

Life at St. George's



St. George's Anglican Church 416 225-1922;
Temporarily located at St. Patrick's Anglican Church - 1087 Lillian Street, North York

"Our mission is to nurture our relationships with God in Christ, with one another, and with our community."

From Steve's Desk

Our reading of history is always shaped by the fact that we know how things worked out. We now see the significance of say the invention of the printing press, or the arrival of the cell phone, but at the time it must have been difficult to foresee where these would lead in terms of communication and in shaping our culture.

And that is our situation during the Lenten season – we know it all ends at Easter in victory over death, yet we are asked to enter into the struggles of facing sin and recognising our fallenness and to walk as it were with Christ through the desert, the wilderness.

It really is difficult to go back and try to get inside the emotions of the disciples as they saw their hopes fade of Jesus leading them out from under the Roman occupation and of being what they understood as Israel's Messiah. We know what it was all about; we can even look at the cross and see through it to victory but on that first Good Friday would you have seen anything but tragedy? Those first disciples had to live through the despair, then the surprise, then the reality, and finally the meaning of Jesus resurrection. It all took time and faith.

But while we can look back and see history unfold with all the benefit of hindsight that is not the way we live our lives. The day to day business of our lives are exactly the same as it was for those first disciples; we don't know what lies ahead nor do we know the importance of this event or meeting that person for our lives. Nor do we know if our hopes will be realised or crushed.

But there is one important point that makes all the difference. And that is that we do now live in the light of the resurrection. We do now know no matter what else we may doubt, that Jesus rose through death and offers all those who choose to follow Him the promise of a resurrection future.

So no, we do not go through Lent pretending we don't know about Easter. Rather we delve into all the events and all the teaching of Jesus with a deeper understanding of just how incredible is the plan and purposes of God for your life and for mine.

While we don't know all the details of things that are ahead of us, we do know that with Christ all will be completed in His time and in His purposes for those that love Him.

This is our hope as we come to the end of our Lenten journey for 2011. Our situation is not the easiest, as we experience delays with our project, but these will pass in the grace and mercy of our Lord as he fulfills His good purposes for us.

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Paul in writing to the church in Rome said this: (Romans 13: 10 -12)

Love your neighbour as yourself.' ¹⁰Love does no wrong to a neighbour; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; ¹²the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light;

We are asked to place our faith and trust in the God who has gone before us and knows the future and therefore we can give thanks.

We will get through the hard times and as a church we will look back and see that we have kept the faith, that we have done the things we should have and avoided things that would not have been worthy of our high calling.

May this Easter season bring to each of you a sense of the hope and joy that is ours in Christ as we see the empty tomb and know the reality of the risen Christ in our lives.

Rev. Steve Shaw

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From Allan's Desk

HOLY WEEK, 2011

Holy Week is the week leading up to Easter Day. It starts on Palm Sunday, April 17th and reaches a climax on Sunday April 24th, Easter Day - also known as the Day of the Resurrection. But every day of this week is of great importance to us, and presents a great wealth and variety of Liturgical activity. Our celebration of Holy Week usually comes very close to the Jewish Feast of Pesach, or Passover. This celebration for our Jewish brothers and sisters this year is April 18th to April the 25th. There is no accident here: Pesach is so intertwined with our celebration of Easter, not only in terms of the time of year, but also in terms of the deeper meaning of the two celebrations. Passover is the time when the Jews celebrate their redemption as slaves under the cruel taskmasters, the Egyptians. It is in this context that Christians celebrate their freedom from slavery to sin – in whatever form it takes - won for us by Jesus' offering of himself on the cross. You can see the parallel to Moses whose life was, in a very different way, offered for the redemption of his people. The one event informs and completes the other; and a careful reading of the accounts will show a shuttling from one story to the other!

Interestingly, throughout Holy Week, usually the final blessing is omitted, because until Easter Day, each act of worship is preparation for or anticipation of Easter, and the whole week is one continued entrance into the worship of the church at Easter.

Palm Sunday

This is the first day of Holy Week. The city of Jerusalem was swarming with people gathered for the Passover Feast. Here we see the Jewish people acknowledging their history, for it was on this night centuries earlier that their forefathers took the terrifying plunge of setting forth on the journey back to Jerusalem from Egypt. Included in this event were Jesus and his followers who identified so clearly with their fellow Jews. We try in our Liturgy to enter into the events of that day, for they mean much to us, as Christians, as well.

We join the crowds as they shout out "Hosanna to the Son of David! Hosanna! Hosanna!"

(This word, Hosanna, by the way means “Have mercy, now!”) We join in the hubbub as we, along with the Jews, greet our deliverer.

