

ST. JOHN'S



CHURCH

NEWSLETTER

LENT AND HOLY WEEK

1988



Lent is simply a time for us to prepare to celebrate Jesus' death and resurrection. This is the paschal mystery, and it is the basis and substance of our faith and life as Christians. How do we prepare? The prayer book invites us to take on special acts of reading, prayer, fasting, alms giving and service. This is part of the Lenten invitation in the Ash Wednesday liturgy. For ways of doing this, I refer you to William's article in this issue entitled "Don't Give Up - Take On".

I would like to take this opportunity to say some things on prayer. All of us pray. We pray differently, but we pray. In the realest possible sense, we are our prayer. To quote a favorite 18th century source: "What the lips lack words and time to express, the heart utters with each beat as simple souls make their journey into God." or to quote the very quotable St. Augustine of Hippo: "the desire of the heart constitutes prayer; as long as the heart's charity longs, your prayer is being heard."

Also, we need to look at the context of Christian prayer. We never pray alone. All prayer, as all life, is in and through Jesus Christ. We are all loved and held in the sacred, incarnate heart of Jesus. Through Christ, with Christ, and in Christ.

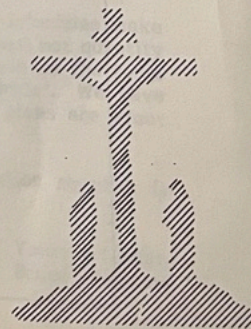
Make a special effort in Lent to take a little more time each day to be with God, to offer thanks for the day and for greater and growing trust in his love, justice and mercy. Then, when you finish the personal devotions "rise up" and carry your prayer out into the world, your world.

Our prayer, Christian prayer, is the prayer of the baptized. And we are baptized into his death and resurrection.

One more favorite quotation and this time from the twentieth century:

"Christ did not teach us to pray, but asked us to immerse ourselves in life. Knowing that if we immerse ourselves in life, we would, indeed, pray."

Have a blessed and holy Lent.





A Good Neighbour Ministry

Margot Raven

As many of you may know, Care Ring West Toronto is a nonprofessional community organization. It is a ecumenical project designed to encourage neighbours to help neighbours in times of physical and social difficulty and especially in coping with transport and loneliness.

C.R.W.T. is affiliated to other Care Ring groups in Ontario all of whom have similar constitutions but are fiscally autonomous.

St. John's was one of the founding churches in this Deanery, and Madge Irving and I have been your lay representatives for most of the 10 years since then.

I would like to thank this congregation for their continuing financial support, which together with donations from friends and clients, keeps our office going at Windermere United Church and pays for the telephone and other minor expenses incurred by our volunteers.

Since the Ontario Care Ring's have not yet settled upon a uniform method of collection of statistics the utilization figures which I am about to quote are not comparable — but they are none the less impressive when one looks at the personnel involved. During the first nine months of 1987 we averaged five services a day seven days a week. The highest proportion was in "Buddy Calls" and home visiting and we know that much of the visiting volunteer's service goes unrecorded. They become friends of their clients and cease to think of it as a service. The second highest proportion was in shopping and drives, well over 300 in that period — and we rarely have more than 12 drivers at any one time if that.

None of this could happen, of course, with out the telephone operators whose job it is to match clients with volunteers. Last year the shortage of operators obliged us to reduce our 6 hour a day five days a week service to three working hours only. We installed an answering device with a taped message for the rest of the time. We hope that this is a temporary measure as it allows us less time to fill requests.

A few weeks ago John Rye of the African Desk of the Anglican Church reminded us at St. John's that it was not enough to share our worldly goods and that we must also be prepared to give of our time and our love. It is not always easy for many of us who are so cumbered with home responsibilities — Soweto may be out of the question, but there is the Lord's work to do here at home even though it may not be so spectacular.

Thank you in anticipation of your continuing support, for your prayers and for any practical help that you may offer.

WEST TORONTO
762-2444

Dear Friends at *St John's Church, West Toronto,*

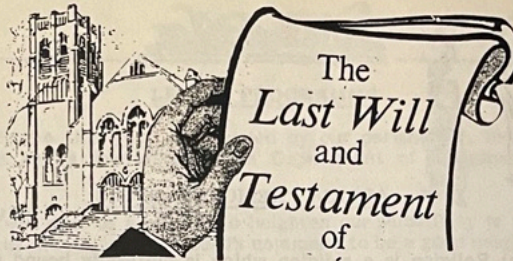
We, at Care-Ring West Toronto, would like to thank you for your annual membership contribution to our organization.

