,” he said.

Spiritual care advocates need to find champions among doctors and on hospital boards, he added, and they need to measure outcomes because board and decision-makers expect it. “I appreciate its hard to measure,” he said. “You need to show the evidence, and there are ways of getting that.”

The Rev. Keisteen Wells, an Anglican chaplain in the Diocese of Nova Scotia and Prince Edward Island, introduced some of that evidence in her lecture. Interspersed with her comments were letters from those who had experienced the care of a chaplain: a palliative care volunteer, a doctor, parents of a dying child, and an academic dean.

She also talked about the challenges of funding a ministry that is on the margins of both the church and the healthcare institutions. Even more important is the rise of mental health illness as the world’s leading cause of disability. “Chaplains are the only professionals in healthcare who are trained to address spiritual crisis and health,” she said. “Chaplains are the only professionals from religious bodies who are located inside the healthcare system to address these needs.”

June 2012
Parishioner thanked as hero

Darlene Thomas, a lay reader at St. Martin, Fort St. John (North Peace Parish), British Columbia, recently used CPR to save the life of a young man who had collapsed in a Walmart where she is a greeter. Ms. Thomas was once a volunteer firefighter and taught CPR classes. She worked for both the provincial ambulance service and the Vancouver Island Search and Rescue Team. In the years since retirement, she has become a triple amputee. Saving the young man’s life required her to leave her wheelchair and throw off a man’s life required her to leave her wheelchair and throw off her wheelchair and throw off a hook, in order to reach him and quickly administer CPR. This is the second shopper Ms. Thomas has saved. As a way of thanking her, members of the community are raising awareness of her needs to make her home and vehicle wheelchair accessible. Caledonia Times

Multi-faith chapel dedicated

On April 3, more than 60 people attended the dedication of the new multi-faith Chapel of Compassion at Christ Church Cathedral in Victoria. “As a part of our role as the city’s cathedral, we are a place for all faiths,” said Dean Logan McMenamin. The chapel, located in the narthex in the south tower of the cathedral, will be open to everyone for prayer and meditation. Members of the Muslim, Jewish, Sikh, Christian and other faith communities gathered for the dedication. “At a time when our world is being intimidated by violence, we are called to take back our humanity and work together,” said Dean McMenamin. The Diocesan Post

Church deconsecrated

Bishop Jane Alexander and members of the Edmonton synod office travelled to the small town of Bonnyville, Alberta, for the deconsecration of St. James the Apostle. The parish has been inactive since 2007. The Bonnyville Royal Canadian Legion bought the property, and proceeds from the sale will be used to fund the diocese’s rural ministry initiatives. The Messenger

Anglicans prepare for mission

Twenty-eight people from nine communities in the Diocese of Saskatoon will travel to the Baja Peninsula of Mexico from June 4 to 13 to build houses for two families. WestJet is permitting each traveller to bring a second piece of luggage at no charge for the purpose of carrying humanitarian items to the community where the houses will be built. Saskatchewan Anglican

Youth off to South Africa

Ten young members of Church of the Ascension in Windsor will visit members of their sister church, also named Church of the Ascension, in the Hilton Valley of South Africa this spring. The travellers are aged 19 to 25, but much younger members got involved in fundraising for the trip, with a youth talent night that raised more than $750 toward the mission costs. The youth have been working on handcrafted rainbows, a symbol of hope, intended for children whose parents have died of AIDS. They will also bring school supplies for the children. If you are interested in helping in any way, contact youth coordinator Amanda Gellman, 519-256-4294.

Huron Church News

Cathedral gets new organ

Thanks to a generous gift from the estate of parishioner Janet Short in 2011, a new pipe organ was installed mid-May at St. Luke Cathedral in Sault Ste. Marie, Ont. The former one had been in place since 1942. The track organ, which has mechanical links between keys or pedals and the valves that allow air to flow into the pipes, was shipped from the Rudolf von Beckerath organ firm in Hamburg, Germany, in late April. The new organ will be a memorial to Captain Nicholas Goddard, who was killed in Afghanistan and whose family has generational ties to the cathedral. Algoma Anglican

Refugee activist moves to new job

Glynis Williams, founding director of Action Réfugiés Montréal, is stepping down effective Aug. 1 to take a leadership post with the Presbyterian Church in Canada in Toronto. Her new job will be as associate secretary, international ministries. Ms. Williams has been advocating for refugees for decades, with support from the Diocese of Montreal: Montreal Anglican

Island organist keeps on playing

Takes ferry every Sunday

BY STUART MANN

THIS Sunday, Isabelle Gamble, 30, will take the ferry over to Ward’s Island to play the organ at St. Andrew by-the-Lake. Ms. Gamble has been playing at the pretty little island church since 1996. “It’s my island,” she says proudly.

