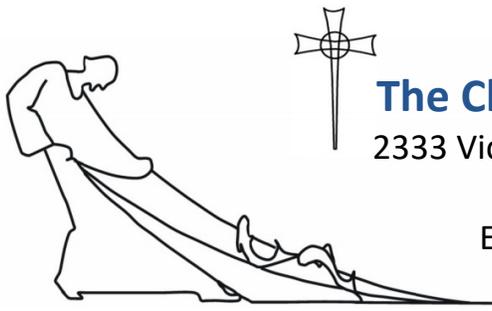


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The Church of St. Andrew Scarborough

2333 Victoria Park Ave, Scarborough, ON M1R 1W6

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**March 2026
Newsletter**



"To love and worship God as one family in Jesus Christ; to extend this love into Christian action in the community."

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From Our Clergy

A MEDITATION ON THE CROSS OF JESUS

“Sing my tongue the glorious battle, sing the ending of the fray. Now above the cross, the trophy, sound the loud triumphant lay: Tell how Christ, the world’s redeemer, as a victim won the day.” - Hymn #185

Dear Friends,

The cross of Jesus plays a central role in our faith. To a new Christian, and perhaps for many of those who are lifelong Christians, too, it may seem an odd and uncomfortable thing to claim a device of death and oppression as a “trophy”, as the above hymn does. Yet it has become the most obvious and visible symbol of the Christian faith.

The cross was certainly obvious to me, visible, and in fact incredibly heavy the first time I walked the Stations of the Cross at Trinity Episcopal Church in Columbus, Ohio, in 2015. Some background: on the Wednesday of that Holy Week, I had told that church’s rector, Richard “Dick” Burnett, who you may remember was our guest with his wife Katharine last Palm Sunday, that I felt moved to explore a call to ordained ministry. Dick, in his genial but serious way, informed me that I would have my feet washed on Maundy Thursday, the following day, and then, if I thought I could manage it, assist in carrying the cross around Capitol Square for the Stations on Good Friday.

Reader, I could only just barely manage it. That cross was not “full size”, but it was six feet high and made of solid wood. Its surface was abrasive and splintering, and studded in the appropriate places with long, mean nails. It was only after completing one side of the Square that I realized I was permitted to drag it, and that I didn’t have to lift it fully off the ground. When I passed on my duties after nearly three sides of the Square, my shoulders, my neck, my back, pretty much all of me ached. It was a profound personal experience, to have the opportunity to offer what I had in order to carry “the wood of the cross, on which the Saviour of the World hung”, as our words of praise on Good Friday go; I’m sure that Dick had known that it would be. But the greater lesson learned from this experience, one that became apparent to me that day without Dick having to say anything, was in realising how much greater still was Jesus’s sacrifice for us, that he carried the cross which only he could carry for our sake, and that he was finally carried on it himself. Furthermore, it brought to mind for me the great suffering of those in the world who are still being made to bear crosses by oppressive systems and rulers, not literal crosses but the crosses of ethnic and religious violence, racism, poverty, and more.

St. Paul, probably quoting one of the very earliest Christian hymns, writes to the church in Philippi that Jesus,

“though he was in the form of God...humbled himself and became obedient to the point of death, even death on a cross. Therefore, God also highly exalted him and gave him the name that is above every name, so that...every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:5-6,8-11)

In this passage, we learn that those who use the cross, the instrument of the worst kind of death (“even death *on a cross*”), to oppress and torment, are defeated by Jesus’s “self-emptying”, by which the universe’s creator, its greatest and most powerful being, lays down all of that power, for our sake. Jesus’s love and sacrifice on the cross utterly defeats Pontius Pilate and his Roman soldiers because they were absolutely convinced that power lies in using violence, and fear, and in thinking themselves better than those whom they considered weaker than themselves. For these people, this is, in the end, what matters. For them, to think otherwise is foolishness and weakness.

From Our Clergy

But what Pilate, and Herod, and any number of tyrants present and past could not (or would not) understand is that God does not see the world as they do. I am tempted to say that God does not play by their rules, but really, it is the Pilates and Herods and their followers who do not recognise God's very simple rules, rules we learn at our baptism: to love our neighbours and respect the dignity of every person, to protect God's creation, and so on. Paul writes that "the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God...God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong" (1 Corinthians 1:18,27). In these words, is an acceptance that, for the most part, the world has accepted Pilate's rules rather than God's. Otherwise, the sacrifice Jesus offered in his passion would not be understood as foolishness, and, by that token, need not have been made.