In our Liturgy, we also bring a wider point of reference; our gospel reading is lengthy, taking in the whole story of Jesus’ arrest, trial, false conviction, and death on the cross. This brings us the large view of the focus of Easter, and again we enter into the powerful story. It will be in Dialogue form with some of the gifted people from our congregations taking the roles, and the whole congregation together shouting out the crowd’s responses. This story is, moreover, not the account of a battle between Jews and Christians, because virtually all the participants were Jewish – including Jesus himself! It was a “battle” between two groups of Jews, those who later became Christian and those who remained “Jewish”.

When we, later in the liturgy, gather around the table for the Eucharist, it is important to remember that the bread, the wine, the table, the basin of water, the feast – all are direct gifts from the “Seder Meal”, or the Passover Feast! And bread and wine were important elements of any Jewish meal; given new meaning, they are essential elements of our celebration of our faith! What a great way to begin our celebration of Holy Week!

Tenebrae

By now we enter into the most emotionally charged part of Holy Week. The word “tenebrae” is the Latin word for “shadows” referring especially to the shadowy events leading up to Easter.

The service recreates the betrayal, abandonment, and agony of the events. The service begins with the church in candlelight, with as many candles as there are readings and readers, plus a white Christ candle. The readers go up one at a time, do their assigned reading, and then extinguish one of the candles. When the readings are all finished, and the last candle has been extinguished – leaving only the Christ candle – Psalm 22 is read – the psalm Jesus quoted on the cross.

The Christ candle is removed or extinguished, with great noise. Then, after a deafening silence of about 15 seconds, following the noise, the Christ candle is returned to the stand and the final scripture is read. The service ends like a puff of shadow.

Maundy Thursday

The word, Maundy, comes from the verse that summarizes much of Jesus’ teaching, and is the focus of our beliefs. “A new commandment I give unto you that you love one another as I have loved you.” In Latin it is: “Novum mandatum do vobis.” Very early on, regular usage shortened the word to “Maundy” Thursday – but the focus of the Christian faith – and the main message of the day remained. Here again the Jewish relationship becomes evident. The two Jewish laws that Jesus elsewhere identifies – “Love God with all your heart, soul, mind and strength. Love your neighbour as yourself.” – are in Jesus’ teaching fulfilled.

The celebration on Maundy Thursday in so many ways hearkens back to the teachings of the Old Testament. In the Passover meal, the head of the household would take towels and a basin of water and pour the water over the hands of each person around the table. This happens in a small way every time we celebrate the Eucharist, but of more powerful symbolic value is the fact that Jesus carried out this tradition in the Passover meal/Eucharist, but with one major adjustment: he got down on his hands and knees and washed their FEET. We commemorate this act of humility in the Maundy Thursday Liturgy. The service is pretty much as you experience it on any Sunday – with, of course, appropriate hymns that pick up on the wonderful themes of this particular day. The end of the service is, however, quite specifically different. When the prayer after communion is finished the altar is stripped. All the ornaments and hangings are removed, and any of the vessels are taken away. The lights are all dimmed. Intentionally, the church begins to look barren and empty like our feelings at the events taking place. And during this

activity, the scripture passage read is the story of Jesus in the Garden of Gethsemane, followed by our reciting together of Psalm 22.

Without being instructed, there is a hush hangs over the congregation, who cannot avoid being moved.

Good Friday

There are those who query the title of this day; how can one speak of a day in which such untold suffering has been inflicted on another person – to say nothing of a person so loving, gentle, and caring as Jesus – as a day that is “good”? It is certainly an interesting question. The trouble is that we look on what has happened to Jesus as – quite rightly – unfair and horrible.

From another perspective it takes on a different meaning. Here we see the activity celebrated in the Maundy Thursday liturgy (above) not only quoted, but also lived to the utmost – where Jesus gives everything for his people, even to the death!

The readings reflect on what is happening, with the climax again being the Passion – this time according to John, which is perhaps the most gripping of all. We then bring our prayers to the one hanging on the cross, prayers that are comprehensive petitions for all humanity.

The large rough hewn cross is then brought into our midst and looking at it we experience God’s judgement.

But that is in no way the end, for we experience God’s forgiveness.

Great Vigil of Easter

This service begins with the lighting of the fire for Easter, which, of course symbolizes Christ risen from the dead. Each member of the congregation carries a candle - lighted from this fire, and the congregation enters the darkened church for the Vigil.

A vigil is a time when we wait, a time when time is suspended, a time of hoping against all odds, that things will come out right. It is what happens when we await beside a hospital bed hoping and praying that our loved one will recover.