Ms. Gamble was living on the island and enrolling the church choir when the organist left for British Columbia and she was asked if she would be willing to play. She was 23 years old and knew how to play the piano. She played the organ every Sunday for the next 20 years, until she and her husband sold their house and moved to the city. She played occasionally at the church for the next several years, and then became the full-time organist again in 1984. She’s been at it ever since, “love it,” she says. “I enjoy the fellowship the most, and going over to the island. It’s something nice to do on a Sunday.”

Wheel-Trans picks her up at her apartment every Sunday morning and drives her down to the ferry docks, where she takes the 8:30 a.m. ferry over to Ward’s Island. “The people who run the boat have all become good friends of mine,” she says. “They got me on the boat and look after me, and make sure I get off when I’m supposed to.”

On the other side, she gets a 10-minute walk from the Ward’s Island ferry dock and a 25-minute walk from the Ward’s Island Centre. “The church van at the ferry dock. The church van picks up people at the Ward’s Island ferry dock at 10 a.m. The wooden church, built in 1884, was originally located near the water purification plant on the lake side of the island but was moved to its present location in 1899. The church has held the service every year since 1848. This year, the Rev. Michael Marshall, the interim priest-in-charge, will bless the boats, followed by a strawberry festival. All are invited.

St. Andrew’s is located between Centre Island and Ward’s Island, on the north or harbour side of the island. It is a 10-minute walk from the Centre Island ferry dock and a 25-minute walk from the Ward’s Island Centre ferry dock. The church van picks up people at the Ward’s Island ferry dock at 10 a.m. The wooden church, built in 1884, was originally located near the water purification plant on the lake side of the island but was moved to its present location in 1899.

Isabelle Gamble (left), the organist at St. Andrew by-the-Lake, is also one of the original organizers of the church’s Blessing of the Boats service (right). Ms. Gamble will be playing at the service on June 17. All are invited. MAIN PHOTO BY MICHAEL HUDSON
Theology course changes lives

Program educates lay people

BY CAROLYN PURDOEN

E

ducation for Ministry (EFM) is a theological educational program for lay people that demands a large commitment of time over a four-year period. But the people who complete it find that it has changed their lives.

Sister Sue Elwyn of the Sisterhood of St. John the Divine is an EFM mentor who facilitates the program. She says some people go into EFM thinking they have no ministry and by the end, realize they have been doing ministry all along.

Some people end up going to seminary. Others come in as lay people and leave as lay people, but with a sense of where they are going in their ministry. “All of them come out transformed,” she says. “You can’t go through the activities of the EFM class without transforming your knowledge of Christianity and of how God is at work in our lives.”

EFM is a four-year program that began in the United States and has been operating in Canada for at least 20 years. There are three important aspects to the course: texts, the building of Christian community, and the common lessons.

The texts usually what attracts people to the program, says Sister Sue. There is a 34-chapter textbook for each year of the course. The books examine the Old Testament, the New Testament, church history and theology up to the year 1800, and then church history, theology and philosophy from 1800 to the present.

A supplement to the fourth-year text, provided by the Canadian branch of EFM, also discusses the development of the Anglican Church of Canada. The texts are written at the first-year university level. In the first two years of EFM, they provide a substantial introduction to biblical criticism and interpretation of the Bible, as well as a background to the culture and the times.

In order to build Christian community, participants in each class find a means of worshiping together and spending social time together. “There are times to check in, to see how people are, to support each other in our burgeoning sense of ministry,” explains Sister Sue.

The third aspect of the program is the one that makes EFM unique in adult Christian education, she adds. “The common lessons provide a way for people to learn just how deep their life in Christ already is and to deepen it further.”

There are five common lessons that are introduced over the course of a year, and the one for which EFM is best known is called “thinking theologically.” There are several methods of theological reflection, and participants look at their life experiences in the context of faith and the culture we live in, and learn how to develop and understand their own position.

Sister Sue says that EFM is not for everyone. While it will appeal to anyone who wants to deepen their knowledge of Christianity and their ability to apply Christianity to their everyday lives, it requires a large time commitment.