The money enables us to meet our day to day expenses that helps us to keep on helping those who need our services in this area.

Thank-you again.

Yours sincerely,

Secretary



USING YOUR WILL (AND OTHER METHODS) TO HELP YOUR CHURCH

By Garnet Devitt

Your last Will and Testament can be a significant way to remember others and to be remembered.

A Will reflects our love for those nearest and dearest to us. It also reflects our faith and provides a continuing means of sharing our earthly goods with the causes and institutions that have been important to us during our lifetime.

By designating some of your estate for the support of your Church and the spreading of Christian values you can be assured that such assets will continue to work on your behalf beyond your lifetime. A bequest in your Will could be in the following form:

"I give and bequeath to the Churchwardens of the Church of (St. John's, West Toronto, 288 Humberside Avenue, Toronto Ontario), a Parish of the Anglican Church of Canada, the sum of \$_____ to be used for such purposes as the Incumbent or Priest-in-Charge and Churchwardens may determine. The receipt of the Churchwardens of the said Church shall release my executors from all liability in respect thereof."

Another practical way of making a substantial gift to your Church and also enjoy Income Tax savings can be arranged by means of life insurance. You can take out a new policy on your life and "gift" it to the Church or you can make an assignment of an existing policy to the Church during your lifetime. The premiums paid are eligible for Income Tax credits, as well as the cash surrender value of an existing policy.

As another method, if you would like to provide a gift to your Church but require an income for yourself (and your spouse) during your lifetime, you may do so by way of a Gift Annuity. The portion of the gift remaining after the annuity payments to you, the donor, support the Church's work beyond your lifetime. For further information on the use of life insurance or gift annuities contact the Director of Financial Development, Diocese of Toronto, 135 Adelaide Street East, Toronto, Ontario M5C 1L8 (416) 363-6021. For preparation of your Will, contact your lawyer.



YOUTH GROUP

Youth work is an important facet of ministry both here at St. John's and in the Church as a whole. Youth are an integral part of our Christian family in the parish and youth group is an important segment of the community, providing an opportunity for fellowship and a forum for the airing of relevant issues and concerns.

With this in mind, a small group has been meeting occasionally while busy schedules make regular get-togethers impossible, we go on the premise that it is quality and not quantity that counts! Last fall we had a movie and discussion at the Gower's place on the topic of teenage pregnancy and also viewed the farcical film "The Princess Bride". We have had some trouble finding a suitable meeting time since Christmas but plans are afoot for future meetings.

Anyone wishing to become involved in Youth Group or wanting information about it is invited to speak with Bruce Chalmers (978-2534) or Father Robert.

Yours in Christ,
Bruce Chalmers



AFRICA - RELIGIOUS ROOTS

Victor R. Atta-Baffoe

African Traditional Religion is a religion which is culturally bound and society oriented. It is realistic, hence life-affirming. The 20th Century Society is a pluralistic one in which there is more than one religion. To afford it a harmonious co-existence, there is a need to give African traditional religion a place in the study of world religions.

Bishop Sarpong points out that "deep down, every African citizen is firmly rooted in his/her tradition even when she/he does not know it. For the African, culture is a social and objective fact in that it was there before the African child was born and will be there after the child's death." Traditionally, the African lays much emphasis on religious beliefs and practices. Religion permeates every aspect of the African people's life from cradle to grave, and offers an interpretation to life. Hence the study of African traditional religion enables one to act as an agent for the transmission of the beliefs of the society.

African traditional religion must also be studied for comparative purposes. That is, to find its actual meaning. This would enable most of us to correct and erase the wrong impressions that have been created by some of the early missionaries, with regards to the terms used to describe it.

African traditional religion is indigenous. The African is said to be notoriously and incurably religious. The African sees and explains the world in religious terms. The study of the religion is therefore the key to the understanding of the African. Also it enables the individual to study and reconstruct the past so as to better understand the present state and plan more realistically for the future.

As already mentioned, African traditional religion is culturally bound. There is little demarcation between religion and culture in Africa: culture is heavily loaded with theological ideals. Thus education has a social function to perform, which is the transmission of the African cultural heritage as well as its perpetuation. Since religion is the heart of the African culture, its study is essential in order to achieve the above aims.