The disciples kept vigil at the foot of the cross.

At the Easter vigil we watch and wait, and while we wait we fill the time with stories of God’s mighty acts in history, as over the years God’s people were protected and guided to new life. Usually several stories are told, but always we include the story of the Crossing of the Red Sea and the escape of the Israelites from bondage in Egypt and we end with the Gospel story of Jesus resurrection. But before the reading of the Gospel, the colour of the vestments is changed from purple to White.

Easter is the time to celebrate the resurrection, and Baptism is our entrance into the life of the resurrection, so at this time we celebrate Baptism if there is a child or adult, prepared for this rite. If there isn’t we celebrate by renewing our Baptism vows.

The service then ends with the celebration of the Eucharist in which we are regularly fed by the bread of life – Jesus our Saviour.

But this is just the beginning – the Easter celebrations go on for the fifty days after Easter during which time we feed on the memories that so moved us.

May you experience afresh the joy of the Resurrection and find ever new richness in our celebrations. For God has given us new life and new hope.

Rev. Allan Kirk

Spring Greetings from the Church School

This spring greeting is coming to you on a very snowy day in March; but that is what happens in March in Canada, a hint of spring and a reminder that winter weather can take its time in leaving.

It is also the season of Lent where we are called to spend time reflecting on our lives and disciplining ourselves to listen intentionally to God's voice, to think about Jesus' time on earth and what an amazing impact that had for the world then - and still does today. The church school and youth prepared for their Lenten Journey on Sunday, March 13th with stations representing Jesus time in the desert, Jesus in prayer and looking ahead to the celebration we will experience on Easter Day. Soon we will move into Holy Week where we are reminded of the horrific cost Jesus paid for each one of us.

Then, like the burst of nature as spring moves forward we find the wonderful joy that Easter brings.

The church school team joins me in praying that this season of Lent and Holy Week and Easter will be a special blessing for each of you.

SUNDAY, MAY 15th

FOLLOWING THE LINK SERVICE - YOUTH FIELD TRIP- to a glass studio.

Under the leadership of Elizabeth Beecham our young people will learn techniques in working with coloured glass to create the mural they have designed for our new church.

The youth will be joined by church school staff.

Parents will receive details and permission forms prior to this event.

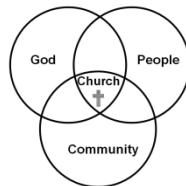
SOCIAL EVENTS:

Social events have not been forgotten about. Watch your church bulletin for details of upcoming events for both children and youth.

TEACHER'S APPRECIATION SUNDAY: This will take place on Sunday June 5th. The Appreciation Sunday is an opportunity for all members of our parish to join in saying thank you to this very dedicated volunteer church school staff and our youth facilitator. The Youth Class thanks Jennifer Ferdinands for her work in co-ordinating social events for our young people.

I want to take this opportunity to say a special thanks to each of our staff for all the work they put into helping us sort and purge for the move we made in February and for the creative efforts for our Lenten Day.

Janet



DATES TO MARK ON YOUR CALENDARS:

SUNDAY, APRIL 10TH – Youth Guest Speaker Miss Elizabeth Beecham. Elizabeth will work with the Youth to come up with a unique design for a Mural to be created from our coloured glass from our old church.

SATURDAY, APRIL 16th, GOOD FRIDAY FAMILY SERVICE REHEARSAL 10:00 a. m. in St. Patrick's church. Please enter from the Parking Lot entrance.

SUNDAY, APRIL 17TH, PALM SUNDAY SERVICE. The Church School and Youth will join in the Palm Sunday Procession. The Youth Class is invited to participate in the Palm Sunday Gospel Narrative.

PLEASE NOTE THERE WILL BE NO LINK SERVICE IN APRIL because it falls on Palm Sunday.

FRIDAY, APRIL 22nd, GOOD FRIDAY FAMILY SERVICE 9:00 a. m.

Arrival time for those participating is 8:30 a. m. to costume. COME AND PARTICIPATE IN "THE JOURNEY TO THE CROSS". Please join us in the Parish Hall for Hot Cross Buns and Juice following this service.

SATURDAY, APRIL 23rd. THE EASTER VIGIL (see details in Service Listings)

SUNDAY, APRIL 24th, EASTER DAY CELEBRATION OF THE EUCHARIST
Special surprises for the children.

SUNDAY, MAY 15th THE LINK CONTEMPORARY SERVICE AT 9:15 a. m.
- FOLLOWING THE LINK SERVICE - YOUTH FIELD TRIP- to a glass studio.