Locally, she explains, participants must go to class for about three hours a week, 36 weeks a year. Currently, there are only three EFM classes in the diocese, with participants ranging from students to full-time workers to retirees. However, says Sister Sue, EFM has been training a number of mentors, and by September there will be three new EFM groups—one in York-Simcoe and one in Durham—with the possibility of another one starting in Toronto.

The mentors who lead the classes are often teachers, clergy, and they too must make a specific commitment in order to earn their accreditation. Every 12 to 18 months, they must attend a three-day training event where they will be introduced to theological training techniques.

In June, the director of EFM in Canada will be visiting the diocese for several days. Dr. Catherine daFoe Hall of Kelowna, B.C., will lead a training session for mentors.

She will train the mentors in group dynamics and group interaction. She will also discuss the process of theological reflection and how to help people learn and grow through that reflection. Mentors will also look at the call to a ministry in the world, how to discern it and how to express it as lay people in the church.

To find out when and where EFM will be visiting your diocese, visit EFM. Canadainfo.org.

For more information on EFM, please contact Sister Sue at sus@ssjd.ca or 416-226-201, ext. 308.

Teaching method helps kids connect with Christ

BY STAFF

Understanding that Jesus is present not only at church but also at home has made it easier for children to connect the dots between their different worlds! On April 21, 12 people attended the Making the Christ Connection workshop at St. John, York Mills, to learn a teaching method that focuses on building children’s ability to make connections between the Bible and stories that they encounter in everyday life.

The Rev. Dr. Catherine Keating, creator of the teaching method, began by sharing the background and philosophy behind Making the Christ Connection. The provincial government has mandated that Character Education be taught to students in school districts their students are in. They first select a Bible story for each week that expresses the particular character trait emphasized in school that month, then find a secular story that also draws out that trait, and actively incorporate the “read aloud-think aloud” strategy to help the children make the Christ connection in the reading of both stories.

Workshop participants spent the day doing hands-on activities to better understand the practical application of Making the Christ Connection. They were taught how to develop curriculum based on the character education calendars used by the school districts their students are in. They then selected a Bible story for each week that expresses the particular character trait emphasized in school that month, then find a secular story that also draws out that trait, and actively incorporate the “read aloud-think aloud” strategy to help the children make the Christ connection in the reading of both stories.

By asking questions like: “How do you think this character is feeling?” “How would that make you feel?” “How is Jesus helping this character?” and “How can you ask Jesus to help you this week?” students are better able to connect their life of faith to their life at school and home.

Presenter Wanda Costinak demonstrated this strategy using the character trait of “responsibility.” Ms. Costinak read the biblical story of Noah, highlighting the fact that he took seriously and fulfilled to the best of his ability the great responsibility God had given him. Then, reading The Busy Beaver by Nicholas Oldland, she gave the example of a beaver that did not take his responsibility seriously and the consequences he and others suffered because of it. By asking questions throughout the stories and encouraging discussion afterward, Ms. Costinak showed the participants not only how to encourage his or her students to be responsible, but also Jesus and to do their best for others.

All of the participants in the workshop planned to incorporate Making the Christ Connection into their church school curricula. This strategy can be incorporated into any existing church school program and uses storytelling to augment spiritual formation.

For more information on EFM, please contact Sister Sue at sus@ssjd.ca or 416-226-201, ext. 308.

Send your parish news to editor@toronto.anglican.ca
Refreshed and inspired

By Brian Fairbrother

It was a sunny Friday afternoon when I started my walk from work to Union Station in downtown Toronto. It had been a hectic week, and I was ready to leave all the busyness behind. Strolling through the opulence of the Bay Street area, I noted the disparity between the haves and the have-nots as I passed a few of society’s disenchanted sitting on their sidewalks. I didn’t realize it at the time, but this walk would serve as a prologue to a major theme of the weekend: Jesus’ call for us to bring healing into the world.

The event I was going to was Spark 2012, a retreat for youth leaders organized by the Archbishop’s Youth Ministry Team. More than two dozen of us from across the diocese converged on the Salvation Army Jackson’s Point Conference Centre on the shore of Lake Simcoe.

