But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay' (Matthew 28:5).
The mission is discovering what God’s already doing in your neighbourhood, where he is already and joining with that,” she explains.

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

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

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

Close to the church is a building housing low-income singles. Parishioners met some residents in severe need, and were trying to connect them with the appropriate social services. Church members also attended an event put on by local agencies to provide resources for a local inner-city school. The agencies held a barbecue in a nearby park, and parishioners went to help out and to make connections with the 300 people who attended.

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

And there are other initiatives. Every other Friday night there is a coffee, conversation and games gathering in the parish hall. The Sunday school children have made connections with lonely seniors in a retirement residence.

As a follow-up to the Christmas dinner, a community dinner was planned for after Lent.

The parishioners have been very supportive of the missional transformation team’s efforts, says Ms. Watson, and more than 50 have donated their time or money. She estimates that All Saints has made contact with more than 80 of its neighbours, and is now seeking ideas from them. It has drawn up a simple survey, asking them how they would like the neighbourhood improved, how the parish could help make that happen and what they would like to do to assist. It will be distributed at the spring dinner.

“There’s an excitement and a positivity at All Saints now,” she says. “Our parishioners want to know what’s going on.”
Chaplain makes inroads on campus

Students looking for ‘spiritual connection’

by BOB BETTSON

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

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

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

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

The focus of the chaplaincy is to provide pastoral counselling when needed and opportunities for community outreach and worship. While there are no weekly denominational services or Bible studies, Mr. Empey does refer students to local congregations to make connections. The students have shown a keen interest in reaching out to others in need around the world. Most recently, they responded to the earthquake in Haiti and its aftermath and the nuclear disaster in Japan, packing thousands of meals.

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

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

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

He says one of the rewards of the chaplaincy, which is both interfaith and ecumenical, is breaking down barriers and bringing groups together. One discussion he helped animate, called Spirituality Café, included a pantheist, a Muslim, a Roman Catholic, a Buddhist, a Hindu, a Jewish, a fundamentalist Christian and students from all walks of life.

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Jesus invites us to change

ARCHBISHOP’S DIARY
BY ARCHBISHOP COLIN JOHNSON

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

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

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

“All change is inconvenient, even change we want.” And that is the great Anglican apologia, Richard Hooker, some four centuries ago.

Not all change is good, of course, and neither is change simply the sake of the sake.

There is something far more fundamental at stake here. Throughout his ministry, Jesus engaged in change-planners who had been raised in, challenging them, fulfilling them, reinterpreting them—no to destroy them, but to rediscover their essence: the relationship established between God and God’s people for the life of the world. In the process, Jesus invited people to change, to come to a renewed experience of God’s loving purposes, to turn back to God in their practices and their attitudes toward God, toward their neighbors and toward themselves. Jesus invited people to embrace life in all its fullness, and then live so that all are able to share in that abundance of life. For everyone, that is quite a challenge, need strength—not much left out of that invitation!

Change is at the heart of our baptismal promise, our penitential rites, our preaching, our explicit aimlessness, our pastoral care and our social justice ministry and advocacy.

Rarer changes everything. Jesus’ death and resurrection were the real turning points of any terms of the encounter between God and the whole of God’s creation. The Paschal mystery (the name given to the death, resurrection, ascension and pentecostal sending of the Spirit) marks the decisive moment of God’s unrelenting love for his creation, and nothing can separate us from his life-giving love. In the end, that is the only thing that does not change!

St. Paul says this in I Corinthians 15:51-57: “Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body will put on immortality, then the saying that is written will be fulfilled: “Where, O death, is your victory? Where, O death, is your sting?” The sting of death is the power of sin is the law. But thanks be to God, who grants. As a parish priest many years ago, I spent some time meeting regularly with an individual who had ALS, a disease that takes away the ability to speak, feed yourself, roll over in bed, attend to routine bodily functions, swallow, eat and, finally, breathe. The courage, faith and ingenuity with which my friend dealt with these losses was inspiring. When he could no longer converse, a laptop computer with a super-sensitive mouse allowed him to participate in conversation and to record the words of containing his thoughts, a legacy that his children could treasure forever.

Life is meant to be lived.

How do you draw blood or do an ultra-sound or brush the teeth of someone who does not have hands, use, need, strategies such as distraction, encouragement and suggestions that the patient help the doctor; offer limited co-operation.