African traditions, cultural and religious beliefs are just as good as those of other societies. The beliefs in a Supreme Being or in a personal god, and the veneration of ancestors, undermines the charge that African traditional religion is animistic, bearing in mind that culture in its original setting was God-given.

This study of the way religion and culture inter-relate can be used as a preparation for other religious evangelism. This is more so when we concern ourselves with the fact that African literature, music, painting, scripture, architecture, art and craft, much of African history and many social institutions have been greatly influenced by religion. These subjects can only be understood through active study of African traditional religion.

We notice in the Bible that Christ made use of the Jewish culture in his teaching. This was not necessarily because of any clique, or because of any intrinsic quality which that culture possessed, but Christ wanted his hearers to grasp what he wanted to get across to them. African traditional religion is not missionary. Every African is a carrier of religion in his/her heart. The best aspects of African traditional religion could therefore form the basis for putting across any theology and religious convictions. No solid educational development is possible unless it is expressed at the wavelength and experience of the people's particular mode of thoughts and expressions.

Victor R. Atta-Baffoe is a Ghanaian student at Trinity College and is staying at Holy Cross Priory while in Canada. Victor is a recent graduate at St. Nicholas Seminary in Cape Coast, Ghana, where after training at Trinity he hopes to return to teach at the seminary. In this article he tells us why we should look far beyond Christianity to understand Africa.





LENTEN PROGRAMME

Our Lenten Programme this year will be led by our parishioner, Bruce Alton. Bruce is an Anglican Priest and a Professor in the Department of Religions Studies at Trinity College.

This Lenten Study will give us a chance to heighten our sensitivity to those of other faiths as well as to assist us in following our Lord's command to be a good neighbour.

CHRISTIAN FAITH AND THE FAITH OF OTHERS

Studies in the basic "stance" of Christian faith, and its parallels and contrasts with those of neighbours, co-workers and friends from other traditions. The co-existence of Christianity and other religions in the modern world.

ST. JOHN'S ANGLICAN CHURCH, WEST TORONTO

TUESDAY EVENINGS, 8 - 9:30 P.M. IN LENT

- Feb. 23 Some dimensions of Christian faith and practice: seeing Christianity as one of many faiths, similar though unique.
- Mar. 1 Judaism and Islam: parent and cousin. Family tensions in a shared world-view about creation and nature.
- Mar. 8 Ancient religions and the religions of India: lessons in tolerance and self-realization from Hinduism.
- Mar. 15 Religions of the far east: the soul of the artist and the ethics of harmony in Taoism, Confucianism and Shinto.
- Mar. 22 Psychological realism and the discipline of social life in Buddhism: old wisdom applied to stressful modern life.

Led by: **Prof. Bruce Alton**
Dept. of Religious Studies
University of Toronto (Trinity)

Format: 3/4 hour talk, followed by questions and discussion.

Participants are asked to attend all five sessions if possible.



WE WELCOME TO ST. JOHN'S

Mr. and Mrs. R. Paine
Anne and Bill Robertson
George Newman and Cynthia Westbrook
Mark Jones and Donna Judhope
Anne and Erroll Gay and Heather and Erin
Deedee Vanderhart
Christopher David Ruta
Allan and Cynthia Sloan and Victoria
Paul and Ann Marie Coates and Daniel John
Leslie Linton and Frances MacDonald
Victor Rocha and Dianne Nowicki
Christopher Bray and Laura Lynn Xamin
James Phillips
Jim and Barbara Kormos and Christina
Brother Orlando Huntington Flores, O.H.C.

THE NEWLY BAPTIZED

Angela Margret Kerr
Daniel John Coates
Christopher David Ruta
Heather Ruth Nichol
Victoria Jayne Sloan
Danika King
Kathlyn Crozier
Margret Elizabeth Nichol
Scott Andrew Samuel



LENT

"Don't give up — take on!"

The Apostle Paul talks of "building up the Body of Christ" and of each of us as "these living stones". Most of us live out our Christian lives in our families, our places of work, and in the local congregation of the Church.

We worship God week by week in word and sacrament, we baptise, confirm, re-affirm and celebrate both marriage and death together in the local Christian Community. All our parish organizations, Liturgy, Christian Education, Outreach, Property and Building Maintenance, Pastoral Care Committees, as well as ACW, Choir, Servers, Youth Group and Chancel Guild, are part of "building up the Body of Christ".