Redevelopment



The weather this winter has not been a friend to St. George's redevelopment project. Unusually cold temperatures, together with much more snow than we've seen for the last few years, have conspired to slow down the construction schedule by at least three months, to June 30, 2011.

That being said, a great deal has been accomplished, as can be seen by walking past the site, from the redevelopment blog (<http://stgeorgestoronto.blogspot.com>) and from the camera pictures (<http://www.stgeorgestoronto.ca/camera>).

In terms of construction progress:

- Steelwork is being installed and the sanctuary roof is up
- Concrete slabs have been poured for the main level and upper level floors
- Interior steel studs are nearly completed on the lower level
- Electrical installation is advanced
- Heat pumps are being installed on the lower level
- Interior masonry work is underway for the Sanctuary and Chapel (rising above the main level)
- Tarpaulins have been put in place to facilitate masonry and other interior work

As well:

- Organ building is proceeding on schedule. New pianos for the Sanctuary and Chapel will be delivered when the building is complete.
- Pew chairs for the sanctuary have been ordered
- The voice sound system in the Sanctuary is being assembled
- The electronic sign for Yonge Street has been ordered

Meetings between the directors of Yonge-Churchill Community Centre Inc. (the daycare corporation) and staff from EduKids Child Care Centres (who will manage the child care centre), are ongoing, and planning and license applications for the centre are underway. Valuable input from our Church School has also been part of the daycare planning process.

At time of writing, a new difficulty is on the horizon. Diamante Development Corp., which purchased the western portion of St. George's lands, and which until now has permitted our builder, Buttcon Ltd., to access our construction site through their land, has withdrawn this permission. This could unfortunately slow down the schedule even further.

Please continue to pray even more fervently for the success of the project!

Geraldine Sperling
Redevelopment Coordinator

Wardens' Update

Since the last newsletter much has happened to keep your churchwardens busy. After much thought and careful planning the parish retreat at the end of January was a great success. We hope all who attended found it as valuable and uplifting as we did in the leadership team.

In the weeks leading up to the retreat we were informed by Diamante, who owns the house and western half of the old church property, that we must vacate St. George's House. They expressed their intent to use it as a sales centre. This forced us to make some rather rapid decisions that included the following:

- 1) Move the office from the house to our office space in the basement of St. Patrick's. This included getting the mail redirected as well as the phone, fax and internet line moved.
- 2) Arrange for a large weather proof container to store all the items that could not be housed at St. Patrick's. We then packed up and moved everything with the help of a couple of movers over two consecutive Fridays in early February.

A huge thank-you to Janet, Anne and Jean for all the work to clean out, pack and unpack the office. Also thanks to Peter for helping sell the old piano and fridge. With each move we seem to discard more unnecessary material. I figure if we move a couple more times we'll be able to fit our entire office in the back seat of a car.

At the time of writing the house is empty of all items we need or want to save. By early April we expect to turn over the keys to the developers.

As Geraldine mentions in her Redevelopment report we struggle with the whims of the developer and react as best as we can to their requests.

On the financial front we continue to try and keep close to budget. A recent review of the January numbers was very encouraging, as the offerings for the month were in line with our budget presented at Vestry. We want to express our thanks and appreciation to all those who have made a conscious effort to increase their giving so far this year. Keep up the good work. The audit of our 2010 financials has been completed with no surprises thanks to Richard's dedication and hard work.

As we prepare to move back to our new building, it is time to take a good look at the many gifts that we all have to offer. It takes a great deal of effort, money and dedicated volunteers to make a congregation strong, and growing. We are planning on reforming the Stewardship Circle in the near future, to aid everyone in the parish to discover how their *Time, Talent, and Treasure* can produce miracles.

Finally, we encourage everyone to read and review the booklet entitled **A Guide for Intentional Giving**. It was handed out at the retreat, again at Vestry, and there are extra copies on the St. George table in St. Patrick's narthex.

Your wardens,
Egan Done and Doug Heyes

The Link Service

This service is held on the third Sunday of the month. April will be the exception because the third Sunday is also Palm Sunday this year. Our next Link Service will be Sunday, May 15th at 9:15 a.m.

If you have not experienced our contemporary service as yet, come join us.