The Archbishop’s prayer where the works of the human brain. Brief moments of what seems to be normal behaviour and normal conversa

tion are interrupted by outbursts of anger, repetitive looping, scratching, biting, and spitting. Then, just as suddenly, there is a request for a drink of water and a pleasant “please” and “thank you.” Seem

ing out of nowhere, conversations are offered in a foreign language and songs and hymns of the church are sung with little prompting. In some way, all of life is a process of dying and a reality we would do well to accept. Life is meant to be lived, but we each move daily, inexorably, toward death.

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

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

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How do you draw blood or do an ultra-sound or brush the teeth of someone who does not have hands, use, need, strategies such as distraction, encouragement and suggestions that the patient help the doctor; offer limited co-operation.

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

Hospitals are a world of their own. Along with members of my family, I have come to know the people who work in them, who help humanize the institution by answering questions, giving directions to children, raising funds to meet the mind has lost much of its former grace and sophistication, though there are

reminders of the former self shines through. Teeth are being lost and broken. One by one, things people generally take for granted fade away. Extravagantly, the two values which nourished this individual’s life—faith in Jesus Christ and love of family—remain enormously important.

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

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

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

Christ is sufficient

BISHOP’S OPINION
BY BISHOP PHILLIP POOLE

In the Ancient Church in the Anglican Communions: A global community of 10 million members, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

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

Priesters: The Most Rev. Fred Hiltz, Church House, 80 Hayden St., Toronto, ON M5G 3Z2

In the Diocese of Toronto: A community of 244 parishes and 242 congregations in 210 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 316,000 claim to be affiliated with the Anglican Church, with about 40,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto also has many churches online of aboriginal peoples in the country.

The Archbishop of Toronto: The Most Rev. Colin Johnson

York-Credit Valley: The Rt. Rev. Philip Poole

Trent-Durham: The Rt. Rev. Linda Nicholls

York-Yorkeast: The Rt. Rev. Patrick Yu

York-York: The Rt. Rev. George Elliott

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What good is prayer?

By Seán J. Madsen

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Easter is the reversal of death

By the Rev. Rachel Kessler

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

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

C. S. Lewis uses Weston’s quest for immortality to illustrate the “bent” (we might say “broken”) character of the human race. Weston is convinced that with enough ingenuity and resourcefulness, he can ensure the indefinite survival of the human race. What’s more, he is willing to promote human survival at any cost, even if it means taking another life. He makes a compelling villain because his goals, though somewhat extreme, are ones we could find enticing.

But without saying that the desire to push aside (or at least hide from) the inevitability of death runs rampant in our culture. We are constantly going out of our way to look and feel younger. Grey hairs must be dyed. Any facial wrinkles must be smoothed over. Death seems to have become a taboo subject, even as we plan funeral services for grieving families.

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

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But the Apostle Paul discusses the ways in which prayer does give us several reasons for doing so, but overall it appears that this is the way in which God wishes us to communicate with him. But prayer is as much about listening and discerning as it is about talking to God. Prayer also helps us to better understand how God is speaking to us and how he wants us to live in his kingdom.

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Choir camp gives girls new horizons

Music, friendships nurture future leaders

BY MONICA BETTISON

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

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

As a kid, choir camp was special to me for many reasons. When I was nine years old, I attended St. Bartholomew’s in Regent Park. There was only one other girl my age in the church. We were a couple of lonely, city girls with not much to inspire us at our home church, as far as children’s ministry or music was concerned. Thanks to financial assistance from our church, we found ourselves heading out of the city to live in a “castle” for two weeks, singing our hearts out and making new friends.

Choir camp was exciting and loud, full of music, games, swimming and finding out that there were other kids like us—kids who grew up in the Anglican faith and loved to sing. Being both the daughter of an Anglican priest and an Anglican organist, I grew up in the church. Yet in the small, inner-city parishes of my childhood, I missed out on strong ministries for youth and children. My memories of Sunday school are of dusty basements and colouring sheets. Even today, I’m astonished to find how many of our campers come from small churches with few children or youth.

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

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

Choir camp, 36 years young, takes place in a magical building in Whitby called Trafalgar Castle School. In a past life, the building housed the Ontario Ladies’ College, one of the first post-secondary schools for women in Ontario. This is a fitting location for a camp that strives to empower and educate young Anglican girls and women.

The R. Rev. Canon Gregory Physick

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

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

The number of people who attended was overwhelming. A sincere word of thanks goes out to those who took the time to be with us. On such occasions, one need not worry about “what to say,” for just to be present is important and sacramental. I am sure there were moments when I looked like a deer staring into the headlights. Your words about Susan, and what she meant to you, comforted us. Many others, who could not be there, offered their thoughts in other ways, and we thank you, too.