The cross is a symbol of a broken world, a world that was in need of Jesus's sacrifice, and that continues to be in need of the grace that his passion still gives to all people who will accept it, through his ever-giving sacrifice of himself in the Eucharist, and through baptism. Throughout most of Holy Week the cross looms menacingly, just out of sight, like the bad guy in a movie who we know is waiting for their moment. Late on Maundy Thursday it comes into clear view, if just for a moment before darkness sets in. And then, on Good Friday, the day of Jesus's crucifixion, when we should in our grief and anger be reviling it, and casting it down and breaking it into pieces, we – venerate it, instead. Even though there surely could be no harm in denouncing and rejecting an inanimate object, a device, no less, created to cause pain, there is no way we could so. Because Jesus's victory is not one of overcoming enemies with force and anger. Rather, it is love's ultimate victory over death and hate through sacrifice. It is the victory of "turn the other cheek"; it is the victory of "Father, forgive them, for they know not what they do"; it is the victory of the Lamb of God, who "like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent", did not open his mouth or call his followers to fight violence with violence.

More than anything, it is right for the victor to be gracious to those who are defeated. As Holy Week ends, Easter morning brings the final proof that Jesus has conquered. Transformed, therefore, is the cross from something hateful into a sign of victory, a victory won by Jesus for all people. The cross becomes a symbol of hope, and more than hope, expectation, that, in the midst of a world where members of the human family all too often use the means of death and despair against their siblings, love endured through Jesus's sacrifice on the cross; that the love of God has redeemed us; and that we will share in love's triumph. Alleluia!

May God be with you through the momentous days to come; may God keep you safe as we accompany Jesus through his trials and passion, even to the foot of the cross; and may God grant you joy at the empty tomb and throughout the great season of Easter.

Yours in Christ,
Jake+

From Our Wardens

A MESSAGE FROM YOUR WARDENS

“And many there began to believe in him.” John 10:42

Just as the early followers of Jesus took their leaps of faith so must we the parishioners here at the Church of St Andrew Scarborough as we embark on the journey of our 70th anniversary.

Our Annual Vestry meeting welcomed some new people who are assuming leadership roles, some continuing in their roles and some ending their roles. On behalf of the Wardens, we are grateful for your service to our church and to God.

There are many challenges ahead for us to overcome but through God’s grace and our faith let’s make this 70th year a memorable one.

Holy Spirit, faith is a gift. Help us to share it with others and to love and worship God as one family in Jesus Christ; to extend this love into Christian action in the community.

God’s Blessings

Richard, Laretta, Helen and David

Reflections



SCRIPTURE SCOOP

Wednesday Wisdom Wells.

Ezekiel 3:1-3 (NRSV) - "He said to me, 'O mortal, eat this scroll that I give you and fill your stomach with it.' So I ate it; and it was in my mouth as sweet as honey."

Our Wednesday Bible Study program that happens every Wednesday at 7:00 to 8:30 PM has been a blessing to many, offering a deeper understanding of God's Word and its application in our lives. We delve deeper into the previous Sunday's lessons. We've been exploring passages that show the connection between the scriptures appointed for the same Sunday. For example, Isaiah 42:1-9, Psalm 29, and Matthew 3:13-17, with each other and with our everyday experiences. And, let's be honest, we've also had a few laughs along the way – because God's Word is not just serious business, but also a source of joy and humor!

One of the highlights of our study has been breaking down complex texts like Isaiah 49:1-7, and discovering the richness of God's promises. For instance, when we studied this text, we explored the context of God's promise to His people. The passage says, "Listen to me, you coastlands; pay attention, you distant peoples!" (Isaiah 49:1). We discussed how this verse highlights God's universal plan for salvation, not just for Israel, but for all nations.

We've also been amazed by the comparisons between 1 Corinthians 1:1-3 and Galatians 3, where Paul praises the Corinthians and reprimands the Galatians. This contrast shows us how Paul adapted his approach to address different situations, emphasizing important lessons from each passage. In 1 Corinthians, Paul praises the Corinthians for their faithfulness (1 Corinthians 1:2), while in Galatians, he reprimands them for turning away from the gospel (Galatians 1:6-7).