Calendar of Events



Wednesday, April 13th, 1pm & 7:30pm

Lenten Study

At St. Patrick's

Wednesday, April 13th,

Wednesday Morning Group

Please note during Lent the Wednesday morning group is attending the Lenten Study at 1:00 p.m. at St. Patrick's

Holy week services:

Sunday, April 17th,

Palm Sunday

8:00 am Holy Eucharist & Blessing of Palms
10:30 am Palm Procession and Choral Eucharist

Tuesday, April 19th,

Tenebrae

7:30 pm A service of light and shadows

Thursday, April 21st,

Maundy Thursday

6:00 pm Pot Luck Supper
7:30 pm Eucharist and Stripping of the Alter

Friday, April 22nd,

Good Friday

9:00 am Family Service - "Stations of the Cross"
11:00 am Good Friday Meditations

Saturday, April 23rd,

Holy Saturday

7:30 pm The Great Vigil of Easter followed by Resurrection Party

Sunday, April 24th,

The day of Resurrection

8:00 am Easter Day Holy Eucharist
10:30 am Easter Day Choral Eucharist

Tuesday, April 26th, 7pm Parish

Council

At the Sperlings

Wednesday, April 27th, 10:30am

Wednesday Morning Group

At the Thompson's

Thursday, April 28th, 6-8pm

Evening at Ferg's

At Ferg's Bar & Grill (corner of Ellerslie and Yonge). Come for a friendly, open, and frank discussion regarding God, spirituality, the world around us and our place in it as Christians.

Please note that when food is requested for Church activities, we ask for no nuts due to allergies.

Outreach

This summary will report three main updates -

1. **Faithworks 2011** – Our campaign was launched by Father Steve's homily Sunday April 3 and we will have speaker Sunday May 15 (Sandra Campbell- Toronto Urban Native Alliance).

2. **Focus on current Outreach initiatives** - The Committee is seeking parishioners to get involved in, and perhaps take the lead in, four current Outreach focuses. To assist you, we have completed summaries of those four focuses/programs. Please contact any member of the Outreach committee if you wish to connect to any of the four focuses/programs, which are:

- English as a Second Language (ESL)
- Neighbourlink
- Eva's Place
- Don Valley Refugee Resettlers

We will distribute the summaries through the Sunday bulletins.

3. **Outreach questionnaire** - We are working to develop an outreach approach to move us forward in our new building. Please see the further summary below and please respond to the questionnaire.

We need the honest and heartfelt view of all parish members. You may completely disagree with the views of the Outreach Committee that follow – if so, it is even more important that you tell us.

As we prepare to move into our new building, it is important that we think carefully about what is and should be St. George's approach to Outreach. One of the main reasons (among others – worship, pastoral care) we are building the new church is to be able better to offer service to the community.

What is Outreach? Why do we practise Outreach? Outreach should be viewed as one of the four converging circles of a living parish community – worship, internal parish pastoral and education, evangelizing and outreach. “Outreach” is the reaching out into the community and broader world outside the circle of parish members. It is much broader than isolated and specific acts of charity – it is performed in broader ways of getting connected with the community, being part of the community, listening to the community and supporting the community.

- The energy- even the drive and imperative to reach out– flows directly from gospel instructions from Jesus to do so. A Christian heart that feels the presence of Jesus within, will want to share that joy, love and concern outward. A Christian community by actively doing outreach – identifiably as a Christian community - is evangelizing in what is the most relevant way possible in our secular world: that is, showing the good news of Jesus in the world, not by words, but by actions. And finally – a Christian community that shows itself to be vital and relevant always attracts people to it: many parishioners state that they came to St. Georges because of our outreach commitment.
- So, even St. George’s plans for use of the space in the new building should be outward-looking to how we are positioning St. George within our North York community, and how we will reach out to the community. That does not mean that internal parish needs should be subordinate to community needs. The question is always one of mindfulness and priority setting.

St. George’s outreach approach has attempted to align with the parish’s general mission statement which has been consistent for many years, and focuses on:

- Youth – we have had connections with Eva’s Place for many years, and in the past have offered meeting space to youth groups such as Pathfinders and Scouts.
- Young families – we offered Parents and Tots in the past, and we plan to sponsor daycare
- Seniors – fellowship activities
- Newcomers (including the influx of high-rise dwellers) – we have offered several ESL programs.

Please comments on the following questions. **We are not asking for your personal commitment/ engagement in Outreach projects.**

1. What is and should be St. George’s Outreach habit? [We have intentionally avoided the expression “outreach mission”!]

- What do you see as the three (3) most significant possible aspects of St. George’s community profile once we are in the new building?
- What areas of the local community should be our focus? What are the new opportunities?
- In what areas in the community do we currently participate effectively?
- In which areas have we fallen down and where we should try to build up our participation?
- How significant is education of the parish on other groups’ outreach activities? Have you seen write-ups done in the Bulletin? Have they been meaningful to you?
- Should St. Georges partner with other community groups? If so, what sorts?
- How useful is the Parish’s website? Would you go into an Outreach page on the website?