Youth ministry can be intimidating. We, as youth leaders, can sometimes feel alone and inadequate. During the retreat, we would gather for fellowship, worship, learning and relaxation. We would hear Archbishop Colin Johnson’s vision for youth ministry. We would engage in dialogue with Brian Walsh and Sylvia Keesmaat, two of Canada’s leading scholars, about who Jesus is and the hope seen in, and modelled by, the way he lived.

Sylvia and Brian drew our attention to parallels existing in the Gospel from Genesis to Revelation. They placed us at point “x” in the story’s timeline and showed us modern day connections, offering sometimes challenging views of Jesus’ life and his call to us to reach out to those on the margins.

With regards to our ministry, they said, “Without Jesus, we are nothing more than a social club.”

Archbishop Johnson joined us for the Saturday morning session and told us that he was “really thankful for all that you do.” Calling us to be mentors, he recounted the story of a mentor in his life, a math teacher. He told us how a group of young people gathered around her and how their lives were profoundly affected by her. She had an unspoken confidence and strength in her faith and how she lived her life, so much so that she never needed to lecture and, in practice, modelled it. She epitomized mentorship—offering a safe place to develop relationships. We, hopefully, could be freely asked and not necessarily answered. This, in itself, provided a good model for our ministries.

By noon on Sunday, it was mission accomplished. There were new friends, new ideas and a renewed energy to go forth and tend and till what God has given us.
Church says thanks with prayer shawls

There was laughter, joy, and a few tears at St. George on-the-Hill, Toronto, on April 15 as the parish said “thank you” to Archbishop Terence Finlay, interim priest-in-charge, and the Rev. Pat Blythe, associate priest. The parish received prayer shawls for their leadership over the previous five months.

“It was wonderful to connect with the people of St. George’s,” said Archbishop Finlay “Receiving a prayer shawl made by the knitters of St. George’s is very special.”

The colours of the prayer shawl have significance. The first colour represents the colour of Christmas, when Archbishop Finlay arrived at the church. The colours continue through the liturgical year, finishing with red for Easter. All of the knitters in the church’s prayer shawl group turned up knitting and praying over the shawls before they were presented.

The two shawls are identical except for the Celtic knot of welcome. Ms. Blythe’s prayer shawl has a knot in golden yellow, which represents wisdom, faith, friendship and happiness, while Archbishop Finlay’s is an ecclesiastical purple, representing power, leadership, truth, justice and spirituality.

The modern prayer shawl originated in Connecticut in 1998. Prayer shawls are shawls that have been prayerfully knitted or crocheted and blessed at a worship service.

Church invites at Easter parade

BY ELIZABETH CAMELFORD

On April 8, St. Aidan, Toronto, took part in the Toronto Beaches Lions Easter Parade, the sixth year the church has participated in this community tradition that started in 1986. This year, a few individuals from the parish were tapped on the shoulder by the parish priest, the Rev. Lucy Reid, to help with ideas for this year’s theme and to improve participation. Dayle Snider, Elizabeth Leishman, Carol Smith, and Amy Ferguson set off to brainstorm on ways to increase awareness and build a sense of community.

The first goal was to determine our purpose in the parade. We decided to use our message statement—“To know Christ and make Him known”—as a platform. And what better way to do this than to create an invitation for the parade attendees to come and experience the fun of St. Aidan’s and to promote our purpose in the parade. Members of St. Aidan, Toronto, take part in the Toronto Beaches Lions Easter Parade. PHOTO BY MICHAEL HUDSON

Luncheon proceeds support those in need

On March 29, Trinity Church, Port Credit, welcomed 70 guests at a screening of the classic musical film Easter Parade. Donating their Easter bonnets, the guests enjoyed sandwiches and squares and sang along with the movie. The screening was part of the popular Lunch and a Movie series, which extends hospitality six times a year to seniors from the local community and beyond.

The Rev. Judy Herron-Graham, the priest-in-charge, says the program is a major focus of the parish’s outreach. “Our neighbourhood is home to a large number of seniors, some of whom receive some form of assistance,” she says. “When Trinity launched this program in 2008, it was an immediate success, and it has grown through word-of-mouth advertising. Now we regularly welcome 60 or more guests, some of whom are members of our parish, some are Anglicans from other parishes, some attend other churches in the neighbourhood, and some have no church affiliation.”

About 25 parishioners purchase and prepare the food, decorate the parish hall, greet and serve the guests, and clean up afterwards. Although there is no charge to attend, guests have been generous in their free-will offerings, says Ms. Herron-Graham.