Our study has also taken us on a journey of exegesis, uncovering the meaning of words like "saints" (hagios in Greek), which means "holy ones" or "set apart ones". This understanding helped us grasp the identity of believers as those set apart for God's purpose. As 1 Corinthians 1:2 says, "To the church of God in Corinth, to those who are sanctified in Christ Jesus, called to be saints..."

We've seen how the Gospels complement each other, like the calling of disciples in John and Matthew. In John 1:29-42, Andrew and Peter follow Jesus after hearing John the Baptist's testimony, while in Matthew 4:12-23, Jesus calls them directly. This difference highlights the unique perspectives of each Gospel writer – it's like getting a 3D view of the same event!

Our Bible Study is more than just a study group – it's a community that encourages and supports one another. We come together, share insights, ask questions, and seek clarification. The beauty of it is that we join from the comfort of our homes or wherever one could comfortably join from. All that is needed is a phone or computer or tablet to dive into the word of God. We are like the Bereans in Acts 17:10-12, who diligently searched the Scriptures to test the truth of what Paul preached. We're grateful to Reverend Jake for leading us in this journey!

Submitted Respectfully by Hannah Wanjuhi Ticha

Reflections

IT IS FINISHED

As Jesus hangs dying on the cross, one of the last things He said was, "It is finished". The words testified that a bill had been paid and a debt cancelled. He finished a work which His Father had sent Him to do. Because of God's love for us, He gave His only begotten son so that whosoever believes in Him, should not perish but have everlasting life. Jesus provided a way by which God could save guilty sinners. He had fully satisfied all claims of God against our sins.

The cross itself has been transformed from a sign of shame and defeat to be a symbol of His power. Jesus takes the cross and makes it His servant by using it to destroy the one that it stood for – death. Jesus destroyed death's power. All the waves and billows of humanity's judgements swept of Him. He braved the storm and announced His victory – complete victory. "It is finished". His cross of shame-the only hope of the world. Without that sacrifice there would be no hope.

Jesus who was born without sin, was now being punished for a crime He did not commit. You and I should be nailed to the cross, but Jesus took our place and now the heavenly Father is free to welcome us into His Kingdom without violating His holy justice, because the work for salvation has been done. Jesus cried, "It is finished". Jesus meant that the work of bringing the Kingdom of God to hand was finished. The work of redemption was done. "It is finished" are words of accomplishment, words of triumph and words of complete victory.

It is clear that when Jesus uttered these words, "It is finished", it was not the voice of one defeated. It was the voice of the victor, whatever He went to the cross to do was accomplished. It was over. It was forever done. The fact that our salvation is a free gift – Jesus purchased it for the price of His own life blood.

He pours out His own precious blood on the cross and uttered the words, "It is finished". No more priests but Jesus. No more blood, but His blood. And so opened a new and living way that makes us worthy to enter into His sacred presence. Are we worthy? Of course not, but we are welcome.

All of us have a need to succeed, to go over the top, to reach goals, to amount to something. When Jesus said, "It is finished", He built a bridge and hung it across the chasm that separated man from God. If we are among those who believe in what Jesus accomplished, we can rejoice, because sprawled across every sin is a single word, "Telelesai" – paid in full, debt cancelled.

Let us pray.

Our Father and our God, thank you for the gift of your son Jesus. Jesus, we praise and thank You for giving Yourself as a ransom for many. Lord Jesus, it is so easy for us to thank you for uttering the words, "It is finished", but help us to remember You paid dearly for these precious life-saving words. Oh Christ, as we think of your suffering, move us beyond pity and sentiment, to genuine repentance. Oh Christ, forgive us and change us.

In Your name we pray. Amen.

Submitted Respectfully by Lethel Shand

Reflections

Where the Winds ?

Look ...

Look well !

II

Look straight

ahead of you

Then look right

And look left

Turn briskly

right round

to see what's there

At your back

Then you'll know

from where

the wind blows

to where

the wind blows

III

Know the wind

that bows the head

of trees

Know the wind

that tears every bough

that shakes whole bush

Know the wind

that twists the hard ground

dry grass

dead leaves

IV

Know the wind

That raises the dust

Turning, twisting torn sheets

Spinning high and strong

Leaves, roots

In tornadoes, typhoons

Look ...