2. What should be St. George’s space use policy?

We have made significant commitment to the daycare centre that will operate during the week in the new building. This will impact on how we choose to allocate space to the broader community.

- What do you consider to be a good/the right allocation of our space to use by internal and outside groups?
- Are there particular groups or sectors of the community that should have priority?
- When should we provide it free?
- How do we decide between different groups if space is not available for both?
 - Should this include internal St. George’s groups?

Please give your responses, or speak directly, to any member of the Outreach Committee- Jan Buchan, Margie Lyttle, Craig Robertson (Chair), Muriel Thompson, Yvonne Young.



Since our last newsletter we have moved our office and meeting space from the Church House. There were two designated days to complete this move which did not happen without many helpers. The weather co-operated beautifully and for that we were most grateful. Thank you first of all to the co-ordinator of the move, our Rector's Warden, Egan Done who worked tirelessly to make the move run smoothly. Thank you also to Jean Ferdinands and Anne Baillie and Chris Shaw who became Jack of all trades in the office area as we packed up. And to Allan for all the running around he did to supply us with packing boxes. We could not have managed without the assistance of Lori Grauds, Betty Clennett and Roshni Sircar filling all the boxes of items from our kitchen and meeting room areas. They even made tea and brought goodies to sustain us as we worked. Thanks also to Peter Grauds for a lot of behind the scenes work.

To all the church school teachers that helped with the purging and packing of church school materials we had stored in the basement – you rocked!! We are also most grateful to Richard and Pauline Leong and Geraldine Sperling for housing fragile items until we move to the new church.

The next move will be the most exciting part of this transition and help will be needed once again so exercise those muscles and wait for the call.



From the Prayer Group

The penitential season of Lent offers a great opportunity for us to deepen our relationship with Jesus. Jesus desires us to have a personal relationship with him. To achieve this we need to know him, not just know about him. We will get to know Jesus better as we spend more time with him:

- * Read about him more regularly and make the reading personal. Insert "I" and "me" when appropriate.
- * Spend time thinking of the message within the passage.
- * Pray often, that is, talk to Jesus. Tell him everything.
- * Make a list of all the ways Jesus has blessed us.
- * Tell others about our experiences.

Let us think about our relationship with a special friend.

- * We are constantly reading and rereading messages sent by slow mail, email, texts, Facebook
- * We spend countless minutes thinking about the thoughts and experiences we have shared.
- * We talk on the phone for endless hours, about small or significant matters.

* We have numerous pictures that remind us of memorable times spent together.

* Then we tell other friends and family about the special friendship we share with that "special" friend.

That is the kind of personal relationship we should have with Jesus. This relationship has eternal rewards.

There are several references in the Psalms that give insights on how we should act. In Psalm 71:15a the psalmist declares:

"I will tell everyone about your righteousness. All day long I will proclaim your saving power..." and in verse 24a "I will tell about your righteous deeds all day long..."

My prayer is that we will have a closer walk with Jesus that will transform our lives and make us effective messengers of the Good News.

May we observe a holy Lent and a glorious Easter season!

Please remember to let the members of the Prayer Group pray for your needs, then share how the prayers have been answered.

Submitted by Margie Lytle.



Taking Care of our Planet



From Peter Grauds & the Youth Group (submitted by Muriel Thompson)

"The Lord God took the man and put him in the Garden of Eden to work it and take care of it."
(Genesis 2:15)

Being a Christian and being green are intertwined ways of life. God gave us the bountiful gift of the earth and in return we must take care of our planet. Being green Christian involves simple, yet profound **lifestyle choices, decisions and changes** that will protect and preserve our home. Everybody can go green; it's our responsibility as Christians. It can start with baby steps and build from there. You don't have to completely redesign your house, or buy an eco-car – every little act of green helps.