Even in all that pain, the message of hope resonates. It is a message that I must hold on to and live out, and that I wish to uphold in my ministry. It resonates within my very being. But that does not mean that the pain of grief is magically gone, for there are days when my soul is heavy and tears fall down my cheeks. In those moments, I recall that Jesus wept, too, and others also. Perhaps our tears can be seen as God’s way of helping to water the soul, to nourish it. Sometimes, the most important thing you can do for another (besides praying) is to help him or her cry—as our dear friend, Canon Bill Kibblewhite, reminded me during this time. My number of people who attended was overwhelming. A sincere word of thanks goes out to those who took the time to be with us. On such occasions, one need not worry about “what to say,” for just to be present is important and sacramental. I am sure there were moments when I looked like a deer staring into the headlights. Your words about Susan, and what she meant to you, comforted us. Many others, who could not be there, offered their thoughts in other ways, and we thank you, too.

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

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

In our grief, the message of hope resonates

BY THE REV. CANON GREGORY PHYSICK
FaithWorks donations up

Direct mail, online giving boost campaign

by SUSAN MCCULLOCH

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

- Since 1996, FaithWorks has provided more than $82 million in support to our Ministry Partners. The impact of this support was summed up by The Dam’s executive director, Carol Reit, who told a fundraising audience last September that FaithWorks has provided more than $1 million and remains one of The Dam’s most generous contributors.
- FaithWorks is a major source of funding for parish outreach initiatives. The Rev. Heather McCanse reports that the 15 per cent of FaithWorks funds retained by the parish allows St. David’s, Scarborough to offer a free neighbourhood lunch each month, support local partners, and respond to other community needs as they arise.
- FaithWorks area grants enable our bishops to support important ministries in their areas. Desmond Reis, the board’s executive assistant to Bishop George Elliott, said that in York, St. Luke’s offers a free weekly meal for anyone needing a hot meal. The Diocese of Toronto has supported the summer chaplaincy program at Sibbald Point Provincial Park, the special projects at the three FaithWorks Ministry Partners located in York-Simcoe, parish outreach, including Out of the Cold and hot lunch programs. They have also provided stipends to support Anglican medical missionaries to Africa.
- The Bridge Prison Ministry, Downview Youth Covenant, Flemington Park Ministry, North York, and the Philip Az Centre all have leveraged FaithWorks challenge grants to add new programs. St. Andrew’s Anglican Church in Cobourg, North House and the Philip Az Centre all have leveraged FaithWorks challenge grants to add new programs. St. Andrew’s Anglican Church in Cobourg, North House and the Philip Az Centre all have leveraged FaithWorks challenge grants to add new programs.

Christ’s name to some of our most marginalized sisters and brothers, their services are available to all who are in need, regardless of church affiliation. Anglicans who contribute to their United Way workplace campaigns wish to consider designating their gift, or a portion thereof, to FaithWorks. If you would like additional information about doing this using the donor choice option, please contact me at 416-363-6021 or 1-800-668-8952, ext. 244, or by email, smcculloch@toronto.anglican.ca.

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

SUSAN MCCULLOCH is the FaithWorks campaign manager.

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Clothing donation suits ex-offenders

THE Bridge Prison Ministry in Brampton has been a FaithWorks Ministry Partner since 1998. Since then, FaithWorks has provided more than $757,290 in support of this ministry, which works with offenders at the Ontario Correctional Institute in Brampton and provides continuing support after their release from prison. The Bridge’s community reintegration program got a big boost last year with the generosity of donors at the inaugural Friendship Wedding Ball, which raised more than $22 million.

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

Friendships are made at the summer camp in Toronto. At right, a child who is HIV-positive, shown with her grandmother, is supported by the Primate’s World Relief and Development Fund. Each year, FaithWorks Ministry Partners and the Anglican Alliance of Canada offer $1,000 grants to parishes and groups to support the work of Anglican ministries. For information or to apply, visit www.ministry.ca.Each year, FaithWorks Ministry Partners and the Anglican Alliance of Canada offer $1,000 grants to parishes and groups to support the work of Anglican ministries. For information or to apply, visit www.ministry.ca.

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Counsellors understand challenges
Pair have battled addiction, depression

BY DAVE JOHNSON

TWO new counsellors at a LOFT program in downtown Toronto have a unique perspective on how they are helping the residents, many of whom are dealing with addiction, mental health and homelessness.