Look well, well ...!!!

Look all around you

Back

Left

Right

And straight ahead

You'll see to know the winds ... !!!

*'Lere Oladitan
Friday, 20 March 2026
North York*

Reflections

In thanksgiving for a loving God and Father:

All through Bible history, God delivered His people - from slavery in Egypt, from mighty armies, being crushed by the wicked, saving His people from certain destruction.

God is an all loving, all powerful Father who would only have a loving reason for such a horrendous moment in history.

Jesus knew this. He knew His death and suffering on the Cross was the divine purpose of God. Three times in the Garden, Jesus prayed, if it be possible, let this cup pass from me ... but, not as I wilt, but as Thou wilt. He knew God's purpose could only be achieved through sacrificial love.

What He did was carry the whole weight of the world's sin and wickedness that day - sin, wickedness and selfishness of uncounted millions who would not choose to turn to God and His righteousness. Jesus who knew no sin was atoning for the awesome sins of mankind, making reconciliation between God and men.

Jesus suffered, and the intensity of his suffering for us is beyond our comprehension. Jesus experienced the uttermost depths of human experience the ultimate suffering.

Jesus then is our model. Most of us have experienced some measure of suffering (illness, pain, anxiety, anguish) in our time felt abandoned by God.

Jesus is the way in which we can find comfort and direction for our lives ... always trusting and praying as He did, knowing the God will never abandon or forsake us, but that there is a loving, divine purpose in our suffering ... knowing that a beautiful experience will be the outcome, even as Jesus broke through His experience to redeem and transform us for all time, with victory over death and assurance of eternal life.

“Almighty God, who did give thine only Son over to suffering and death for our sakes, grant that we, when faced with anxiety, grief, or suffering, remember His suffering and find comfort for our souls through the sacrificial love of Jesus Christ our Lord. Amen.”

Submitted Respectfully by Marjorie Fawcett

Reflections

NICODEMUS: THE FORGOTTEN FIGURE IN THE CHURCH

Nicodemus is rarely spoken about, primarily because there are only a few references to him in the Holy Bible. However, he plays a significant role in the life and ministry of Jesus. He is known as a secret disciple of Jesus who once came to meet Him at night and later stood by Him at the time of His death. These are the only brief mentions found in the Scriptures.

It is essential to look deeper into historical research to truly understand who Nicodemus was and the nature of his relationship with Jesus. He must have been a close friend of Jesus. The conversations and encounters between them, as mentioned in the Bible, suggest a meaningful relationship.

First, let us look at who Nicodemus was: he was a Jew, a Pharisee, a scholar of the law, and a member of the Jewish ruling council (Sanhedrin). A scholar of the law in those days was equivalent to the modern-day chancellor or head of a university. They were responsible for teaching subjects like scriptures, history, and culture. Being part of the Sanhedrin was like holding a ministerial position in today's government.

Because he held such important government and religious roles, Nicodemus likely did not want to openly express his association with Jesus. This is understandable, as the Jewish elite—including scripture scholars, Pharisees, and council members—strongly opposed Jesus' teachings and claims about the Kingdom of God.

Jesus' teachings began to expose the hypocrisy, self-serving interests, and oppressive control these groups exerted over the people. This led to strong opposition. For example, in Matthew 23, Jesus harshly condemns them, repeatedly saying, "Woe to you, scribes and Pharisees, hypocrites!" He goes even further, calling them "blind guides," "whitewashed tombs," "snakes," "brood of vipers," and "fools," expressing His deep anger at their deceit.

In such a tense atmosphere, Nicodemus—drawn to the new teachings of Jesus—must have met Him not just once, but many times. His later actions suggest a warm and loyal relationship. From the Gospel of John, it is evident that Nicodemus is a role model for emerging Christian believers. Initially hesitant, he approaches Jesus in secrecy. Later, he supports Jesus indirectly. Eventually, he speaks up for Jesus in the Sanhedrin and finally proves his discipleship by taking responsibility for Jesus' burial and honoring Him with a royal burial.

In John 3:2, Nicodemus acknowledges Jesus: "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him." Jesus replies, "Very truly I tell you, no one can see the kingdom of God unless they are born again." Nicodemus then asks, "How can someone be born when they are old? Surely, they cannot enter a second time into their mother's womb to be born!" Jesus clarifies, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit."