We, "these living stones" are what God has to work with for the building of his Kingdom on Earth as it is in Heaven. This season of Lent points to the Cross, the Evangel, the Good News that God brings life out of death, brings light into darkness, brings hope in place of despair.

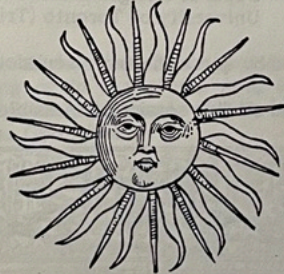
As "these living stones" called to "build up the body of Christ" We must share the Good News with those outside the Church. Advertising, programmes, and seminars will only do so much. Each of us "living stones" is called to bring others into the local congregation that they might "taste and see how good the Lord is".

Rather than giving up candy, soap operas, or watermelon seeds for Lent we might take on bringing another person or persons to Church on Sundays or to the Lenten Study programme on Tuesdays.

It doesn't have to be, and ought not to be, a "hard sell". If what we have is good and of the Lord then we will want to share this with others. In times gone by we might have called this evangelism. Today we talk of public relations.

Whether as evangelists or P.R. persons, we "these living stones" are called "to build up the Body of Christ". Bottom line its "one on one", your responsibility and mine, for the sake of Christ and his Church gathered at St. John's, West Toronto.

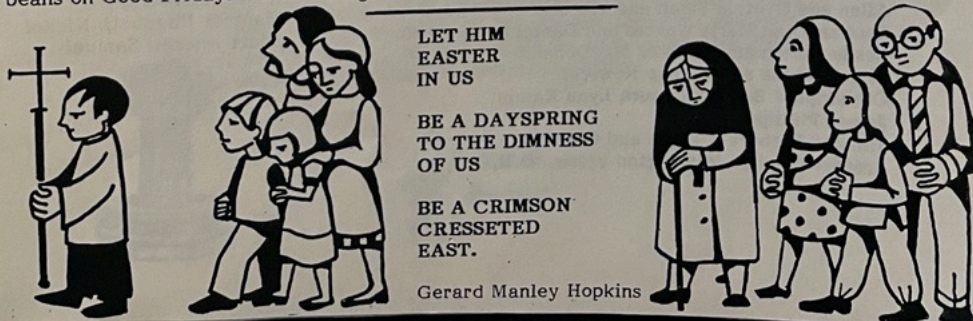
William, O.H.C.



The word "Lent" comes from the old Middle English word "lenten" which means to grow longer. As Easter approaches the days get longer, as suggested in the old hymn for Lenten Matins:

O Christ true son of righteousness
Let dawn our darkened spirit bless,
And let these forty days of Lent
In penitence and praise be spent.

And, did you know? Easter Sunday is always the first Sunday after the first full moon after the spring equinox. That's why farmers in more temperate regions always plant beans on Good Friday. Its in the light of the moon.



LET HIM
EASTER
IN US

BE A DAYSPRING
TO THE DIMNESS
OF US

BE A CRIMSON
CRESSETED
EAST.

Gerard Manley Hopkins



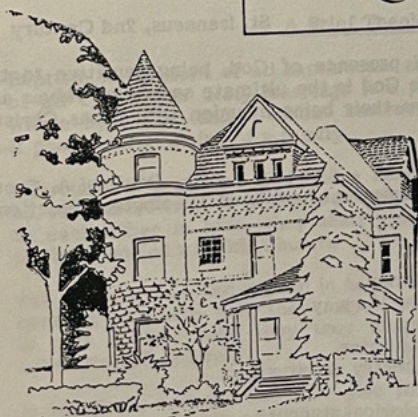
Stop the World, I Want to Get Off...

Have you had times when you have been so busy that the idea of having some time to relax, think and pray has seemed like an unattainable luxury? The forty days of Lent provide us, as Christmas, with a special time to examine our lives, ask forgiveness for our sins, and deepen our faith. The morning of Saturday, March 5, has been set aside as a Quiet Day at St. John's, for people who need a time of quiet reflection. The morning will be led by Father Christian Swayne, O.H.C., who returned recently from Ghana. He will give three short meditations, followed by times of silence to reflect, pray, read or simply be still.

If your Saturday, like mine, is usually spent running errands, cleaning the house or doing odd jobs, you will realize that a special effort will need to be made in order to plan for this day. The hours are 9 am to noon. Please speak to Robert, William, Brian, myself or any member of the Liturgy and Worship Committee if you would like any further information about the quiet day.