That’s because Shawn Pendenque and Matthew Breakey have been through many of the same situations as those they are helping.

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

After a few years on the streets, he enrolled at George Brown College in Toronto, graduated with a certificate in social service work, and began his career. But after 10 years of helping others, his life started to unravel when he had a psychotic episode.

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

For almost 60 years, LOFT Community Services (formerly known as Anglican Houses) has provided support for people who often fall through the cracks of other agencies because they face several complex challenges, such as homelessness, addiction or mental illness. What started in 1953 as two group homes run by the Anglican Church has evolved into a network of services helping 4,000 people in Toronto and York Region.

One of LOFT’s programs is Wilkinson Housing and Support Services, which provides housing for people who have mental health challenges and are homeless. Mr. Pendenque was hired as a peer support worker at Wilkinson Housing last year. Now he’s using his life experiences and education to help others facing problems that he has faced.

It’s a similar situation for Matthew Breakey, a new peer support worker. Depression and anxiety made it impossible for him to work during the past five years. Now he’s working at LOFT to help others deal with the same problems he has faced.

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

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

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

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

Notable parish achievements in 2012
- First time participants – Christ Church, Coboccon
- Christ Church, Coldwater

Leading parishes by amount raised

Leading parishes by proportion to annual offertory
- St. Columbia and All Hallows, Toronto, 18 per cent
- San Lorenzo, Dufferin St., 15 per cent
- St. Mark, Bay Ridges, 14 per cent
- St. Martin, Bay Ridges, 14 per cent
- Wycliffe Church, Elmvale, 11 per cent
- St. Martin in-the-Fields, Toronto, 10 per cent
- Christ Church, Oroono, 10 per cent
- St. Saviour, Toronto

Parishes that increased total giving to FaithWorks by $1,000 or more*
- All Saints, Markham
- All Saints, Whitby
- Christ Church, Bolton
- Christ Church, Stouffville
- Christ Church, Woodbridge
- Grace Church in Scarborough
- Grace Church, Markham
- Grace Church-on-the-Hill, Toronto

Special thanks
To FaithWorks’ top corporate donors in 2012 campaign
- $50,000 and above
- Margaret McCain
- Scotiabank
- TD Bank Group*
- $25,000 to $49,999
- BMO Financial Group*
- CIBC*
- RBCC
- Scotia Bank
- $10,000 – $24,999
- Letko Brosseau & Associates Inc.
- The New England Company
- $5,000 – $9,999
- Community Counselling Service Co., LLC
- Foyton, Gordon & Payne Inc.
- Greely-Lennox Charitable Foundation
- Jackman Foundation
- Marsh Canada Ltd.
- Smith-Boake Designwerke Inc.
- St. Mark’s Anglican Church
- St. Simon-the-Apostle, Toronto
- $1,000 – $4,999
- Alexandra & James Arnett
- Dalyn Bennett
- DUSA Credit Union
- Todd Gries and Weiler, Investment Arbitration Counsel
- Mercer Global Investments
- Osler, Hoskin & Harcourt LLP
- $800 – $999
- Smith-Boake Designwerke Inc.
- John & Margaret Gwynne
- $600 – $799
- The Three Cantors in Concert

Wednesday, May 22, 2013
7:30 p.m.
The Church of St. Andrew, Scarborough
2333 Victoria Park Avenue
S.E. corner of Hwy 401 & Victoria Park
Tickets: $25/Adults
$15/Students & Children
Contact: The Church Office 416-447-1481 or Joy; 416-491-3761
Web Site: www.st-andrew-anglican.ca
Seating is limited. Get your tickets early. Refreshments will be served
Proceeds will benefit The Primrose World Relief Development Fund or other special projects.

POLKA VESPERS
with Walter Ostaneck – “The Polka King”
3 time Grammy Award Winner
St. Philip’s Anglican Church, Eltibecoke
25 St. Phillips Road (near Royal York and Dixon Road)
Telephone: 416-247-5181
Sunday, May 26, 4:00 p.m.
Parishes’ hard work pays off

BY SUSAN MCCULLOCH

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

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

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

The parishioners of Christ Church, Stouffville, believe that God calls to ministry requires Christian people to reach out to others in sharing the good news of Jesus Christ. For several years, the parish has supported overseas mission work in Africa and Central America. Since 2005, the parish has increased its emphasis on supporting ministries closer to home and began a year-round program of promoting FaithWorks in the parish.