After a long dialogue, Jesus expresses His frustration, saying, "You are Israel's teacher, and do you not understand these things?" Through this discussion, Jesus makes it clear that the Kingdom of God is not built on political power or dominance but on human dignity, salvation, liberation, and selfless love.

In John 7:45-53, Nicodemus again defends Jesus in the council. When there is talk of arresting Jesus, he boldly asks, "Does our law condemn a man without first hearing him to find out what he has been doing?"

Reflections

This is an open and courageous stand. Some historians also suggest that Nicodemus appreciated Jesus' act of cleansing the temple and pointing out its corruption.

One of the most remarkable events is found in John 19:38-42. Joseph of Arimathea, also a secret disciple and a wealthy, influential man, joins Nicodemus in claiming Jesus' body. Together, they bury Him with honor. Jesus, to the Jewish authorities, was a criminal sentenced to crucifixion—the highest form of punishment. Under such circumstances, retrieving the body required boldness, legal permission from the governor, and a close personal relationship with the deceased.

Only family members or intimate friends could do this. Laws then—and now—reflect this. Nicodemus must have had great courage, access to the authorities, and social standing to carry this out. Along with Joseph, he brought expensive spices, wrapped Jesus in fine linen, and gave Him a royal burial.

This act, along with his close relationship with Jesus, speaks volumes. Through this final act of love and loyalty, Nicodemus sends a clear message to the world, becoming a role model for discipleship. He inspires us all to draw closer to Jesus and live as His true followers.

Submitted Respectfully by Dr. Paul Joseph (OLGH Tamil Catholic Parish, Scarborough) and Nirmala Jogie.

Events and Activities

IFTAR AT ST. ANDREW: A FEAST OF FAITH, FRIENDSHIP, AND SHARED HUMANITY

What a beautiful evening it was on Monday, March 2nd Our very own St. Andrew Anglican Church Hall was abuzz with warmth, laughter, and the spirit of togetherness as we had the distinct honor of hosting the Iftar celebrations that day. This wasn't just any gathering; it was a truly special event, hosted by Salma Zaid, the esteemed Member of Parliament for Scarborough Centre and Don Valley East.

From the moment guests began to arrive, there was an unmistakable hum of anticipation and joy. The air itself seemed to vibrate with friendly greetings and the promise of a memorable evening. And what an evening it turned out to be! The hall was transformed into a vibrant tapestry of community, adorned with smiles and animated conversations.

A Feast for the Senses and the Soul

Let's talk about the food! It was, in a word, delicious. A magnificent spread awaited us; a culinary journey offered a glimpse into cherished traditions. The aroma alone was enough to draw everyone together, a delightful blend of spices and sweet treats that promised an unforgettable feast. But beyond the delectable dishes, the true flavor of the evening came from the gathering of community members. Faces from all walks of life, backgrounds, and, yes, different faiths, came together around shared tables, breaking bread and strengthening bridges. It was a heartwarming sight, a testament to the power of shared humanity.

We were also blessed with the presence of congregants from other churches in the neighborhood, adding even more richness to the tapestry of attendees. This cross-communal attendance underscored the very essence of the evening: a profound coming together. It truly felt like a sacred moment, a tangible demonstration of people uniting despite their differences, celebrating shared values of peace and mutual respect.

The Echo of Harmony: A Divine Call

Indeed, as we looked around at the diverse assembly, one couldn't help but ponder: "Is this not what God wants? For people to dwell together in harmony?" This sentiment resonated deeply throughout the evening, echoing in the quiet conversations and the joyful interactions. Our very own Reverend Jake offered a welcome and reinforced our shared spiritual journey towards understanding and coexistence. He reminded us that our faith traditions, while distinct, often lead us to the same fundamental truths about love, compassion, and community.

When MP Salma Zaid took to the podium, her soft-spoken voice carried a profound message that made everyone feel instantly at ease. There was no mention of creed or colour, no division by background or belief. Instead, her words transcended superficial differences, reminding us that we had all gathered together as one. It was a powerful affirmation of our collective identity, a vision of "one nation under God," united in our shared humanity and aspirations for peace. Her genuine warmth and inclusive message further cemented the feeling of belonging that permeated the entire event.