“Every time we have done this, we have received as much as $400, which we have used to support our parish mission,” she says. “At our March meeting, the members of our Advisory Board thought that it was time to share the blessings with others who are in need, throughout our Diocese and around the world. They voted to contribute the donations from these luncheons to support FaithWorks Ministry Partners. As former chair of the FaithWorks Allocations Committee, I couldn’t be more pleased with their decision.”
Changes coming to cemeteries

In July, the old Cemeteries Act will be replaced by a new Act that will enhance consumer protection, update reporting and feedback mechanisms, and make some changes to promote tax exemptions.

In motion

Worship

JUNE 3 – Royal Festival Evensong for the Queen’s Diamond Jubilee, at St. Olave, Swansea, at 4 p.m. Followed by strawberries and cream (not receiving names): • St. Leonard, Toronto; • Trinity East (Little Trinity), Toronto; • St. Mark, Toronto; • Trinity West; • St. John the Evangelist, Peterborough; • St. Peter, Erindale, (York-Credit Valley) – the Rev. Carol Friesen has announced her resignation as an episcopal priest in this diocese. The Diocesan Bishop has appointed the Rev. Donna White has announced her retirement. Her last Sunday at St. Martin, Bay Ridge, will be June 24.

Retirement

The Rev. Bill Seale, former Dean of the Diocese of New Westminster, was ordained to the priesthood in the Diocese of New Westminster. The Rev. Carol Friesen has announced her retirement. Her last Sunday at St. Martin, Bay Ridge, will be June 24.

Deaths

The Rev. Canon John Spiers died on June 16, he was ordained in 1952, and served as Assistant Curate at St. Clement, Eglinton; incumbent of St. Andrew’s, East York; and Rector of Trinity, Aurora. His funeral was held on April 8, 2012, at St. Peter’s Church, Toronto. The Rev. Terry Noble was ordained to the priesthood at St. John the Evangelist, Peterborough, on May 26.

Conclusions

The Rev. Donna White has announced her resignation as an active member of the Parish of Bobscrey, Dumfords and Burnt River, effective May 6.

Music/Film/Theatre

The following individuals were ordained transitional deacons at St. James Cathedral on May 6:

- The Rev. Anne Boutilier
- The Rev. Pete Lomas
- The Rev. John Waddell

The Rev. Jo-Anne Billinger announced her resignation as an episcopal priest in this diocese. The Diocesan Bishop has appointed the Rev. Donna White has announced her retirement. Her last Sunday at St. Martin, Bay Ridge, will be June 24.

NAMES (via Common Prayer (BCP), will hold an Outdoor Social and Barbecue at 6 p.m., in honour of the 350th anniversary of the BCP. (The date has been changed from June 9 to July 21.) Bring your favourite barbecue items and libations. For information on the location, contact Peter at 416-979-2323 or email propitiation@hotmail.com.

Sales

JUNE 21 – Propitiation, a fellowship for GLBT Anglicans and their friends who prefer the Book of Common Prayer (BCP), will hold an Outdoor Social and Barbecue at 6 p.m., in honour of the 350th anniversary of the BCP. (The date has been changed from June 9 to July 21.) Bring your favourite barbecue items and libations. For information on the location, contact Peter at 416-979-2323 or email propitiation@hotmail.com.

October 20 – The 2012 Outreach Network Conference, taking place at St. John the Evangelist, Peterborough, will include workshops, a special program for youth, worship, and keynote speaker Terry McCullum, CEO of LOFT Community Services. For more information and registration, visit www.toronto.anglican.ca/outreachconference.

EDUCATIONAL/CONFERENCE

JUNE 2 - St. Peter, Erindale, will host a Seniors’ Health Fair from 9 a.m. until 1 p.m., in recognition of Seniors’ Month. Call 905-828-2095. For more information, call 416-769-5686 or visit www.stmartan.ca.

Social

JUNE 5 – A Strawberry Tea will be held at St. Peter, Collingwood, 56 Lawson Rd., Sarnia, at 1:30 p.m. Crafts available to purchase. Ann Hancox will be playing melodies on the piano and Gabriele Parsons will perform Scottish fiddle. A warm welcome to the best hat! For tickets ($10), contact the church office at 416-269-1844. JUNE 8 – St. Peter, Collingwood, 188 Carlson St. at Bleeker, invites all former parishioners and friends to join in celebration on the 10 a.m. service and 11:45 a.m. Social. Come hear about the plans for the church’s choir (John Tuttle, choirmaster of the Church of the Advent, Toronto), written between 1927 and 1932. All welcome. The cost of $15 for two days includes workshops, epic telling, two lunches and one dinner. For more details and registration information, contact Ron Carson at sercan@aol.com or 514-694-6214.