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

Requests for financial support can sometimes seem overwhelming. The Rev. Philip Der, incumbent of St. Elizabeth’s, Mississauga, urges that we never forget how people of faith are generous in response to God’s abundant generosity. “Last year, St. Elizabeth’s raised more money than ever in one single year since 2003, when we built our church. We raised $45,000 through our 10th anniversary fundraising appeal and donated $5,000 to our Mission Fund. We also doubled the amount that our parishioners gave to FaithWorks. I preached on stewardship for two consecutive Sundays prior to inviting a speaker from one of the FaithWorks ministries.

I think that focusing on stewardship and generosity for three weeks in a row really helped ensure that our congregation was receptive to her message and helped inspire parishioners ‘to give to the Lord what is right, not just what’s left.’”

The Rev. Steve Smith, incumbent of St. Luke, Peterborough, knows how important lay leadership is in ensuring a successful parish campaign. “I have served on the FaithWorks Allocations Committee for the past five years and my wife, Barbara, has been involved as a member of the speaker’s bureau. But what we really needed in our parish was an enthusiastic spokesperson who would keep FaithWorks in the hearts and minds of our members throughout the year. Helen Horner has led a terrific team of faith and Susan Soble, our parish administrator, ensures that FaithWorks is highlighted in our parish bulletin almost every week.” Ms. Horner said that it was a visit to the David Busby Centre that really made an impression on her. “Barbara Smith and I went to see this ministry for ourselves and afterwards I came back to the parish and told them what I had seen. Whenever we had a fundraiser, I made a point of reconnecting that real-world experience with what we were trying to accomplish. And whenever our fundraising seemed to lag a bit, I reminded everyone how far we had come and encouraged them to keep up the good work.”

As a result of this team effort, St. Luke’s doubled its FaithWorks contribution in 2012. To arrange for a FaithWorks speaker, contact Julie Poore by email, fwspeakersbureau@toronto.anglican.ca.
HOW MUCH SHOULD I GIVE? 

Growing up, I was always impressed by the generosity of my father. In many ways, he had a rather unassuming upbringing. As the son of Polish immigrants, the family understood very well what scarcity meant: there were few luxuries, and everyone was expected to contribute to the maintenance of the household. However, whatever was lacking in material comfort was made up for by an extraordinary sense of gratefulness and generosity. My father learned first-hand from his parents and the local parish priest the importance of saying thank you and sharing as their means permitted.

Giving is a heartfelt way to support the needs of the church—and still is—paramount for my father. Forever echoes in my memory was the weekly ritual of my father setting aside a sum of money for the collection plate at church. I never knew the amount of money he gave, but the very act of making giving a priority—it was the first offering he made from his paycheque—has left an indelible mark on my own attitude toward money and giving. His pattern of giving money and volunteering his time to both the church and charity was the foundation for my own commitment to working in the not-for-profit sector.

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

In the Anglican Church, and among mainline Protestant denominations, average household giving is quite low compared to other faith groups. In the Diocese of Toronto, the annual household giving in 2011 amounted to $1,138. On a weekly basis, that works out to just over $20. As a percentage, we put about 1.3 percent of our gross incomes onto the offering plate. That amount is slightly higher when we add special appeals for outreach like FaithWorks or Our Faith-Our Hope.

Is that enough? For some it might be. I have a feeling, however, especially given our relative wealth compared to others, that we can do better. Most parishes benefit from a handful of generous benefactors when we add special appeals for outreach. But, have I given enough?

My father’s example taught me that everyone should be invited to be generous according to their ability. He believes that everyone should give something, on the basis that even the poorest among us are skilled and the capacity to be generous. The interesting thing to remember, especially when we talk about giving according to our means, is that a small gift can be a far more profound act of generosity than a large one. The story of the widow’s mite is a perfect case in point. I can’t tell anybody what the right amount to give is, because the gift is always personal and reflects one’s relationship with God. What I can say is, you deepen that relationship, as you more fully embrace Christian discipleship, giving loses its obligation. At that point the question is no longer how much should I give, but, have I given enough?

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

THE STEWARD

By Peter Misiak

James Misiak (right) donates a cheque for $75,000 to FaithWorks outside All Saints, Shepherds Boulevard in Toronto on Dec. 17. Joining her are (from left) Sue Hau, Bishop Philip Poole, Daniel Snihur, Susan McCulloch, Hayden and John Szemiedi. All Saints, which helps some of the city’s most disadvantaged people, receives funding from FaithWorks.