What we can do:

- Decide what we need vs. what we want
- Consider the needs of others (i.e. people are starving in the world, can our \$ be used elsewhere instead of buying needless things)
- Consider the workers who made the items (avoid oppressive regimes, child labour, look for fair wage etc.)
- Consider the natural resources used to make the items and resulting pollution from manufacturing, delivery, packaging and handling of waste
- Educate and encourage others to do the same
- Advise vendors of your concerns...don't buy bad things (vendors usually only worry about \$ and might listen)
- Advise governments of your concerns
- Avoid over-packaged things
- Donate vs. throwaway

Other things to consider (from the Ontario Ministry of the Environment website):

- ❖ Help fight climate change>>>seal drafts around windows and doors, look at energy efficiency
- ❖ Thinks **BUDS**>>>**B**uy only what you need...**U**se it all up...**D**ivert what you don't need...**S**afely dispose
- ❖ Be water wise>>>**F**ix that leaky faucet and use water-efficient showerheads and toilets
- ❖ Grow greener>>>**P**lant a tree....**K**eep your lawn and garden pesticide free
- ❖ Focus on Compost>>>**C**ompost is good for the planet, your plants and your wallet
- ❖ Make your goal zero emissions>>>**w**alk or ride your bike
- ❖ Be kind to your lake>>>**K**eep things natural, ensure septic/waste system is working properly
- ❖ Have litter-less meals>>>**r**e-usable cutlery, napkins, lunch bags/boxes
- ❖ Reduce, reuse, recycle>>>**c**hoose products with less packaging
- ❖ Reduce toxics>>>**u**se natural cleaning products like vinegar and baking soda
- ❖ Choose eco-friendly gifts and locally-grown food

Live lightly.





St. George Library Cart News:

The library cart & books are in storage until we move to our new Church. There are Parish cookbooks available for \$5.00 with all the proceeds going to the capital campaign. Please see Lucy or Lori at coffee hour for any cookbooks. Thank you to Lucy & Murray for packing up the cart and library books in the move out of Church House.

Green Scene:

Yeah Spring has finally sprung!! Let the sunshine.

"It isn't easy being green" (a quote by Kermit the frog.) Au Contraire!! It is easier done than said.

Have you started your spring cleaning yet? I like to start cleaning early and it often coincides with Lent.

Here are a few green remedies & recipes for success:

Coffee grounds are a great way to keep your kitchen & bathroom drains clean and clear. The grounds cut grease and act as an exfoliant. This is a good way to clean and beautify the drain and our precious waterways. Coffee is good for so many reasons.

Full strength vinegar in a sprayer bottle is a 100% disinfectant and it also acts as a natural ant and insect repellent when sprayed. Vinegar also works well for insect bites and sunburn when applied directly to the affected area.

A good all purpose cleaner made from 2 tablespoons of dish soap (natural dish soap works best) and the rest distilled water mixed in a sprayer bottle works well to clean glass, wood, and metal.

This homemade bubble recipe is fun for everyone especially after going on a cleaning spree.

1 part dish detergent (natural dish soap works well.)
1part glycerin (available at most pharmacy and drug stores.
6 parts water.
Combine ingredients & add fun.

(There are some more green cleaning ideas in the Parish cookbook on Pages 154-156.)

"Have nothing in your home that you do not know to be useful or believe to be beautiful"- (William Morris)

Submitted by Lori Grauds.



good idea!

A monthly newsletter from the Institute of Evangelism.

For more Institute resources, visit us at <http://institute.wyclifcollege.ca/>.

Liturgical and Missional: Do I Have to Choose?

by John Bowen

Are you missional or liturgical? Our writer argues the two cannot be separated.

I don't know if you have ever had the experience of knowing what you should have said — only when the opportunity to say it has long past. It seems to happen to me frequently — and perhaps more often as I get older. On this occasion it was during lunch. My friend and I were talking about the need (as I saw it) for churches to be missional, and what that might mean. Then, my friend waved his fork in my general direction and said, "Of course, you need to remember that some of us are more liturgical than missional." I instinctively felt there was something wrong with that way of putting things. But on the spur of the moment I couldn't put my finger on it, and the conversation moved on to other things. My friend paid for lunch, and we went our separate ways.

That evening, his comment came back to me: "More liturgical than missional." I'd heard that kind of comment before, but the distinction had never been put quite so baldly. Why did it bother me so much? The answer came that Sunday, during Eucharistic Prayer #4 in the *Book of Alternative Services*, sometimes called the "Star Wars" prayer because of its reference to "the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home." Personally I love it, perhaps because it puts the Christian story in such a vast and beautiful context: it is (literally) awesome.

Then comes the reminder of what went wrong in our universe: "We turn against you, and betray your trust, and we turn against one another." It is our failure to love God and neighbour. And then the comforting words, "Again and again you call us to return." Thank God, God does not give up on us. "Through the prophets and sages you reveal your righteous law." God's rescue began almost as soon as sin entered our world. But then, "In the fullness of time you sent your Son, born of a woman, to be our Saviour." Jesus, the climax of God's mission to our world.

What was that word? "Mission!" The fancy term theologians use for it is the *missio dei* — the mission of God to redeem our sinful and hurting world. And there it was at the heart of the Eucharist!