Social

The Rev. Katie Silcox (Huron), BAPPOINTMENTS

IN MOTION

JULY 30

JUNE 10 – St. Nicholas, Birch Cliff, welcomes the Most Rev. Fred Hiltz as the speaker at the 8:30 a.m. and 10:30 a.m. services, as the parish celebrates its 100th anniversary. Call 416-691-4949 or visit www.stnicholas.org. JUNE 10 – Jazz Evensong for the Patronal Festival of St. Olave, Swansea, at 6 p.m. Followed by barbecue at 6:30 p.m. Join in for the annual celebration; bring your friends and neighbours. Contributions appreciated. For more details, call 416-769-5886 or visit www.stolave.ca.

Music/Film/Theatre

more than 10 years. The provincial government’s Registrar of Cemeteries, Michael D’Helle, has announced the decision over the last hold congregating and with their deceased. The bishops of the seven Anglican dioceses in Ontario and with the members of the church’s Provincial Registrar. The Registrar’s of the congregations will hold meetings with those responsible for every Anglican cemetery in Ontario and will be providing an overview. Contact Madeleine at 705-389-6441 or notes-miram@dal.ca.

The Rev. Bob Healey was ordained to the priesthood at St. George, Allandale, Barrie, on April 22.

First Phase - Parish Selection Committee in Formation

- The Rev. John Weatherbee, Curate, St. Peter, Collingwood
- The Rev. Vivian Wulan, Curate, St. Luke, Dixie South, Mississauga
- The Rev. Samuel Spencer, Assis- tant Curate/Dean-in-Charge, Fenelon Falls & Cobocoon, Markham
- The Rev. Samantha Caravan, Incumbent, St. John, West

Second Phase - Parish Selection Committee (not yet receiving names):

- St. Andrew, Peterborough
- St. Mary's, Barrie
- St. Margaret, New Toronto
- St. John the Evangelist, Peterborough
- St. Paul, North York
- St. George, Allandale

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

- St. Mary's, Barrie
- St. Margaret's, Scarborough
- St. Paul's, North York
- St. Andrew's, Peterborough
- St. George, Allandale
- St. John the Evangelist, Peterborough

ORDINATIONS

The Rev. Beth Pessah was ordained to the priesthood at St. George, Allandale, Barrie, on April 22.

Parish of Elmvale

Parish of St. Leonard

Parish of St. Stephen, Downsview (York-Credit Valley)

Parish of St. Thomas, Aurora

Parish of St. Stephen, Aurora

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Parish of St. Paul, North York

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Parish of St. George, Allandale
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A lot has changed over 50 years

O n May 13, 1962, I was or-
dained a deacon in the same
place as the Rt. Rev. F.H. Wilkinson,
Lord Bishop of Toronto. He was
addressed as “My Lord” and was
probably the last Bishop of Toronto to wear gaiters. Nine-
teen men were ordained deacons in the cathedral in
the Diocese of Toronto and three for
other dioceses. Nine men were
also ordained as priests at this
service. This was probably the last
time the diocese ordained
priests and deacons together. No
women were ordained; that
would not happen for another 15
years. Cassocks, surplices and
white stoles were worn. A few
wore black preaching scarves.
At that time, the church could
not marry divorcées. Most of us
were suggested to divorced church
members to get married at City Hall and then we would
bless their marriage with a serv-
vice in the church. Young children
could not receive Holy Commun-
ion. Baptism was often held on
Sunday afternoon, as a private
service. When I began college,
we used a draft prayer book,
which became the 1962 Book
of Common Prayer.

On the bright side, churches
were full. The Leafs won the Stan-
ley Cup! They also won it in 1963,
1964 and 1967. The Lib-
eral party under Lester B. Pear-
sic won the federal election over
John Diefenbaker’s Conserva-
tives, and steak was 89 cents a
pound. It was an evenfult
years.