PHOTO BY MICHAEL HUDSON

Parishes rise to challenge

How much should I give?

The Steward

By Peter Misiak

How much should I give?

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

Parishes rise to challenge

How much should I give?

Coaches help parishes with stewardship

BY CAROLYN PURDEN

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

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

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

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

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

Under the new initiative, the diocese is identifying parishes to enter the program ahead of time. “The approach that we’re taking now is the difference between waiting until the patient is sick and coming to us and investing in health before they are sick,” he says. “This program is about investing in healthy parishes so they become healthier, as opposed to dealing with parishes that are experiencing significant financial hurdles.”

If parishes wish to take part in the program, they are asked to contact Mr. Misiaszek at pmisiaszek@toronto.anglican.ca or 416-365-6001, ext. 246.

He warns parishes that if they are selected, they will be asked to make specific commitments. First, they must follow the program exactly for the full year, because it includes successful strategies that have already been tried and tested by the diocese. If modifications are needed, this will be decided after the pilot phase.

Second, the parish priest will need to take an active leadership role. Third, there will need to be three to six volunteers in the parish who will make the year-long commitment to work with the program. Parishes best suited to the program, says Mr. Misiaszek, might already have a stewardship committee and be committed to outreach and FaithWorks. The leadership of those parishes must be supportive of stewardship and enthusiastic about the new initiative. “I also want a diversity of parishes so we can move forward and say the program is adaptable for every circumstance in the diocese,” he says.

WORLD BRIEFS

Let Anglicans bury Richard III: historian

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

Families leave over plagiarism

HONG KONG – The Very Rev. Matthias Der, the new dean of St. John Cathedral, has confirmed that some priests have engaged in plagiarism in their sermons over the past 18 months. The priests have been warned to credit any direct quotes to their sources, but parishioners have left several parishes over the dissatisfaction caused by the lack of attribution of material written by others.

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

The Anglican Church in New Zealand – A diocesan commission is being set up by the General Synod of the Anglican Church of New Zealand to look at the theological rationale for the blessing of people in permanent, faithful same-sex relationships. The move comes as the Anglican Communion in the Seychelles, Archbishop Ian Ernest says flooding, largely ignored by the global media, has caused heavy losses, especially on the main island of Mahe. Many homes and church buildings have been destroyed.

The college receives $3.1 million grant

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

Anglican Communion News Service

Bishops issue pleas after flooding

SOUTHERN AFRICA – Bishops in three different countries in southern Africa and the Indian Ocean have issued urgent action appeals in the wake of extensive flooding. In Malawi, Bishop Brighton Malasa says 33,000 people have been displaced by floods. “Hunger is looming since people have lost their gardens, livestock and land,” he said. In neighbouring Mozambique, floods have displaced 70,000 people. Bishop Salomao Sengulane reports that in many provinces, fields are under water, with entire crops lost. There is also a danger of water-borne diseases and malaria. In the Diocese of the Seychelles, Archbishop Ian Ernest says flooding, largely ignored by the global media, has caused heavy losses, especially on the main island of Mahe. Many homes and church buildings have been destroyed.

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

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

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

The retreat is currently limited to youth and their leaders in Trent-Durham, but Mr. Harvey and Ms. Clouter are planning to expand it next year so that the whole diocese can participate. The greatest part of the retreat is the way it brings Anglican youth together to meet one another and share their faith. “In a large group, there is a synergy that is really exciting,” said Bishop Linda Nicholls. “It’s an opportunity to think about faith and ask questions in an open environment.”

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

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

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

Mr. Walker spent five years as a curate and assistant priest at All Saints. After the service, a reception was held in the parish hall. A centerpiece of the sweet table was a beautifully decorated cake by Sheri Keller, one of the parishioners.

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

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

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

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

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

Since my time with Volunteers in Mission in Pakistan in 1990, I have felt one day I should be helpful in a developing area of the world. With my licence as a registered nurse and my炳tv 文 ersonal experience, I offered my assistance to Bishop Festus Yebolu-Ansamah in the Diocese of Sunyani. I have been here since January. I am the diocesan director of outreach and the assistant director of the lay education program. I will go home to Canada for the summer and return to Ghana after Thanksgiving for six months.