I quickly flipped through the other prayers of consecration. There it was again:

When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. (#1)

Jesus . . . lived and died as one of us, to reconcile us to you, the God and Father of all (#2)

[I]n these last days you sent [Jesus your Son] to be incarnate from the Virgin Mary, to be the Saviour and redeemer of the world (#3)

In Jesus, your Son, you bring healing to our world and gather us into one great family. (#5)

In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you . . . (#6)

At the heart of every one of the prayers of consecration is the same simple message, though phrased in different ways: God in love reaches out to a sinful and hurting world, and as the culmination of that reaching out sends Jesus into the world to redeem humankind. The verbs are revealing: send, give up, open, bring, come, call, reconcile. They are words of movement, change and hope —words of mission.

The Christian God, these prayers remind us, is a missionary. They never tire of telling the story of what this missionary God has done in sending Jesus. Today's emphasis on "being missional" is not just the latest flavor of the religious month. It is reminder of that mission which begins in the heart of God and which swoops down to redeem a rebellious world. And the Eucharistic liturgy, it seems, is first and foremost a celebration of mission. That's why we can't separate the two quite as easily as my friend wished.

But then a second thing hit me: the Church where we celebrate the mission of God in the Eucharist would not exist, were it not for that mission. The story of God's mission, which we retell at every Eucharist, is not the story of some far-off reality or an alien people; neither is it an abstract theory for theologians to argue over. The story of God's mission is the story of every church, however remote or ageing or small, where the celebration takes place. The only reason any church exists is because it is the fruit of God's reaching out in Jesus Christ. This is why the prayers are full of "we," "us" and "our." If there had been no *missio dei*, there would be no Church. If there were no missionary God, there would be no Eucharist. The very word Eucharist — thanksgiving — is precisely because God has reached out to save us. This is the story — the only story — which constitutes the Church and its worship. It is most truly, for the Church, "the

greatest story ever told.” This is why it comes at the climax of Christianity’s most distinctive act of worship.

This means that liturgy is in one way centripetal: it is the sacrament which speaks of God’s mission to “to gather us into one great family” at the cross and at the table. God reaches out his hands to us in mission: we are drawn to respond in repentance, faith and thanksgiving.

But this is not the end. Liturgy is also centrifugal. As the Eucharist came to an end, it became clear. We say together:

Gracious God, we thank you for feeding us with the body and blood of your Son Jesus Christ. May we, who share his body, live his risen life; we, who drink his cup, bring life to others; we, whom the Spirit lights, give light to the world.

If worshippers are mysteriously united with Jesus in the bread and wine, there are practical consequences to that unity. If we are one with Christ, we are one with him in his work in the world. And what *is* that work? To “live his risen life,” “to bring life to others,” and to “give light to the world”: not a bad summary of Christ’s missionary work—which he now shares with those who have eaten and drunk at his table.

The Eucharist is not an escape from the wicked world. It is a drawing apart from the world for a time, in order to be sacramentally reminded that “God so loved the world”—and then sent us out to serve God there.

The downward swoop of God’s grace catches us up into its onward flow. John Stott has said: “People need two conversions: one *from* the world to Christ, and the other with Christ *into* the world.” And at the hinge between those two movements stands the Eucharist, to which we are drawn by the mission of God, and from which we are sent *for* the mission of God.

Liturgy without mission is like the Dead Sea. Rivers run into it, but there is no outlet. No life can survive in it. Mission without liturgy is like a flash flood, powerful but quickly over, not fed by permanent springs—and equally unable to sustain life.

Liturgy and mission together, however, are symbiotic, as God intended, life-giving first to the people of God, and then through them in the power of the Spirit to the world.

I think I need to call my friend and schedule another lunch. This time it will be my turn to pay.

March 2011
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St. George's Retreat



The next edition of the newsletter will be coming out June 26th.

Deadline is Wednesday June 15th at 6:15 p.m.

Email articles to the editor: Kathy Baillie at family.baillie@sympatico.ca

Congratulations to Muriel Thompson who got the first article in. Booby prize goes to...

[REDACTED] [REDACTED] who got his article in last. (Name covered to protect the guilty).



**REMEMBER,
EVERYONE IS WELCOME
AT ST. GEORGE'S CHURCH**

**Sunday Services at: 8:00 am & 10:30 am
3rd Sunday of the month at 9:15 am (not in April)
“To nurture our relationships with God in Christ,
with one another, and with our community.”**

We're on the Web! See us at:
www.StGeorgesToronto.ca

**Currently located at St. Patrick's Anglican Church
1087 Lillian Street, North York**