Events and Activities

IFTAR CONTINUED

A Momentous Occasion for St. Andrew

For our Church of St. Andrew, hosting such an occasion underscored our commitment to being a welcoming space, and a beacon of hope and unity within our community. It was a privilege to open our doors and our hearts to our neighbours, celebrating a tradition that is rich in meaning and spirit. This Iftar celebration wasn't just another date on the calendar; it was a vibrant affirmation that genuine connection and understanding can flourish when we intentionally create spaces for them. This is the true gospel of our Lord Jesus Christ: Loving your neighbor as you love thyself.

The evening left a mark on all who attended, a beautiful memory of community, respect, and shared joy. It demonstrated that by simply coming together; by sharing a meal and listening to one another, we can weave a stronger, more vibrant, and more harmonious community. It truly was a testament to the fact that when we celebrate each other's traditions, we celebrate our shared humanity, and that, friends, is truly a great thing for our community.

Submitted Respectfully by Hannah Wanjuhi Ticha

Events and Activities

HOLY WEEK AND EASTER CALENDAR

Easter marks the resurrection of Jesus Christ, celebrating his victory over sin and death, which fulfills God's promises of salvation and new life. It symbolizes the ultimate act of love and hope, proving Jesus is the Son of God and providing hope of eternal life.

He is Risen! May the Lord bless you with health, happiness, and peace.

March 29, 2026

Palm Sunday

10:00am – 11:30am

Holy Eucharist: The Sunday of the Passion.

Refreshments to follow in the Parish Hall.

April 2, 2026

Maundy Thursday Holy Communion and Pot Luck Dinner

6:30pm – 9:00pm

Beginning in the Parish Hall and going up to the Sanctuary.

Vigil at the Altar of Repose

9:00pm – 11:00pm

Watch and pray for a time in the Sanctuary.

April 3, 2026

Good Friday: Stations of the Cross

10:00am – 10:45am

Following the Way of the Cross, praying and singing.

The Liturgy of Good Friday

11:00am – 12:30pm

Guest preacher:
Pastor McCair Tulloch

April 5, 2026

Easter Sunday

10:00am – 11:30am

Holy Eucharist: Easter Sunday.

Children's Easter Party

11:45am – 1:00pm

Games, treats, egg hunt and refreshments in the Parish Hall.

ADDITIONAL SERVICES

([Click Here to join the Zoom Meeting](#) – Meeting ID: 625 721 4565):

Monday/Tuesday, Mar 30 & 31 & Thurs, Apr 2 at 9:00am – 9:30am – Online Morning Prayer: in Holy Week (Live on Zoom)

Wednesday, April 1 at 10:00am – 10:30am – Holy Eucharist: Wednesday in Holy Week (On YouTube – see page 19)

- 10:30am – 11:30am – Faith & Fellowship – Guided conversation in the St. Andrew's room with refreshments.

Saturday, April 4 at 9:00am – 9:30am – Online Morning Prayer: Saturday in Holy Week (Live on Zoom)

Saturday, April 4 at 7:00pm – 8:00pm – Easter Eve Online Service (Live on Zoom)



Events and Activities

UPCOMING EVENTS AND ACTIVITIES IN 2026

ROYAL TEA – June 6 at 2-4pm

SUMMER MARKET – July 11 at 10am – 2pm

ANNUAL CARIBBEAN NIGHT – Sept 26 at 6:30 – 10:00pm

70TH ANNIVERSARY CELEBRATORY EUCHARIST – Nov 8 at 10am – noon

WINTER BAZAAR – Nov 21 - TBD

Check our website for details about our other services and activities:
Easter, Harvest, Thanksgiving, Remembrance Day and Christmas Services



Events and Activities

FROM YOUR OUTREACH TEAM

“Jesus calls us to be his eyes, hands and feet in this broken world.” – Social Justice and Advocacy Board 2006.

The world is forever changed. Since the Covid-19 pandemic, the world seems to have tilted on its axis and changed the trajectory of humanity and human kindness. We see international conflicts that spark additional increases to everyday living. The cost of food, fuel and basic necessities have increased more than salaries and pensions have.

We however, remain faithful in our ministry and focussed on reaching out to lend a helping hand when needed. We share with our gifts and talents, financial and other resources and in any way possible. That is the beauty of Outreach; ‘we are the eyes, hands and feet in this broken world.’

We need your support and talents to help us succeed in our ministry. As we look forward to 2026 and what we can achieve, it is my firm belief that together we can do great things.