It is amazing to be able to fit in the traditions of the Anglican Church no matter where in the world you are. To be placed at the cathedral here gave me some fear and trepidation. If the service is in the local language, the visual cues tell me where we are in it. The best part of the service is the drumming and dancing that goes on for 15 to 20 minutes between the Gospel and the sermon. Not the overwhelming, to say the least.

A few years ago, I was a nursing consultant, I have felt the one day I should be helpful in a developing area of the world. With my licence as a registered nurse and my炳tv 文 ersonal experience, I offered my assistance to Bishop Festus Yebolu-Ansamah in the Diocese of Sunyani. I have been here since January. I am the diocesan director of outreach and the assistant director of the lay education program. I will go home to Canada for the summer and return to Ghana after Thanksgiving for six months.

The faith of the people here is overwhelming, to say the least. Everyone is mean everyone Anglican or not—they live their theology every moment of every day. For example, when saying goodbye at the end of the day, the response is “God willing.” Another aspect of life here is the hospitality. I think that the middle name of every Ghanaian should beHospitality. Their generosity is overwhelming, regardless of the circumstance. I went to the woman’s prison in Sunyani, and my landlord is a prison officer. The women were all working at some craft or making food, smiling and chatting, with a few saying “akwaba”—you are welcome. While meeting them, they are being taught life skills so they can make it when they are discharged; as a result, their return rate is very low. Finally, to see hundreds of school kids at the Ash Wednesday service—well, it sounded like a pep rally, and the kids were having a great time.

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

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

Living here, I am reminded that I should be happy to have lived in Canada. There is opportunity and possibility in Canada, which is not the case in many places around the world. The result is that when I am in Canada, I have felt limited tolerance for many of the struggles that folks there spend much of their time discussing. Even while doing my laundry in a pail in the kitchen and hanging it up on the line between the window and the bathroom door, there is a peace in the air here that is difficult to find back home.

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

Cathedral starts service in French

Christ Church Cathedral in Montreal launched a weekly eucharist in French on March 3. “Not only is this a unique opportunity for us to attract new members, but, more importantly, it is part of our broader responsibility as God’s missional church, particularly in our outreach and evangelization to Montrealers disaffected by other churches, and to visitors and students,” said the Rev. Donald Rousseau, a bilingual francophone deacon on the cathedral’s staff.

Montreal Anglican

Youth bring gift to Ghana diocese

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

The New Brunswick Anglican

New digs for diocese

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

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

**Worship**

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

**APRIL 27** – Holy Trinity, 140 Brooke St., Thornhill will hold its Spring Rummage Sale from 9 a.m. until noon. For more details, phone 416-769-5868 or visit www.stolaves.ca.

**Educational**

**APRIL 7, 14, 21, 28, MAY 5** – The 16th series of the Forty Minute Forum runs at St. Clement’s Church, 70 St. Clements Avenue, Toronto, for five more Sundays from 10:10 to 10:50 a.m. (between the major morning services) in the Canon Nicholson Hall. All events in this series are free and everyone is welcome. For more details, call 416-483-9664.

**APRIL 13** – The Pastoral Care Committee of St. Matthew, Islington, 3562 Bloor St. W., Etobicoke, is sponsoring a seminar entitled “Are You Prepared: Wills and Power of Attorney,” 9:30 a.m. to 12 noon in the gym. The speaker will be Judith Wahl, Executive Director of the Advocacy Centre for the Elderly. Free admission, refreshments and door prizes. Everyone is welcome. Call 416-231-4014.

**SAY**

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

**Social**

**APRIL 12, 13** – Join St. Theodore of Canterbury, 111 Cactus Ave., Toronto, for a unique dining experience at Monk’s Cell. Dine in a mediaeval setting reminiscent of a monarch’s banquet. Dinner includes salad, fresh rolls, New York strip steak or chicken cooked over open hearth, potato, apple pie and wine. The cost is $40 per person. For reservations, call 416-222-6186 or email monkscell@hotmail.com. Seating available Friday night 6 p.m. to 10 p.m. and Saturday night 5 p.m. to 10 p.m.

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

**Meetings**

**MAY 11** – The Toronto Diocesan Anglican Church Women will hold their Annual General Meeting at St. James, Orillia. Guest speaker will be Bishop Terence Buckle, Council of the North. For more information, contact the ACW at acw@toronto.anglican.ca or 416-833-0128.