Sandi Nemenyi

The eye of the great God,
the eye of the
GOD of GLORY,
the eye of the King of hosts,
the eye of the
KING of the living,
Pouring upon us
at each time and season.
Pouring upon us
gently
and
generously.



DAILY THIS LENT

Members of the congregation are always welcome at the daily services at the Priory. Monday to Saturday we pray Matins and celebrate the Eucharist at 7:30 a.m. and pray Vespers at 5:30 p.m. These are public services and the front door is always open. There's also coffee on in the kitchen after the services. There are occasions such as a birthday, an anniversary, the death of a friend when we might like to make our communion during the week. This is to be encouraged.

BROTHER LARY TO BE PROFESSED

Brother Lary Pearce, N./O.H.C., will make his first monastic profession at a Eucharistic Liturgy on April 16, 1988 at 11:00 a.m., here at St. John's Church. Following the profession, there will be a reception at the Priory. All members of the congregation are invited to both the profession service and reception.

Father Clark Trafton, O.H.C., Superior, will be president of the liturgy and preach.

Lary hails from Macon, Georgia, worked for Housing and Urban Development and did college teaching before entering the Order. After profession he will be assigned to Mount Calvary Retreat House, Santa Barbara, California.



BOOK REVIEW

GOD, MIRACLE AND THE CHURCH OF ENGLAND

Review by William, O.H.C.

David E. Jenkins, the author of God, Miracle and the Church of England, is the controversial Bishop of Durham and a refreshing prophetic voice in a very staid branch of the Anglican Communion. Whether one agrees with the Bishop or not, one is bound to be stimulated and challenged by his theological ideas as we move into the 21st Century.

A few quotes to challenge you to read this book:

"What sort of God are we portraying and believing in if we insist on what I will nickname 'the divine laser-beam' type of miracle as the heart and basis of the incarnation and resurrection? I feel obliged to suggest that if we do so insist, then we are implying, if not actually portraying, a God who is at the best a cultic idol and at worst the very devil".

- "History has destroyed our right to, or a possibility of, a definitive appeal to the past."
- "Revelation is always now, or never."

On the Future of Anglicanism: "The story, the providence and dynamic of the kingdom of God, in the Name of God, Father, Son, and Holy Spirit, is something very different from backward looking. It is something much more exciting, and something that can be much more promising, as well as much more costly."

"What is the future of the Anglican Communion? It depends, under God, or what we make it, and how we have the courage and insight to negotiate it."

God, Miracle and the Church of England, David E. Jenkins, S.C.M. Press. At the Anglican Book Centre.



SOME THOUGHTS ON SPIRITUALITY FOR LENT

"The glory of God is a person who is fully human, fully alive."

St. Irenaeus, 2nd Century

"Spirituality means living in the transcendental presence of God, being sensitive to the things of God. It is lived in a community where God is the ultimate source of values and behavior, where persons live and move and have their being in union with Jesus Christ".

Dr. Paul A. Crow,
from "The Ecumenical Reality of Theological Education"

"What I Can Offer:

- A listening ear to another's journey
- Encouragement to another along the way
- Open sharing of my own journey, my moments of 'glory', daily struggles, hopes - in essence, my contemporary spirituality"

- a theological student

"Our being Christian today, will be limited to two things: prayer and doing justice among men and women. All Christian thinking, speaking and organizing must be born anew out of this prayer and action."

Dietrich Bonhoeffer,
Letters and Papers From Prison

"The arena, it need hardly be said, is the world, the participants the citizens of the world where Christian citizens may provide some of the salt of Christian Spirituality".

John Coburn, Bishop

rites of passage: marriage

Marriage is a social and legal contract between two persons of the opposite sex for their protection, their offsprings' protection and the protection of the social order. Marriage as a sacramental rite was not incorporated into the life of the Church until the 8th or 9th century. For Christians Holy Marriage is an outward and visible sign of an inward and spiritual reality. The celebrants of a Christian marriage are the bride and groom.

Concerning Marriage in the Church

The Canon Law concerning Marriage in the Church is contained in Canon XXI of General Synod.