Activities we hope to resume with your help and organizations we will continue to support through We Care and FaithWorks:

- In person Outreach meetings
- Neighbourhood Lunch
- FaithWorks Sunday in the spring
- Fall Food Drive in support of St. Jude’s
- Eva’s Place
- All Saints Church
- Flemingdon Park Ministry

Food Donations in support of St. Jude’s

Supporting the Deacon’s Pantry Food Bank at St. Jude’s Church is a direct and immediate way to support those in need in the community and help combat food insecurity. Financial support can be sent to 10 Howarth Ave, Toronto, ON M1R 1H4 or call the church office at (416) 755-8068 to find out when donations can be dropped off. Supporting FaithWorks and our Outreach efforts will also help those most vulnerable and in need in our community.

Every little bit helps. A bucket can be filled one drop at a time.

Peace and blessings from your Outreach Team

Kiddies Korner

Name: _____ Date: _____

Easter Word Hunt

DIRECTIONS: Look for the ten words in the list hidden in the puzzle. The words can be vertical or horizontal as well as forwards or backwards.



BASKET

CHICK

EGG

BONNET

DYE

HUNT

BUNNY

LILY

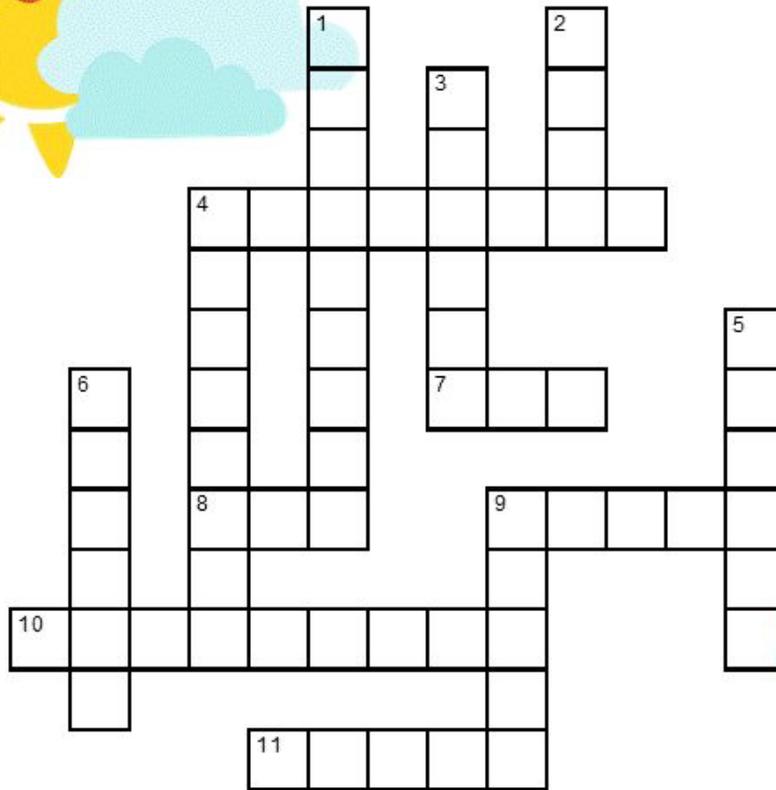
CANDY

PARADE



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Easter Crossword



ACROSS

- 4. You might do this to eggs for Easter
- 7. A hen makes this
- 8. Used to color eggs
- 9. The hen's baby
- 10. Colorful candy you might find in an Easter basket
- 11. Peter Cottontail is one

DOWN

- 1. Eggs might be made from this
- 2. Look for eggs
- 3. Easter Day event
- 4. Yellow or white spring flower that grows from a bulb
- 5. What the Easter Bunny brings
- 6. A pretty hat worn on Easter
- 9. Don't eat too much of this or you might get a belly ache



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Contact Us

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Please join us in church every Sunday and Wednesday at 10:00 AM.

All are welcome to worship with us!