**Music/Theatre**

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

**APRIL 11, 12 & 13** – Rough Seas, a comedy in two acts written by Malcolm Shiner, at Holy Trinity, Thornhill, 140 Brooke St. (2 blocks west of Yonge and 1 block south of Centre Street), at 8 p.m. Tickets are $10-$12. Call 905-869-7216.
Easter miracle fueled church

Easter came early this year. The date of Easter is set according to the lunar calendar and may fluctuate between March 23 and April 25 in any given year. As this is the Easter edition of Anglican Classifieds, we will leave the Israelites on the eastern bank of the Jordan River awaiting their entry into the Promised Land and look at the Easter story according to Luke: This is the Gospel of choice for year “C.”

All four Gospels record the Easter events. Although they differ in who was present on the first Easter morning and what happened at the tomb, they all agree that the tomb was empty. The body of Jesus was no longer there: Something mysterious had happened. In Matthew’s Gospel, we see the chief priests bringing the Sanhedrin together to say that the body had been stolen by his followers (Matthew 28:11). Luke’s account mentions three women by name, and added that there were other women with them as well, suggesting that a group of women arrived on that first Easter morning to prepare the body for burial. This had been considered women’s work in Judaism for many centuries. They discovered that the large stone used to seal the tomb had been rolled away and that the tomb was empty. Then two angels appeared to them and told them, “He is not here; he has risen” (Luke 24:6). In fear, they fled and told the disciples what had happened. At first, the disciples thought they were telling some idle tale, but eventually Peter ran to the tomb and saw that it was indeed empty. Next, Luke records that Jesus appeared to two travellers on the road to Emmaus, near Jerusalem. He conversed with them and they did not recognize him. They stopped to eat and, as Jesus began to eat, they recognized him. Immediately they rushed back to Jerusalem to tell the disciples what had happened. Then Jesus appeared to the eleven in Jerusalem. He seasoned and received the gift of the Holy Spirit and were empowered to witness to all with whom they came in contact. This Jesus who had been put to death on a cross was indeed alive and had given them new life.

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

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

May we sense the mystery and joy of Jesus rising from the dead! May we recognize the disciples and the women who came early to the tomb that first Easter morning, discover the empty tomb and know that the risen Christ is alive and reigns in heaven, and that he will come again in great glory for our salvation.
Church shelters homeless

BY ROB BETTISON

ST. Mary, Richmond Hill, has joined other faith communities in York Region in offering an Out of the Cold supper, overnight shelter and breakfast program for the homeless. The church is running the program in its parish hall from February to the end of March. The Rev. Mark Kinghan, incumbent, says the program is the result of a new collaboration with Mosaic Interfaith Out of the Cold, an umbrella organization that has similar programs running in other local churches, mosques and synagogues.

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

The program is run by 75 volunteers, who come from the parish and from other faith communities. “We have a large plant here and it is used for a lot of other things,” says Mr. Kinghan. “We’re trying this once a week on Monday nights.” The program provides 30 beds. ST. Mary’s holds an open house in February to introduce the program to the neighbourhood, with a group of Anglicans and local politicians present to support it. Sister Susan Moran, founder of Out of the Cold, was honoured.

Anglicans receive Jubilee Medal

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

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

Sisterhood of St. John the Divine

Toronto

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

Albert Greer

St. James, Orillia

Albert Greer was awarded the Diamond Jubilee Medal for more than 40 years of volunteer service to the community. He currently serves on the board of the Hospital Auxiliary Associations of Ontario. He has been an executive board member of Lakeridge Health Whity Voluntary Service and has held many offices, including president. His extensive service to the community was recognized in 2008 when he was named Citizen of the Year for Whitby. She has been a member of All Saints, Whitby, her entire adult life and has led and supported many ministries there.

Dr. Michael Chambers

St. Aidan, Toronto

Dr. Michael Chambers was awarded the Diamond Jubilee Medal for his work with St. Aidan’s Out of the Cold program and for other activities he engaged in health care. He has composed dozens of hymns, and his settings of the BAS liturgy have been used at St. James for several decades.

Earth Sunday

BY MURRAY MACADAM

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

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

How could your parish mark Earth Sunday in its worship and other activities? In recent years, parishes have organized nature walks, delivered homilies on church grounds. These are just a few possibilities. What will your parish do? The resources on the diocese’s Environmental Resources webpage, including the bulletin insert, can help you. Visit the diocese’s website at www.toronto.anglican.ca.

Murray MacAdam is the diocese’s Social Justice and Advocacy consultant. For more information about Earth Sunday activities in your parish, contact him at 416-363-6021 or 1-800-668-4832, ext. 240.

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