Marriage is a public service of the Church. It should therefore, be solemnized in the body of the church in the presence of friends and neighbors of those who came to be married and of the congregation of the church. The requirements of the civil laws of the province must be met. Notice must be given to the minister at least thirty days before the wedding. It is the duty of the minister to enquire whether there is any impediment to the marriage and its solemnization. It is also, the duty of the minister to provide or secure appropriate means of education, so that all who seek marriage in the church may attain a Christian understanding of its purpose and may be encouraged to give effect to the vows which they are preparing to take.

No minister shall solemnize the marriage of two persons neither of whom has been baptised. If two persons, one of whom has not been baptised, desire to be married, the matter shall be referred to the bishop of the diocese; the bishop's order and direction shall be followed.

Concerning the Service

Every marriage shall be solemnized in the presence of at least two witnesses in addition to the officiating minister.

The incumbent shall be responsible for the conduct of the marriage service. Hymns, anthems and readings at the service shall be only those which may be found in Holy Scripture, in the Book of Common Prayer, the Hymn Book, or in texts approved by ecclesiastical authority. Relatives or members of the wedding party may be invited to read the scripture lessons and lead the intercessions.

Where both the bride and bridegroom are entitled to receive communion, it is desirable that the form of service incorporate in the celebration of the eucharist.

A Brief Theology of Marriage

Baptism is the font of all sacraments and is the basic vocation and commitment of all Christians. Holy marriage is a particular vocation flowing out of baptism where by a man and a woman embrace each other in mutual love, sharing and if possible the raising of a family.

"Marriage is a gift of God and a means of his grace, in which man and woman become one flesh. It is God's purpose that, as husband and wife give themselves to each other in love, they shall grow together and be united in that love, as Christ is united with his Church.

The union of man and woman in heart, body and mind is intended for their mutual comfort and help that they may know each other with delight and tenderness in acts of love (and they may be blessed in the procreation, care and upbringing of children).

In marriage, husband and wife give themselves to each other, to care for each other in good times and in bad. They are linked to each other's families and they begin a new life together in community."

The above is adapted from Pastoral Offices, the Celebration and Blessing of a Marriage, the Book of Alternative Services of the Anglican Church of Canada.

William Sibley, O.H.C.





CARIBBEAN CRUISE WITH BLUE JAYS

We've all noticed that Stan and Ruby Pickin are sporting a sun tan. Here's how it happened.



For those of you who have belonged to St. John's for several years, you may recall I wrote an article entitled "BLIZZARDS TO BEACHES". To the many newer people here I'll just say "CARIBBEAN — SECOND TIME AROUND".

This all started last summer when we, as Toronto Blue Jay fans, were either going to the ball park or watching on TV or listening to the radio. It was through this latter media—we heard Tom Cheek, the voice of the Blue Jays since day 1—ask "How would you like to take a Caribbean Cruise on the original Love Boat with the Blue Jays?". After 2 or 3 days of hearing this, Stan and I became seriously interested and immediately booked our reservations.

On 16th of January, 1988 we left Pearson Airport at 8:30 a.m. to board the Sun Princess, the original Love Boat of the TV series, at San Juan, Puerto Rico. It was not sailing until 11:00 p.m.—so we had plenty of time to settle down, explore the ship etc. At that time we had the pleasure of meeting a couple from Texas and a couple from Columbus, Ohio. Later that evening we enjoyed a gala show in the International Lounge.

Our first port of call on the 17th was St. Maarten, Netherland Antilles. This small island is jointly owned by two countries. The flag of Holland flies over part and the flag of France whips in the breezes over the other part. For over 300 years, St. Maarten has peacefully supported two separate cultures and governments.

That evening was the Captain's formal "Welcome Aboard Cocktail and Dinner" followed by a 50's style and rock show starring Sarah Simon and Tim Matthews with song and dance group of 7, presented by the Staff Cruise Director. Time for the guests to dance to the big band sound during the intermission. All of these people were featured in every show — 2 performances a night, a different show every evening. Other evenings included Cabaret Numbers, Island Night, Dancing Down Broadway and Princess on Parade, —all terrific entertainment.

On the 18th, we had a barbeque-picnic on a private beach on a small privately owned island, Mayreau, of the Granadine Chain. Princess Cruises exclusively lease the beach for the use of their guests. During the afternoon, the Blue Jays with volunteers from their friends and fans had a soft-ball game on the sands—Jimmy Key against John Cerutti and Rick Leach in right field on Cerutti's team. Tom Cheek as the behind the plate umpire calling balls and strikes. "What do you mean a ball?" I put that right across the strike zone". It ended at tie 5. Later that evening, John Cerutti and his wife won the duo-limbo contest in the lounge. The bar was less than 2 feet high—he is about 6'4" and she is about 5'4".