The big names in theological
circles were Paul Tillich, Richard
and Reinhold Niebuhr, Karl
Barth and Dietrich Bonhoeffer,
and Reinhold Niebuhr, Karl
Tillich and Barth were in-
fluence in German theological
for another 15 years. When
they were blacklisted by the Nazi Par-
ty Barth moved back to Switzer-
land and Tillich, through the en-
trust of his good friend Tillich,
teach at General Theological
which became the 1962
need to get behind the actual
lieved in their God, Yahweh!
many gods to one God. What
understanding of who they were
with scripture and learn more
about this great God whom we
he was required reading
for our class. Tillich once
and he had one of the most bril-

PRAIRY CYCLE

FOR JULY
1. North House Shelter, Beaverton
2. St. Barnabas, Chester
3. St. Columbus and All Hollows
4. St. Barnabas, Donlands
5. St. John the Baptist, Norw ay
6. St. David, Donlands
7. St. John, Toronto East
8. St. Paul, Downtown
9. St. Monica
10. St. Saviour, Toronto
11. Dunn Avenue Supportive Housing Serv-
es (LOFT)
12. Christ Church, Ballymena
13. Christ Church, Brampton
14. Holy Family, Heart Lake (Brampton)
15. John Glenn House (LOFT)
16. St. James, Centreville East
17. St. James the Apostle, Brampton
18. St. John the Baptist, Brampton
19. St. Jude, Brampton North
20. Trinity Church, Campbell’s Cross
21. Church of the Advent
22. Toronto West Diocese
23. Good Shepherd, Mount Dennis
24. St. Chad...
25. St. Hilary, Fairhaven
26. St. John, West Toronto
27. St. Mark and Calebry, Toronto

FOR AUGUST
1. All Saints, Sharonbrough St.
2. Holy Trinity, Trinity Square
3. Redeemer, Bloor St.
4. San Lorenzo Ruiz
5. St. Andrew-by-the-Lake
6. St. Bartholomew
7. St. Paul, Bloor Street
8. St. Peter, Carlton Street
9. St. Simon the Apostle
10. Trinity East (Little Trinity)
11. Holland Deanery
12. All Saints, King City
13. Christ Church, Holland Landing
14. Christ Church, Kitchinon
15. Christ Church, Rocker’s Point
16. St. Albas, Nobleton
17. St. George, Stikboit Point
18. Mental Health and Justice Initiative (LOFT)
19. St. James, Sutton West
20. St. James the Apostle, Sharon
21. St. Mary Magdalene, Schomberg
22. St. Paul, Jericho (Kensington)
23. St. Paul, North River
24. Trinity, Aurora

PRAYER CYCLE

FOR SEPTEMBER
1. St. George, Heart Lake (Brampton)
2. Volunteer Workers in Diocesan M inistry
3. Holland Deanery
4. St. Monica
5. St. Saviour, Toronto
6. Dunn Avenue Supportive Housing Serv-
es (LOFT)
7. Christ Church, Ballymena
8. Christ Church, Brampton
9. Holy Family, Heart Lake (Brampton)
10. John Glenn House (LOFT)
11. St. James, Centreville East
12. St. James the Apostle, Brampton
13. St. John the Baptist, Brampton
14. St. Jude, Brampton North
15. Trinity Church, Campbell’s Cross
16. Church of the Advent
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Please recycle this newspaper.
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Photo project makes dreams come true

$40,000 raised for women’s programs

BY HENRIETA PAUKOV

ON the evening of April 19, Holy Trinity, Trinity Square, was abuzz as more than 200 guests converged to have a look at and bid on a collection of 34 photos depicting the lives of low-income Regent Park and Moss Park areas of Toronto. “They are excellent,” said Ruth Schembri, a member of All Saints, Kingsway. “I bid on a couple, but I keep getting outbid. I love the street scenes.” Those streets are home to the women who took the photos, sex trade workers who participated in the Exposure Project, a program of All Saints, Sherbourne Street, that uses photography as a means of empowerment for the women and education for the community.

The photographs were accompanied by short descriptions by the artists. One, entitled “Companions,” showed a person with a dog. The accompanying note said: “In this neighbourhood, dogs are like children, best friends, companions to their owners. Sometimes it’s the only family they have and people don’t judge people like humans do.” Another photo, entitled “Retired Shoes,” showed a woman with the description: “I didn’t even wear out those shoes in the photo…it was cold and the shoes I’m wearing now, army boots.” Yet another, of a long-haired man holding a guitar, was entitled “My Ugly Boyfriend.” “My life is ugly,” said the photographer in the description. “Ugly is as ugly does—you are what you come from.”