Online donation to Church of St. Andrew portal: <https://www.canadahelps.org/en/dn/42369>

e-transfers can be made through envsec@st-andrew-anglican.ca

Connect with us on social media:

[Church of St. Andrew Facebook Link](#)

[Church of St. Andrew Instagram Link](#)

[Church of St. Andrew YouTube Link](#)

Diocesan Facebook link: <https://www.facebook.com/torontoanglican/>

NEWSLETTER SUBMISSIONS:

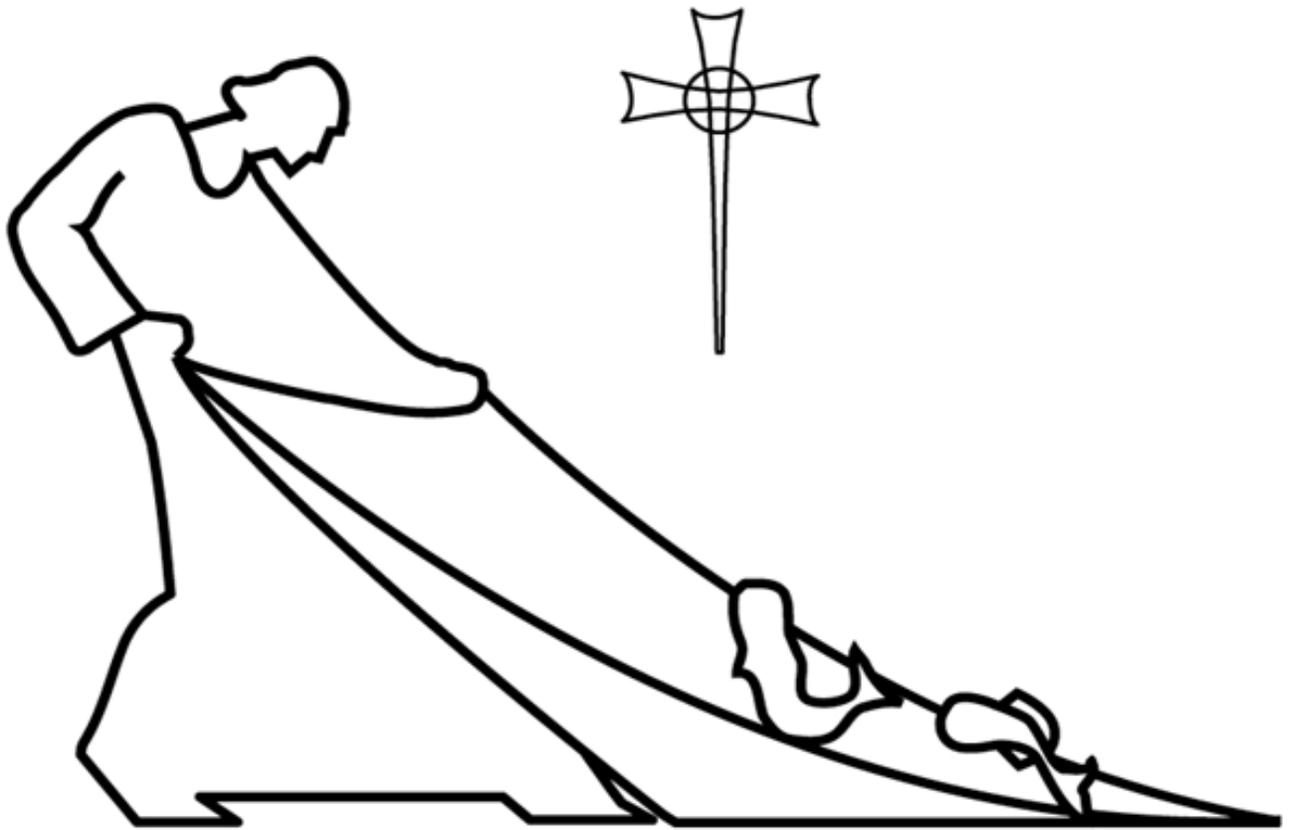
2026 marks the 70th year for the Church of St. Andrew. This is your chance to share your stories and journey at St. Andrew. We would like to see a parishioner reflection about the history of the church in each newsletter. Feel free to reach out to me or one of the Wardens if you have an idea or for guidance on your submission. Thank you as always!

Noreen Basso
Network Newsletter Editor



NEWSLETTER DATES 2026:

<u>Submission date</u>	<u>Publication date</u>
May 24	Jun 7
Aug 23	Sept 13
Nov 22	Dec 6



The Church of St. Andrew Scarborough

Our Mission Statement: "To love and worship God as one family in Jesus Christ; to extend this love into Christian action in the community."