Other ports were Martinique and St. Thomas—a jewel in the azure seas and considered the shopping place in all of the islands. We left the latter at 8:30 p.m. Wednesday and were continually sailing all Thursday and Friday.

On Thursday morning, all the Blue Jay fans met with the players and Tom Cheek, who was host for the group of 144, in the Princess Theatre for questions and answers, autographs and photos with them. They also showed a film of highlights of their 1987 season.

That evening we attended another formal "Captain's Cocktail and Dinner Party" and succeeded in having a lovely photo taken with Captain Bob Ellingham.

Early Friday evening, before our dinner hour of 6:30, we attended a private Blue Jay cocktail party in the Starlight Lounge. They had several door prizes and I won one, a cassette of several tunes donated by CJCL, who with P. Lawson Travel were sponsors of the tour.

Our table companions for the week were part of the Jays group, a couple from Brampton and a couple from Sunderland, Ontario. We did not know anyone on the ship before. They didn't either.

On Saturday morning, 23rd January, we sailed into Miami, our disembarkation port. Time now to settle outstanding accounts.

What I enjoy is meeting so many people of such varied accents, from all over the U.S., Canada, Britain and other places. We talked with several from Texas. I believe there were 3 or 4 groups from there. There were some from Michigan, New York, Minnesota, Indiana, Nebraska, Washington and all quite friendly. The officers and crew were also very friendly. All of the officers are very English.

We arrived back home in Rexdale about 9:30 p.m. Stan is already saying let us go again next year.



Ruby H. Pickin



SCOUTS RECOGNIZE JOHN GOWER

John Gower started his Scouting leadership, as most leaders do, when his son started Cubs and the group could use another leader. He assisted as an interested parent but decided that the father-son relationship would benefit more if he was not a uniformed leader in his son's section.

The Scout Troop at St. John's was in need of leaders so he volunteered. Somewhere along the years he moved to the Cub Pack. He is very proud of the history of the "7th". It was the 7th group established in Toronto 81 years ago. Some years it was hard to justify a group with more adults registered than boys. But he persevered through the thin years, as is his nature, and now enjoys a viable group again. He is assisted by Peter Kastanis who came to St. John's Scouts in 1985. This association has grown into a strong friendship and working relationship.

John has been an Assistant Area Commissioner for 7 years where he helps plan area events involving 13 Cub Packs. His biggest accomplishment was the Cuboree at Fort York that was inspired by Bishop Read. A conference at Fort York was planned for Fathers and Sons in the Deanery. This was attended by several Scouting types and the idea of a Cuboree formulated. On a summer Friday evening Fort York was invaded by hundreds of boys and leaders. They spent the weekend living the life of soldiers, eating, sleeping and training as did the men of the early 1800s.

His favourite event is the Area wide Church Parade that involve all Scouting and Guiding Sections.

At the end of January, John was presented with a Long Service Award for 10 years in Scouting. There are many styles of Leadership, John's is a warm, loving, relaxed style that ensures that each boy realize his potential within the Pack and outside of it. There are Leaders that join for the term that their son in is the group and there are "lifers". I think that, here we have a "lifer".

ST. JOHN'S



CHURCH

Congratulations, John. St. John's is proud of its long relationship with Scouts and Guides and we are very grateful for the long hours and hard work you've given to our boys and girls and for allowing St. John's to continue this marvelous ministry.



Thanks also to Kathy, Nan and Sharon and all who have helped in Scouting and Guiding at St. John's.

Robert Hagler, O.H.C.



SATURDAY MARCH 12

ACW RUMMAGE SALE

10 a.m. - 12



3rd Sundays

Because the Church is incarnational Christians must be concerned with the realities of the world. Our "Third Sundays" with preachers and forum have addressed some very human concerns: AIDS; Glendonwynne House; World Mission; Alcoholism, etc. Future subjects of concern on "Third Sundays" will be: Racism in Canada; The Poor - Stop 103; Stewardship; the Christian and Psychotherapy; and Marriage Preparation.

You are encouraged to attend the forum in the North Room. Questions, answers, and discussion are limited to one half hour. Bring your coffee or tea and join us.