The photographers themselves were absent from the lively evening of music, food, wine, and silent auction. Their experiences on the street bare of life them wary of attention, and so they preferred to see the results of their work on their own trip to Holy Trinity on the Friday before the fundraising evening.

“It was a magical day,” said Carly Kalish, the social worker who initiated the Exposure Project. “We walked from All Saints to Holy Trinity, and the police stopped us at one point because they knew the women and they said: ‘What are you doing on this side of the tracks?’ I was scared for a second, and the women pointed at me and said they are with me and they (the police) just let us go. But that’s so typical of these women’s lives. When we got to Holy Trinity, the women were going around to these complete strangers and teaching them and telling them about each of the photos. And they went out for lunch to celebrate, and it was just the most fun you could possibly have.”

All but five of the photos were sold in the silent auction, bringing the total amount raised by the Exposure Project to $40,000. The money will allow All Saints to add more programming for women. “One of my goals is to start a regular art therapy group specifically for women,” says Ms. Kalish, explaining that art is a way for the women to express themselves, and become more self-aware and empowered.

She has also been exploring the idea of a fashion show, a possible future collaboration between All Saints, Street Health and Regent Park Community Health Centre. “We’d get women who are interested in making clothes and also local designers to donate clothes, and we’d do a fashion show, with dancing and art—whatever people’s personal talents are, we’d like to incorporate them,” she says. “It would be a way of displaying talent at this really fun, silly event.” Another dream is to take the women on a trip out of the city, “maybe something like a camping trip or a horseback-riding trip for a day, something that would really allow the dialogue to change.”

All those dreams may very well come true, thanks to the energy generated by the Exposure Project. The day after the fundraising evening, Ms. Kalish received more than 50 emails from people interested in donating and volunteering. “What I love about the Exposure Project so much is that it really makes you feel like the community cares about these women in a way you didn’t know they cared before,” she says. “That’s the closest thing to me.”

Clockwise from above: Jessie Lambert, Carly Kalish, the Rev. David Opheim, Meredith Bildner and Aleena Feldberg enjoy the Exposure Project fundraising event; the Rev. David Opheim, incumbent of All Saints, Sherbourne Street, speaks to the crowd at Holy Trinity; guests look at a photograph, one of several that were auctioned off.

PHOTOS BY MICHAEL HUDSON

NEW S

BRIEFLY

Deadline is Aug. 1 for video entries

Readers are reminded to send in their “back to church” videos by Aug. 1 to be eligible to win the new iPad. Videos should be no more than 60 seconds long and should show why people should come back to church. The contest is open to any person, group or church in the diocese. In addition to winning an iPad, the top entry will be posted on the diocese’s YouTube channel and shared through its Facebook and Twitter pages. For more information, visit www.toronto.anglican.ca/ipad.

Primate seeks support for Jerusalem diocese

Archbishop Colin Johnson is encouraging Anglicans in the diocese to take up the Primate’s invitation to join a group that supports the Episcopal Diocese of Jerusalem.

In a pastoral letter to all Anglicans, Archbishop Fred Hiltz says the new venture is called the Canadian Companions of the Episcopal Diocese of Jerusalem. He writes, “These are men and women ‘drawn together in common concern and support for the well being of the church in the land of Christ’s birth, death and resurrection.’ Terms of Reference approved by the Council of General Synod in November, 2011. They will foster knowledge of the diocese and its multiple ministries, its contextual struggles, and its abiding commitment to co-operative ecumenical initiatives for reconciliation. In consultation with Bishop Suheil Dawani, they will fund specific ministries and new initiatives in housing, health care and education, and they will explore opportunities for those who feel a call to serve as volunteers in mission. They will support actions of advocacy for lasting peace in the Holy Land.”

Diocesan Council voted in April to make the Diocese of Toronto a member of the companionship.

The Episcopal Diocese of Jerusalem includes 27 parishes scattered throughout Palestine and Israel, Jordan, Lebanon and Syria. For more information about Canadian Companions of the Episcopal Diocese of Jerusalem, visit the national church’s website, www.anglican.ca.

The Anglican takes summer break

The Anglican will not be printed in July and August. It will resume printing in September. Readers can stay informed over the summer by visiting the diocese’s website, www.toronto.anglican.ca. The staff and volunteers at the paper wish you a peaceful summer.

Visit our website at www.toronto.anglican.ca