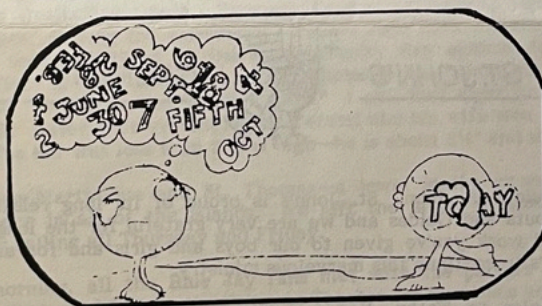
William, O.H.C.

A.C.C. GOES TO TV

Perhaps you have noticed a variety of cartoon characters on your television set lately talking about God, you and the Anglican Church.

These public service announcements are the beginning of what we hope is a very exciting outreach program in this diocese. Initially, they have been aired only on CKVR Barrie, but we will be expanding onto CHEX in Peterborough very soon.

The following is a press release sent out in this Diocese:



PSAs receive favourable viewer comments

Reaction to the diocese's animated, TV public service announcements that you read about in the January Anglican has been unanimously positive in the one month they have been running on Barrie's CKVR (Channel 3). Apart from the encouragement the Communications Department has received, a spokesman for CKVR reports they had two phone calls over the Christmas holidays praising the presence of such commercials on TV. He says it is rare they receive even one call complimenting a commercial they air.

In addition, there was a Canadian Press wire story about the cartoons that ran in the Jan. 2 edition of the Globe and Mail and a recent edition of the Toronto Star, and there was a small story about the spots on CBC's Meeting Place on Jan. 31. Stay tuned.



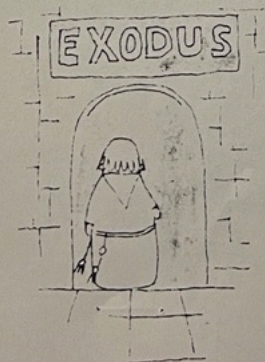
2-16 © 1988 Universal Photo Productions
"Now that I've dispelled those rumors about relaxing the church's traditional service, let's all stand and sing 'Louie, Louie.'"

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IN LENT 88



SCHEDULE FOR LENT AND HOLY WEEK

Tuesday, 16 February	6 p.m. Shrove Tuesday Pancake Dinner and Burning of the Palms.
Wednesday, 17 February	7 a.m., noon and 7:30 p.m. Ash Wednesday Liturgy. William, O.H.C., preaching
Sunday, 21 February	10:30 a.m. Lent I Forum Sunday: Elizabeth Loweth, Director, National Council of Christians and Jews, speaking on Racism. 2:30 p.m. Eucharist Runnymede Hospital
Tuesday, 23 February	8 - 9:30 p.m. Lenten Program, M.C. the Rev. Bruce Alton, North Room
Sunday, 28 February	10:30 a.m. Lent II. Scout and Guide Founder's Day
Tuesday, 1 March	8 - 9:30 p.m. Lenten Programme, North Room
Saturday, 5 March	9 a.m. - Noon Quiet Day, led by the Rev. Christian George Swayne, O.H.C., at the Priory.
Sunday, 6 March	Lent III Eucharist 8:30 and 10:30 a.m.
Tuesday, 8 March	8 - 9:30 p.m. Lenten Programme, North Room.
Saturday, 12 March	10 a.m. - Noon A.C.W. Rummage Sale
Sunday, 13 March	10:30 a.m. Lent IV Full Parish Eucharist, planned by the Confirmation Class and the Christian Education Committee
Tuesday, 15 March	8 - 9:30 p.m. Lenten Study, North Room
Sunday, 20 March	10:30 a.m. Lent V Forum Sunday, The Rev. Richard Myer, Stop 103, speaker. 2:30 p.m. Eucharist Runnymede Hospital.
Tuesday, 22 March	8 - 9:30 p.m. Lenten Study, North Room.
Sunday, 27 March	10:30 a.m. Palm Sunday Liturgy of the Palms and the Reading of the Passion.
Thursday, 31 March	6:30 p.m. Maundy Thursday Seder in Parish Hall and stripping and washing of the altar.
Friday, 1 April	12 noon Liturgy of Good Friday and the Reading of the Passion.
Saturday, 2 April	Morning Holy Saturday Cleaning of the Church in Preparation for Easter Sunday. 7 p.m. Vigil of Easter, Baptism and the Eucharist of the Resurrection.





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